



~ 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, I want to get Your Word so deep into my heart that it becomes MY word, because You placed it in my heart. I want to see things the way You see them, hear things the way You hear them, and feel things the way You feel them. I want to get so aligned with You that our hearts beat in syncopation together. I thank You that once Your Word gets that deeply rooted in my heart, Your written words will release rivers of power and authority against the works of the devil that he has designed for my destruction. I thank You that just as Your words created the universe, my spoken words of faith from You that spew out of my mouth, are Yours. It is never me but You, Your power, Your authority, Your Spirit and always in Your name. I ask my prayer in Your name Jesus. Amen.

[Live What You Say- Dallas Holm](#)

[Rise Again-Dallas Holm](#)

[Broken Heart- Dallas Holm](#)

[He's Alive-Don Francisco](#)

[I Have Chosen You- Don Francisco](#)

[Bird With Broken Wing- Don Francisco](#)

Video's / New Information/ Prayer Requests

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. James 3:13-18

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

Bible Study Sites

[Chuck Smith Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

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[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women- Cathe Laurie](#)

HANDY LITTLE CHART - GOD HAS A POSITIVE ANSWER:

YOU SAY GOD SAYS : BIBLE VERSES

You say: 'It's impossible' God says: All things are possible (Luke 18:27)

You say: 'I'm too tired' God says: I will give you rest (Matthew 11:28-30)

You say: 'Nobody really loves me' God says: I love you (John 3:1 6 & John 3:34)

You say: 'I can't go on' God says: My grace is sufficient (II Corinthians 12:9 & Psalm 91:15)

You say: 'I can't figure things out' God says: I will direct your steps (Proverbs 3:5- 6)

You say: 'I can't do it' God says: You can do all things (Philippians 4:13)

You say: 'I'm not able' God says: I am able (II Corinthians 9:8)

You say: 'It's not worth it' God says: It will be worth it (Roman 8:28)

You say: 'I can't forgive myself' God says: I Forgive you (I John 1:9 & Romans 8:1)

You say: 'I can't manage' God says: I will supply all your needs (Philippians 4:19)

You say: 'I'm afraid' God says: I have not given you a spirit of fear (II Timothy 1:7)

You say: 'I'm always worried and frustrated' God says: Cast all your cares on ME (I Peter 5:7)

You say: 'I'm not smart enough' God says: I give you wisdom (I Corinthians 1:30)

You say: 'I feel all alone' God says: I will never leave you or forsake you (Hebrews 13:5)

Numbers 17:1-13 (AMP)

1 AND THE Lord said to Moses,

2 Speak to the Israelites and get from them rods or staves, one for each father's house, from all their leaders according to their father's houses, twelve rods. Write every man's name on his rod.

3 And you shall write Aaron's name on the rod of Levi [his great-grandfather]. For there shall be one rod for the head of each father's house.

4 You shall lay them up in the Tent of Meeting before [the ark of] the Testimony, where I meet with you.

5 And the rod of the man whom I choose shall bud, and I will make to cease from Me the murmurings of the Israelites, which they murmur against you.

6 And Moses spoke to the Israelites, and every one of their leaders gave him a rod or staff, one for each leader according to their fathers' houses, twelve rods, and the rod of Aaron was among their rods.

7 And Moses deposited the rods before the Lord in the Tent of the Testimony.

8 And the next day Moses went into the Tent of the Testimony, and behold, the rod of Aaron for the house of Levi had sprouted and brought forth buds and produced blossoms and yielded [ripe] almonds.

9 Moses brought out all the rods from before the Lord to all the Israelites; and they looked, and each man took his rod.

10 And the Lord told Moses, Put Aaron's rod back before the Testimony [in the ark], to be kept as a [warning] sign for the rebels; and you shall make an end of their murmurings against Me, lest they die.

