



~ 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 am asking You to lay Your hand upon me in a brand-new way today. Rub the oil of Your Spirit deep into my life—and let the powerful fragrance of the anointing be felt, sensed, and seen by others who are near me. I want to carry Your power and demonstrate the aroma of Your Presence, so please lay Your hand on me today and let the anointing deeply penetrate me. Lead me and guide me in God's will for me and plans each day, in Jesus' name. Amen.

[Bird With A Broken Wing-Don Francisco](#)

[He's Alive-Don Francisco](#)

[To Small A Price-Don Francisco](#)

[I Will Never Let Go Of Your Hand-Don Francisco](#)

Video's / New Information/ Prayer Requests

"The Trinity Appeared In Council"

Steve Mays

"Let us read our Bibles in private more, and with more pains and diligence. Ignorance of Scripture is the root of all error, and makes a person helpless in the hand of the devil. There is less private Bible reading, I suspect, than there was fifty years ago. I never can believe that so many men and women would have been 'tossed to and fro with every wind of doctrine,' some falling into skepticism, some rushing into the wildest and narrowest fanaticism, and some going over to Rome, if there had not grown up a habit of lazy, superficial, careless, perfunctory reading of God's Word. 'You do err not knowing the Scriptures' (Matt. 22:29). The Bible in the pulpit must never supersede the Bible at home."

- J.C. Ryle

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](#)

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[Virtue for Women-Cathe Laurie](#)

1 NOW THE sons of Reuben and of Gad had a very great multitude of cattle, and they saw the land of Jazer and the land of Gilead [on the east side of the Jordan], and behold, the place was suitable for cattle. 2 So the sons of Gad and of Reuben came and said to Moses, Eleazar the priest, and the leaders of the congregation, 3 [The country around] Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon, 4 The land the Lord smote before the congregation of Israel, is a land for cattle, and your servants have cattle. 5 And they said, If we have found favor in your sight, let this land be given to your servants for a possession. Do not take us over the Jordan. 6 And Moses said to the sons of Gad and of Reuben, Shall your brethren go to war while you sit here? 7 Why do you discourage the hearts of the Israelites from going over into the land which the Lord has given them? 8 Thus your fathers did when I sent them from Kadesh-barnea to see the land! 9 For when they went up to the Valley of Eshcol and saw the land, they discouraged the hearts of the Israelites from going into the land the Lord had given them. 10 And the Lord's anger was kindled on that day and He swore, saying, 11 Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac, and to Jacob, because they have not wholly followed Me— 12 Except Caleb son of Jephunneh the Kenizzite and Joshua son of Nun, for they have wholly followed the Lord. 13 And the Lord's anger was kindled against Israel and He made them wander in the wilderness for forty years, until all the generation that had done evil in the sight of the Lord was consumed. 14 And behold, you are risen up in your fathers' stead, a brood of sinful men, to increase still more the fierce anger of the Lord against Israel. 15 For if you turn from following Him, He will again abandon them in the wilderness, and you will destroy all this people. 16 But they came near to him and said, We will build sheepfolds here for our flocks and walled settlements for our little ones. 17 But we will be armed and ready to go before the Israelites until we have brought them to their place. Our little ones shall dwell in the fortified settlements because of the people of the land. 18 We will not return to our homes until the Israelites have inherited every man his inheritance. 19 For we will not inherit with them on the [west] side of the Jordan and beyond, because our inheritance is fallen to us on this side of the Jordan eastward. 20 Moses replied, If you will do as you say, going armed before the Lord to war, 21 And every armed man of you will pass over the Jordan before the Lord until He has driven out His enemies before Him 22 And the land is subdued before the Lord, then afterward you shall return and be guiltless [in this matter] before the Lord and before Israel, and this land shall be your possession before the Lord. 23 But if you will not do so, behold, you have sinned against the Lord; and be sure your sin will find you out. 24 Build settlements for your little ones, and folds for your sheep, and do that of which you have spoken. 25 And the sons of Gad and of Reuben said to Moses, Your servants will do as my lord commands. 26 Our little ones, our wives, our flocks, and all our cattle shall be there in the cities of Gilead. 27 But your servants will pass over, every man armed for war, before the Lord to battle, as my lord says. 28 So Moses gave command concerning them to Eleazar the priest and Joshua son of Nun and the heads of the fathers' houses of the tribes of Israel. 29 And Moses said to them, If the sons of Gad and Reuben will pass with you over the Jordan, every man armed to battle before the Lord, and the land shall be subdued before you, then you shall give them the land of Gilead for a possession. 30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. 31 The sons of Gad and Reuben answered, As the Lord has said to your servants, so will we do. 32 We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side of the Jordan may be ours. 33 Moses gave to them, to the sons of Gad and of Reuben and to half the tribe of Manasseh son of Joseph, the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan—the land with its cities and their territories, even the cities round about the country. 34 And the sons of Gad built Dibon, Ataroth, Aroer, 35 Atroth-shophan, Jazer, Jogbehah, 36 Beth-nimrah, and Beth-haran, fortified cities, and folds for sheep. 37 And the sons of Reuben built Heshbon, Elealeh, Kiriathaim, 38 Nebo, and Baal-meon—their names were to be changed—and Shibmah; and they gave other names to the cities they built. 39 And the sons of Machir son of Manasseh went to Gilead and took it and dispossessed the Amorites who were in it. 40 And Moses gave Gilead to Machir son of Manasseh, and he settled in it. 41 Jair son of Manasseh took their villages and called them Havvoth-jair. 42 And Nobah took Kenath and its villages and called it Nobah after his own name.

