



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

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Prayer

Lord, I thank You for making special mercy available to help me in times of struggle and hardship. I admit that I often try to handle all my challenges on my own, but I know it is impossible for me to overcome my obstacles without the help of Your mercy. So today I am opening my heart and asking You to extend a special measure of mercy to assist me through this challenging time in my life. I thank You in advance for pouring this mercy upon me, and by faith, I receive it right now, in Jesus' name. Amen.....

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1 WHEN DAVID had finished speaking to Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own life. 2 Saul took David that day and would not let him return to his father's house. 3 Then Jonathan made a covenant with David, because he loved him as his own life. 4 And Jonathan stripped himself of the robe that was on him and gave it to David, and his armor, even his sword, his bow, and his girdle. 5 And David went out wherever Saul sent him, and he prospered and behaved himself wisely; and Saul set him over the men of war. And it was satisfactory both to the people and to Saul's servants. 6 As they were coming home, when David returned from killing the Philistine, the women came out of all the Israelite towns, singing and dancing, to meet King Saul with timbrels, songs of joy, and instruments of music. 7 And the women responded as they laughed and frolicked, saying, Saul has slain his thousands, and David his ten thousands. 8 And Saul was very angry, for the saying displeased him; and he said, They have ascribed to David ten thousands, but to me they have ascribed only thousands. What more can he have but the kingdom? 9 And Saul [jealously] eyed David from that day forward. 10 The next day an evil spirit from God came mightily upon Saul, and he raved [madly] in his house, while David played [the lyre] with his hand, as at other times; and there was a javelin in Saul's hand. 11 And Saul cast the javelin, for he thought, I will pin David to the wall. And David evaded him twice. 12 Saul was afraid of David, because the Lord was with him but had departed from Saul. 13 So Saul removed David from him and made him his commander over a thousand; and he went out and came in before the people. 14 David acted wisely in all his ways and succeeded, and the Lord was with him. 15 When Saul saw how capable and successful David was, he stood in awe of him. 16 But all Israel and Judah loved David, for he went out and came in before them. 17 Saul said to David, My elder daughter Merab I will give you as wife; only serve me courageously and fight the Lord's battles. For Saul thought, Let not my hand, but the Philistines' hand, be upon him. 18 David said to Saul, Who am I, and what is my life or my father's family in Israel, that I should be the king's son-in-law? 19 But at the time when Merab, Saul's daughter, should have been given to David, she was given to Adriel the Meholathite as wife. 20 Now Michal, Saul's daughter, loved David; and they told Saul, and it pleased him. 21 Saul thought, I will give her to him that she may be a snare to him and that the hand of the Philistines may be against him. So Saul said to David a second time, You shall now be my son-in-law. 22 And Saul commanded his servants to speak to David privately and say, The king delights in you, and all his servants love you; now then, become [his] son-in-law. 23 Saul's servants told those words to David. David said, Does it seem to you a light thing to be a king's son-in-law, seeing I am a poor man and lightly esteemed? 24 And the servants of Saul told him what David said. 25 Saul said, Say this to David, The king wants no dowry but a hundred foreskins of the Philistines, to avenge himself of the king's enemies. But Saul thought to make David fall by the Philistines' hands. 26 When his servants told David these words, it pleased [him] well to become the king's son-in-law. Before the days expired, 27 David went, he and his men, and slew two hundred Philistine men, and brought their foreskins and gave them in full number to the king, that he might become the king's son-in-law. And Saul gave him Michal his daughter as wife. 28 When Saul saw and knew that the Lord was with David and that Michal [his] daughter loved him, 29 Saul was still more afraid of David; and Saul became David's constant enemy. 30 Then the Philistine princes came out to battle, and when they did so, David had more success and behaved himself more wisely than all Saul's servants, so that his name was very dear and highly esteemed.

Chapter 18

Now when it came to pass, when he had made an end of speaking to Saul, that the soul of Jonathan [Saul's son was just sort of] knit with the soul of David, Jonathan loved him as himself (1Sa 18:1).

