

Chapel Flock



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Vol. 41 Issue 783

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Worship Music

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Prayer

Lord, I am sorry for the times I've allowed my anger to rise up and take control of me. I realize that I have no excuse, for the Spirit of God inside me is present to restrain me and to produce the fruit of the Spirit in me. I now see that I have opened the door to the devil in the past by allowing wrong attitudes to be pervasive in my life. I want to shut the door to the devil so he can no longer find access to me, to my family, to my business, to my church, or to any part of my life. To shut that door tight, I am asking You to help me remove uncontrolled anger from my life. Fill me with what the people's needs are and how You want their needs met, in Jesus' name. Amen.....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

["Miracles Through You"](#)

Bob Coy

Chapel Flock.....text a prayer..... request telephone number.....

(316) 247-3623

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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 UNTO YOU, O Lord, do I bring my life.

2 O my God, I trust, lean on, rely on, and am confident in You. Let me not be put to shame or [my hope in You] be disappointed; let not my enemies triumph over me.

3 Yes, let none who trust and wait hopefully and look for You be put to shame or be disappointed; let them be ashamed who forsake the right or deal treacherously without cause.

4 Show me Your ways, O Lord; teach me Your paths.

5 Guide me in Your truth and faithfulness and teach me, for You are the God of my salvation; for You [You only and altogether] do I wait [expectantly] all the day long.

6 Remember, O Lord, Your tender mercy and loving-kindness; for they have been ever from of old.

7 Remember not the sins (the lapses and frailties) of my youth or my transgressions; according to Your mercy and steadfast love remember me, for Your goodness' sake, O Lord.

8 Good and upright is the Lord; therefore will He instruct sinners in [His] way.

9 He leads the humble in what is right, and the humble He teaches His way.

10 All the paths of the Lord are mercy and steadfast love, even truth and faithfulness are they for those who keep His covenant and His testimonies.

11 For Your name's sake, O Lord, pardon my iniquity and my guilt, for [they are] great.

12 Who is the man who reverently fears and worships the Lord? Him shall He teach in the way that he should choose.

13 He himself shall dwell at ease, and his offspring shall inherit the land.

14 The secret [of the sweet, satisfying companionship] of the Lord have they who fear (revere and worship) Him, and He will show them His covenant and reveal to them its [deep, inner] meaning.

15 My eyes are ever toward the Lord, for He will pluck my feet out of the net.

16 [Lord] turn to me and be gracious to me, for I am lonely and afflicted.

17 The troubles of my heart are multiplied; bring me out of my distresses.

18 Behold my affliction and my pain and forgive all my sins [of thinking and doing].

19 Consider my enemies, for they abound; they hate me with cruel hatred.

20 O keep me, Lord, and deliver me; let me not be ashamed or disappointed, for my trust and my refuge are in You.

21 Let integrity and uprightness preserve me, for I wait for and expect You.

22 Redeem Israel, O God, out of all their troubles.

Psalm 25:

Unto thee, O LORD, do I lift up my soul. O my God, I trust in thee: let me not be ashamed, let not my enemies triumph over me. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. Show me thy ways, O LORD; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all day. Remember, O LORD, thy tender mercies and thy loving-kindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according thy mercy remember thou me for thy goodness' sake, O LORD (Psa 25:1-7).

Now David is changing his tune. Earlier he was saying, "Lord, remember my righteousness, and do good to me for my righteousness' sake." And now as he is growing a little older, and he is looking back in retrospect, he is saying, "Lord, don't remember the sins of my youth. According to Your mercy remember me. When You think about me, Lord, let it be covered with Your mercy. And for Your goodness' sake, O Lord."

Good and upright is the LORD: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. The paths of the LORD are mercy and truth [all of the paths of the Lord are mercy and truth] unto such as keep his covenant and his testimonies (Psa 25:8-10).

So all of God's ways towards you are mercy and truth if you keep His covenant and walk in His testimonies.

