

Chapel Flock



# ~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

[www.chapel-flock.com](http://www.chapel-flock.com)



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## Worship Music

[Sweep Me Away-](#)  
[Kari Jobe](#)

[Wonderful, Merciful](#)  
[Councilor-Kari Jobe](#)

[How He Loves-](#)  
[Kari Jobe](#)

## Prayer

Lord, I ask You to set a great and effectual door of opportunity before me. Please help me recognize when that door opens, for I desire to truly appreciate what You are doing in my life. At the same time, I need You to help me be spiritually discerning so I can differentiate my true friends from opportunists who might come to take advantage of me and steal this victory from my life. Give me spiritually discerning eyes to help me see who is and isn't with me whenever a great and effectual door is uniquely opened to me for Your purposes. I ask it 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.

["The Cross"](#)

Billy Graham

[" The Cure "](#)

Pastor Chuck Smith

## Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOVE](#)

## Bible Study Sites

[Chuck Smith](#)  
[Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-](#)  
[Cathe Laurie](#)

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

(316) 247-3623

Or----

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](mailto:chapel-flock@sbcglobal.net)

1 IN YOU, O Lord, do I put my trust and seek refuge; let me never be put to shame or [have my hope in You] disappointed; deliver me in Your righteousness! 2 Bow down Your ear to me, deliver me speedily! Be my Rock of refuge, a strong Fortress to save me! 3 Yes, You are my Rock and my Fortress; therefore for Your name's sake lead me and guide me. 4 Draw me out of the net that they have laid secretly for me, for You are my Strength and my Stronghold. 5 Into Your hands I commit my spirit; You have redeemed me, O Lord, the God of truth and faithfulness. 6 [You and] I abhor those who pay regard to vain idols; but I trust in, rely on, and confidently lean on the Lord. 7 I will be glad and rejoice in Your mercy and steadfast love, because You have seen my affliction, You have taken note of my life's distresses, 8 And You have not given me into the hand of the enemy; You have set my feet in a broad place. 9 Have mercy and be gracious unto me, O Lord, for I am in trouble; with grief my eye is weakened, also my inner self and my body. 10 For my life is spent with sorrow and my years with sighing; my strength has failed because of my iniquity, and even my bones have wasted away. 11 To all my enemies I have become a reproach, but especially to my neighbors, and a dread to my acquaintances, who flee from me on the street. 12 I am forgotten like a dead man, and out of mind; like a broken vessel am I. 13 For I have heard the slander of many; terror is on every side! While they schemed together against me, they plotted to take my life. 14 But I trusted in, relied on, and was confident in You, O Lord; I said, You are my God. 15 My times are in Your hands; deliver me from the hands of my foes and those who pursue me and persecute me. 16 Let Your face shine on Your servant; save me for Your mercy's sake and in Your loving-kindness. 17 Let me not be put to shame, O Lord, or disappointed, for I am calling upon You; let the wicked be put to shame, let them be silent in Sheol (the place of the dead). 18 Let the lying lips be silenced, which speak insolently against the [consistently] righteous with pride and contempt. 19 Oh, how great is Your goodness, which You have laid up for those who fear, revere, and worship You, goodness which You have wrought for those who trust and take refuge in You before the sons of men! 20 In the secret place of Your presence You hide them from the plots of men; You keep them secretly in Your pavilion from the strife of tongues. 21 Blessed be the Lord! For He has shown me His marvelous loving favor when I was beset as in a besieged city. 22 As for me, I said in my haste and alarm, I am cut off from before Your eyes. But You heard the voice of my supplications when I cried to You for aid. 23 O love the Lord, all you His saints! The Lord preserves the faithful, and plentifully pays back him who deals haughtily. 24 Be strong and let your heart take courage, all you who wait for and hope for and expect the Lord!

Let's turn now in our Bibles to Psalm 31. This thirty-first psalm is actually divided into three sections. The first one covering the first eight verses, the second one covering verses 9-18, and the final section from nineteen to the end of the psalm. In the first section of the psalm, with David it is sort of a mixture between trust and trial. In the next section the trial is overcome by the trust. And then in the final section it is the triumph of the trusting in the Lord. So the first section through verse 8 the trusting and the trials.

In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for a house of defense to save me. For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me (Psa 31:1-3).

So a prayer of David declaring that he put his trust in the Lord. Asking God to deliver him. Asking God to hear him and to hear him speedily. I like that. When I pray I like God to hear me speedily. I really don't like when God says, "Wait." Or when He exhorts me towards patience. I like... I am a man of action, and I like God to work quickly when I am in trouble.