Actually there became a bond between Saul's son Jonathan and David. They were really sort of two of a kind. They were both of them, very adventuresome. They were both of them very daring. Both of them with great confidence in God, great love for the Lord.

It was Jonathan, you remember last week we were studying about him. When they were facing the Philistines, he was the one that woke up his armourbearer and said, "Hey, I've been thinking this morning, it doesn't make any difference to God if we have a whole army or just ourselves. If God wants to deliver the Philistines into the hands of Israel today, He can do it with just two of us. He doesn't need the whole army. Let's go over this morning, and see if God wants to deliver the Philistines into the hands of Israel."

So he and his armourbearer took on the whole army of the Philistines. "Just find out if God wants to deliver, because God's big enough if He wants to deliver them. He doesn't need a whole army, He only needs two." God delivered the Philistines into the hand of Jonathan and his armourbearer that day. So Jonathan and David were really sort of two of a kind, so they just immediately hit it off. They just, you know, that kind of a thing where a bond was formed, a deep bond was formed between these two fellows Jonathan and David. Now Saul sort of kept David. I mean he just also at this point had a very great admiration and liking for this brave, daring young kid. So he wouldn't let him go home. He's gonna keep him now there with the army.

And Jonathan and David made a covenant, because they loved each other so deeply. And Jonathan stripped himself of the robe that was on him, and gave it to David, and his garments, and his sword, and his bow, and his girdle. [He just gave David, "Hey here, take my sword, my bow, my..." you know, he just tried to show his expression of love towards David.] And so David went with Saul wherever Saul would go, and David behaved himself very wisely: so Saul set him over the men of war, and he was accepted in the sight of the people (1Sa 18:3-5),.

Though he was just a very young fellow, he was set over a part of the army and these guys respected him so much, of course God's deliverance of the Philistine in his hand, that they just accepted him, but then trouble began to arise.

Because as they would come into a village after David had returned from the slaughter of the Philistine that the women came out of all of the cities of Israel, singing and dancing, to meet king Saul, with their tabrets, and with joy, and with instruments of music. [And the women would sing back and forth one to another.] And one group would sing, Saul hath slain his thousands (1Sa 18:6-7),

Now he was used to this. The women had started this when Saul had come back from victory. They'd come out and they'd sing with their tambourines, and they'd go through their dances singing, "Saul has killed his thousands." Now in this particular case they started off, and old Saul is just, "All right that's me folks. Here I am." And then a second company of women sort of answered,

and David his tens of thousands (1Sa 18:7).

Well to a fellow that was having a problem with pride, this was a little much. Saul became extremely jealous of David and said,

what does he want more than this the kingdom (1Sa 18:8)?

Of course, he was not aware of the fact that God had chosen David to be the king, and that God had anointed David to be king over Israel. So it is interesting that immediately he began to suspicion the fact that the kingdom was in jeopardy. "What does he want more than this, the kingdom?"

And Saul was very angry, and he said, Look they've ascribed to me thousands, but to David, tens of thousands. So from that day onward Saul was watching David very carefully. And it came to pass on the next day, that an evil spirit came upon Saul, [One of these bad ill-tempered days for him.] and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in his hand. [And he thought I'll thrust that kid through and I'll pin him to the wall.] So he threw the javelin at David, and David nimbly dodged the thing, but twice that day he tried to ram the javelin through David, and David dodged it both times. But David figured, It's time for me to get out of here. And so he departed. And so Saul then made him a captain over the thousand; and he went out into the field. But David behaved himself very wisely; and the Lord was with him. So Saul began to get a little afraid of David when he saw how wisely he kept himself, and how he did always the right thing. But Israel and Judah loved David, [because he was there among them,] and he would go in and out before them. So Saul said, Here David is Merab, my oldest daughter [And of course, "I promised my daughter to anyone who would kill the Philistine."] so he said, She can be your wife: but be valiant for me, and fight the Lord's battles. For Saul said, Let the Philistines kill him and I won't have to lay my hand on him. [He figured if he'd send him out against the Philistines they'd kill him, and he wouldn't have to kill him himself.] But David to Saul said, [Hey] who am I, what is my life? what is my father's family in Israel, that I should be a son in law to the king? And it came to pass when the time was supposed to be that Merab was suppose to be given to David as a wife, [Saul switcherooed and gave her to somebody else, pulled a dirty one on David, and gave her to someone else.] Now Saul had another daughter Michal actually loved David very much: and when they told Saul, ["Hey Michal is really in love with David."] Saul said, [That's all right,] I will give him her, that she may be a snare to him (1Sa 18:8-21), So I don't know what kind of a daughter she was. I don't know but he figured she'd be a snare to David and give him problems, which she did in time.