For thy name's sake (Psa 25:11),

Remember we were dealing with this this morning. "For thy name's sake." He leads me in the path of righteousness for His name's sake. Now David is saying,

For thy name's sake, O LORD, pardon mine iniquity; for it is great. What is man that he fears the LORD? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the LORD is with them that reverence him; and he will show them his covenant (Psa 25:11-14).

God's secret. Oh, the glorious mysteries. What is the secret of the Lord? Paul tells us the secret of the Lord. It is Christ in you, the hope of glory. That is God's secret. It is a mystery hid from the beginning of the world now revealed to the church, Christ in you, the hope of glory. He reveals it to those who keep His covenant.

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

"Day By Day By Grace"; Bob Hoekstra

The Israelites Passing through the Red Sea, by Faith

By faith they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned. (Hebrews 11:29)

By faith, Moses called God's people to apply the blood of the Passover lamb that they might be delivered from the judgment that was to befall Egypt. "By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them" (Hebrews 11:28). Then, Moses led the people out of Egypt, eventually passing through the Red Sea, by faith.

Instead of sending Israel directly north toward the promised land, the Lord sent them eastward toward the Red Sea. "So God led the people around by way of the wilderness of the Red Sea" (Exodus 13:18). From the outset of their journey, the Lord became their guide. "And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light" (Exodus 13:21).

Yet, Pharaoh's heart hardened against Israel once again. "So the Egyptians pursued them, all the horses and chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea" (Exodus 14:9). Soon, the people were trapped between the formidable sea and a mighty army. They were overtaken with fear, so Moses pointed them to the Lord. "Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today" (Exodus 14:13). Then, as the Lord had instructed him, "Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left" (Exodus 14:21-22). Into this intimidating setting, by faith in the Lord, the children of Israel advanced." By faith they passed through the Red Sea as by dry land."

Again, as the Lord commanded, Moses stretched out his hand over the sea. "Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained" (Exodus 14:28). The rebellious Egyptians could not follow where God's people had gone by faith. "Whereas the Egyptians, attempting to do so, were drowned."

Almighty God, when the way is blocked before me and an army of circumstances closes in behind me, help me to stand by faith, looking to You to open a way. Lord, I want to follow You, asking You to lead me where my enemies cannot go, in Jesus' name, Amen.

" Rightly Dividing the Word of Truth" C.I. Scofield; Chapter 4; THE TWO RESURRECTIONS

The Word of truth teaches in the clearest and most positive terms that all of the dead will be raised. No doctrine of the faith rests upon a more literal and emphatic body of Scripture authority than this, nor is any more vital to Christianity. "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:13-14.)

But it is important to observe that the Scriptures do not teach that all the dead are raised at one time. A partial resurrection of saints has already occurred. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27:52-53).

Two resurrections, differing in respect of time and of those who are the subjects of the resurrection, are yet future. These are variously distinguished as "the resurrection of life," and "the resurrection of damnation," "the resurrection of the just and the unjust," etc. The following Scriptures refer to this important subject.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29.) If it be objected that the word "hour" would indicate a simultaneous resurrection of these two classes, it is answered that the "hour" of verse 25 has already lasted eighteen hundred years. (See also "day," in 2 Pet. 3:8; 2 Cor. 6:2; John 8:56).

"But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:13-14). In this passage our Lord speaks of the first resurrection only. In I Corinthians 15 the distinction still further appears: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (I Cor. 15:22-23).

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (I Thess. 4:13-16).

If the apostle had in mind a resurrection of all the dead, how could he speak of attaining it "by any means," since he could not possibly escape it?

In Revelation 20:4-6 the two resurrections are again mentioned together, with the important addition of the time which intervenes between the resurrection of the saved and of the unsaved. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Verses 12 and 13 describe the second resurrection-that "unto damnation."

