



~ 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've tolerated the devil's lies long enough. Today I am making the decision to put my foot down. I'm going to tell the enemy to shut his mouth and flee from me. I have made my choice that I will stand by Your promise and will never retreat from what You have told me to believe and confess. You are not a man that You should lie, and I believe Your Word to be true for my life. Holy Spirit, give me the strength I need to stay fixed, immovable, and steadfast, give me peace. I know God You have a plan and You are working, and that Your will , shall be done. In Jesus' name. Amen.

Sparkling Gems from the Greek.

[He Is Yahweh](#)

[Trust Once More- Jason Upton](#)

[Mighty River- Jason Upton](#)

[Wait Upon The Wind- Jason Upton](#)

Video's / New Information/ Prayer Requests

“When You Backslide Or Fall Away”

Michael Stone

(Michael has done Bible studies at various Calvary Chapel's, and started at Calvary Chapel Costa Mesa)

Don't be afraid of changes, there are a lot of changes today; some good, some bad, instead look at it as a new door.....

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

chapel-flock@sbcglobal.net

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1 AND BALAAM said to Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. 2 And Balak did as Balaam had spoken, and Balak and Balaam offered on each altar a bull and a ram. 3 And Balaam said to Balak, Stand by your burnt offering and I will go. Perhaps the Lord will come to meet me; and whatever He shows me I will tell you. And he went to a bare height. 4 God met Balaam, who said to Him, I have prepared seven altars, and I have offered on each altar a bull and a ram. 5 And the Lord put a speech in Balaam's mouth, and said, Return to Balak and thus shall you speak. 6 Balaam returned to Balak, who was standing by his burnt sacrifice, he and all the princes of Moab. 7 Balaam took up his [figurative] speech and said: Balak, the king of Moab, has brought me from Aram, out of the mountains of the east, saying, Come, curse Jacob for me; and come, violently denounce Israel. 8 How can I curse those God has not cursed? Or how can I [violently] denounce those the Lord has not denounced? 9 For from the top of the rocks I see Israel, and from the hills I behold him. Behold, the people [of Israel] shall dwell alone and shall not be reckoned and esteemed among the nations. 10 Who can count the dust (the descendants) of Jacob and the number of the fourth part of Israel? Let me die the death of the righteous [those who are upright and in right standing with God], and let my last end be like theirs! 11 And Balak said to Balaam, What have you done to me? I brought you to curse my enemies, and here you have [thoroughly] blessed them instead! 12 And Balaam answered, Must I not be obedient and speak what the Lord has put in my mouth? 13 Balak said to him, Come with me, I implore you, to another place from which you can see them, though you will see only the nearest and not all of them; and curse them for me from there. 14 So he took Balaam into the field of Zophim to the top of [Mount] Pisgah, and built seven altars, and offered a bull and a ram on each altar. 15 Balaam said to Balak, Stand here by your burnt offering while I go to meet the Lord yonder. 16 And the Lord met Balaam and put a speech in his mouth, and said, Go again to Balak and speak thus. 17 And when he returned to Balak, he was standing beside his burnt offering, and the princes of Moab with him. And Balak said to him, What has the Lord said? 18 Balaam took up his [figurative] discourse and said: Rise up, Balak, and hear; listen [closely] to me, son of Zippor. 19 God is not a man, that He should tell or act a lie, neither the son of man, that He should feel repentance or compunction [for what He has promised]. Has He said and shall He not do it? Or has He spoken and shall He not make it good? 20 You see, I have received His command to bless Israel. He has blessed, and I cannot reverse or qualify it. 21 [God] has not beheld iniquity in Jacob [for he is forgiven], neither has He seen mischief or perverseness in Israel [for the same reason]. The Lord their God is with Israel, and the shout of praise to their King is among the people. 22 God brought them forth out of Egypt; they have as it were the strength of a wild ox. 23 Surely there is no enchantment with or against Jacob, neither is there any divination with or against Israel. [In due season and even] now it shall be said of Jacob and of Israel, What has God wrought! 24 Behold, a people! They rise up as a lioness and lift themselves up as a lion; he shall not lie down until he devours the prey and drinks the blood of the slain. 25 And Balak said to Balaam, Neither curse them at all nor bless them at all. 26 But Balaam answered Balak, Did I not say to you, All the Lord speaks, that I must do? 27 And Balak said to Balaam, Come, I implore you; I will take you to another place. Perhaps it will please God to let you curse them for me from there. 28 So Balak brought Balaam to the top of [Mount] Peor, that overlooks [the wilderness or desert] Jeshimon. 29 And Balaam said to Balak, Build me here seven altars, and prepare me here seven bulls and seven rams. 30 And Balak did as Balaam had said, and offered a bull and a ram on each altar.