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 32

Now as we get into chapter thirty-two, we find that Reuben, that is the tribe of Reuben, and Gad, and half of the tribe of Manasseh came to Moses and they said, "Hey, we are quite content to stay in this territory we have conquered over here." Now, they had conquered the area that is present day Jordan. So if you have any mind at all of the Mid East, the area that is presently Jordan is the area that was captured by the children of Israel before they ever went into the Promised Land. The area that was inhabited by Moab, the Midianites and the who? No, not the Canaanites this is another—the Ammonites, Gibeonites. The area that begins at about the southern end of the Sea of Galilee and going eastward on down to about midway through the Dead Sea eastward again. Now in the southern most part, the tribe of Reuben settled. In the middle area was the tribe of Gad and then up in the northern area the river Jabbok, that area eastward is where half the tribe of Manasseh took and desired as their inheritance. It was great cattle-grazing country. They came to Moses and they said, "Look, we're very content to stay here. Give us permission". Of course they had all of these herds and flocks, they've taken of the spoil and they said, "We'd like to build houses and fences and all and we'd like to stay right here. We're perfectly content to remain on this side of Jordan and we'd like to have this for our inheritance. And that'll just give more land to the rest of the tribes on the other side." Moses couldn't believe it, he said, "What are you trying to do? This is the second time we've come to the border of the Promised Land. And forty years ago when we came to the border and the people, because of the spies, got fearful and wouldn't go in, it cost us this forty years and the death of all of those that came out of Egypt that are over twenty years old. What in the world is wrong with you characters? I can't believe you." And so they rethought the thing and they said, "Well, I'll tell you what. We will arm our men for war and they will go over and they will fight. Let us build cities and all so our wives and children will be safe here. And we will send our men over to fight the battles and we'll stay with you until the land has been conquered. And then we'll come back and take our inheritance over here." And so the thing pleased Moses and he said, "All right. That's okay for you to go ahead and come over and help us take the territory and after it is taken then you can come back". But Moses declared unto them, But if you do not do this, behold, you have sinned against the LORD: and be sure your sin will find you out. (Num 32:23) Now, the request is an interesting request when you look at it from a spiritual standpoint. These people are content to take their inheritance outside of the land on the other side of Jordan. As we're looking at the whole movement of the children of Israel out of Egypt into the Promised Land, looking at it as typical history, which the Bible declares that it is, it all happened to them as examples for us. And Egypt typifies the old life of bondage in the world, the life in sin. Coming out of Egypt through the Red Sea typifies being born again and being baptized and entering in now to a new relationship with God; delivered from the bondage of sin, bondage of Egypt. Now they are coming towards the Promised Land and their failure at Kadesh Barnea to enter into the land and the subsequent forty years wandering in the wilderness is typical of those Christians who have indeed come out of the life of bondage and sin but have never entered into the fullness of the life in Christ. They are in an in-between state, not yet entered into the fullness that they can know in Jesus Christ the full promises, the full life and walk of the Spirit. But still problems with their flesh, battles with their flesh, wandering in the wilderness, and so many people have a Christian experience that is sort of a wilderness experience, a barren experience. Now the River Jordan typifies the death of the old life, the old man, the death of the life of the flesh. And coming into the Promised Land is typical of coming into the new life and the walk in the Spirit. Yes, we still have battles to fight but we have a Captain that is gone before us who is leading us and who strengthens us. And God has promised that every place we put our foot "That," He said, "I have given unto you for a possession". So the land is here in front of us, all we have to do is go in and claim it and possess it. The life of victory in Christ, the life of joy and blessing, a life of the spiritual relationship with God, it's yours for the claiming, the victory over the old life, the flesh, yours for the claiming. Now, there were those who were content to remain on the other side of Jordan, Reuben and Gad, part of Manasseh. And they said, "We'll dwell on this side. We're content to remain here". It is significant to note that they were the first tribes to go into captivity because they had not the protection really of the Jordan River, which was a natural barrier against the enemy. The first to go into captivity. So often many people failing to enter into that which God has promised to us, that life of abundance in the Spirit. Their failure to enter in, content to just live on the other side of the cross, the death of the old nature, the old life, not willing to reckon the old man dead are often the first to go into captivity. So, an interesting spiritual parallel with the tribes of Reuben and Gad and Manasseh. Now the statement of Moses—"all right see that you do it. I'm not gonna be here to see that you do it. I'm—the Lord's told me I'm not gonna go into the land. So you see that you do this. And if you fail you have sinned against the Lord and you can be sure your sin will find you out." My, what a powerful truth that is. You can be sure your sin will find you out. Jesus said, "That which is done in secret shall be shouted from the housetop". The Bible says, "Everything is open and naked before Him with whom we have to do" (Hebrews 4:13). There is really no secret sin; that's a delusion. You can be sure your sin will find you out. "Whatsoever a man soweth, that shall he also reap", come harvest time and it's very obvious the kind of seeds that you've been sowing. You can be sure your sins will find you out. Thank God for Jesus Christ having removed our sins and transgressions as far as the east is from the west. And so they made the covenant with Moses that they would pass over and help them to take the land. (Through The Bible C-2000 Series; Chuck Smith; 1979-1986; commentaries)

