



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

God Father; in Jesus' name I ask it, Lord bless each person, and supply their needs, protect and keep each one. I ask that each person is blessed with favor and open a door where needed. Bless each one with uncommon favor and uncommon favor, and blessing upon blessing (John 1:16), and grace upon grace that it is chasing them down the street, that whomever they meet, that they are blessed. Fill us each day whom to pray for and whom we are to bless and how, I ask it in Jesus' name. Amen.

Worship Music

[Learning To Fall-Martina McBride](#)

[I'm Trying-Martina McBride](#)

[I Won't Let Go-Rascal Flatts](#)

[Unstoppable-Rascal Flatts](#)

Scripture

Galatians 3 (NKJV; 2005)

1 O foolish Galatians, who has bewitched you, that you should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you? [Gal 5:7](#); **2** This only would I learn of you, Received you the Spirit by the works of the law, or by the hearing of faith? **3** Are you so foolish? having begun in the Spirit, are you now made perfect by the flesh? **4** Have you suffered so many things in vain? if it be yet in vain. **5** He therefore that ministers to you the Spirit, and works miracles among you, does he it by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness. [Gen 15:6](#); [Rom 4:3](#); [Jas 2:23](#); **7** Know you therefore that they which are of faith, the same are the children of Abraham. **8** And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In you shall all nations be blessed. [Gen 12:3](#); [Gen 18:18](#); [Gen 22:18](#); [Gen 26:4](#); [Gen 49:10](#); [Acts 3:25](#); **9** So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continues not in all things which are written in the book of the law to do them. [Deut 27:26](#); **11** But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. [Rom 3:20](#); [Gal 2:16](#); [Hab 2:4](#); [Rom 1:17](#); [Heb 10:38](#); **12** And the law is not of faith: but, The man that does them shall live in them. [Lev 18:5](#); [Ezek 20:11](#); [Rom 10:5](#); **13** Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree: [Rom 8:3](#); [2Cor 5:21](#); [Deut 21:23](#); **14** That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brothers, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man cancels, or adds thereto. [Heb 9:17](#); **16** Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to your seed, which is Christ. [Gal 3:8](#); **17** And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot cancel, that it should make the promise of none effect. [Gen 15:13](#); [Exod 12:40](#); [Acts 7:6](#); **18** For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. [Rom 4:14](#);

19 Why then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. [John 15:22](#); [Rom 4:15](#); [Rom 5:20](#); [Rom 7:8](#); [Acts 7:38](#); [Acts 7:53](#); [Deut 5:5](#); [John 1:17](#); **20** Now a mediator is not a mediator of one, but God is one.

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21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, truly righteousness should have been by the law. **22** But the scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. [Rom 3:9](#); [Rom 11:32](#);

23 But before faith came, we were kept under the law, shut up to the faith which should afterwards be revealed. **24** Why the law was our schoolmaster to bring us to Christ, that we might be justified by faith. [Matt 5:17](#); [Acts 13:38](#); [Rom 10:4](#); **25** But after that faith is come, we are no longer under a schoolmaster. **26** For you are all the children of God by faith in Christ Jesus. [Isa 56:5](#); [John 1:12](#); [Rom 8:15](#); [Gal 4:5](#); **27** For as many of you as have been baptized into Christ have put on Christ. [Rom 6:3](#); **28** There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus. [John 17:21](#); **29** And if you be Christ's, then are you Abraham's seed, and heirs according to the promise. [Gen 21:12](#); [Rom 9:7](#); [Heb 11:18](#);



These gentile Galatians had swallowed the Judaizers' message so completely that they had instituted Jewish festival days and ceremonies in the church (4:8-11), evidently trying to combine the Gospel with the Mosaic Law. But Paul tells them that the two systems are not compatible and cannot be combined. Did the Judaizers work any miracles among them, as he had done? (3:5). Did not that mean anything to them? Abraham looms large in these two chapters, because the Jewish message they had accepted was based largely on the promise to Abraham. They were misinterpreting the promise, as the narrative about Abraham itself clearly shows (4:21-31). The Galatians' early love for Paul was in sad contrast to their present coolness (4: 12-20). (Halley's Bible Handbook; 2000; history and commentaries; page 801)

The righteousness we have through Christ is complete; it cannot be improved upon. We come to God on the basis of what He is, not on the basis of what we are. The door is always open to us when we approach Him on the basis of His grace, but rarely open when we approach Him on the basis of our righteousness. If we can fellowship with God in a love relationship, why would we ever choose a legal relationship instead? The gift of the Holy Spirit isn't an earned blessing. Paul relates the spirit to our faith and the flesh to our works. Our faith produces fruit, not fleshly works. Fruit is the natural result of relationship (1 Corinthians 11:28-31; Matthew 12:33; John 15:8). God doesn't require us to do works we hate, but He endows and equips us for a particular ministry in the Body of Christ. When we fulfill our ministry, it's natural and comfortable for us (2 Corinthians 5:14).