Numbers 22–25. Balaam

Balaam's prophecies were a remarkable prediction of Israel's influential place in history through a "Star" that would arise out of Jacob (24:17). Though God used him to speak true prophecy, Balaam, for money, was the instigator of Israel's shameful sin with Moabite and Midianite women, for which Balaam was slain and 24,000 Israelites perished (31:8 , 16 ; 25:9). And Balaam's name became a synonym for false teachers (2 Peter 2:15 ; Jude 11 ; Revelation 2:14).

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 172)

Numbers 23:1-30

And God met Balaam: and Balaam said to him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the LORD put a word in Balaam's mouth, and said, Return to Balak, and tell him this. And so he returned to him, and he was standing by the burnt sacrifice with all of the princes of Moab. And so Balaam took up this parable, and he said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied? For from the top of the rocks I see him, and from the hills I behold him: and lo, the people shall dwell alone, and shall not be reckoned among the nations. And who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! And the king said, Hey why have you done this unto me? I brought you to curse my enemies, not to bless them. And Balaam answered and said, I must take heed to speak that which the LORD has put in my mouth? (Num 23:4-12)

Now this one part of this prophecy is interesting. He said, "May I die the death of the righteous and may my last end be like his". Interesting thing how many people want to die the death of the righteous but they don't want to live the life of the righteous. They think of Christianity as something that is good to die by. Well, I wouldn't want to die any other way, but it's something that's great to live by. And yet there are people that aren't so interested in living a life of righteousness, only dying; "Let my last end be as his". I wanna die the death of the righteous. You wanna die the death of the righteous then you better live the life of the righteous.

So Balak said, "Come, and I'll show you another place, because you didn't see all of them here: there's another part, and maybe you can curse this part over here". And so he took him to the mount, the top of the mount Pisgah, and there again they built seven altars, and they offered seven rams and seven bullocks, one on each altar.

And so Balaam went to meet the Lord. And the Lord met Balaam, and put a word in his mouth, and said, Go again to Balak, and tell him this. And so he said, Rise up Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?(Num 23:16, 18-19)

Now this is a very interesting scripture but it is even more interesting in its context. What is the context? The context is that God has spoken his blessing upon the nation Israel. Now, he's trying to get God to turn and to curse the people that God has blessed. And "God is not a man that he shall lie or the son of man that he should repent or should change. Hath he not spoken and shall he not do it?" The immutability of God's word; He doesn't change, he's not a man.

If God has declared His blessing, His blessing shall come. That's the context. But it is a very important scripture that declares to us the nature and the character of God because there are some passages of scripture in the Old Testament that, from the passage, you might infer that God changed his mind in a situation. But "God is not a man that he should lie nor the son of man that he should change." God's purposes remain steadfast and sure.

Now there are times when it appeared that God changed. God said to Jonah "Go down and warn Nineveh I'm gonna destroy the place in forty days." And Jonah went down and preached to the Ninevites and they repented in dust and ashes, and God forestalled the judgment. Had they not repented, they would've been destroyed in forty days. Because they repented, God gave them an extension of time, but God knew all along he was gonna give them the extension of time.

We have extreme difficulty in thinking as God thinks. For a little while this afternoon I watched SC playing Washington. I wasn't really excited about it. In fact, I was so unexcited I finally turned the thing off because I knew what the score was, the final score that is. I knew who was gonna win.

