



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 11 Issue 200

June 22, 2011

Prayer

God Father; in Jesus' name I ask it, Lord, help us to hold on tightly to the promises You have given us in Your Word. When we get physically tired or spiritually weary, please refill us with Your Spirit and recharge us with Your power so we can keep believing until we finally see the manifestation of our prayers. We know that You are faithful and that Your Word never fails, so help us remain steadfast until we see all Your promises come true in our own life. With the assistance of Your Spirit and Your power, we can and we WILL stand firm to the end. Give us peace Lord, I pray in Jesus' name. Amen.

Worship Music

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Scripture

I Thessalonians 2 (AMP; 2005)

I Thessalonians 2:1-20 (AMP)

- ¹ FOR YOU yourselves know, brethren, that our coming among you was not useless *and* fruitless.
- ² But though we had already suffered and been outrageously treated at Philippi, as you know, yet in [the strength of] our God we summoned courage to proclaim to you unfalteringly the good news (the Gospel) with earnest contention *and* much conflict *and* great opposition.
- ³ For our appeal [in preaching] does not [originate] from delusion *or* error *or* impure purpose *or* motive, nor in fraud *or* deceit.
- ⁴ But just as we have been approved by God to be entrusted with the glad tidings (the Gospel), so we speak not to please men but to please God, Who tests our hearts [expecting them to be approved].
- ⁵ For as you well know, we never resorted either to words of flattery *or* to any cloak to conceal greedy motives *or* pretexts for gain, [as] God is our witness.
- ⁶ Nor did we seek to extract praise *and* honor *and* glory from men, either from you *or* from anyone else, though we might have asserted our authority [stood on our dignity and claimed honor] as apostles (special missionaries) of Christ (the Messiah).
- ⁷ But we behaved gently when we were among you, like a devoted mother nursing *and* cherishing her own children.
- ⁸ So, being thus tenderly *and* affectionately desirous of you, we continued to share with you not only God's good news (the Gospel) but also our own lives as well, for you had become so very dear to us.
- ⁹ For you recall our hard toil and struggles, brethren. We worked night and day [and plied our trade] in order not to be a burden to any of you [for our support] while we proclaimed the glad tidings (the Gospel) of God to you.
- ¹⁰ You are witnesses, [yes] and God [also], how unworldly and upright and blameless was our behavior toward you believers [who adhered to and trusted in and relied on our Lord Jesus Christ].
- ¹¹ For you know how, as a father [dealing with] his children, we used to exhort each of you personally, stimulating *and* encouraging and charging you
- ¹² To live lives worthy of God, Who calls you into His own kingdom and the glorious blessedness [into which true believers will enter after Christ's return].
- ¹³ And we also [especially] thank God continually for this, that when you received the message of God [which you heard] from us, you welcomed it not as the word of [mere] men, but as it truly is, the Word of God, which is effectually at work in you who believe [exercising its superhuman power in those who adhere to and trust in and rely on it].
- ¹⁴ For you, brethren, became imitators of the assemblies (churches) of God in Christ Jesus which are in Judea, for you too have suffered the same kind of treatment from your own fellow countrymen as they did [who were persecuted at the hands] of the Jews,
- ¹⁵ Who killed both the Lord Jesus and the prophets, and harassed *and* drove us out, and continue to make themselves hateful *and* offensive to God and to show themselves foes of all men,
- ¹⁶ Forbidding *and* hindering us from speaking to the Gentiles (the nations) that they may be saved. So as always they fill up [to the brim the measure of] their sins. But God's wrath has come upon them at last [completely and forever]!
- ¹⁷ But since we were bereft of you, brethren, for a little while in person, [of course] not in heart, we endeavored the more eagerly and with great longing to see you face to face,
- ¹⁸ Because it was our will to come to you. [I mean that] I, Paul, again and again [wanted to come], but Satan hindered *and* impeded us.
- ¹⁹ For what is our hope or happiness or our victor's wreath of exultant triumph when we stand in the presence of our Lord Jesus at His coming? Is it not you?
- ²⁰ For you are [indeed] our glory and our joy!

