



# ~ 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, thank You for speaking to me so strongly today about my personal level of desire. For me to be what You have called me to be, I know that I have to develop a stronger inner desire than I am demonstrating in my life at this moment. Holy Spirit, please stir my heart so fiercely that I won't be satisfied with my current level of life. Please give me a godly discontentment with the level I've already achieved so I'll be motivated to keep reaching for higher levels in my personal life in You, I ask it in Jesus' name. Amen.

[Go Light Your World-  
Kathy Troccoli](#)

[He Will Make Away-  
Kathy Troccoli](#)

[Water Into Wine-  
Kathy Troccoli](#)

[Help Me God-  
Kathy Troccoli](#)

[The Face-RyanDan](#)

### Video's / New Information/ Prayer Requests

“Not Knowing The Bible”

Bob Coy

“Helping Others”

Bob Coy

### Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

### 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](#)

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 AND MOSES said to the heads or leaders of the tribes of Israel, This is the thing which the Lord has commanded: 2 If a man vows a vow to the Lord or swears an oath to bind himself by a pledge, he shall not break and profane his word; he shall do according to all that proceeds out of his mouth. 3 Also when a woman vows a vow to the Lord and binds herself by a pledge, being in her father's house in her youth, 4 And her father hears her vow and her pledge with which she has bound herself and he offers no objection, then all her vows shall stand and every pledge with which she has bound herself shall stand. 5 But if her father refuses to allow her [to carry out her vow] on the day that he hears about it, not any of her vows or of her pledges with which she has bound herself shall stand. And the Lord will forgive her because her father refused to let her [carry out her purpose]. 6 And if she is married to a husband while her vows are upon her or she has bound herself by a rash utterance 7 And her husband hears of it and holds his peace concerning it on the day that he hears it, then her vows shall stand and her pledge with which she bound herself shall stand. 8 But if her husband refuses to allow her [to keep her vow or pledge] on the day that he hears of it, then he shall make void and annul her vow which is upon her and the rash utterance of her lips by which she bound herself, and the Lord will forgive her. 9 But the vow of a widow or of a divorced woman, with which she has bound herself, shall stand against her. 10 And if she vowed in her husband's house or bound herself by a pledge with an oath 11 And her husband heard it and did not oppose or prohibit her, then all her vows and every pledge with which she bound herself shall stand. 12 But if her husband positively made them void on the day he heard them, then whatever proceeded out of her lips concerning her vows or concerning her pledge of herself shall not stand. Her husband has annulled them, and the Lord will forgive her. 13 Every vow and every binding oath to humble or afflict herself, her husband may establish it or her husband may annul it. 14 But if her husband altogether holds his peace [concerning the matter] with her from day to day, then he establishes and confirms all her vows or all her pledges which are upon her. He establishes them because he said nothing to [restrain] her on the day he heard of them. 15 But if he shall nullify them after he hears of them, then he shall be responsible for and bear her iniquity. 16 These are the statutes which the Lord commanded Moses, between a man and his wife, and between a father and his daughter while in her youth in her father's house.

#### 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)

#### Charles Spurgeon - The Prince of Preachers

- "I am persuaded that the more of open air preaching there is in London the-better, if it should become a nuisance to some it will be a blessing to others, if properly conducted. If it be the gospel which is spoken, and if the spirit of the preacher be one of love and truth, the results cannot be doubted: the bread cast upon the waters must be found after many days. At the same time it must be the gospel, and be preached in a manner worth the hearing."

#### Charles Spurgeon - The Prince of Preachers

- "Some Christians try to go to heaven alone, in solitude; but believers are not compared to bears, or lions, or other animals that wander alone; but those who belong to Christ are sheep in this respect, that they love to get together. Sheep go in flocks, and so do God's people."

## Chapter 30

Now as we get into chapter thirty we are dealing with the law of vows. When you make a promise unto God, God takes it seriously and God expects you to keep your vow. God is not an Indian giver and He doesn't want you to be an Indian giver. He doesn't want you to make a vow or a promise and then break it. In fact, in the Bible it said, "it's better not to vow at all than to vow and to break it" (Ecclesiastes 5:5).

Now, let it be known that God doesn't require you to make vows. Vows are something that a person does voluntarily. God doesn't demand that you make a vow of certain things unto Him. A vow is always something that is done on your part, purely voluntarily. It is something that people often do "I promise that I'm gonna give to God this, that or the other. I promise I'm gonna do this for God. Lord, I make a vow with you, you know, and I'm gonna do this and all". God doesn't require it. And it's better not to do it than to do it and break it. If you make a vow unto the Lord it is very important that you keep that vow. And so chapter thirty actually deals with the vows that are made unto the Lord.