The testimony of Scripture, then, is clear that believers' bodies are raised from among the bodies of unbelievers and caught up to meet the Lord in the air a thousand years before the resurrection of the latter. It should be firmly held that the doctrine of the resurrection concerns only the bodies of the dead. Their disembodied spirits are instantly in conscious bliss or woe (Phil. 1:23 2 Con 5.8; Luke 16:22-23).

Chapter 5; THE FIVE JUDGMENTS

The expression "general judgment," of such frequent occurrence in religious literature, is not found in the Scriptures, and, what is of more importance, the idea intended to be conveyed by that expression is not found in the Scriptures.

Dr. Pentecost well says: "It is a mischievous habit that has led the Christian world to speak of the judgment as being one great event taking place at the end of the world, when all human beings, saints, sinners, Jews and Gentiles, the living and the dead, shall stand up before the great white throne and there be judged. Nothing can be more wide of the teaching of the Scriptures."

The Scriptures speak of five judgments, and they differ in four general respects: as to who are the subjects of judgment; as to the place of judgment; as to the time of judgment; as to the result of the judgment.

THE JUDGMENT AS TO BELIEVERS

Their sins have been judged.

Time: A. D. 30.

Place: the cross.

Result: death for Christ: justification for the believer.

'And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: Where they crucified him" (John 19:17-18).

"Who his own self bare our sins in his own body on the tree" I Pet. 2:24).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (I Pet. 3: 18).

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

"For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

"But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself" (Heb. 9:26).

"When he had by himself purged our sins" (Heb. 1:3).

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1).

THE JUDGMENT OF SIN IN THE BELIEVER

Time: any time.

Place: anywhere.

Result: chastisement by the Lord, if we judge not ourselves.

"For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:31-32).

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12:7).

(See also I Pet. 4:17; 1 Cor. 5:5; 2 Sam. 7:14-15; 2 Sam. 12:13-14; 1 Tim. 1:20.)

THE CONDUCT, OR WORKS OF BELIEVERS ARE TO BE JUDGED

Time: when Christ comes.

Place: "in the air."

Result to the believer: "reward" or "loss." "But he himself shall be saved."

It is a solemn thought that though Christ bore our sins in His own body on the tree and God has entered into covenant with us to "remember them no more" (Heb. 10: 17), every work must come into judgment. The life, the works of the believer must be reviewed by the Lord.

"Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:9-10).

"But why dost thou judge thy brother? or why dost thou set a naught thy brother? for we shall all stand before the judgment seat of Christ" (Rom. 14: 10).

It will be observed that both of these passages are limited by the context to believers. In the first, the apostle speaks of us as in one of two states: either we are at home in the body and absent from the Lord, or absent from the body and present with the Lord—language which could not be used of unbelievers. "Wherefore we make it our aim" to be well-pleasing unto the Lord, "for we must all be made manifest" (2 Cor. 5:8-9).

In the other passage the words "we" and "brother" again limit it to believers. The Holy Spirit never commingles the saved and the unsaved. Then, lest it should seem incredible that a blood-cleansed saint could come into any judgment whatever, he quotes from Isaiah to prove that "every knee shall bow," and adds, "So then every one of us shall give account of himself to God."

The following passage gives the basis of the judgment of works: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it

is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire" (I Cor. 3:11-15).

The following passages fix the time of this judgment: "For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works" (Matt. 16:27). "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:14). (See I Cor. 15:22-23.) "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (I Cor. 4:5).

But how comforting it is, in view of that inevitable scrutiny of our poor works, to learn that in His patient love He is so leading us and working in us now that He can then find something in it all for which to praise us.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (2 Tim. 4:9).

For the place of this judgment, see I Thessalonians 4:17 and Matthew 25:24-30.

THE JUDGMENT OF THE NATIONS

Time: the glorious appearing of Christ (Matt. 25:31-32; Matt. 13:40-41).

Place: the valley of Jehoshaphat (Joel 3:1-2,12-14).

Result: some saved, some lost (Matt. 25:46).