I looked at that game today entirely different from what I would have looked at it yesterday. Rather an exciting game yesterday, but today it didn't nearly have the excitement because it's all a replay. So I know the score, I know what's gonna happen. I know what's gonna be the result. Oh, they just got penalized five yards, oh no. That's all right. White's gonna, you know, bust through on the next play. See you don't get all shook and upset because of the penalty. You know that Garcia's gonna catch the pass in the in-zone. And it's a thing where you're watching it but it's a funny thing because you're not really getting too much into it because you know exactly what the result is gonna be.

Now this is the way that God looks at our lives. In Psalms it says, "We spend our lives like a tale that has been told"(Psalms 90:9), or a story that's already told. We spend our lives like a rerun. God knowing the end from the beginning looked at us, knowing what the effect and the result of every step I take is gonna be, every move, every decision. God already knows the end result of it. And there are times when it looks from my angle, "Oh, the Lord's changed on this, all right. No, he already had that in mind. He knew that from the beginning. My attitude towards it has changed, my perspective has changed but God remains the same.

"God is not a man that he should lie, nor the son of man that he should repent." So those scriptures said, "And it repented God that he created man" and all. It is only looking at God from a human standpoint and trying to define the actions of God with human language, which is impossible to do because God dwells in a dimension that is so totally outside of our time zone and our space dimension that we cannot. And we don't even have words to describe the activities of God. Thus, we have to use words that we have but they are very limited and do not truly describe the full actions of God. If he is God he cannot change. "Hath I not spoken and shall I not make it good? (Num 12:2)"

Behold, I have received a commandment to bless: and he has blessed; and I cannot reverse it. For he has not beheld iniquity in Jacob (Num 23:20-21),

"Oh, help us." What do you mean? He just sent the fiery serpents among them two weeks ago or two months ago, whatever the case was, because of their complaining. Hey, isn't that a neat God? He has not beheld iniquity in Jacob. It isn't because there wasn't iniquity in Jacob, but it's because God chose not to see it. That is what David was talking about when he said, "Oh how happy is the man to whom the Lord imputeth not iniquity."

Now we hear or told of Santa Claus that he's making out a list and checking it twice and gonna find out who's naughty and nice. And a lot of people picture God that way, making out His list. But God has no list for me of evil. "Oh how happy is the man to whom the Lord doesn't impute iniquity." That account was destroyed.

God said that He did not see any iniquity in Jacob. That, to me, is glorious; that's grace. That is God's grace because it was there but God chose not to see it, even as He is chosen not to see the iniquity of those who are believing and trusting in his Son Jesus Christ. But we'll leave that to Romans to deal with as we move along and get there later, but I think that's a fabulous scripture.

neither is there any divination against Israel: according to this time it shall be said of Jacob and Israel, What God hath wrought! (Num 23:23) Oh, when see what God—people are gonna say, "What God hath wrought". As God brings the people in the land, establishes a nation they're gonna say, "Oh, look what God has wrought!" I love that. I love that, I love that whole concept; "Look what God has wrought!"

That's the neat thing about Calvary Chapel is that men can't put a finger on the success of this place. God's chosen to use a nobody and a bunch of nobodies to do a beautiful work. And people come around, the scholars and the geniuses all come around and try to analyze it and figure out what's happening and why it's happening and classify it and codify it and everything else and they walk away scratching their heads. They can't figure it out. Preachers go away and say, "Man, I can preach a better sermon than that and I'm much better looking than he is. Why don't I have success?" Isn't that neat? They just can't figure it out. You can only say, "What God hath wrought!" choosing again the foolish things of the world to confound the wise. Just to put them in total consternation and confusing them, doing a work that only He can receive praise and credit and glory for and I absolutely love it. "What God hath wrought!"

Interesting verse there. The prophet said there's no divination, no enchantment that can be used against him. And I want you to know this: that as a child of God there is, there is no charm, enchantment, divination and all, hex or anything else that people can put on you that will have any effect. Now there are a lot of times people get worried because there are people with psychic powers, great psychic powers. They can bend nails and kinds of stuff like this with their psychic powers and they can put curses and hexes on people. And sometimes I think "Oh my, you know, I've been praying and maybe they're gonna put a hex on me". No.