11 And Moses did so; as the Lord commanded him, so he did.

12 The Israelites said to Moses, Behold, we perish, we are undone, all undone!

13 Everyone who comes near, who comes near the tabernacle of the Lord, dies or shall die! Are we all to perish?

Numbers 15–19. Various Laws; Korah : Korah, jealous of Moses, sought to usurp his leadership. Moses went straight to God, and God settled the matter in no time. The earth opened, and the rebels went down.

Moses' Troubles

Moses surely had a lot of troubles. No sooner was he out of Egypt than trouble began. The Amalekites attacked immediately, and a year later, at Kadesh, the Edomites, Moabites, Ammonites, Amorites, and Midianites all joined hands to block Israel's path to Canaan. And his own people, who had been delivered out of Egypt and sustained by marvelous miracles, grumbled and grumbled, and complained and complained, and rebelled and rebelled. They began complaining while still in Egypt. Then at the Red Sea. Then at Marah. Then in the Desert of Zin (kjv, Wilderness of Sin). Then again at Rephidim, at Taberah, at Hazeroth, and at Meribah. Now, at Kadesh, in sight of the Promised Land, they flatly refused to go farther, which must have almost broken Moses' heart. Besides all this, Moses had no end of trouble with his own trusted leaders. Aaron made the golden calf at Sinai. Miriam and Aaron tried to usurp his authority (chap. 12). Ten of the 12 spies led the people in their refusal to enter Canaan. The people were ready to stone Moses (14: 10; Exodus 17: 4). And, last of all, Moses was not permitted to enter the Promised Land himself—the lifetime dream of his heart. Except for the miraculous grace of God, we do not see how he could have borne up under it all. But when, on the banks of the Jordan River, God took him to see the "land that I promised on oath to Abraham, Isaac and Jacob" (32: 11), Moses understood. (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 169)

Chapter 17

AND the LORD spake unto Moses, [chapter seventeen] says, Speak to the children of Israel, to take every one of them a rod (Num 17:1-2)

That is, one for each tribe.

according to their tribe: put the name of their leader of their tribe on it and tonight we're gonna bring it in and set it before the Lord in the tabernacle (Num 17:2-4).

And we'll let the Lord declare who is to be the one who serves in the sanctuary. And so they brought—each prince brought a rod for his tribe and his name inscribed upon it and they put Aaron's name on the tribe of Levi. And in the morning they went in and the rod that had Aaron's name on it had budded and blossomed and had ripe olives on it, I mean almonds. Almond blossoms and almond buds and all and almonds on the thing, and thus, they kept the rod. They put it then into the Ark of the Covenant as a signifying thing that God had chosen the family of Aaron for the priesthood. (Through The Bible C-2000 Series; Chuck Smith; 1979-1986; Commentaries)

XII. HEART PREPARATION NECESSARY

"For nothing reaches the heart but what is from the heart or pierces the conscience but what comes from a living conscience."--William Penn

"In the morning was more engaged in preparing the head than the heart. This has been frequently my error, and I have always felt the evil of it especially in prayer. Reform it then, O Lord! Enlarge my heart and I shall preach."--Robert Murray McCheyne

"A sermon that has more head infused into it than heart will not borne home with efficacy to the hearers."--Richard Cecil

