

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 785

Nov. 07, 2013

Worship Music

[Give Me Your Eyes-
Brandon Heath](#)

[What If We-
Brandon Heath](#)

[Stolen-Brandon Heath](#)

Prayer

Lord, I admit that I need help in bringing discipline to my flesh and my emotions. Forgive me for being too easy on myself and help me to be fiercely committed to bringing my body and my flesh under the control of the Holy Spirit. I want to be Your instrument so Your power can flow freely through me. So please help me today to submit to Your Word and to the control of Your Spirit. From this day forward, I purpose to no longer give my flesh the freedom to have its way in my life, for I belong to You and You are a big God; it may not be possible for me, but nothing is impossible with You. I ask my prayer 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.....

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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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Psalm 27:1-14 (AMP)

1 THE LORD is my Light and my Salvation—whom shall I fear or dread? The Lord is the Refuge and Stronghold of my life—of whom shall I be afraid?

2 When the wicked, even my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though a host encamp against me, my heart shall not fear; though war arise against me, [even then] in this will I be confident.

4 One thing have I asked of the Lord, that will I seek, inquire for, and [insistently] require: that I may dwell in the house of the Lord [in His presence] all the days of my life, to behold and gaze upon the beauty [the sweet attractiveness and the delightful loveliness] of the Lord and to meditate, consider, and inquire in His temple.

5 For in the day of trouble He will hide me in His shelter; in the secret place of His tent will He hide me; He will set me high upon a rock.

6 And now shall my head be lifted up above my enemies round about me; in His tent I will offer sacrifices and shouting of joy; I will sing, yes, I will sing praises to the Lord.

7 Hear, O Lord, when I cry aloud; have mercy and be gracious to me and answer me!

8 You have said, Seek My face [inquire for and require My presence as your vital need]. My heart says to You, Your face (Your presence), Lord, will I seek, inquire for, and require [of necessity and on the authority of Your Word].

9 Hide not Your face from me; turn not Your servant away in anger, You Who have been my help! Cast me not off, neither forsake me, O God of my salvation!

10 Although my father and my mother have forsaken me, yet the Lord will take me up [adopt me as His child].

11 Teach me Your way, O Lord, and lead me in a plain and even path because of my enemies [those who lie in wait for me].

12 Give me not up to the will of my adversaries, for false witnesses have risen up against me; they breathe out cruelty and violence.

13 [What, what would have become of me] had I not believed that I would see the Lord's goodness in the land of the living!

14 Wait and hope for and expect the Lord; be brave and of good courage and let your heart be stout and enduring. Yes, wait for and hope for and expect the Lord.

Scripture notations for Psalm 27...

4 One thing have I asked of the Lord, that will I seek, inquire for, and [insistently] require: that I may dwell in the house of the Lord [in His presence] all the days of my life, to behold and gaze upon the beauty [the sweet attractiveness and the delightful loveliness] of the Lord and to meditate, consider, and inquire in His temple. Psalm 16:11 (AMP) You will show me the path of life; in Your presence is fullness of joy, at Your right hand there are pleasures forevermore. Psalm 18:6 (AMP) In my distress [when seemingly closed in] I called upon the Lord and cried to my God; He heard my voice out of His temple (heavenly dwelling place), and my cry came before Him, into His [very] ears. Psalm 65:4 (AMP) Blessed (happy, fortunate, to be envied) is the man whom You choose and cause to come near, that he may dwell in Your courts! We shall be satisfied with the goodness of Your house, Your holy temple. Luke 2:37 (AMP) And as a widow even for eighty-four years. She did not go out from the temple enclosure, but was worshiping night and day with fasting and prayer.

10 Although my father and my mother have forsaken me, yet the Lord will take me up [adopt me as His child]. Psalm 22:10 (AMP) I was cast upon You from my very birth; from my mother's womb You have been my God.

Psalm 27 begins with that song that we sang tonight.

The LORD is my light [or Jehovah is my light] and my salvation: whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? (Psa 27:1)

As a child of God, I need not be afraid, I need not fear, because the Lord is my light, He's my salvation, He is my strength. I will not fear what man might do to me. Because the Lord is watching over me; He keeps me. And He that keepeth Israel will neither slumber nor sleep, and the Lord keeps you.