What is Doctrine?

As we begin this study of doctrine, we want first of all to answer two primary questions: What is doctrine, and does the Bible have much to say about it? In the Book of Deuteronomy we have the song of Moses that he gave the children of Israel before his death, and he began it like this: Give ear, O heavens, and I will speak; And hear, O earth, the words of my mouth. Let my teaching [doctrine] drop as the rain, My speech distill as the dew, As raindrops on the tender herb, And as showers on the grass. (Deu 32:1-2). Moses was speaking here about his teaching, his doctrine, which he was going to give to the children of Israel. In the Book of Proverbs, Solomon wrote: Hear, my children, the instruction of a father, And give attention to know understanding; For I give you good doctrine. (Pro 4:1-2) When we turn to the New Testament, we read where Paul wrote to a young preacher named Titus about setting things right in the church, and he mentioned three areas in which the church should function. The first was that it should be an orderly church; second, it should be doctrinally right; and third, it should be a practical church, that is, doing things. Then Paul wrote to Titus: But as for you, speak the things which are proper for sound doctrine. (Tit 2:1) I think I know what Paul would say to a preacher who does not believe the Bible. He would say to him, as he said to this young preacher Titus, "Speak the things which are proper for sound doctrine."

That is, if you're going to be a minister and stand in the pulpit, then your authority ought to be the Word of God, the Bible. That should be the basis of what you have to say. Now don't misunderstand me. You have a perfect right not to believe the Bible, but you have no right to stand in the pulpit and not believe the Bible. Your liberty is to get out of the pulpit, out of the ministry, and to turn your collar back around the way it should be. When people say, "You are putting a bridle on the preacher," I say, "Oh, no. A preacher has a perfect right to leave the ministry if he doesn't believe the Word of God. But when any man stands in the pulpit, it is assumed he believes the Word of God." I would hate to go to a doctor who did not believe in the medicines or instruments that he was using. I went to the doctor today about my eyes, regarding a pair of glasses. Boy, is he sold on his glasses and the benefit they give! I liked that. In fact, he sold me so completely that I'll be back in his office in a few days. He convinced me because he believes in his own product. If he had said to me, "Well now, you can't be sure about these glasses. I don't think you can count on them to improve your vision. I have no confidence in them," I'm sure that I would not go back! Oh, my friend, why do we have to have men who are doubting the Word of God and yet are preparing for the ministry? Well, I say they ought to go into another profession. They ought not to be entering God's service. Any man who is in the pulpit should believe the Word of God.

The Meaning of Doctrine: Paul said, "Speak the things which are proper for sound doctrine." This word doctrine—what does it really mean? The Greek word is *didaskalia*, which simply means "teaching." It is interesting to note that the words doctrine and doctor come from the same stem, if you please. Actually a doctor, primarily and originally, had nothing to do with healing the human body. He was a teacher. So I think a minister may have a better claim to the title doctor than the physician who originally was a teacher and attempted to improve the brain, not the body. And so this word doctrine means teaching. That's all in the world it means. Now there is a