Prayer, with its manifold and many-sided forces, helps the mouth to utter the truth in its fullness and freedom. The preacher is to be prayed for, the preacher is made by prayer. The preacher's mouth is to be prayed for; his mouth is to be opened and filled by prayer. A holy mouth is made by praying, by much praying; a brave mouth is made by praying, by much praying. The Church and the world, God and heaven, owe much to Paul's mouth; Paul's mouth owed its power to prayer. How manifold, illimitable, valuable, and helpful prayer is to the preacher in so many ways, at so many points, in every way! One great value is, it helps his heart. Praying makes the preacher a heart preacher. Prayer puts the preacher's heart into the preacher's sermon; prayer puts the preacher's sermon into the preacher's heart. The heart makes the preacher. Men of great hearts are great preachers. Men of bad hearts may do a measure of good, but this is rare. The hireling and the stranger may help the sheep at some points, but it is the good shepherd with the good shepherd's heart who will bless the sheep and answer the full measure of the shepherd's place. We have emphasized sermon-preparation until we have lost sight of the important thing to be prepared--the heart. A prepared heart is much better than a prepared sermon. A prepared heart will make a prepared sermon. Volumes have been written laying down the mechanics and taste of sermon-making, until we have become possessed with the idea that this scaffolding is the building. The young preacher has been taught to lay out all his strength on the form, taste, and beauty of his sermon as a mechanical and intellectual product. We have thereby cultivated a vicious taste among the people and raised the clamor for talent instead of grace, eloquence instead of piety, rhetoric instead of revelation, reputation and brilliancy instead of holiness. By it we have lost the true idea of preaching, lost preaching power, lost pungent conviction for sin, lost the rich experience and elevated Christian character, lost the authority over consciences and lives which always results from genuine preaching. It would not do to say that preachers study too much. Some of them do not study at all; others do not study enough. Numbers do not study the right way to show themselves workmen approved of God. But our great lack is not in head culture, but in heart culture; not lack of knowledge but lack of holiness is our sad and telling defect--not that we know too much, but that we do not meditate on God and his word and watch and fast and pray enough. The heart is the great hindrance to our preaching. Words pregnant with divine truth find in our hearts nonconductors; arrested, they fall shorn and powerless. Can ambition, that lusts after praise and place, preach the gospel of Him who made himself of no reputation and took on Him the form of a servant? Can the proud, the vain, the egotistical preach the gospel of him who was meek and lowly? Can the bad-tempered, passionate, selfish, hard, worldly man preach the system which teems with long-suffering, self-denial, tenderness, which imperatively demands separation from enmity and crucifixion to the world? Can the hireling official, heartless, perfunctory, preach the gospel which demands the shepherd to give his life for the sheep? Can the covetous man, who counts salary and money, preach the gospel till he has gleaned his heart and can say in the spirit of Christ and Paul in the words of Wesley: "I count it dung and dross; I trample it under my feet; I (yet not I, but the grace of God in me) esteem it just as the mire of the streets, I desire it not, I seek it not?" God's revelation does not need the light of human genius, the polish and strength of human culture, the brilliancy of human thought, the force of human brains to adorn or enforce it; but it does demand the simplicity, the docility, humility, and faith of a child's heart. It was this surrender and subordination of intellect and genius to the divine and spiritual forces which made Paul peerless among the apostles. It was this which gave Wesley his power and radicated his labors in the history of humanity. This gave to Loyola the strength to arrest the retreating forces of Catholicism. Our great need is heart-preparation. Luther held it as an axiom: "He who has prayed well has studied well." We do not say that men are not to think and use their intellects; but he will use his intellect best who cultivates his heart most. We do not say that preachers should not be students; but we do say that their great study should be the Bible, and he studies the Bible best who has kept his heart with diligence. We do not say that the preacher should not know men, but he will be the greater adept in human nature who has fathomed the depths and intricacies of his of human culture, the brilliancy of human thought, the force of human brains to adorn or enforce it; but it does demand the simplicity, the docility, humility, and faith of a child's heart. It was this surrender and subordination of intellect and genius to the divine and spiritual forces which made Paul peerless among the apostles. It was this which gave Wesley his power and radicated his labors in the history of humanity. This gave to Loyola the strength to arrest the retreating forces of Catholicism.

EM Bounds

X. THE PREACHER'S CRY—PRAY FOR US!

"That the true apostolic preacher must have the prayers of others—good people to give to his ministry its full quota of success, Paul is a preeminent example. He asks, he covets, he pleads in an impassionate way for the help of all God's saints, He knew that in the spiritual realm as elsewhere, in union there is strength; that the consecration and aggregation of faith, desire, and prayer increased the volume of spiritual force until it became overwhelming and irresistible in its power. Units of prayer combined, like drops of water, make an ocean that defies resistance"—E. M. B.