God doesn't acknowledge or reward the works of our flesh; He wants to see the fruit of the Spirit in our lives, which is the product of believing and abiding in Jesus (John 15:1-8). When we received Jesus, God justified and imputed the righteousness of Christ to us. Our works of the flesh, do not add anything to our relationship with God. He is pleased by our faith (Hebrews 11:6). The fruit is produced in our lives not because of our righteousness, but because of faith (Acts 3:1-16; Matthew 5:16; James 5:17,18).

Abraham is acknowledged as the father of those who believe. Righteousness was imputed to him because of his faith, not because of his actions. What Abraham believed was demonstrated by what he did. Our actions must also be in harmony with, what we believe. Abraham is the father of a spiritual race of people, rather than a physical race. The covenant blessings God gave to Abraham are ours also through faith. The Law condemns the man who tries to be justified by it. The Law is concerned with works, not with faith. The New Testament emphasizes what God has done for us.

The Church has made the mistake of emphasizing what we should do for God. We have moved from the life of faith, grace, and spirit to the life of law, works, and flesh. We've gone from blessing and victory to a life of rejection and defeat (1 Peter 1:3-5). The Law was intended by God to show us our inadequacy and our need of Him; it was never intended to make men feel righteous (Romans 7:7; Galatians #:24). We cannot receive the Holy Spirit by the works of the Law. We receive the Holy Spirit by our faith in Jesus Christ. God confirmed His covenant with Abraham. The Law, which was added 430 years later, didn't void the original covenant (verse 17). The blessing of Abraham is Jesus Christ and the fellowship with God that He makes possible. God's covenant with Abraham concerned the Gentiles, and the Law was for Israel. Therefore, the covenant with Abraham wasn't affected by the Law. The Law is good and holy. Obedience to the Law provides a life of blessing. The Law is the standard that God is conforming us to. Our relationship with God is established on faith, not on our obedience to the Law. Our faith is a constant while our experience (obedience) is a variable. The Law was necessary before Christ came, to give man a covering for his sins so he could relate to God. If the Law could make us righteous, God wouldn't have sacrificed His Son (Luke 22:42). The Law kept people at a distance from God with the priest as mediator. The schoolmaster in the Greek culture was the household servant who escorted the child safely to the place of instruction. The Law taught us where we failed to meet God's standards. It made us realize how our sins separated us from God, and how impossible it was for us to be righteous on our own. The Law showed us our need for Christ.

When we're justified, God imputes righteousness to us just as if we had never sinned. After the Law has driven us to Christ, it has finished its work in us (Micah 6:8; Matthew 5:48; John 16: 7-11; Matthew 12:31-32; Isaiah 53:6). The power of the Spirit and our love for Christ combine to keep us on the path of righteousness now. Children, here means placed as a son (John 1:12). Jesus Christ removes the distinctions that divide people into superior and inferior groups.

(New Testament Study Guide; 2005; notes , commentaries; Chuck Smith; pages 101-102)



Psalm 25

1 To you, O LORD, do I lift up my soul. 2 O my God, I trust in you: let me not be ashamed, let not my enemies triumph over me. Ps 22:5; Ps 31:1; Ps 34:5;
3 Yes, let none that wait on you be ashamed: let them be ashamed which transgress without cause. Isa 28:16; Rom 10:11;
4 Show me your ways, O LORD; teach me your paths. Ps 27:11; Ps 86:11; Ps 119:1;
5 Lead me in your truth, and teach me: for you are the God of my salvation; on you do I wait all the day.
6 Remember, O LORD, your tender mercies and your loving kindnesses; for they have been ever of old. Ps 103:17; Ps 106:1; Ps 107:1; Ps 117:2; Ps 136:1; Jer 33:11;
7 Remember not the sins of my youth, nor my transgressions: according to your mercy remember you me for your goodness' sake, O LORD.
8 Good and upright is the LORD: therefore will he teach sinners in the way.
9 The meek will he guide in judgment: and the meek will he teach his way.
10 All the paths of the LORD are mercy and truth to such as keep his covenant and his testimonies.
11 For your name's sake, O LORD, pardon my iniquity; for it is great.
12 What man is he that fears the LORD? him shall he teach in the way that he shall choose.
13 His soul shall dwell at ease; and his seed shall inherit the earth.
14 The secret of the LORD is with them that fear him; and he will show them his covenant.
15 My eyes are ever toward the LORD; for he shall pluck my feet out of the net.
16 Turn you to me, and have mercy on me; for I am desolate and afflicted.
17 The troubles of my heart are enlarged: O bring you me out of my distresses.
18 Look on my affliction and my pain; and forgive all my sins.
19 Consider my enemies; for they are many; and they hate me with cruel hatred.
20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in you.
21 Let integrity and uprightness preserve me; for I wait on you.
22 Redeem Israel, O God, out of all his troubles.

(KJV Bible; Scripture; notes; 2005)

Psa 119:105

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



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