And if a man vows a vow unto the LORD, [verse two] and swears an oath to bind his soul with a bond; he shall not break his word, he shall do according to that which is proceedeth out of his mouth. Now if a woman also vows a vow unto the LORD, and binds herself with a bond, being in her father's house in her youth; her father if he hears it can disannul it. (Num 30:2-5)

Now a young girl living in her father's house to make a vow unto God and if her father is there and hears the vow, he has the capacity of disallowing it. But if he hears it and doesn't disallow it then the vow is to stand. In other words, he hears it, he doesn't disallow it; it means that it is binding now and she must keep that vow to the Lord.

We have in the Old Testament cases where vows were made which were very unfortunate. They were, you might say, bad vows. Quite often when a person was going into an uncomfortable situation he vowed, "Lord, if you will help me, you know, win this battle, then I will—". Jephthah said, "Lord, if you will give me victory over the enemy then I will offer unto You as a sacrifice the first thing that comes out of my house" (Judges 11:31). What a tragic thing his daughter, virgin daughter was the first thing to come out of his house to greet him in his victory when he came home and it was just a horrible vow. It had been better that he never made that kind of a vow. It was a ridiculous vow, actually.

Saul was guilty of a ridiculous vow. When Jonathan woke up early one morning and feeling just really great, looking around finding the rest of the army still asleep, he woke up his armorbearer and he said, "You know, I've just been lying here thinking. Maybe the Lord wants to give the Philistines into the hands of Israel today. And if the Lord wants to give the Philistines into the hands of Israel, he doesn't need the whole army. He could deliver the Philistines into the hand of two people as well as the whole army. It doesn't matter to God. If he wants to defeat the Philistines today he doesn't need the whole army. He can just do it with a couple of us. So let's go over and see if the Lord wants to deliver the Philistines today".

And so Jonathan, his armorbearer got up and they slipped out of the camp and they headed over to the camp of the Philistines. Jonathan said, "Now this is risky business. We want to make sure that God's in this thing and he wants to deliver them. So when we get close to the Philistines, if they say to us, 'Hey, you guys come up here and we'll show you a thing or two', then we'll know that God wants to deliver them and we'll, you know, take off after them. But if they say, 'Hey you guys you wait down there and we're gonna come down and show you a thing or two', then we'll know that God isn't gonna deliver the Philistines today and we'll get back to camp just as fast as we can. Sort of a venture in faith. I love them.

So Jonathan and his armorbearer headed over towards the Philistines. When they got close to the Philistines, the sentry spotted them and they said, "Hey, you guys come up here and we'll show you a thing or two". And Jonathan said, "All right man, that's what we're looking for". So he and his armorbearer scabbled up the hill, the scripture said. They were anxious to get to those guys. Man, they jumped into the camp of the Philistines they began to smite those guys.

The Philistines began to fall back from before them; they began to retreat. And over on the other side of the hill, or the outside of the valley, on the hill on the other side, Saul woke up. Rubbing his eyes he looked over to the camp of his enemies and he saw the Philistines in disarray and running, and two guys in the middle wiping them out. And Saul said, "Quickly number. Who's missing?" And so they counted off and they said "It's Jonathan and his armorbearer." And Saul made a foolish vow. He said, "Cursed be the man who eats anything today until Saul has been avenged of all of his enemies". Foolish vow; cursing, putting a curse upon anybody who would eat anything that day until Saul had been avenged of his enemies.

So, it's better not to make vows really. But some people like to make them. It makes you feel better or something. So if you make them, make sure you keep them. But with a man, you make a vow and that's it; it's binding. But with a young girl living at home, she makes a vow, it's not binding except her father let it go. If he hears it and doesn't say anything, then it becomes a binding vow.

Now the same is true if a girl is engaged to a husband and he hears the vow that she makes. He is able also to disallow that vow. But if a widow or a divorced woman makes a vow, then they are bound to that vow. And then a married woman making a vow, her husband can disallow it. He can say, "Oh no, you don't do that" you know. She can say, "Well, I'm gonna give our house to the Lord." He says, "Oh, no you don't". So the husband can disallow the vow that the wife makes. If he doesn't, then it becomes a binding vow. So the law of vows here in the thirtieth chapter of Numbers.