How far does praying for the preacher help preaching? It helps him personally and officially. It helps him to maintain a righteous life, it helps him in preparing his message, and it helps the Word preached by him to run to its appointed goal, unhindered and unhampered. A praying church creates a spiritual atmosphere most favourable to preaching. What preacher knowing anything of the real work of preaching doubts the veracity of this statement? The spirit of prayer in a congregation begets an atmosphere surcharged with the Spirit of the Highest, removes obstacles and gives the Word of the Lord right of way. The very attitude of such a congregation constitutes an environment most encouraging and favorable to preaching. It renders preaching an easy task; it enables the Word to run quickly and without friction, helped on by the warmth of souls engaged in prayer. Men in the pew given to praying for the preacher, are like the poles which hold up the wires along which the electric current runs. They are not the power, neither are they the specific agents in making the Word of the Lord effective. But they hold up the wires, along which the divine power runs to the hearts of men. They give liberty to the preacher, exemption from being straitened, and keep him from "getting in the brush." They make conditions favorable for the preaching of the Gospel. Preachers, not a few, who know God, have had large experience and are aware of the truth of these statements. Yet how hard have they found it to preach in some places! This was because they had no "door of utterance," and were hampered in their delivery, there appearing no response whatever to their appeals. On the other hand, at other times, thought flowed easily, words came freely, and there was no failure in utterance. The preacher "had liberty," as the old men used to declare. The preaching of the Word to a prayerless congregation falls at the very feet of the preacher. It has no traveling force; it stops because the atmosphere is cold, unsympathetic, unfavorable to its running to the hearts of men and women. Nothing is there to help it along. Just as some prayers never go above the head of him who prays, so the preaching of some preachers goes no farther than the front of the pulpit from which it is delivered. It takes prayer in the pulpit and prayer in the pew to make preaching arresting, life-giving and soul-saving. The Word of God is inseparably linked with prayer. The two are conjoined, twins from birth, and twins by life. The Apostles found themselves absorbed by the sacred and pressing duty of distributing the alms of the Church, till time was not left for them to pray. They directed that other men should be appointed to discharge this task, that they might be the better able to give themselves continually to prayer and to the ministry of the Word. So it might likewise be said that prayer for the preacher by the church is also inseparably joined to preaching. A praying church is an invaluable help to the faithful preacher. The Word of the Lord runs in such a church, "and is glorified" in the saving of sinners in the reclamation of back-sliders, and in the sanctifying of believers. Paul connects the Word of God closely in prayer in writing to Timothy: "For every creature of God is good," he says, "and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the Word of God and prayer." And so the Word of the Lord is dependent for its rapid spread and for its full, and most glorious success in prayer. Paul indicates that prayer transmutes the ills which come to the preacher: "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." It was "through their prayer" he declares these benefits would come to him. And so it is "through the prayer of a church" that the pastor will be the beneficiary of large spiritual things. In the latter part of the Epistle to the Hebrews, we have Paul's request for prayer for himself addressed to the Hebrew Christians, basing his request on the grave and eternal responsibilities of the office of a preacher: "Obey them that have the rule over you," he says, "and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Pray for us; for we trust we have a good conscience in all things willing to live honestly." How little does the Church understand the fearful responsibility attaching to the office and work of the ministry! "For they watch for your souls as they that must give account." God's appointed watchmen, to warn when danger is nigh; God's messengers sent to rebuke, reprove and exhort with all long-suffering; ordained as shepherds to protect the sheep against devouring wolves. How responsible is their position! And they are to give account to God for their work, and are to face a day of reckoning. How much do such men need the prayers of those to whom they minister! And who should be more ready to do this praying than God's people, His own Church, those presumably who are in heart sympathy with the minister and his all-important work, divine in its origin. Among the last messages of Jesus to His disciples are those found in the fourteenth, fifteenth and sixteenth chapters of John's Gospel. In the fourteenth, as well as in the others, are some very specific teachings about prayer, designed for their help and encouragement in their future work. We must never lose sight of the fact that these last discourses of Jesus Christ were given to disciples alone, away from the busy crowds, and seem primarily intended for them in their public ministry. In reality, they were words spoken to preachers, for these eleven men were to be the first preachers of the new dispensation. With this thought in mind, we are able to see the tremendous importance given to prayer by our Lord, and the high place He gave it in the life-work of preachers, both in this day and in that day. First our Lord proposes that He will pray for these disciples, that the Father might send them another Comforter, even the Spirit of truth, whom the world could not receive. He preceded this statement by a direct command to them to pray, to pray for anything, with the assurance that they would receive what they asked for. If, therefore, there was value in their own praying, and it was of great worth that our Lord should intercede for them, then of course it would be worth while that the people to whom they would minister should also pray for them. It is no wonder then that the Apostle Paul should take the key from our Lord, and several times break out with the urgent exhortation, "Pray for us." True praying done by the laymen helps in many ways, but in one particular way. It helps very materially the preacher to be brave and true. Read Paul's request to the Ephesians: "Praying always with all prayer and supplication," he says, "in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; for which I am an ambassador in bonds, that therein I may speak as I ought to speak." How much of the boldness and loyalty of Paul was dependent upon the prayers of the Church, or rather how much he was helped at these two points, we may not know. But unquestionably there must have come to him through the prayers of the Christians at Ephesus, Colossæ and Thessalonica, much aid in preaching the Word, of which he would have been deprived had these churches not have prayed for him. And in like manner, in modern times, has the gift of ready and effective utterance in the preacher been bestowed upon a preacher through the prayers of a