"Be Thou my strong rock and a house of defense, for Thou art my rock and my fortress." Now David often speaks of God as his rock and as his fortress. I guess you would really have to go over to the land of Israel to appreciate this fully. The Israelis have a joke that they will tell you when you first arrive. They will say that God dispatched two angels to distribute the rocks over the face of the earth. And that the one angel went all over the earth scattering his rocks, sort of spreading them out all over the entire earth. And the other angel just was tired and so he dumped all of his rocks on Israel. It is a rocky place. But the rocks afforded a tremendous place of defense in those days. And so in speaking of God as a rock, you are speaking actually of God being a shield to you, a defense. So God is my rock. He is my place of defense. He is my fortress. And oftentimes God is spoken of in the figure of a rock.

Now in the Proverbs there are three things on the earth that are small, yea four that are small but exceedingly wise. And he speaks of the conies; they are just a feeble folk. It is sort of a... a coney is sort of related partly to the rabbit family. It looks something like a rabbit, and yet on the other hand, it looks sort of like an overgrown rat. Down in Engedi when you go in there, there is a lot of reeds along the stream, and there are hundreds of these conies down in that area. And the scripture says, "The coney is a feeble folk." It is actually a very defenseless kind of an animal. It is sort of... well, it really is a defenseless animal. It doesn't have any way of defending itself from a predatory type of an animal. And so it says that a coney is a feeble folk, but he makes his home in the rock. So the conies crawl back in the rocks and the wolves, or whatever can stand on the outside and just bark and howl and all, but they can't get to them. So it is actually, the four things on the earth small, exceeding wise, the coney is one of them. The wisdom is knowing its weakness. It has enough sense to make its home in the rock.

Now, we, knowing our weakness, ought to have enough sense to make our home in the Rock. "The Lord is my rock and my fortress." I know that I am weak. I know that I cannot really defend myself from the attacks of the enemy. I know his powers. I know his wiles. I know his guises. I know that I am no match. So it is so important, knowing my weaknesses, that I make my home in the Rock, Jesus Christ. Who then becomes my rock and my fortress. And then asking God to lead me and guide me for His name's sake.

Pull me out of the net that they have privately laid for me: for thou art my strength. For into thine hand I commit my spirit (Psa 31:4-5):

This is what Jesus, of course, cried from the cross at the time of His death, "Father, into Thine hands I commend My Spirit" (Luke 23:46).

thou hast redeemed me, O LORD God of truth. I have hated them that regard lying vanities: but I trust in the LORD. I will be glad and rejoice in thy mercy: for you have considered my trouble; you have known my soul in adversities; Thou hast not shut me up into the hand of the enemy: you have set my feet in a large room (Psa 31:5-8).

Now we enter into the second section where the trial is overcome by the trust.

Have mercy upon me, O LORD, for I am in trouble: my eye is consumed with grief, yea, my soul and my belly. For my life is spent with grief, and my years with sighing: my strength fails because of my iniquity, and my bones are consumed. I was a reproach among all mine enemies, but especially among my neighbors, and a fear to mine acquaintance: they that did see me without fled from me. I am forgotten as a dead man out of mind: I am like a broken vessel. For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life (Psa 31:9-13).

So they have set a net for David. They are talking about him. His life is filled with grief and with sighing. He is a reproach of his enemies. Even his friends have forsaken him. They treat him like a dead man. Out of mind. Like a vessel that is broken, of no further value.

But I trusted in thee, O LORD: I said, Thou art my God. My times are in your hand: deliver me from the hand of my enemies, and from them that persecute me. Make thy face to shine upon thy servant: save me for thy mercies' sake. Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave. And let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous (Psa 31:14-18).

Into the final section now, into the triumph of his trusting.

Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the LORD: for he hath showed me his marvelous kindness in a strong city. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee. O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewards the proud doer. Be of good courage, and he will strengthen your heart, all ye that hope in the LORD (Psa 31:19-24).

So the triumph of trusting and then the encouragement of others. Having experienced the help of God, I then seek to share and to encourage others to also receive God's help and God's work in their life.

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

November 12<sup>th</sup>; Even More Consequences of Accessing Grace through Faith

Who through faith... stopped the mouths of lions, quenched the violence of fire. (Hebrews 11:33b-34a)

Through various testimonies of God's servants, we have considered some consequences of accessing grace through faith. By trusting in the Lord, they "subdued kingdoms, worked righteousness, obtained promises" (Hebrews 11:33a). Yet, through these lives we can see even more consequences.

Through faith in God, they "stopped the mouths of lions." This is clearly a reference to Daniel. His enemies conspired to trap him through a new law that would ban prayer to God. "Whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions" (Daniel 6:7). Such a godless decree could never stop Daniel from his daily practice of prayer. "Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days" (Daniel 6:10). The reluctant king (who respected Daniel greatly) had to apply the irreversible law. "So the king gave the command, and they brought Daniel and cast him into the den of lions" (Daniel 6:16). The next day, Daniel was found alive, rescued by the God in whom he had trusted. "So Daniel was taken up out of the den, and no injury whatever was found on him, because he believed in his God" (Daniel 6:23).