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

**HOW MAY FAITH BE ILLUSTRATED ?.... TO MAKE THE MATTER** Of faith clearer still, I will give you a few illustrations. Though the Holy Spirit alone can make my reader see, it is my duty and my joy to furnish all the light I can, and to pray the divine Lord to open blind eyes. Oh that my reader would pray the same prayer for himself! The faith which saves has its analogies in the human frame. It is the eye which looks. By the eye we bring into the mind that which is far away; we can bring the sun and the far-off stars into the mind by a glance of the eye. So by trust we bring the Lord Jesus near to us; and though He be far away in Heaven, He enters into our heart. Only look to Jesus; for the hymn is strictly true--There is life in a look at the Crucified One, There is life at this moment for thee. Faith is the hand which grasps. When our hand takes hold of anything for itself, it does precisely what faith does when it appropriates Christ and the blessings of His redemption. Faith says, "Jesus is mine." Faith hears of the pardoning blood, and cries, "I accept it to pardon me." Faith calls the legacies of the dying Jesus her own; and they are her own, for faith is Christ's heir; He has given Himself and all that He has to faith. Take, O friend, that which grace has provided for thee. You will not be a thief, for you have a divine permit: "Whosoever will, let him take the water of life freely." He who may have a treasure simply by his grasping it will be foolish indeed if he remains poor. Faith is the mouth which feeds upon Christ. Before food can nourish us, it must be received into us. This is a simple matter--this eating and drinking. We willingly receive into the mouth that which is our food, and then we consent that it should pass down into our inward parts, wherein it is taken up and absorbed into our bodily frame. Paul says, in his Epistle to the Romans, in the tenth chapter, "The word is nigh thee, even in thy mouth." Now then, all that is to be done is to swallow it, to suffer it to go down into the soul. Oh that men had an appetite! For he who is hungry and sees meat before him does not need to be taught how to eat. "Give me," said one, "a knife and a fork and a chance." He was fully prepared to do the rest. Truly, a heart which hungers and thirsts after Christ has but to know that He is freely given, and at once it will receive Him. If my reader is in such a case, let him not hesitate to receive Jesus; for he may be sure that he will never be blamed for doing so: for unto "as many as received him, to them gave he power to become the sons of God." He never repulses one, but He authorizes all who come to remain sons for ever. The pursuits of life illustrate faith in many ways. The farmer buries good seed in the earth, and expects it not only to live but to be multiplied. He has faith in the covenant arrangement, that "seed-time and harvest shall not cease," and he is rewarded for his faith. The merchant places his money in the care of a banker, and trusts altogether to the honesty and soundness of the bank. He entrusts his capital to another's hands, and feels far more at ease than if he had the solid gold locked up in an iron safe. The sailor trusts himself to the sea. When he swims he takes his foot from the bottom and rests upon the buoyant ocean. He could not swim if he did not wholly cast himself upon the water. The goldsmith puts precious metal into the fire which seems eager to consume it, but he receives it back again from the furnace purified by the heat. You cannot turn anywhere in life without seeing faith in operation between man and man, or between man and natural law. Now, just as we trust in daily life, even so are we to trust in God as He is revealed in Christ Jesus. Faith exists in different persons in various degrees, according to the amount of their knowledge or growth in grace. Sometimes faith is little more than a simple clinging to Christ; a sense of dependence and a willingness so to depend. When you are down at the seaside you will see limpets sticking to the rock. You walk with a soft tread up to the rock; you strike the mollusk a rapid blow with your walking-stick and off he comes. Try the next limpet in that way. You have given him warning; he heard the blow with which you struck his neighbor, and he clings with all his might. You will never get him off; not you! Strike, and strike again, but you may as soon break the rock. Our little friend, the limpet, does not know much, but he clings. He is not acquainted with the geological formation of the rock, but he clings. He can cling, and he has found something to cling to: this is all his stock of knowledge, and he uses it for his security and salvation. It is the limpet's life to cling to the rock, and it is the sinner's life to cling to Jesus. Thousands of God's people have no more faith than this; they know enough to cling to Jesus with all their heart and soul, and this suffices for present peace and eternal safety. Jesus Christ is to them a Saviour strong and mighty, a Rock immovable and immutable; they cling to him for dear life, and this clinging saves them. Reader, cannot you cling? Do so at once. Faith is seen when one man relies upon another from a knowledge of the superiority of the other. This is a higher faith; the faith which knows the reason for its dependence, and acts upon it. I do not think the limpet knows much about the rock: but as faith grows it becomes more and more intelligent. A blind man trusts himself with his guide because he knows that his friend can see, and, trusting, he walks where his guide conducts him. If the poor man is born blind he does not know what sight is; but he knows that there is such a thing as sight, and that it is possessed by his friend and therefore he freely puts his hand into the hand of the seeing one, and follows his leadership. "We walk by faith, not by sight." "Blessed are they which have not seen, and yet have believed." This is as good an image of faith as well can be; we know that Jesus has about Him merit, and power, and blessing, which we do not possess, and therefore we gladly trust ourselves to Him to be to us what we cannot be to ourselves. We trust Him as the blind man trusts his guide. He never betrays our confidence; but He "is made of God unto us wisdom, and righteousness, and sanctification, and redemption." Every boy that goes to school has to exert faith while learning. His schoolmaster teaches him geography, and instructs him as to the form of the earth, and the existence of certain great cities and empires. The boy does not himself know that these things are true, except that he believes his teacher, and the books put into his hands. That is what you will have to do with Christ, if you are to be saved; you must simply know because He tells you, believe because He assures you it is even so, and trust yourself with Him because He promises you that salvation will be the result. Almost all that you and I know has come to us by faith. Him and His words you shall be saved.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 261-262)  
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)

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