great importance attached to doctrine or teaching in the Bible. I turned up an abundance of Scriptures here, but I would like to mention just one, 2 John, verse 9: Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. Doctrine is teaching, you see. Now John wrote his epistles even after he wrote the Book of Revelation. When he wrote this epistle, it was about a.d. 100. John was about a hundred years old at this time, and he was very adamant here, very dogmatic that if you do not have the doctrine of Christ, you are not one of His; and if you have the doctrine of Christ, you have both the Father and the Son. At the very beginning of the church, on the Day of Pentecost when three thousand were baptized and brought into the church, we are told: And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. (Act 2:42) Those were the four things that they continued in, so that one mark of the early church was the apostles' doctrine, their teaching. It was something that was very, very important.

The Importance of Doctrine: Now doctrine will lead to action, always. You remember the Lord Jesus said this: If anyone wills to do His will, he shall know concerning the doctrine [the teaching], whether it is from God or whether I speak on My own authority. (Joh 7:17) The difficulty today is that it's so easy to deny and to criticize and to find fault with the Bible, saying, "I don't believe that." But God has put down a challenge to you. He says that the only way you can know the Bible is true is by testing it. In other words, God says, "You pour it into the test tube of your life, and you'll know whether this doctrine that I'm giving you is true or not." That, my friend, is the real test of Christianity. It's the real test of anything, for that matter. I'm told that there are patents in Washington for millions of inventions that have not yet appeared on the market. Why? Well, some inventions are marvelous ideas—but they didn't work. And the thing about the Christian faith is that God approaches you from the opposite viewpoint. He says, "If you will make the Word of God the authority of your life, you will find out whether it is true or not." Now, that is the challenge God gives us. Someone has put it like this: Doctrine without duty is a tree without fruit. Duty without doctrine is a tree without root. You must have right doctrine before you can have right actions. You have to think right before you can act right. This business today of saying, "It doesn't make any difference what you believe, just so you act right" is dead wrong. If you start thinking about turning off the highway to the right and you signal you're going to turn right, and then all of a sudden you turn left, may I say to you, friend, you'll find out that you have to act like you think or you're in for trouble. You can't think one thing and do another. You've got to think right if you're going to act right. Doctrine is very important. The teaching is very important.

Paul gave instructions to Titus for the church in Crete, "that they may adorn the doctrine of God our Savior in all things" (Tit 2:10). The Greek word for adorn, *kosmeo*, is the same word from which we get our English word cosmetics. In other words, ladies, if you are sound in the faith, you should be wearing the appropriate cosmetics. I would like to see more of the lipstick of a kind tongue. Speaking kindly is a mighty fine lipstick. And then there's the face powder of sincerity and reality. My, there are all kinds of cosmetics that you should use today as a Christian.

J. Vernon McKee: "Doctrine For Difficult Days"

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 262-263)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)