and that the hands of the Philistines will be against him. So Saul said to David, You're gonna be my son in law today. [And David said, Who am I? I'm a poor man, my family's—I don't have any dowry to give. So Saul's servants spake the words in the ears of David, and they said, Saul wants you to be his son-in-law, he wants you to marry his daughter Michal.] And David said, [Hey, you guys] think it's just a light thing to be a king's son in law, I'm a poor man, and lightly esteemed? So they came back and they told Saul, [He doesn't want to do it. He doesn't feel that he should, he doesn't have a dowry or anything else.] So Saul said, Go back and tell him that I really don't want any dowry of money (1Sa 18:21-25),

He set up a dowry regarding the Philistines. David went out and gave him double dowry. So Saul then of course was sort of shocked and surprised. He figured David would get wiped out in going out against the Philistines.

But he gave then his daughter Michal to David as a wife (1Sa 18:27).
(Through The Bible; C2000 Series; Chuck Smith; Commentaries; 1979 – 1986)

THE REALITY OF PRAYER...by Edward M. Bounds

FOREWARD

During the last 25 years of the nineteenth century and a score of years of the twentieth, there lived and died three great men of God whom I knew—men whom God has doubtless numbered among the foremost of His heavenly host. The first was Edward McKendree Bounds, author of this present volume and the other "Spiritual Life" Books. The second was Claud L. Chilton, minister for many years in the Methodist Episcopal Church, South, and a musical composer of religious music of considerable note. The third, Clement C. Cary, preacher and editor, lost his life in an automobile accident in 1922. The fourth was Dr. B. F. Haynes, minister, editor and author, who died in Nashville, in 1923.

What Dr. Thomas Goodwin, the Puritan, was to Strong, Arrowsmith and Sparstow; what John Wesley was to Whitefield, Fletcher and Clark, Bounds was to Chilton, Cary and Haynes. What David Brainerd's Journal did for Cary, Martyn, McCheyne, Bounds' books can do for thousands of God's children. He was a man who lived ever on prayer ground. He walked and talked with the Lord. Prayer was the great weapon in his arsenal, his pathway to the Throne of Grace. None who read what he has written can fail of realising that Edward McKendree Bounds talked with God, as a man talketh to his friend.

Homer W. Hodge

Flushing, N.Y.

Index:

- Chapter 1 - Prayer--A Priviledge, Princely, Sacred**
- Chapter 2 - Prayer--Fills Man's Poverty with God's Riches**
- Chapter 3 - Prayer--The All-Important Essence of Earthly Worship**
- Chapter 4 - God Has Everything to do with Prayer**
- Chapter 5 - Jesus Christ--The Divine Teacher of Prayer**
- Chapter 6 - Jesus Christ--The Divine Teacher of Prayer (Continued)**
- Chapter 7 - Jesus Christ an Example of Prayer**
- Chapter 8 - Prayer Incidents in the Life of our Lord**
- Chapter 9 - Prayer Incidents in the Life of our Lord (Continued)**
- Chapter 10 - Our Lord's Model Prayer**
- Chapter 11 - Our Lord's Sacerdotal Prayer**
- Chapter 12 - The Gethsemane Prayer**
- Chapter 13 - The Holy Spirit and Prayer**
- Chapter 14 - The Holy Spirit our Helper in Prayer**

