



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

www.chapel-flock.com



Vol. 22 Issue 429

May 21, 2012

Worship Music

[My Hope Is In You- Aaron Shust](#)

[You Love Me Anyway- Sidewalk Prophets](#)

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

[Strong Enough- Matthew West](#)

[Rise-Michael W. Smith](#)

Prayer

Lord, I want to thank You for allowing me to be a part of Your great plans. You could use someone else, but You have chosen to use me. For this, I am so thankful to You. If there is any faith deficiency in me, please expose it NOW so I can get it fixed and be prepared for any assignment You give to me in the future. Your will not my will, in Jesus' name. Amen.

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

Deut. 15:16

Dr. J. Vernon McGee

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

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOY](#)

Bible Study Sites

[Chuck Smith Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women- Cathe Laurie](#)

1 AFTER THE plague the Lord said to Moses and Eleazar son of Aaron, the priest, 2 Take a census of all the [male] congregation of the Israelites from twenty years old and upward, by their fathers' houses, all in Israel able to go to war. 3 And Moses and Eleazar the priest told [the people] in the plains of Moab by the Jordan at Jericho, 4 A census of the people shall be taken from twenty years old and upward, as the Lord commanded Moses. And the Israelites who came forth out of the land of Egypt were: 5 Reuben, the firstborn of Israel, the sons of Reuben: of Hanoch, the family of the Hanochites; of Pallu, the family of the Palluites; 6 Of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites. 7 These are the families of the Reubenites; and their number was 43,730. 8 And the son of Pallu: Eliab. 9 The sons of Eliab: Nemuel, Dathan, and Abiram. These are the Dathan and Abiram chosen from the congregation who contended against Moses and Aaron in the company of Korah when they contended against the Lord. 10 And the earth opened its mouth and swallowed them up together with Korah, when that company died and the fire devoured 250 men; and they became a [warning] sign. 11 But Korah's sons did not die. 12 The sons of Simeon according to their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites; 13 Of Zerah, the family of the Zerahites; of Shaul, the family of the Shaulites. 14 These are the families of the Simeonites, 22,200. 15 The sons of Gad after their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites; 16 Of Ozni, the family of the Oznites; of Eri, the family of the Erites; 17 Of Arod, the family of the Arodites; of Areli, the family of the Arelites. 18 These, the families of the sons of Gad according to their numbering, totaled 40,500. 19 The sons of Judah were Er and Onan, but Er and Onan died in the land of Canaan. 20 And the sons of Judah according to their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Perezites; of Zerah, the family of the Zerahites. 21 And the sons of Perez were: of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites. 22 These, the families of Judah according to their numbering, totaled 76,500. 23 The sons of Issachar after their families: of Tola, the family of the Tolaites; of Puvah, the family of the Punites; 24 Of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites. 25 These, the families of Issachar according to their numbering, totaled 64,300. 26 The sons of Zebulun after their families: of Sered, the family of the Seredites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites. 27 These, the families of the Zebulunites according to their numbering, totaled 60,500. 28 The sons of Joseph after their families were Manasseh and Ephraim. 29 The sons of Manasseh: of Machir, the family of the Machirites (and Machir was the father of Gilead); of Gilead, the family of the Gileadites. 30 These are the sons of Gilead: of Iezer, the family of the Iezerites; of Helek, the family of the Helekites; 31 Of Asriel, the family of the Asrielites; of Shechem, the family of the Shechemites; 32 Of Shemida, the family of the Shemidaites; and of Hephher, the family of the Hephherites. 33 Zelophehad son of Hephher had no sons, but only daughters, and their names were Mahlah, Noah, Hoglah, Milcah, and Tirzah. 34 These are the families of Manasseh, and their number was 52,700. 35 These are the sons of Ephraim according to their families: of Shuthelah, the family of the Shuthelahites; of Becher, the family of the Becherites; of Tahan, the family of the Tahanites. 36 And these are the sons of Shuthelah: of Eran, the family of the Eranites. 37 These, the families of the sons of Ephraim according to their number, totaled 32,500. These are the sons of Joseph after their families. 38 The sons of Benjamin according to their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiham, the family of the Ahihamites; 39 Of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites. 40 And the sons of Bela were Ard and Naaman; of Ard, the family of the Ardites; of Naaman, the family of the Naamites. 41 These are the sons of Benjamin according to their families; and their number was 45,600. 42 These are the sons of Dan according to their families: of Shuham, the family of the Shuhamites. These are the families of Dan according to their families. 43 All the families of the Shuhamites according to their number were 64,400. 44 Of the sons of Asher according to their families: of Imnah, the family of the Imnites; of Ishvi, the family of the Ishvites; of Beriah, the family of the Beriites. 45 Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites. 46 And the name of the daughter of Asher was Serah. 47 These, the families of the sons of Asher according to their number, totaled 53,400. 48 Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites; 49 Of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites. 50 These are the families of Naphtali according to their families; and their number totaled 45,400. 51 This was the number of the Israelites, 601,730. 52 And the Lord said to Moses, 53 To these the land shall be divided for inheritance according to the number of names. 54 To a larger tribe you shall give the greater inheritance, and to a small tribe the less inheritance; to each tribe shall its inheritance be given according to its numbers. 55 But the land shall be divided by lot; according to the names of the tribes of their fathers they shall inherit. 56 According to the lot shall their inheritance be divided between the larger and the smaller. 57 And these were numbered of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. 58 These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. And Kohath was the father of Amram. 59 Amram's wife was Jochebed daughter of Levi, who was born to Levi in Egypt; and she bore to Amram Aaron, Moses, and Miriam their sister. 60 And to Aaron were born Nadab, Abihu, Eleazar, and Ithamar. 61 But Nadab and Abihu died when they offered strange and unholy fire before the Lord. 62 And those numbered of them were 23,000, every male from a month old and upward; for they were not numbered among the Israelites, because there was no inheritance given them among the Israelites. 63 These were those numbered by Moses and Eleazar the priest, who numbered the Israelites in the plains of Moab by the Jordan at Jericho. 64 But among these there was not a man of those numbered by Moses and Aaron the priest when they numbered the Israelites in the Wilderness of Sinai. 65 For the Lord had said of them, They shall surely die in the wilderness. There was not left a man of them except Caleb son of Jephunneh and Joshua son of Nun.

