



~ 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, it is true that I need to learn how to be a better listener. Forgive me for the times I've inconvenienced others and messed up their plans because I didn't carefully listen to the instructions that everyone else obviously understood. I recognize that this is a flaw in my life. Starting today, I want to discipline myself to become a top-notch listener. For me to do this, I know I'll have to break the habit of thinking about other things when people are trying to talk to me. So I'm turning to You to help me silence my mind, listen to others, digest what they are saying, and become a better team player and listener in agape Love, in Jesus' name.

Amen.

Sparkling Gems from the Greek.

[Can I Pray For You- Mark Bishop](#)

[He Never Sleeps- Mark Bishop](#)

[Rose Among The Thorns-Mark Bishop](#)

[Love Comes Down- Kerrie Roberts](#)

[Stand-Britt Nicole](#)

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[Virtue for Women- Cathe Laurie](#)

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

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1 THEN CAME the daughters of Zelophehad son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, from the families of Manasseh son of Joseph. The names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. 2 They stood before Moses, Eleazar the priest, and the leaders, and all the congregation at the door of the Tent of Meeting, saying, 3 Our father died in the wilderness. He was not among those who assembled together against the Lord in the company of Korah, but died for his own sin [as did all those who rebelled at Kadesh], and he had no sons. 4 Why should the name of our father be removed from his family because he had no son? Give to us a possession among our father's brethren. 5 Moses brought their case before the Lord. 6 And the Lord said to Moses, 7 The daughters of Zelophehad are justified and speak correctly. You shall surely give them an inheritance among their father's brethren, and you shall cause their father's inheritance to pass to them. 8 And say to the Israelites, If a man dies and has no son, you shall cause his inheritance to pass to his daughter. 9 If he has no daughter, you shall give his inheritance to his brethren. 10 If he has no brethren, give his inheritance to his father's brethren. 11 And if his father has no brethren, then give his inheritance to his next of kin, and he shall possess it. It shall be to the Israelites a statute and ordinance, as the Lord commanded Moses. 12 And the Lord said to Moses, Go up into this mountain of Abarim and behold the land I have given to the Israelites. 13 And when you have seen it, you also shall be gathered to your [departed] people as Aaron your brother was gathered, 14 For you disobeyed My order in the Wilderness of Zin during the strife of the congregation to uphold My sanctity [by strict obedience to My authority] at the waters before their eyes. [These are the waters of Meribah in Kadesh in the Wilderness of Zin]. 15 And Moses said to the Lord, 16 Let the Lord, the God of the spirits of all flesh, set a man over the congregation 17 Who shall go out and come in before them, leading them out and bringing them in, that the congregation of the Lord may not be as sheep which have no shepherd. 18 The Lord said to Moses, Take Joshua son of Nun, a man in whom is the Spirit, and lay your hand upon him; 19 And set him before Eleazar the priest and all the congregation and give him a charge in their sight. 20 And put some of your honor and authority upon him, that all the congregation of the Israelites may obey him. 21 He shall stand before Eleazar the priest, who shall inquire for him before the Lord by the judgment of the Urim [one of two articles in the priest's breastplate worn when asking counsel of the Lord for the people]. At Joshua's word the people shall go out and come in, both he and all the Israelite congregation with him. 22 And Moses did as the Lord commanded him. He took Joshua and set him before Eleazar the priest and all the congregation, 23 And he laid his hands upon him and commissioned him, as the Lord commanded through Moses.

Numbers 27–36. Various Regulations and Events

For the feasts and offerings (Numbers 28–29)

For the settling of 2½ tribes east of the Jordan (Numbers 32) and directions for the division of the land (Numbers 34), see on Joshua 13–22 .

For the Levitical cities (Numbers 35), see on Joshua 21 .

The Miracles of Moses

While miracles are a conspicuous feature of the Bible, they are not abundant in all parts of the Bible. Miracles (not including prophecies and their fulfillment), are particularly noticeable in four periods, centuries apart:

- The period of the Exodus and the conquest of Canaan (Moses and Joshua)
- The period of struggle against idolatry (Elijah and Elisha)
- The period of the Babylonian captivity (Daniel)
- The period of Jesus and the Apostles

Aside from Jesus, it has never been given to any man to be the mediator of so many stupendous manifestations of divine power: the 10 plagues on Egypt, the crossing of the Red Sea, the water that was made sweet at Marah, the provision of quail in the Desert of Zin and at Taberah, the manna that was supplied daily for 40 years, the Ten Commandments written on a stone with God's finger, God's talking face-to-face with Moses so that Moses' face shone, to name but a few.

Moses could not have delivered Israel out of Egypt and sustained them in the wilderness for 40 years without the direct miraculous help of God. But this high privilege, as in the case of the apostle Paul, was accompanied by almost unbelievable suffering.