Index of Scripture References

INDEX OF SCRIPTURE REFERENCES

Ezekiel 36

Matthew 5:23; 18:19

Mark 8:22

John 5:13; 14:16

Romans 8:26

1 Corinthians 2:8

Ephesians 3; 6

Philippians 4:6; 4:6

1 Timothy 1:8; 2:1; 2:13

Hebrews 5:7; 5:7

James 1:5

1 John 5:14

Revelation 4:6; 8

I. PRAYER—A PRIVILEGE, PRINCELY, SACRED

"I am the creature of a day, passing through life as an arrow through the air. I am a spirit come from God and returning to God; just hovering over the great gulf; till a few moments hence I am no more seen; I drop into an unchangeable eternity! I want to know one thing, the way to heaven; how to land safe on that happy shore. God Himself has condescended to teach the way; for this end He came from heaven. He hath written it down in a book. give me that book! At any price give me the Book of God! Lord, is it not Thy word—"If any man lack wisdom, let him ask of God? Thou givest liberally, and upbraidest not. Thou hast said, if any be willing to do Thy will he shall know. I am willing to do; let me know Thy will."—John Wesley

The word "Prayer" expresses the largest and most comprehensive approach unto God. It gives prominence to the element of devotion. It is communion and intercourse with God. It is enjoyment of God. It is access to God. "Supplication" is a more restricted and more intense form of prayer, accompanied by a sense of personal need, limited to the seeking in an urgent manner of a supply for pressing need.

"Supplication" is the very soul of prayer in the way of pleading for some one thing, greatly needed, and the need intensely felt.

"Intercession" is an enlargement in prayer, a going out in broadness and fullness from self to others. Primarily, it does not centre in praying for others, but refers to the freeness, boldness and childlike confidence of the praying. It is the fullness of confiding influence in the soul's approach to God, unlimited and unhesitating in its access and its demands. This influence and confident trust is to be used for others.

Prayer always, and everywhere is an immediate and confiding approach to, and a request of, God the Father. In the prayer universal and perfect, as the pattern of all praying, it is "Our Father, Who art in Heaven." At the grave of Lazarus, Jesus lifted up His eyes and said, "Father." In His sacerdotal prayer, Jesus lifted up His eyes to Heaven, and said, "Father." Personal, familiar and paternal was all His praying. Strong, true and touching and tearful, was His praying. Read these words of Paul: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared" (Hebrews 5:7).

So elsewhere (James 1:5) we have "asking" set forth as prayer: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."

"Asking of God" and "receiving" from the Lord—direct application to God, immediate connection with God—that is prayer.

In John 5:13 we have this statement about prayer:

"And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him."

In Phil. 4:6 we have these words about prayer:

"Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

What is God's will about prayer? First of all, it is God's will that we pray. Jesus Christ "spake a parable unto them to this end, that men ought always to pray, and not to faint"

Paul writes to young Timothy about the first things which God's people are to do, and first among the first he puts prayer: "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (1 Tim. 2:1).

In connection with these words Paul declares that the will of God and the redemption and mediation of Jesus Christ for the salvation for all men are all vitally concerned in this matter of prayer. In this his apostolical authority and solicitude of soul conspire with God's will and Christ's intercession to will that "the men pray everywhere."

Note how frequently prayer is brought forward in the New Testament: "Continuing instant in prayer"; "Pray without ceasing"; "Continue in prayer, and watch in the same with thanksgiving"; "Be ye sober and watch unto prayer"; Christ's clarion call was "watch and pray." What are all these and others, if it is not the will of God that men should pray?

Prayer is complement, make efficient and cooperate with God's will, whose sovereign sway is to run parallel in extent and power with the atonement of Jesus Christ. He, through the Eternal Spirit, by the grace of God, "tasted death for every man." We, through the Eternal Spirit, by the grace of God, pray for every man.

But how do I know that I am praying by the will of God? Every true attempt to pray is in response to the will of God. Bungling it may be and untutored by human teachers, but it is accept-able to God, because it is in obedience to His will. If I will give myself up to the inspiration of the Spirit of God, who commands me to pray, the details and the petitions of that praying will all fall into harmony with the will of Him who wills that I should pray.