When the wicked, even my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart's not going to fear: though war should rise against me, in this I'm going to be confident. One thing have I desired of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple. For in the time of trouble he will hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock (Psa 27:2-5).

I would like to make mention that, at this point, there is a lot of fear that is being cast into the church and into various congregation; the fear of war, the fear of tribulation, the fear of the church going through the Tribulation. And there is a lot of endeavor and a lot of energies being put forth now to prepare survival huts out in the desert someplace. And make sure you get the water in there. And they'll tell you just how to fix the water, and how much of the dehydrated food you should have, and the whole thing. So that when this holocaust comes, you can beat it out to your desert retreat and get down in the hole, and you can hide there in the ground for several months. And then you can emerge and you can have the whole thing to yourself. And a lot of fear concerning war and all is being propagated today. "The Lord is my light and my salvation, whom shall I fear? The Lord is strength of my life, of whom shall I be afraid? In the time of trouble He will hide me in His pavilion." I don't have to make a shelter out in the wilderness, you know, so many feet so that I can survive the radiation and all this kind of stuff. I tell you, I have no desire to emerge and look at the holocaust. If it's going to happen, I'd just assume be right in the epicenter. Just go for it.

And now shall mine head be lifted up above mine enemies round about me: therefore I will offer in his tabernacle the sacrifices of joy (Psa 27:6);

Actually, in the New Testament we are told to offer unto the Lord the sacrifices of praise, even the fruit of our lips. We don't bring our wheat to the Lord and grind it into flour and bake little cakes and all for them to sacrifice unto the Lord any more. We don't bring animals. But we do still offer sacrifices, that is, the fruit of our lips. Not the fruit of the ground or the fruit of our flocks, but now the fruit of my lips, praises unto the Lord, accepting, pleasing sacrifices unto Him.

yea, I will sing praises unto the LORD. Hear, O LORD, when I cry with my voice: have mercy, and answer me. When you said, Seek my face; my heart said to you, LORD, I will seek your face (Psa 27:6-8).

When God said, "Hey, seek My face," David said, "All right, Lord. I'll seek Your face."

Don't hide your face far from me; don't put your servant away in anger: you have been my help; don't leave me, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the LORD will take me up. Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses have risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the LORD in the land of the living (Psa 27:9-13).

How many times I would have just given up in life if I did not believe the promises of God. If I didn't believe to see the Lord.

Wait on the LORD: be of good courage, and he shall strengthen your heart: wait, I say, on the LORD (Psa 27:14).

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

"Day By Day By Grace"; Bob Hoekstra

November 7th

Rahab, the Harlot, Rescued, by Faith

By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace. (Hebrews 11:31)

God delivered the fortress of Jericho into the hands of His people, as the walls fell down, by faith. "By faith the walls of Jericho fell down after they were encircled for seven days" (Hebrews 11:30). This evil city of abominations was then destroyed, as the holy Lord God had justly required. "You shall utterly destroy them...lest they teach you to do according to all their abominations which they have done for their gods" (Deuteronomy 20:17-18). Yet, the family of Rahab, the harlot, was rescued, by faith. "By faith the harlot Rahab did not perish with those who did not believe." In preparation for entering the land, Joshua had sent out two spies, who were eventually received by Rahab. "Now Joshua...sent out two men...to spy secretly, saying, 'Go, view the land, especially Jericho.' So they went, and came to the house of a harlot named Rahab, and lodged there" (Joshua 2:1). The king of Jericho searched for the men and could not find them, for Rahab had concealed them. "She had brought them up to the roof and hidden them with the stalks of flax"(Joshua 2:6).

Why would this woman have risked her life to protect these two strangers? She and her family had heard of the reality of the God of Israel. "We have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites...whom you utterly destroyed. And as soon as we heard these things, our hearts melted...for the LORD your God, He is God in heaven above and on earth beneath" (Joshua 2:10-11). This heathen family now wanted to turn from their idolatrous ways and identify by faith with the true and living Lord God and with His people. "Then she let them down by a rope through the window, for her house was on the city wall" (Joshua 2:15).