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This chapter is mainly Paul's vindication of his conduct in Thessalonica. The language gives the impression that the enemies who were so bitterly persecuting the Thessalonian Christians were also militantly engaged in a campaign to destroy Paul's character. He reminds them that he had taken no pay from them, which was in itself evidence that he could not have been motivated by greed, as some traveling philosophers were. And he reminds them of his unselfish and tender devotion to them, and how he was in every way an example to them of the things he preached. This chapter presents a profile for effective ministry (both from the pulpit and in our daily lives):

- Preach the good news of the Gospel courageously, even in the face of persecution (v. 2).
- Avoid impure motives and trickery (v. 3) and preaching to please people (v. 4).
- Our motive should be to please God (v. 4) and not to receive praise from men (v. 6).
- Avoid using flattery, and do not be greedy (v. 5).
- Do not be a burden, and be gentle (v. 7)
- Minister with great love (v. 8), hard work (v. 9), and holiness (v. 10)
- Encourage, comfort and urge (v. 12)

Their suffering (vv. 13-16), It seems that the unbelieving Jews and the "bad characters" (Acts 17:5) who had driven Paul out of Thessalonica were still venting their anger against the rest of the Christians in the city with relentless fury. Paul tries to comfort them by reminding them that the mother churches in Judea had been persecuted in the same way. So had Christ. So had he himself. But the wrath of God will come on those who killed the Lord and persecute the church (v. 16). Unrepentant, sinful humanity from all of history will face their eternal doom in the Day of Judgment. Paul's plan to return to Thessalonica (vv. 17-30). "Again and again" (v. 18) means that at least twice he had made an effort to get back to Thessalonica, but Satan had hindered him. In the early part of this same missionary journey Paul had made certain plans that the Holy Spirit had hindered him from carrying out (Acts 16: 6-7). Then it was God who was interfering with his plans now it is Satan. Paul knew that it was the arch enemy of the church, who was keeping him away from his beloved Thessalonian church. He was still praying night and day (3:10-11) that he might return to them. He felt that one of the brightest stars in his crown in the day of the Lord's coming would be the Thessalonian church; his hope, joy, crown, and glory (vv. 19-20).

(Halley's Bible Handbook; 2000; history, notes, commentaries; pages 827-828)

Paul was beaten and thrown into a dungeon in Philippi. God will hold all persons accountable for what they preach, and the motivations behind their ministries. Paul was self supporting, but some of the other apostles were supported by the churches. Paul was more interested in giving himself to the brethren than in gaining anything from them. "Charged" means challenged. We should walk as children of the King. (vv. 15-26) This is Paul's assessment of the Jews, his brothers, who opposed Christ. The leaders of the Jews weren't spiritual, but materialists. They crucified Christ because His teachings threatened their power and position. Though the Jews were God's chosen people, they rejected His Son and listened to their leaders. Since then, they have suffered more than any other people (Matthew 15:14; Luke 12:48). Satan sometimes hinders us in the things we want to do for God. The greatest joy and reward of any minister of God will be to see those to whom he ministered to fathered around the throne of God at Christ's coming. Material rewards are nothing compared to this.

(New Testament Study Guide; 2005; Chuck Smith; notes and commentaries; page 124)

Don't Throw Away Your Confidence!

Hebrews 10:35

Have you ever gotten so exhausted from waiting for God's promise to come to pass that you were tempted to say, "Forget it! I've waited long enough! I'm not going to sit here and wait any longer. I've given enough of my life to this, and I'm tired of it. I'm going to toss the whole thing away and move on with my life!"

If this is a temptation for you, then you need to read Hebrews 10:35—God's strong warning that urges us never to quit and never to give up. This verse says, "Cast not away therefore your confidence, which hath great recompense of reward."

The words "cast not away" are taken from the Greek word *apoballo*, which is a compound of the words *apo* and *ballo*. The word *apo* means away, and the word *ballo* means to throw something, such as a ball, rock, or some other object. When these two words are compounded together, the new word means to throw away; to discard; or to get rid of something no longer desired, needed, or wanted.

A vivid example of the word apoballo is used in **Mark 10:50**. Jesus had just finished His ministry in the city of Jericho, and He and His disciples were about to leave the city, along with a great number of people who were following Him. As Jesus passed down the road, he walked right past a blind man named Bartimaeus. **Mark 10:47, 48** says, "And when he [Bartimaeus] heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me." Jesus was so struck by Bartimaeus' insistence that **Mark 10:49** tells us, "And Jesus stood still, and commanded him to be called...."