Numbers 26. The Second Census

Wilderness life must have been hard. Of the more than 600,000 males above the age of 20 that were included in the first census (Numbers 1), only two survived. The younger generation, hardened by the desert, were a different class of men from what their fathers had been as slaves freshly freed from a hard but predictable life, from the "flesh pots" (kjv ; niv "pots of meat," Exodus 16:3) of Egypt.

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 173)

Chapter 26

Now in chapter twenty-six we again have the tribes numbered off. Now remember this is at the end of the forty years of wandering. At the beginning of the forty years of wandering they numbered the tribes and now the end of the forty years of wandering they number the tribes again. And it is interesting to compare the number of people at the beginning and at the end. And actually there's a total loss of people of about two thousand, approximately two thousand less at the end of the forty years wandering. But some of the tribes, they were really wiped out, quite really decimated; others actually grew in number through the wilderness wanderings.

Towards the end of the chapter in verse fifty-nine we get a little history of Moses' family. His father's name was Amrams; his mother's was Jochebed. She had three children; Moses, Miriam and Aaron. And it gives you a little history of Aaron's family, the two sons again that died; Nadab and Abihu who offered the strange fire before the Lord. And now that generation has passed away, there's no one left except for Moses, of course, is still alive and Joshua and Caleb. But all of those who came out of Egypt who were twenty years old or older have now all died with the exception of these three men. Moses is soon to die before they go into the land.

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

GOD JUSTIFIETH THE UNGODLY

THIS MESSAGE is for you. You will find the text in the Epistle to the Romans, in the fourth chapter and the fifth verse:

To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

I call your attention to those words, "Him that justifieth the ungodly." They seem to me to be very wonderful words.

Are you not surprised that there should be such an expression as that in the Bible, "That justifieth the ungodly?" I have heard that men that hate the doctrines of the cross bring it as a charge against God, that He saves wicked men and receives to Himself the vilest of the vile. See how this Scripture accepts the charge, and plainly states it! By the mouth of His servant Paul, by the inspiration of the Holy Ghost, He takes to Himself the title of "Him that justifieth the ungodly." He makes those just who are unjust, forgives those who deserve to be punished, and favors those who deserve no favor. You thought, did you not, that salvation was for the good? that God's grace was for the pure and holy, who are free from sin? It has fallen into your mind that, if you were excellent, then God would reward you; and you have thought that because you are not worthy, therefore there could be no way of your enjoying His favor. You must be somewhat surprised to read a text like this: "Him that justifieth the ungodly." I do not wonder that you are surprised; for with all my familiarity with the great grace of God, I never cease to wonder at it. It does sound surprising, does it not, that it should be possible for a holy God to justify an unholy man? We, according to the natural legality of our hearts, are always talking about our own goodness and our own worthiness, and we stubbornly hold to it that there must be somewhat in us in order to win the notice of God. Now, God, who sees through all deceptions, knows that there is no goodness whatever in us. He says that "there is none righteous, no not one." He knows that "all our righteousnesses are as filthy rags," and, therefore the Lord Jesus did not come into the world to look after goodness and righteousness with him, and to bestow them upon persons who have none of them. He comes, not because we are just, but to make us so: he justifieth the ungodly.