There's—the scriptures declares, Isaiah 51, I think. "No weapon that is formed against thee". Fifty-four, thank you. I was close. "No weapon that is formed against thee shall prosper. And every mouth that is raised up against thee; thou shalt condemn, for this is the heritage of the children of the Lord". What is the heritage? No weapon against you can prosper. There's no divination, no enchantment, no hex that can be put on you that will have any effect at all because you're God's child and because God has chosen to bless you as His child. It can't be reversed. There's no curse or hex that anyone can put on you and the prophet recognized it; there's, there's nothing I can do, there's no divination against Israel.

Behold, the people shall rise up as a great lion, and lift himself up as a young lion: and shall not lie down until he eats of the prey, and drinks the blood of the slain. And Balak said to Balaam, Look if you can't curse them, then don't bless them (Num 23:24-25).

In other words, you can't something bad, don't say anything.

And so Balaam answered Balak and said, Didn't I tell you that all that the Lord speaks to me, I must do? And so Balak said to Balaam, Now come on, I'll bring you to another place; maybe God at that point will curse them. So Balak brought him to the top of another mountain, Peor, that looks towards Jeshimon. And Balaam said to Balak, Build me seven altars (Num 23:26-29),

And they did, went through the same routine.

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

COMING INTO THE CHRISTIAN LIFE by faith does not release us from the cautions God has given us in His Word. Study the Bible seriously, and you will find that God desires His church to be watchful and alert, diligent in the humble life of faith and trust. In the Letter to the Hebrews, we come to a sobering caution and a spiritual responsibility: See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many. (Heb 12:15) In the King James Version, this verse carries an even stronger warning: "Looking diligently lest any man fail of the grace of God ..." We know our human natures, and we do not deny our human weaknesses. We confess that we need both the cautions and the encouragements God has provided. We know very well our need to lean on the divine promises for the better kind of life—the life of faith and trust that is pleasing to God. This Letter to the Hebrews was written in the first place to provide caution and encouragement. And it still speaks plainly to us today. Its message and appeal come to us with urgency: "There are decisions to be made. You must dare to believe! You must dare to obey God! Go on over to the victory side where there is forgiveness and blessing from the eternal Son, who is now your great High Priest in the heavenlies!" The cautions may be negative, but our Lord's emphasis is positive: "Each of you must press forward in your Christian faith and experience! Be diligent and be wise, and you will not be among those who delay and question and hold back!" Now, what warning was the writer trying to give us when he said that some people might miss the grace of God—might fail of the grace of God? And what warning should we take from the writer's reference to some who would actually fall away? It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the word of God and the powers of the coming age, if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace. (Heb 6:4-6) Controversial statements: The interpretation of these statements has always produced differences of opinion among Christians. My purpose is not to engage in argument. Rather, I am hopeful that some of these considerations I am proposing will be helpful if you feel concerned or even confused. Ministers have said to me that there are so many positive Scriptures that they just work around the more difficult and controversial sections. When I preach month after month in a specific book of the Bible, I try faithfully to deal with the "hard-to-understand" passages when I come to them.

For centuries, there have been differences in the interpretation of certain verses relating to the faith and endurance of Christian believers—the "perseverance of the saints," as some call it. In Christian theology, so the dictionaries say, this simply means "the continuance in a state of grace until it is succeeded by a state of glory." I look back into church history, and in my own mind, I can visualize John Calvin and John Arminius—who polarized the issue of God's sovereignty versus man's free will—squaring off in their own differences at this point. But why should this be made such a great test in the area of our Christian fellowship? People have cornered me and pressured me, asking pointedly, "Are you Calvinistic or Arminian in doctrine?" I think I have effectively parried this thrust by repeating a conversation I once had with a prominent English clergyman of our times. He spoke to me of another minister of his acquaintance, and I asked, "He is a Calvinist, I presume?" My minister friend smiled with good humor. "Well," he replied, "I think he is what we might call an equivocating Calvinist!" "From a personal point of view and to answer the curious, I would say that the phrase also describes me fairly well! We need to disagree graciously: I have always said that these are personal matters for each of us to