These testimonies also include that they "quenched the violence of fire." This would clearly refer to three contemporaries of Daniel: Shadrach, Meshach, and Abed-Nego. They were given courage through faith to refuse worship before the king's idol, even though a fiery furnace awaited them. After God preserved them intact, the king extolled the Lord with understanding. "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who...delivered His servants who trusted in Him" (Daniel 3:28). By faith, we, too, can stop the mouth of the lion that threatens us. "Your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith" (1 Peter 5:8-9). Also, by faith in the promises of God, we can quench the violence of fiery trials that come against us. "When you walk through the fire, you shall not be burned, nor shall the flame scorch you. For I am the LORD your God" (Isaiah 43:2-3).

Dear Lord, what a comfort to know that lions and fires are no threat to You. Lord, grant me the courage to do what is pleasing in Your sight, no matter who comes against me. When the roaring adversary attacks, may I trust in You. When fiery circumstances blaze, may I turn to You, for Your glory, Amen.

Day By Day By Grace; Bob Hoekstra

"A Candlestick All of Gold"; by T. Austin-Sparks

First published in "A Witness and A Testimony" magazines, 1949-1950

Chapter 1 - Its Function

Chapter 2 - Its Character and Form

Chapter 3 - Its Testimony

Chapter 4 - The Church as the Vessel of the Testimony

Chapter 5 - The Cross in Relation to the Testimony

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**Its Function**

Reading: Exo 25:31-40; Exo 37:17; Zec 4:1-7.

"And thou shalt make a candlestick of pure gold." (Exo 25:31). It is the latter part of the sentence that is the more important - "a candlestick of pure gold," but there is something very significant and important about the former part. "Thou shalt make..."

**The Need for a New Spiritual Position**

In approaching this matter of the candlestick of pure gold, we do so from a more distant point. We stand back, withdrawn. I think that we are all conscious of a growing sense of need among the Lord's people for a new spiritual position. It may not be universal or general, but it is something which we are meeting a good deal in these days, and, when you come to think about it, it is a thing which marks the Word of God throughout - that is, a challenge to reach a new place. You find it in the Word, you find it in subsequent history. Even when the Lord's people are in the right way or in the right direction, this need is constantly brought before them - the urge not to stay there, not to rest there, but to move on. That is very true in a general way as to the spiritual history of the Lord's people and all the ways of the Lord with His people - constantly challenging, constantly creating a sense of need to reach some position which has not been reached, or, it may be in some cases, to recover a position from which they have receded.

But among ourselves (and when I say ourselves, I mean those of us who have been related here in this ministry, in what we have often called this testimony) this sense is growing - a sense of the need of coming to a new spiritual place. One and another has expressed that to me during these past months particularly - 'I must get to a new place with the Lord, I must somehow get to a new position.' It is expressed in different ways, but what lies behind it is this sense that we are being exercised, wrought upon, and that prevailing conditions are forcing us to this. We must somehow get to a new spiritual place. I think that many of you will find a response to that in your own hearts.

There are many with us who have not been with us for long, and do not know the spiritual history of things among us. To them, what I am going to say must be an explanation of why we are here, of what this means as something more than just an occasional coming together of Christian people for conferences, to hold meetings.

Now that sense of which I have spoken, while it carries with it to those concerned a good deal of trouble and exercise and trial and suffering, is, after all, a very healthy sign. The most unhealthy thing would be that we were able to settle down with our spiritual position. Such a sense of need and challenge leads to heart searching, and that heart searching leads to a reach out to the Lord. It may lead to adjustments, correcting what may be wrong or false. It will lead to a clarifying of our position. The main upshot of such exercise must, and will, be that we come to closer grips with that to which the Lord has really called us. It will, or it should, lead us to the place where we say, 'Well, what is it all about? What does the Lord mean by this? What is He after? What is it that He has called us to?' And to discover, or rediscover, that will be to have a good deal of explanation of the Lord's dealings with us. It will help us perhaps to get rid of a lot that is superfluous, and to get right into line with what is essential.

Now, this calling, this purpose of God, this object of the exercise, this meaning of the challenge and of the sense of need, is very concretely and, I think, inclusively represented by this candlestick all of gold. Many of you will realise that in that very phrase we are going back to the beginning of our local history, behind everything of all these years. It lies behind the very title of the paper - "A Witness and A Testimony" - upon the cover of which the candlestick all of gold is seen. That is where we began. That is what is supposed to have been governing all through the years. That is not only superimposed upon a magazine; that is what has been imposed upon us by God from the beginning - "a candlestick all of gold" - and there is a challenge to us to make it so, to produce it, to have the thing actually in us, really, truly.