Basis: The treatment of those whom Christ there calls, "my brethren" (Matt. 25:40-45; Joel 3:3,6-7). These "brethren" we believe are the Jewish remnant who shall turn to Jesus as their Messiah during "the great tribulation" which follows the taking away of the church and is terminated by the glorious appearing of our Lord (Matt. 24:21-22; Rev. 7:14; 2 Thess. 2:3-9). The proof is too extensive to be put forth here. It is evident, however, that these "brethren" cannot be believers of this dispensation, for it would be impossible to find any considerable number of Christians who are so ignorant that they do not know that offices of kindness to believers are really ministries to Jesus Himself.

As this judgment of the living nations is sometimes confounded with that of the great white throne in Revelation 20:11, it may be well to note the following contrasts between the two scenes.

The living nations will be characterized by the following: no resurrection; living nations judged; on the earth; no books; three classes-sheep, goats, "brethren"; time, when Christ appears. The great white throne will be characterized by the following: a resurrection; "the dead" judged; heavens and earth fled away; "books were opened"; one class: "the dead"; after He has reigned one thousand years.

The saints will be associated with Christ in this judgment and hence cannot be the subjects of it. (See I Cor. 6:2; Dan. 7:22; Jude verses 14-15.)

In truth, the judgment of the great white throne and the judgment of the living nations have but one thing in common: the Judge.

THE JUDGMENT OF THE WICKED DEAD

Time: a determined day, after the millennium (Acts 17:31; Rev.

20:5,7).

Place: before the great white throne (Rev. 20: 11

Result: Rev. 20:15.

Some may be troubled by the word "day" in such passages as Acts 17:31 and in Romans 2:16. See the following passages, where "day" means a lengthened period: 2 Pet. 3:8; 2 Cor. 6:2; John 8:56. The "hour" of John 5:25 has now lasted more than eighteen hundred years.

The Scriptures speak, also, of a judgment of angels (I Cor. 6:3; Jude verse 6; 2 Pet. 2:4). Luke 22:30 probably refers to judges as under the theocracy - an administrative office, rather than judicial. (See Isaiah 1:26.)

From the dunghill to the throne; C. H. Spurgeon

'He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people.' Psalm 113:7-8

Suggested Further Reading: 1 Peter 1:3-9

O the joy of being a Christian! I know the world's idea is that we are a miserable people. If you read the pages of history, the writers speak of the merry cavaliers as being men of high spirit and overflowing joy; but the poor Puritans, what a wretched set they were, blaspheming Christmas Day, abhorring games and sports, and going about the world, looking so terribly miserable, that it were a pity they should go to hell, for they had enough of torment here! Now this talk is all untrue, or at best is a gross caricature. Hypocrites, then as now, did wear a long face and a rueful countenance, but there were to be found among the Puritans hosts of men whose holy mirth and joy were not to be equalled, not to be dreamed of, or understood by those poor grinning fools who fluttered round the heartless rake whose hypocrisies had lifted him to the English throne. The cavaliers' mirth was the crackling of thorns under a pot, but a deep and unquenchable joy dwelt in the breasts of those men that 'trampled on the haughty who slew the saints of God.' O far above the laughter of the gallants of the court, was the mighty and deep joy of those who rode from the victorious field singing unto the Lord who had made them triumph gloriously. They called them 'Ironsides,' and such they were, but they had hearts of steel, which while they flinched not in the day of danger, forgot not to flash with joy even as steel glitters in the shining of the sun. Believe me, however, whatever they were, that we who trust in Jesus are the happiest of people, not constitutionally, for some of us are much tried and are brought to the utter depths of poverty, but inwardly, truly, our heart's joy is not to be excelled.

For meditation: We do not have to choose between purity and joy, as if they were opposites or alternatives; the Christian can experience a pure joy and a joyful purity (Psalm 19:8; Matthew 5:8,12; Philippians 4:4,8,10; 1 Peter 1:6,8,22).

Sermon no. 658

5 November (1865)

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 828-830)

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