determine in our own sincere lives of faith. I have found many thoughtful people in our fellowship who do not want to be pushed from a position of charity and understanding to the extreme edge of any doctrines, particularly where the deity and the uniqueness of Jesus Christ are not in question. Scores of books have been written by people who have taken opposite sides on some of these difficult passages of Scripture. I have read and studied many of these books. In this context, I recall a friend's story. He told me that he had discovered a woodworking shop where all varieties of wooden products, like clothes pins and chair legs, were made and sold. There was a rather startling sign in front of the shop. It read: "All Kinds of Twisting and Turning Done Here." When I have read the narrow, partisan arguments set forth in some of these books I mention, I have felt they too could use the words as an overall title: "All Kinds of Twisting and Turning Done Here"! We do well to remember that we are Christ's only representatives in an evil world and in a very self-centered society. I believe our Lord wants us to be day-by-day examples in the gracious art of putting our Christian love and concern ahead of any divisive dialogue. One school of thought has always insisted that those who have fallen away could not have been genuine believers. They may have had the appearance of being Christians, but they were not. They could speak the language of Christians. They had the reputation of being Christian believers. They may have won the trust and confidence of the Christians around them, but they had not attained unto the grace of God. And because they had missed, in some way or another, the grace of God, they had fallen away. On the other side, there are many reasons for considering those who have fallen away as once Christian believers. They were described as enlightened, as having shared in the Holy Spirit, as having tasted the goodness of the Word of God and the powers of the coming age. But, the arguers persist, they merely had received light. They had only tasted. They may have recognized the Holy Spirit, but they did not possess Him. As a result they fell away.

We should compare Scripture with Scripture: When it comes to the original Greek, I do not profess to be a scholar. But I do know how to compare the basic meaning of the same words when they are used in different places in the Scriptures. Some teachers have commented: "Enlightened—that means they merely had light, but they were not born again. They merely received light." But when Paul wrote to remind the Ephesian Christians of his prayer that the eyes of their understanding would be enlightened, he used the very same word we find in Heb 6:4. Paul was praying for an advanced spiritual state for genuine Christians whom he called saints and chosen of God. Clearly enlightened may mean much more than merely receiving information about the gospel. The next expression refers to their tasting of the heavenly gift, the goodness of the Word of God and the powers of the coming age. The word tasted has caused some to conclude that these to whom the writer refers merely licked at it—sampled it—to see if they liked it, and decided that they did not. But the very word used for tasting here is also used in Heb 2:9, where we are told that Christ "tasted death for everyone." If tasting the heavenly gift means merely nibbling but never swallowing and digesting, are we to say the same for Christ, who tasted death for everyone? Christ experienced death. We can hardly conclude other than that the people mentioned in Hebrews 6 likewise had experienced the heavenly gift, the goodness of the Word of God and the powers of the coming age. Then there is the expression, "who have shared in the Holy Spirit." Those who suppose these were not genuine Christians minimize this sharing in the Holy Spirit. "They went along with Him, but they never really possessed Him." But I find this same Greek word translated "sharing" or "partaking of" used elsewhere in the Scriptures for accepting, receiving, eating. I have to believe this word means actual experience, also. These had received and experienced the Holy Spirit. This would indicate that those who had experienced and actually shared in spiritual attainments could fall away, some even "crucifying the Son of God all over again" to the point they could not be brought back to repentance.