When a counsellor comes into court, if he is an honest man, he desires to plead the case of an innocent person and justify him before the court from the things which are falsely laid to his charge. It should be the lawyer's object to justify the innocent person, and he should not attempt to screen the guilty party. It lies not in man's right nor in man's power truly to justify the guilty. This is a miracle reserved for the Lord alone. God, the infinitely just Sovereign, knows that there is not a just man upon earth that doeth good and sinneth not, and therefore, in the infinite sovereignty of His divine nature and in the splendor of His ineffable love, He undertakes the task, not so much of justifying the just as of justifying the ungodly. God has devised ways and means of making the ungodly man to stand justly accepted before Him: He has set up a system by which with perfect justice He can treat the guilty as if he had been all his life free from offence, yea, can treat him as if he were wholly free from sin. He justifieth the ungodly.

Jesus Christ came into the world to save sinners. It is a very surprising thing--a thing to be marveled at most of all by those who enjoy it. I know that it is to me even to this day the greatest wonder that I ever heard of, that God should ever justify me. I feel myself to be a lump of unworthiness, a mass of corruption, and a heap of sin, apart from His almighty love. I know by a full assurance that I am justified by faith which is in Christ Jesus, and treated as if I had been perfectly just, and made an heir of God and a joint heir with Christ; and yet by nature I must take my place among the most sinful. I, who am altogether undeserving, am treated as if I had been deserving. I am loved with as much love as if I had always been godly, whereas aforesaid I was ungodly. Who can help being astonished at this? Gratitude for such favor stands dressed in robes of wonder. Now, while this is very surprising, I want you to notice how available it makes the gospel to you and to me. If God justifieth the ungodly, then, dear friend, He can justify you. Is not that the very kind of person that you are? If you are unconverted at this moment, it is a very proper description of you; you have lived without God, you have been the reverse of godly; in one word, you have been and are ungodly. Perhaps you have not even attended a place of worship on Sunday, but have lived in disregard of God's day, and house, and Word--this proves you to have been ungodly. Sadder still, it may be you have even tried to doubt God's existence, and have gone the length of saying that you did so. You have lived on this fair earth, which is full of the tokens of God's presence, and all the while you have shut your eyes to the clear evidences of His power and Godhead. You have lived as if there were no God. Indeed, you would have been very pleased if you could have demonstrated to yourself to a certainty that there was no God whatever. Possibly you have lived a great many years in this way, so that you are now pretty well settled in your ways, and yet God is not in any of them. If you were labeled