By her confession of faith, confirmed by her actions of faith, Rahab and her family were rescued from the judgment that her unbelieving city experienced. "And Joshua spared Rahab the harlot, her father's household, and all that she had. So she dwells in Israel to this day" (Joshua 6:25). She became a part of the nation Israel, even appearing in the line of Jesus, the Messiah! "The book of the genealogy of Jesus Christ...Abraham begot Isaac...Salmon begot Boaz by Rahab" (Matthew 1:1-2, 5). What astounding blessings come to those who believe. By faith, Rahab went from judgment to deliverance, from idols to God, from shame to honor!

Lord God of all who believe, I am humbled and encouraged by Rahab's testimony. It is humbling to see how much more revelation I have — yet, at times, I wrestle with fears and doubts. However, it is encouraging to see the radical changes that You bring whenever we trust in You!

“ Rightly Dividing the Word of Truth” C.I. Scofield; Chapter 7; THE BELIEVER'S TWO NATURES

The Scriptures teach that every regenerate person is the possessor of two natures: one, received by natural birth, which is wholly and hopelessly bad; and a new nature, received through the new birth, which is the nature of God Himself, and therefore wholly good.

The following Scriptures will sufficiently manifest what God thinks of the old, or Adam nature: "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51:5).

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9)

"There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12).

God does not say that none of the unregenerate are refined, or cultured, or able, or sweet-tempered, or generous, or charitable, or even religious. But He does say that none are righteous, none understand God, or seek after Him.

It is one of the sorest of faith's trials to accept the divine estimate of human nature, to realize that our genial and moral friends, who, not infrequently, are scrupulous in the discharge of every duty, filled with sympathy for the woes and the aspirations of humanity, and strenuous in the assertion of human rights, are yet utter despisers of God's rights and untouched by the sacrifice of His Son, whose divinity they with unspeakable insolence deny and whose word they contemptuously reject. A refined and gentle lady who would shrink with horror from the coarseness of giving a fellow creature the lie, will yet make God a liar every day! (See I John 1:10; 5:10). And this difficulty is vastly increased for thousands by the current praise of humanity from the pulpit.

How startling the contrast between appearances and realities in the time before the flood. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown" (Gen. 6:4).

And so it appeared that the world was growing better, in men's eyes; a continual improvement they probably would trace, and the apparent result of the unholy intermarriage of the godly with the worldly was the lifting up of human nature to still grander heights.

But "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile man" (Mark 7:21-23).

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7-8).

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath" (Eph. 2:3).

By these it appears that the unconverted man has a three-fold incapacity. He may be gifted, or cultured, or amiable, or generous, or religious. He may pay his honest debts, be truthful, industrious, a good husband and father-or all these together-but he can neither obey God, please God, nor understand God.

The believer, on the contrary, while still having his old nature, unchanged and unchangeable, has received a new nature which "after God is created in righteousness and true holiness." The following Scriptures will show the origin and character of the new man.

It will be seen that regeneration is a creation, not a mere transformation-the bringing in a new thing, not the change of an old. As we received human nature by natural generation, so do we receive the divine nature by regeneration.

"Verily, verily, I say unto thee [Nicodemus, a moral, religious man], Except a man be born again, he cannot see the kingdom of God" (John 3:3).

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

"For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

It will be observed what bearing these Scriptures have upon that specious and plausible, but utterly unscriptural phrase so popular in our day, "the universal fatherhood of God, and the universal brotherhood of man -- an expression all the more dangerous for the half-truth of the last clause. Not all who are born, but all who are born again are the children of God. The Scripture tells us indeed that Adam was the son of God, but it is also careful to state that Seth was the son of Adam (Luke 3:38).

"And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

"Therefore if any man be in Christ, he is a new creature [literally, a new creation]: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

And this "new man" is linked with Christ. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope" For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory" (Col. 3:3-4).

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature" (2 Pet. 1:4).

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8: 10).

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life" (I John 5:11-12).