Backsliding and the "unpardonable sin": Right here, I would like to suggest a point for clarification. I do not think we are referring to what we commonly call "backsliding" when we are considering what it may mean to fall away. Look at Peter. He failed miserably, but he was forgiven and became a great apostle. Look at Mark. He went back for a time, but he was restored and served Christ until he died. We also know that there have been many backslidden Christians who have agonized over the possibility of having committed the unpardonable sin. I have discovered a very helpful rule in this matter. I believe it holds good throughout the whole church of God around the world. "Anyone who is concerned about having committed the unpardonable sin may be sure he or she has not! Any person who has ever committed that dark and dread unpardonable sin feels no guilt and confesses no worry. Jesus dealt with the Pharisees and told them face to face that their expressions concerning His person and their attributing the work of the Holy Spirit to the devil were evidences of the unpardonable sin. But His warning caused them no worry. They still believed themselves to be entirely righteous! They felt no need for repentance, no sorrow for sin, no guilt for unbelief. "Do not worry about us," was their attitude. "We do not have any problem!" Returning to our rule for Christians with guilt and concern, the very fact that a person is worried and concerned indicates that the Spirit of God is still working in his or her life. Being human and therefore finite, we may not know in this life all that the inspired writer meant when he used the words fall away. I suggest that to actually fall away means that the person has no worry about his or her spiritual defection. He or she shrugs it all off as though it was a foolish relationship in the first place. Concerning the words, "it is impossible ... to be brought back to repentance," I have found a helpful suggestion. Let me refer to the example of a sinning man in the church at Corinth: It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife. And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this? Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present. When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord. (1Co 5:1-5)

With God all things are possible: It is plain that Paul condemned this man for his incestuous acts, and it appears further that he could not be brought to repentance by the Corinthian church. So Paul said, "We will hand him over to Satan for the destruction of the flesh that the spirit may be saved in the coming day of our Lord Jesus Christ." In the light of this action and the instructions of Paul given to the believers in the church, I ask you a question—and I think it is a searching question: May we not conclude in faith, relative to

those the church cannot bring to repentance, that God Himself may accomplish it, even by bringing them to the point of death and turning them around to Himself? The suggestion is surely inherent in this study of the incestuous man, for we learn in Second Corinthians that he indeed repented. Some of these questions have been on the lips of Christians throughout the centuries. Some of them have been bitterly argued. There are believers still who spend much time and effort trying to convert other people to their opinions concerning them. When it comes to this issue of the impossibility of renewing a person to repentance, the question has long ago been settled in my own heart and mind: I am not going back! For me, the question of falling away is only academic. It is academic and not real to all Christian believers who, like their Savior, have set their faces like a flint. We will follow the Lamb wherever He leads us! We have not come into the Christian faith to promote or protect shallow Christian experience. Neither is it our calling to defend the coldness of heart that is all too apparent in Christian circles. Let us never, never defend such coldness of heart! Rather, let us covenant to follow Jesus Christ fully and faithfully. We know that He will faithfully and lovingly do His part to keep us and sustain us.

God's first-aid kit: But, you ask, "What if I fail? What if I stumble through some weakness of the flesh?" Probably the very best way for me to close out this discussion is to remind you of God's first-aid kit for His devoted family. I had some part in raising a family of six boys and one girl. As a family, we could never have made it without the first-aid kit. There was hardly a time during those years that we were not giving attention to a cut or a bruise, a cold or an illness. It is remarkable that they all survived—and in good health! God has provided an effective truth—I call it our spiritual first-aid kit—in John's first letter: If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives. My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. (1Jo 1:8-10 to 1Jo 2:2) That is a plain, blunt, helpful message from the Scriptures. If you say you have not sinned, you are lying! Jesus is our great High Priest, and He appears with the Father on our behalf. He is our Advocate, our Intercessor. Go to Him, confess your sin and your need, and He will cleanse and forgive. He will bless and heal.

No turning back!

Now, we have come through these difficult, hard-to-understand passages, and it remains for us to determine that we are committed followers of the Lamb. We are not going back! I never want to experience whatever it means to fall away, to fail the God who is full of grace and truth. I do not want to know—or experience—whatever it means to fall away.

I do not want to know any more about hell. What I do know about hell is enough to make me want to know much more about heaven and our Savior, who is already there.

I do not want to find out how far I can go toward the edge without finally perishing. But I do want to know, by the grace of God, how closely and carefully I can walk with Him in faith and blessing and victory.

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)

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 248-250)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)

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