UNGODLY: it would as well describe you as if the sea were to be labeled salt water. Would it not? Possibly you are a person of another sort; you have regularly attended to all the outward forms of religion, and yet you have had no heart in them at all, but have been really ungodly. Though meeting with the people of God, you have never met with God for yourself; you have been in the choir, and yet have not praised the Lord with your heart. You have lived without any love to God in your heart, or regard to his commands in your life. Well, you are just the kind of man to whom this gospel is sent--this gospel which says that God justifieth the ungodly. It is very wonderful, but it is happily available for you. It just suits you. Does it not? How I wish that you would accept it! If you are a sensible man, you will see the remarkable grace of God in providing for such as you are, and you will say to yourself, "Justify the ungodly! Why, then, should not I be justified, and justified at once?" Now, observe further, that it must be so--that the salvation of God is for those who do not deserve it, and have no preparation for it. It is reasonable that the statement should be put in the Bible; for, dear friend, no others need justifying but those who have no justification of their own. If any of my readers are perfectly righteous, they want no justifying. You feel that you are doing your duty well, and almost putting heaven under an obligation to you. What do you want with a Saviour, or with mercy? What do you want with justification? You will be tired of my book by this time, for it will have no interest to you. If any of you are giving yourselves such proud airs, listen to me for a little while. You will be lost, as sure as you are alive. You righteous men, whose righteousness is all of your own working, are either deceivers or deceived; for the Scripture cannot lie, and it saith plainly, "There is none righteous, no, not one." In any case I have no gospel to preach to the self-righteous, no, not a word of it. Jesus Christ himself came not to call the righteous, and I am not going to do what He did not do. If I called you, you would not come, and, therefore, I will not call you, under that character. No, I bid you rather look at that righteousness of yours till you see what a delusion it is. It is not half so substantial as a cobweb. Have done with it! Flee from it! Oh believe that the only persons that can need justification are those who are not in themselves just! They need that something should be done for them to make them just before the judgment seat of God. Depend upon it, the Lord only does that which is needful. Infinite wisdom never attempts that which is unnecessary. Jesus never undertakes that which is superfluous. To make him just who is just is no work for God--that were a labor for a fool; but to make him just who is unjust--that is work for infinite love and mercy. To justify the ungodly--this is a miracle worthy of a God. And for certain it is so. Now, look. If there be anywhere in the world a physician who has discovered sure and precious remedies, to whom is that physician sent? To those who are perfectly healthy? I think not. Put him down in a district where there are no sick persons, and he feels that he is not in his place. There is nothing for him to do. "The whole have no need of a physician, but they that are sick." Is it not equally clear that the great remedies of grace and redemption are for the sick in soul? They cannot be for the whole, for they cannot be of use to such. If you, dear friend, feel that you are spiritually sick, the Physician has come into the world for you. If you are altogether undone by reason of your sin, you are the very person aimed at in the plan of salvation. I say that the Lord of love had just such as you are in His eye when He arranged the system of grace. Suppose a man of generous spirit were to resolve to forgive all those who were indebted to him; it is clear that this can only apply to those really in his debt. One person owes him a thousand pounds; another owes him fifty pounds; each one has but to have his bill receipted, and the liability is wiped out. But the most generous person cannot forgive the debts of those who do not owe him anything. It is out of the power of Omnipotence to forgive where there is no sin. Pardon, therefore, cannot be for you who have no sin. Pardon must be for the guilty. Forgiveness must be for the sinful. It were absurd to talk of forgiving those who do not need forgiveness--pardoning those who have never offended. Do you think that you must be lost because you are a sinner? This is the reason why you can be saved. Because you own yourself to be a sinner I would encourage you to believe that grace is ordained for such as you are. One of our hymn-writers even dared to say:

A sinner is a sacred thing;

The Holy Ghost hath made him so.

It is truly so, that Jesus seeks and saves that which is lost. He died and made a real atonement for real sinners. When men are not playing with words, or calling themselves "miserable sinners," out of mere compliment, I feel overjoyed to meet with them. I would be glad to talk all night to bona fide sinners. The inn of mercy never closes its doors upon such, neither weekdays nor Sunday. Our Lord Jesus did not die for imaginary sins, but His heart's blood was spilt to wash out deep crimson stains, which nothing else can remove.

He that is a black sinner--he is the kind of man that Jesus Christ came to make white. A gospel preacher on one occasion preached a sermon from, "Now also the axe is laid to the root of the trees," and he delivered such a sermon that one of his hearers said to him, "One would have thought that you had been preaching to criminals. Your sermon ought to have been delivered in the county jail." "Oh, no," said the good man, "if I were preaching in the county jail, I should not preach from that text, there I should preach 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'" Just so. The law is for the self-righteous, to humble their pride: the gospel is for the lost, to remove their despair.

If you are not lost, what do you want with a Saviour? Should the shepherd go after those who never went astray? Why should the woman sweep her house for the bits of money that were never out of her purse? No, the medicine is for the diseased; the quickening is for the dead; the pardon is for the guilty; liberation is for those who are bound: the opening of eyes is for those who are blind. How can the Saviour, and His death upon the cross, and the gospel of pardon, be accounted for, unless it be upon the supposition that men are guilty and worthy of condemnation? The sinner is the gospel's reason for existence. You, my friend, to whom this word now comes, if you are undeserving, ill-deserving, hell-deserving, you are the sort of man for whom the gospel is ordained, and arranged, and proclaimed. God justifieth the ungodly.

Make His sun to shine on the evil as well as on the good? Does He not give fruitful seasons, and send the rain and the sunshine in their time upon the most ungodly nations? Ay, even Sodom had its sun, and Gomorrah had its dew. Oh friend, the great grace of God surpasses my conception and your conception, and I would have you think worthily of it! As high as the heavens are above the earth; so high are God's thoughts above our thoughts. He can abundantly pardon. Jesus Christ came into the world to save sinners: forgiveness is for the guilty.