The word apoballo is found in the next verse. It says, "And he, casting away his garment, rose, and came to Jesus" (**Mark 10:50**). The words "casting away" are from the word apoballo. It means that Bartimaeus didn't simply take off his garment and lay it aside; rather, he quickly jerked it off his body and hurled it down to the ground. He tore himself free of that garment! You see, Bartimaeus' garment was so tightly wrapped about his body that it restricted him from getting to Jesus. To free himself, he took hold of that garment and threw it out of the way. He discarded it. It was a nuisance that was hindering his mobility, so he pitched it out of the way. That garment constricted his movement and stopped him from going where he wanted to be, so he grabbed hold of it and cast it away. Blind Bartimaeus wanted to quickly get up and get to Jesus, but he was so annoyed, aggravated, and exasperated by the garment that was hindering his movement that he removed it and got it free from his legs so he could move. The Greek word apoballo describes this removal process in **Mark 10:50**. Why is this example of blind Bartimaeus so important? Because the verse we started with today was written to believers who had suffered much for their faith. They endured hardships but still remained faithful to the call of God and to their firm belief in God's promises. But by the time the book of Hebrews was written and they read this verse for the first time, they had already been believing for God to turn their tragedies into victories for multiple years. It is quite possible that they began to wonder: Is God ever going to turn our mourning into rejoicing? Is He really going to turn our ashes into beauty? How much longer do we have to wait for the promises of God to come to pass? Did we misunderstand the promises of God? Are we waiting for something that is never going to happen?

This is why **Hebrews 10:35** warns these believers, "Cast not away therefore your confidence...." Because the words "cast not away" are from the word apoballo, this verse suggests that they were so tired and frustrated with waiting for God's promise to come to pass that they were tempted to chuck "this whole faith thing" and forget the promises of God they had been holding on to for so many years. They were beginning to think that living by faith was what had restricted, bound, and kept them in the same place all those years. The use of the word apoballo suggests that the Hebrew Christians were thinking, If we hadn't stood so firmly on the Word of God all these years, at least we could have done something else with our lives. Let's just forget the promise God gave us. We've held on long enough! Let's just toss it aside and forget about it. At least then we can begin to move on with our lives and do something different. Enough of this fantasy that God is going to do something miraculous for us! Let's chuck this promise that has held us back and move on with our lives! **Hebrews 10:35** is God's response to these kinds of lying thoughts, accusations, and doubts. God cries out to them to hold tight and to never let go of the promises He had made to each of them. And God is saying the same thing to us today! The word "confidence" is the Greek word *paressia*. This word means boldness and depicts a very bold, frank, outspoken kind of language. It carries the meaning of being forthright, blunt, direct, and straight to the point. In this verse, it refers to the bold, brave, fearless declarations and faith confessions regarding God's promises that these believers had been making. They had been professing, declaring, and laying claim to the promises of God's Word for their personal lives. They had done it boldly, audibly, and publicly. What they believed, they had declared loudly! However, now that the results weren't forthcoming and they were growing tired, they were feeling tempted to toss it all away and count it as nonsense. But this verse urged them to hold tight and to keep believing! And now you must hang on to God's promises just as these Hebrew Christians were told to do. **Hebrews 10:35** could be rendered to read: "Don't discard, dispel, dismiss, dump, or cast off your bold declaration of faith, because use it has great recompense of reward." Today I am urging you—don't let the devil talk you into tossing away your faith. You've waited too long and have invested too much of your life into this promise for you to walk away from it now. If you walk away from what God promised you after waiting all these years, it will mean that all those years were for nothing!

The manifestation of your dreams is probably just around the corner. That is why the devil is working overtime right now to discourage you! He wants you to discard your faith now because he knows that if you hang on much longer, you'll see your dreams come true! So it's time for you to hang tight, hold on, and keep believing, because it won't be much longer until you are standing in the middle of your dreams!

Sparkling Gems from the Greek.

(The Word; Word Search 9; Bible Software; 2008; Amplified Bible, KJV, American Standard, Darby.....and many more)

(Amplified Bible; The Every Day Life Bible; Joyce Meyers Ministry; Scripture; pages 1975-1977)

Psa 119:105

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



Chapel Flock; "Thought For The Day"

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