praying church. The Apostle Paul did not desire to fall short of that most important quality in a preacher of the Gospel, namely, boldness. He was no coward, or time-server, or man-pleaser, but he needed prayer, in order that he might not, through any kind of timidity, fail to declare the whole truth of God, or through fear of men, declare it in an apologetic, hesitating way. He desired to remove himself as far as possible from an attitude of this kind. His constant desire and effort was to declare the Gospel with consecrated boldness and with freedom. "That I may open my mouth boldly, to make known the mystery of the Gospel, that I may speak boldly, as I ought to speak," seemed to be his great desire, and it would appear that, at times, he was really afraid that he might exhibit cowardice, or be affected by the fear of the face of man. This is a day that has urgent need of men after the mould of the great Apostle—men of courage, brave and true, who are swayed not by the fear of men, or reduced to silence or apology by the dread of consequences. And one way to secure them is for the pew to engage in earnest prayer for the preachers. In Paul's word to the Ephesian elders given when on his way to Jerusalem, Paul exculpates himself from the charge of blood-guiltiness, in that he had not failed to declare the whole counsel of God to them. To his Philippian brethren, also, he says, that through their prayers, he would prove to be neither ashamed nor afraid. Nothing, perhaps, can be more detrimental to the advancement of the kingdom of God among men than a timid, or doubtful statement of revealed truth. The man who states only the half of what he believes, stands side by side with the man who fully declares what he only half believes. No coward can preach the Gospel, and declare the whole counsel of God. To do that, a man must be in the battle-attitude not from passion, but by reason of deep conviction, strong conscience and full-orbed courage. Faith is in the custody of a gallant heart while timidity surrenders, always, to a brave spirit. Paul prayed, and prevailed on others to pray that he might be a man of resolute courage, brave enough to do everything but sin. The result of this mutual praying is that history has no finer instance of courage in a minister of Jesus Christ than that displayed in the life of the Apostle Paul. He stands in the premier position as a fearless, uncompromising, God-fearing preacher of the Gospel of his Lord. God seems to have taken great pains with His prophets of old time to save them from fear while delivering His messages to mankind. He sought in every way to safeguard His spokesmen from the fear of man, and by means of command, reasoning and encouragement sought to render them fearless and true to their high calling. One of the besetting temptations of a preacher is the "fear" of the face of man. Unfortunately, not a few surrender to this fear, and either remain silent at times when they should be boldly eloquent, or temper with smooth words the stern mandate it is theirs to deliver. "The fear of man bringeth a snare." With this sore temptation Satan often besets the preacher of the Word and few there be who have not felt the force of this temptation. It is the duty of ministers of the Gospel to face this temptation to fear the face of man with resolute courage and to steel themselves against it, and, if need be, trample it under foot. To this important end, the preacher should be prayed for by his church. He needs deliverance from fear, and prayer is the agency whereby it can be driven away and freedom from the bondage of fear given to his soul. We have a striking picture of the preacher's need of prayer, and of what a people's prayers can do for him in Exodus 17. Israel and Amalek were in battle, and the contest was severe and close. Moses stood on top of the