I would like to make this very plain. I hope that I have done so already; but still, plain as it is, it is only the Lord that can make a man see it. It does at first seem most amazing to an awakened man that salvation should really be for him as a lost and guilty one. He thinks that it must be for him as a penitent man, forgetting that his penitence is a part of his salvation. "Oh," says he, "but I must be this and that,"--all of which is true, for he shall be this and that as the result of salvation; but salvation comes to him before he has any of the results of salvation. It comes to him, in fact, while he deserves only this bare, beggarly, base, abominable description, "ungodly." That is all he is when God's gospel comes to justify him.

May I, therefore, urge upon any who have no good thing about them--who fear that they have not even a good feeling, or anything whatever that can recommend them to God--that they will firmly believe that our gracious God is able and willing to take them without anything to recommend them, and to forgive them spontaneously, not because they are good, but because He is good. Does He not make His sun to shine on the evil as well as on the good? Does He not give fruitful seasons, and send the rain and the sunshine in their time upon the most ungodly nations? Ay, even Sodom had its sun, and Gomorrah had its dew. Oh friend, the great grace of God surpasses my conception and your conception, and I would have you think worthily of it! As high as the heavens are above the earth; so high are God's thoughts above our thoughts. He can abundantly pardon. Jesus Christ came into the world to save sinners: forgiveness is for the guilty.

Do not attempt to touch yourself up and make yourself something other than you really are; but come as you are to Him who justifies the ungodly. A great artist some short time ago had painted a part of the corporation of the city in which he lived, and he wanted, for historic purposes, to include in his picture certain characters well known in the town. A crossing-sweeper, unkempt, ragged, filthy, was known to everybody, and there was a suitable place for him in the picture. The artist said to this ragged and rugged individual, "I will pay you well if you will come down to my studio and let me take your likeness." He came round in the morning, but he was soon sent about his business; for he had washed his face, and combed his hair, and donned a respectable suit of clothes. He was needed as a beggar, and was not invited in any other capacity. Even so, the gospel will receive you into its halls if you come as a sinner, not otherwise. Wait not for reformation, but come at once for salvation. God justifieth the ungodly, and that takes you up where you now are: it meets you in your worst estate.

Come in your deshabelle. I mean, come to your heavenly Father in all your sin and sinfulness. Come to Jesus just as you are, leprous, filthy, naked, neither fit to live nor fit to die. Come, you that are the very sweepings of creation; come, though you hardly dare to hope for anything but death. Come, though despair is brooding over you, pressing upon your bosom like a horrible nightmare. Come and ask the Lord to justify another ungodly one. Why should He not? Come for this great mercy of God is meant for such as you are. I put it in the language of the text, and I cannot put it more strongly: the Lord God Himself takes to Himself this gracious title, "Him that justifieth the ungodly." He makes just, and causes to be treated as just, those who by nature are ungodly. Is not that a wonderful word for you? Reader, do not delay till you have well considered this matter.

C.H. Spurgeon; "All Of Grace"

Matthew 11:25-30 (AMP)

25 At that time Jesus began to say, I thank You, Father, Lord of heaven and earth [and I acknowledge openly and joyfully to Your honor], that You have hidden these things from the wise and clever and learned, and revealed them to babies [to the childish, untaught, and unskilled].

26 Yes, Father, [I praise You that] such was Your gracious will and good pleasure.

27 All things have been entrusted and delivered to Me by My Father; and no one fully knows and accurately understands the Son except the Father, and no one fully knows and accurately understands the Father except the Son and anyone to whom the Son deliberately wills to make Him known.

28 Come to Me, all you who labor and are heavy-laden and overburdened, and I will cause you to rest. [I will ease and relieve and refresh your souls.]

29 Take My yoke upon you and learn of Me, for I am gentle (meek) and humble (lowly) in heart, and you will find rest (relief and ease and refreshment and recreation and blessed quiet) for your souls.

30 For My yoke is wholesome (useful, good—not harsh, hard, sharp, or pressing, but comfortable, gracious, and pleasant), and My burden is light and easy to be borne.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 254-257) (Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)

Chapel Flock • PO Box 161102 • Wichita, KS • 67216 • (316) 243-1438

(If you wish to be removed from the mailing list e-mail at: chapel-flock@sbcglobal.net)