"But this new, divine nature, which is Christ's own, subsists in the believer together with the old nature. It is the same Paul who could say, "Yet not I, but Christ liveth in me," who also says, "For I know that in me (that is, in my flesh), dwelleth no good thing" (Rom. 7: 18); and, "I find then a law, that, when I would do good, evil is present with me (Rom. 7:21). It was Job, the perfect and upright man," who said, "I abhor myself." It was Daniel, eminently a man of God, who said, "My comeliness was turned in me into corruption," when he saw the glorified ancient of days.

Between these two natures there is conflict. Study carefully the battle between the two "I's": the old Saul and the new Paul in Romans 7:14-25. It is an experience like this which so discourages and perplexes young converts. The first joy of conversion has subsided, his glowing expectations become chilled, and the convert is dismayed to find the flesh with its old habits and desires within himself as before his conversion, and he is led to doubt his acceptance with God. This is a time of discouragement and danger. Paul in this crisis, cries out for deliverance, calling his old nature a "body of death." The law only intensifies his agony (though a converted man), and he finds deliverance from "the flesh," no through effort, nor through striving to keep the law, but "through Jesus Christ our Lord" (Rom. 7:24-25).

The presence of the flesh is not, however, an excuse for walking in it. We are taught that "our old man is crucified with Christ"; that, in that sense, we "are dead," and we are called upon to make this a constant experience by mortifying ("making dead") our members which are upon the earth.

The power for this is that of the Holy Spirit who dwells in every believer (I Cor. 6:19) and whose blessed office is to subdue the flesh. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5:16-17).

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). Therefore, instead of meeting the solicitations of the old nature by force of will, or by good resolutions, turn the conflict over to the indwelling Spirit of God.

Romans 7 is a record of the conflict of regenerate man with his old self, and is, therefore, intensely personal. "I would," "I do not," "I would not," "I do," is the sad confession of defeat which finds an echo in so many Christian hearts. In chapter 8 the conflict still goes on, but how blessedly impersonal! There is no agony, for Paul is out of it; the conflict is now between "flesh" Saul of Tarsus-and the Holy Spirit. Paul is at peace and victorious. (It will be understood that this refers to victory over the flesh, such inward solicitations to evil as lust, pride, anger, etc.; temptations from without are met by recourse to Christ our high priest).

Consider attentively the following passages: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed [annulled, rendered powerless] that henceforth we should not serve sin" (Rom. 6:6).

"For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3).

"For ye are dead [have died-in Christ], and your life is hid with Christ in God" (Col. 3:3).

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6: 11).

"But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof" (Rom. 13:14).

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh" (Rom. 8:12).

A Prayer We Never Pray

by Pastor Cornelius R. Stam

Down through the centuries many sincere believers have uttered this prayer: "Come, Lord Jesus; come quickly," but we have not joined them in this.

Lest we be misunderstood, we hasten to explain that we, personally, long to see and be with our blessed Lord, and did we think only of ourselves we would have Him come now, without further delay.

But this continued absence of our Lord in grace is the special subject of Paul's epistles, as Peter states:

"AND ACCOUNT THAT THE LONGSUFFERING OF OUR LORD IS SALVATION; EVEN AS OUR BELOVED BROTHER PAUL ALSO ACCORDING TO THE WISDOM GIVEN UNTO HIM HATH WRITTEN UNTO YOU;

"AS ALSO IN ALL HIS EPISTLES, SPEAKING IN THEM OF THESE THINGS..." (II Pet.3:15,16).

How gracious has our Lord been in delaying His return for His own and the judgment to follow! How gracious to extend the day of grace until now! Now that we are saved we would fain be with the One we love and long for, but how grateful we should be that He waited for us, and how eager we should be to win others to Him while He waits still longer!

As we consider the lost about us, therefore, we cannot implore the Lord to "come quickly," though His coming for us is indeed a "blessed hope," and we remain on the alert for it to take place at any time.