hill with his rod lifted up in his hands, the symbol of power and victory. As long as Moses held up the rod, Israel prevailed, but when he let down his hand with the rod, Amalek prevailed. While the contest was in the balance, Aaron and Hur came to the rescue, and when Moses' hands were heavy, these two men "stayed up his hands, . . . until the going down of the sun. And Joshua discomfited Amalek and his people." By common consent, this incident in the history of ancient Israel has been recognized as a striking illustration of how a people may sustain their preacher by prayer, and of how victory comes when the people pray for their preacher. Some of the Lord's very best men in Old Testament times had to be encouraged against fear by Almighty God. Moses himself was not free from the fear which harasses and compromises a leader. God told him to go to Pharaoh, in these words: "Come now therefore, and I will send thee unto Pharaoh, that thou mayst bring forth my people, the children of Israel, out of Egypt." But Moses, largely through fear, began to offer objections and excuses for not going, until God became angry with him, and said, finally, that He would send Aaron with Moses to do the talking, as long as Moses insisted that he "was slow of speech and of slow tongue." But the fact was, Moses was afraid of the face of Pharaoh, and it took God some time to circumvent his fears and nerve him to face the Egyptian monarch and deliver God's message to him. And Joshua, too, the successor of Moses, and a man seemingly courageous, must needs be fortified by God against fear, lest he shrink from duty, and be reduced to discouragement and timidity. "Be strong and of good courage," God commanded him. "Have I not commanded thee? Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." As good and true a man as Jeremiah was sorely tempted to fear and had to be warned and strengthened lest he prove false to his charge. When God ordained him a prophet unto the nations, Jeremiah began to excuse himself on the ground that he could not speak, being but a child in that regard. So the Lord had to safeguard him from the temptation of fear, that he might not prove faithless: "Thou therefore, gird up thy loins, and arise, and speak unto them," God said to His servant, "all that I command thee; be not dismayed at their faces, lest I confound thee before them." Since these great men of old time were so beset with this temptation, and disposed to shrink from duty we need not be surprised that preachers of our own day are to be found in similar case. The devil is the same in all ages; nor has human nature undergone any change. How needful, then, that we pray for the leaders of our Israel especially that they may receive the gift of boldness, and speak the Word of God with courage. This was one reason why Paul insisted so vigorously that the brethren pray for him, so that a door of utterance might be given him, and that he might be delivered from the fear of man, and blessed with holy boldness in preaching the Word. The challenge and demand of the world in our own day is that Christianity be made practical; that its precepts be expressed in practice, and brought down from the realm of the ideal to the levels of every-day life. This can be done only by praying men, who being much in sympathy with their ministers will not cease to bear them up in their prayers before God. A preacher of the Gospel cannot meet the demands made upon him, alone, any more than the vine can bear grapes without branches. The men who sit in the pews are to be the fruit-bearing ones. They are to translate the "ideal" of the pulpit into the "real" of daily life and action. But they will not do it, they cannot do it, if they be not devoted to God and much given to prayer. Devotion to God and devotion to prayer are one and the same thing. EM. Bounds