Prayer is no little thing, no selfish and small matter. It does not concern the petty interests of one person. The littlest prayer broadens out by the will of God till it touches all words, conserves all interests, and enhances man's greatest wealth, and God's greatest good. God is so concerned that men pray that He has promised to answer prayer. He has not promised to do something general if we pray, but He has promised to do the very thing for which we pray.

Prayer, as taught by Jesus in its essential features, enters into all the relations of life. It sanctifies brotherliness. To the Jew, the altar was the symbol and place of prayer. The Jew devoted the altar to the worship of God. Jesus Christ takes the altar of prayer and devotes it to the worship of the brotherhood. How Christ purifies the altar and enlarges it! How He takes it out of the sphere of a mere performance, and makes its virtue to consist, not in the mere act of praying, but in the spirit which actuates us toward men. Our spirit toward folks is of the life of prayer. We must be at peace with men, and, if possible, have them at peace with us, before we can be at peace with God. Reconciliation with men is the forerunner of reconciliation with God. Our spirit and words must embrace men before they can embrace God. Unity with the brotherhood goes before unity with God. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way. First, be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23).

Non-praying is lawlessness, discord, anarchy. Prayer, in the moral government of God, is as strong and far-reaching as the law of gravitation in the material world, and it is as necessary as gravitation to hold things in their proper sphere and in life.

The space occupied by prayer in the Sermon on the Mount bespeaks its estimate by Christ and the importance it holds in His system. Many important principles are discussed in a verse or two. The Sermon consists of one hundred and eleven verses, and eighteen are about prayer directly, and others indirectly.

Prayer was one of the cardinal principles of piety in every dispensation and to every child of God. It did not pertain to the business of Christ to originate duties, but to recover, to recast, to spiritualise, and to reinforce those duties which are cardinal and original.

With Moses the great features of prayer are prominent. He never beats the air nor fights a sham battle. The most serious and strenuous business of his serious and strenuous life was prayer. He is much at it with the intensest earnestness of his soul. Intimate as he was with God, his intimacy did not abate the necessity of prayer. This intimacy only brought clearer insight into the nature and necessity of prayer, and led him to see the greater obligations to pray, and to discover the larger results of praying. In reviewing one of the crises through which Israel passed, when the very existence of the nation was imperilled, he writes: "I fell down before the Lord forty days and forty nights." Wonderful praying and wonderful results! Moses knew how to do wonderful praying, and God knew how to give wonderful results.

The whole force of Bible statement is to increase our faith in the doctrine that prayer affects God, secures favors from God, which can be secured in no other way, and which will not be bestowed by God if we do not pray. The whole canon of Bible teaching is to illustrate the great truth that God hears and answers prayer. One of the great purposes of God in His book is to impress upon us indelibly the great importance, the priceless value, and the absolute necessity of asking God for the things which we need for time and eternity. He urges us by every consideration, and presses and warns us by every interest. He points us to His own Son, turned over to us for our good, as His pledge that prayer will be answered, teaching us that God is our Father, able to do all things for us and to give all things to us, much more than earthly parents are able or willing to do for their children.

Let us thoroughly understand ourselves and understand, also, this great business of prayer. Our one great business is prayer, and we will never do it well without we fasten to it by all binding force. We will never do it well without arranging the best conditions of doing it well. Satan has suffered so much by good praying that all his wily, shrewd and ensnaring devices will be used to cripple its performances.

We must, by all the fastenings we can find, cable ourselves to prayer. To be loose in time and place is to open the door to Satan. To be exact, prompt, unswerving, and careful in even the little things, is to buttress ourselves against the Evil One.

Prayer, by God's very oath, is put in the very stones of God's foundations, as eternal as its companion, "And men shall pray for him continually." This is the eternal condition which advances His cause, and makes it powerfully aggressive. Men are to always pray for it. Its strength, beauty and aggression lie in their prayers. Its power lies simply in its power to pray. No power is found elsewhere but in its ability to pray. "For my house shall be called the house of prayer for all people." It is based on prayer, and carried on by the same means.