In this connection it is interesting to observe that the prayer, "Come, Lord Jesus," and its counterpart "How long!" are both "tribulation" prayers, uttered by saints (not of the Body) who will live during that dreadful time of God's wrath. Both are found in the Book of the Revelation and both in connection with our Lord's return to earth to judge and reign, and not in connection with the rapture. In both Revelation 2:5 and 2:16 our Lord says: "Repent...or else I will come unto thee quickly," i.e., to judge. In Revelation 3:11 He writes to the church at Philadelphia, but again in warning: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Revelation 22:7 and 12 are used in the same way, indicating that in that day only those who are "overcomers" will long for the Lord to come and put an end to the world's rebellion. Thus John closes the Revelation with the declaration: "He which testifieth these things saith, Surely I come quickly", and the response: "Amen. Even so, come, Lord Jesus" (Verse 20).

Bereans.....

Tender words of terrible apprehension

"The wicked shall be turned into hell, and all the nations that forget God." Psalm 9:17

Suggested Further Reading: Ezekiel 8:5-18

How often do you forget his presence too! In the midst of a crowd, you are conscious every one of you of the presence of man, but perhaps this very moment you are ignoring the fact that God is here. In your shop on the morrow how carefully you will take heed that your conduct is circumspect if the eye of your fellow-man is observing you. But before the presence of God, with the Eternal eye upon you, you can presume to practice the paltry tricks of trade or to do that which you would not have revealed to mortals for all the world; careful to shut the door, and draw the curtain, and hide yourselves in secret from men; strangely forgetting that when the curtain is drawn and the door is shut, God is there still. No walls can shut him out; no darkness can conceal the deed from his eye; he is everywhere and sees us in all things. Why, my hearers, we are all guilty in this respect in a measure; we forget the actual presence and the overlooking eye of God. We talk as we dare not talk if we were thinking that he heard us. We act as we would not act if we were conscious that God was there. We indulge in thoughts which we should cast out if we could but bear in perpetual remembrance the abiding presence of God, the Judge of the whole earth. Forgetting God is so common a sin, that the believer himself needs to repent of it, and ask to have it forgiven, while the unbeliever may solemnly confess this to be his crying sin, a piece of guilt to which he dare not profess innocence.

For meditation: The Christian should make a positive effort to do everything to the satisfaction of his unseen but seeing Lord (Ephesians 6:5-7). This was the principle that Joseph adopted (Genesis 39:9).

Charles Spurgeon.....

Sermon no. 344

4 November (1860)

Praying in the Holy Ghost

'Praying in the Holy Ghost.' Jude 20

Suggested Further Reading: Romans 8:26-27

With such prayer it is an absolute certainty that I must succeed with God in prayer. If my prayer were my own prayer, I might not be so sure of it, but if the prayer which I utter be God's own prayer written on my soul, God is always one with himself, and what he writes on the heart is only written there because it is written in his purposes. It is said by an old divine that prayer is the shadow of omnipotence. Our will, when God the Holy Spirit influences it, is the indicator of God's will. When God's people pray, it is because the blessing is coming, and their prayers are the shadow of the coming blessing. Rest assured of this, brethren, God never did belie himself; he never contradicted in one place what he said in another. You and I may contradict ourselves, not only through untruthfulness, but even through infirmity; we may not be able to stand to our word, and we may forget what we did say, and so in another place we may say something that contradicts it, but God is neither infirm as to memory, nor yet changeable as to will; what he promised yesterday he fulfils today, and what he has said in one place, he declares in another. Then if God says in my heart, 'Pray for So-and-so,' it is because he has said it in the book of his decrees. The Spirit of God's writing in the heart always tallies with the writing of destiny in the book of God's eternal purpose. Rest assured that you cannot but succeed when you have laid your soul like a sheet of paper before the Lord, and asked him to write upon it; then it is no more your own prayer merely, but the Spirit making intercession in you according to the will of God.

For meditation: We cannot guarantee at any given time that we are praying in the Spirit, but we will be heading in the right direction if we pray in faith (Matthew 21:22), in Jesus' name (John 14:13-14; 16:24) and according to God's revealed will (1 John 5:14-15), while being in a state of fellowship with Christ (John 15:7) and obedience to God (1 John 3:22).

Sermon no. 719

4 November (1866)

Charles Spurgeon.....

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 838-839)

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