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 173-174)

Chapter 27

Chapter twenty-seven, we have the beginning of a woman's lib organization. Then there came the daughters of Zelophehad, the son of Hopher (Num 27:1),

Now what had happened is that the dad had seven daughters but no sons. And as they were dividing off the land they were giving the sons the portions. The oldest son would get the portions and so forth. And so these gals said, "Hey now wait a minute. It's not fair. We have equal rights you know, and our dad didn't have any son. If you don't give us any land then my father's name will die in Israel". So Moses said, "Well, we'll take it before the Lord". So the Lord said, the Lord says, "These gals are right. Give them the inheritance of the family". And so, they won their case and the daughters of Zelophehad received the inheritance.

And so, God's with you gals and He's looking after ya and you got a just cause. But unfortunately these radical women are taking it far beyond God's, you know, there is that which is right but then there is that taking it beyond and far beyond what God ever intended. So balance is such an important thing.

So he gave the law then of the inheritance. If there is no son then it goes to the daughters. If there are no daughters or sons then it goes to a man's brothers. If he has no brothers then it will go to his father's brothers. And if his father has no brothers then it comes to the next of kin, whoever is closest in the family to him.

Now the LORD said to Moses, Get up to the mount Abarim, and see the land which I have given the to children of Israel. And when you have seen it, there also you will be gathered to your people, as Aaron your brother was gathered. For you rebelled against my commandment in the desert of Zin, in the strife of the congregation, to properly represent me at the water before their eyes: that is the waters of Meribah in Kadesh in the wilderness of Zin (Num 27:12-14).

So Moses, get up the mountain, you get to look at the land but then you're gonna die. You're not gonna be able to go in because of your misrepresenting of me there at the water of Meribah, the waters of strife.

Moses said unto the LORD, Let the LORD, the God of the spirits of all flesh, set a man over the congregation (Num 27:15-16),

Now this is an interesting little verse,

"Let the LORD, the God of the spirits of all flesh, set a man over the congregation."

From this little verse, the Mormons have developed their whole doctrine of the eternal spirit of men. That you actually existed in heaven, your spirit existed there in heaven and then God made a body for you and put your spirit in it to see whether or not you would—could become a god by becoming a Mormon. And you have no memory of your pre-existence in heaven but all of you pre-existence in heaven as spirits but there is no way of telling up there whether or not you would be a good or bad, so he put you in a body and let you prove yourself down here. And if you become a good Mormon, wear your underwear and all then you will be god. And you and your wives that are sealed to you can go to some planet and you can have your own little kingdom that you can watch over and you'll be god over that planet and you can develop it however you want—wish and so forth.

So, that whole doctrine comes out of this one little verse. I really don't see it in this verse. "Let the Lord, the God of the spirits of all flesh," but it doesn't say anything about the spirits pre-existing with God being in heaven before or anything; He's just the God of the spirits of all flesh.

set a man over the congregation, which may go before them, which may lead them out, which may bring them in, that the congregation of the LORD will not be like a sheep, like sheep without a shepherd. And so the LORD said to Moses, Take Joshua the son of Nun, a man in whom is the spirit, and lay your hand upon him; And set him before Eleazar the priest, and before the congregation; and give him charge in their sight. And thou shalt put some of thine honour upon him, that all of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of the Urim before the LORD (Num 27:16-21):

Now the Urim was a little thing that the priest wore, a little pouch of some kind, that they sought counsel from God through the use of the Urim and the Thummim. Lights and perfections is what the words Urim and Thummim mean. And some believe that they were just a little pouch and one had a white stone and a black stone and that when they would ask the Lord a question the priest would say, "Now God, show us which one" and he would pull out a stone. If it was the white stone, God would say yes, then they would ask the next question. And you know, they'd mix up the stones and you'd pull a stone again and they would get yes-no answers. So it's sort of a twenty-one question kind of a thing where you get yes-no answers to then ascertain the will of the Lord. Now, God had a more direct relationship with Moses. God said, "Hey, there's no one like this before after where I really speak to the fellow sort of face to face," I mean direct speaking, a very powerful way.

Now Joshua who is to lead the people, he is to come before Eleazar the priest who will inquire of the Lord in questions. David so often would go to the priest, inquire "Should we go into battle against them?" and then "What time of the day should we start the battle?" And they would ask all of these questions of God in order to determine the will of the Lord. And it was oftentimes determined by the priest inquiring and by the use of the Urim, these lights and perfection. So just what the Urim and Thummim actually is, is not told to us. That's what people surmise what it was, but exactly we don't know. Surely it wasn't a pair of glasses by which you could read hieroglyphics when you put them on. Hocus pocus.

So Moses did as the LORD commanded him: he took Joshua, set him before Eleazar, and before all the congregation: he laid his hands upon him, and gave him the charge of the LORD, as he was commanded (Num 27:22-23).

So he brought Moses laid his hand—I mean Joshua, laid his hands upon him and signifying that Joshua was now to begin to take Moses' place as the leader of the people.

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 aforetime 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 acceptance, 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. 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. Charles Spurgeon.... "All Of Grace"

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 257-258)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)

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