Prayer is a privilege, a sacred, princely privilege. Prayer is a duty, an obligation most binding, and most imperative, which should hold us to it. But prayer is more than a privilege, more than a duty. It is a means, an instrument, a condition. Not to pray is to lose much more than to fail in the exercise and enjoyment of a high, or sweet privilege. Not to pray is to fail along lines far more important than even the violation of an obligation.

Prayer is the appointed condition of getting God's aid. This aid is as manifold and illimitable as God's ability, and as varied and exhaustless is this aid as man's need. Prayer is the avenue through which God supplies man's wants. Prayer is the channel through which all good flows from God to man, and all good from men to men. God is the Christian's father. Asking and giving are in that relation.

Man is the one more immediately concerned in this great work of praying. It ennobles man's reason to employ it in prayer. The office and work of prayer is the divinest engagement of man's reason. Prayer makes man's reason to shine. Intelligence of the highest order approves prayer. He is the wisest man who prays the most and the best. Prayer is the school of wisdom as well as of piety.

Prayer is not a picture to handle, to admire, to look at. It is not beauty, coloring, shape, attitude, imagination, or genius. These things do not pertain to its character or conduct. It is not poetry nor music. Its inspiration and melody come from Heaven. Prayer belongs to the spirit, and at times it possesses the spirit and stirs the spirit with high and holy purposes and resolves.

("The Reality Of Prayer" ; EM Bounds; Chapter 1 ; Edward McKendree Bounds (August 15, 1835 – August 24, 1913) was a clergyman of the Methodist Episcopal Church South and author of eleven books, nine of which focused on the subject of prayer. Public Domain)

Isaiah 53:1-12 (AMP)

- 1 WHO HAS believed (trusted in, relied upon, and clung to) our message [of that which was revealed to us]? And to whom has the arm of the Lord been disclosed?**
- 2 For [the Servant of God] grew up before Him like a tender plant, and like a root out of dry ground; He has no form or comeliness [royal, kingly pomp], that we should look at Him, and no beauty that we should desire Him.**
- 3 He was despised and rejected and forsaken by men, a Man of sorrows and pains, and acquainted with grief and sickness; and like One from Whom men hide their faces He was despised, and we did not appreciate His worth or have any esteem for Him.**
- 4 Surely He has borne our griefs (sicknesses, weaknesses, and distresses) and carried our sorrows and pains [of punishment], yet we [ignorantly] considered Him stricken, smitten, and afflicted by God [as if with leprosy].**
- 5 But He was wounded for our transgressions, He was bruised for our guilt and iniquities; the chastisement [needful to obtain] peace and well-being for us was upon Him, and with the stripes [that wounded] Him we are healed and made whole.**
- 6 All we like sheep have gone astray, we have turned every one to his own way; and the Lord has made to light upon Him the guilt and iniquity of us all.**
- 7 He was oppressed, [yet when] He was afflicted, He was submissive and opened not His mouth; like a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.**
- 8 By oppression and judgment He was taken away; and as for His generation, who among them considered that He was cut off out of the land of the living [stricken to His death] for the transgression of my [Isaiah's] people, to whom the stroke was due?**
- 9 And they assigned Him a grave with the wicked, and with a rich man in His death, although He had done no violence, neither was any deceit in His mouth.**
- 10 Yet it was the will of the Lord to bruise Him; He has put Him to grief and made Him sick. When You and He make His life an offering for sin [and He has risen from the dead, in time to come], He shall see His [spiritual] offspring, He shall prolong His days, and the will and pleasure of the Lord shall prosper in His hand.**
- 11 He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many and make many righteous (upright and in right standing with God), for He shall bear their iniquities and their guilt [with the consequences, says the Lord].**
- 12 Therefore will I divide Him a portion with the great [kings and rulers], and He shall divide the spoil with the mighty, because He poured out His life unto death, and [He let Himself] be regarded as a criminal and be numbered with the transgressors; yet He bore [and took away] the sin of many and made intercession for the transgressors (the rebellious).**

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 424-426)

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