There seem to me to be three aspects of that candlestick. One, its function; two, its character; three, its form.

### The Function of a Candlestick - to Give Light

Simply and precisely, the function of a candlestick is to give light; not to be an ornament, not a pretty thing to look at, not some mystical symbolism to interest and to fascinate and to intrigue; not some abstruse, imperceptible suggestion. No - to give light! That is what it is for - light. In God's thought and intention, the function begins and ends there. At the opening of the book of the Revelation the Apostle in recording his vision, said, "I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man" (Rev 1:12-13). And as the Lord proceeded to speak to and through His servant, what issued was this - for every church, the one question upon which their very existence depended was the function of the candlestick. There were many things noted, but the one vital thing was the light; and the Lord said quite clearly that the churches had no justification for continuing their existence except on the ground of the function of the candlestick. "I... will move thy candlestick out of its place" - when? - when it becomes merely a candlestick and not a light-giver; when the thing without its meaning is there; when the instrument, the creation, exists without its function. When those conditions obtain you may as well remove the candlestick, and the Lord said that He would. The function of the candlestick which the Church is called to make is to provide light - that is all.

True Light is an Impact; But there are one or two things to be said about the light. The first is that this light, for which the people of God are created, formed, constituted, is an impact. True light is an impact. It is such an impact that anything that is contrary to it cannot co-exist with it, but has to go. That is the proof that it is Divine light. We know quite well something of the impact of light. We come suddenly out of darkness into the blaze of the sun, and we cannot bear the light; we have to shade our eyes, the impact is too much for us. When we let light into a dark place where there are things which belong to the darkness and not to the light they very quickly make their departure. It is an impact. What I mean is that the testimony of this candlestick is not the giving of a lot of information. It is not just the statement or presentation of cold facts. It is not just a matter of doctrines and truths; and it is so easy, in the course of time, for that which began as an impact of light to degenerate into words, mountains of words, and ideas - scriptural, spiritual, in a way Divine ideas - and yet, still only ideas. It is so easy to degenerate into that, and for all that to be present in great volume, and yet somehow or other the mighty impact not to be present and to be registered and felt among those who have it all. I find that that is one of the challenges to the seven churches in the Revelation. They had their orthodox teaching and beliefs; they would have laid down their lives for this truth and that; they hated certain things which were not sound; but the impact had gone. It was all right in its way, but not the impact of light. The surrounding darkness was not provoked and challenged by their presence. The kingdom of the evil powers was not made aware that here was something to take account of. We know it all - ah, but that is not enough; that might be more to condemnation than otherwise. Now this is not intended to be a word of condemnation or judgment or criticism; but may not this explain a lot - the Lord's dealings and ways with us? Especially may this be so where there is this deep sense of the need of a new position. We have tried to weigh up our position, perhaps, from the standpoint of our beliefs, our doctrines, our teaching - we have said, 'Yes, but our position is such a right one according to the Word of God, it is so scriptural' - but we may not have weighed it up from the standpoint of the impact of our beliefs. What effect is being produced? Light, from God's standpoint, is not just cold light; it is a mighty impact. So these churches in Asia were challenged on the ground, not of what they believed, held, or even taught, but of the effect of their position over against every aspect of the realm of darkness.

The Light of God's Holiness; Another thing about the candlestick, or this testimony, concerns its object of illumination - that is, what it lights up. What does it light up? What does it make clear with an impact? It not only shows certain things, but it shows them with an impact, and it is here, I think, that we can best understand what we mean by impact. One of the things which the candlestick all of gold is intended to illumine with an impact is the eternal holiness of God - the eternal holiness of God brought into the midst of the Church in the Person of the Son of man. Early in the description of the Son of man in the midst of the lampstands is this - "And his head and his hair were white as white wool, white as snow." Go back to the book of Daniel, and you find that that description is given to One Who is called "the Ancient of days" - "the hair of his head like pure wool" (Dan 7:9) As I understand it, the head and the hair as white wool symbolises age - timelessness, all time compassed - and utter holiness, utter purity. When you recognise that everything is being brought to judgment before this "Son of man," this "Ancient of days," this "Father of eternity," you understand that that means that all things are being first of all dealt with and challenged on the ground of His eternal holiness; and the candlestick brings that testimony to light with an impact. "Thou shalt make a candlestick of pure gold." What does that amount to? It means that, where God is going to have what He wants, holiness is going to be an impact, an impact upon unholiness. You cannot have anything unholy persisting there. Holiness is not a word that is greatly loved; it is very much feared. It is not a matter into which we can go in any detail now; but it is one about which we can have our own secret understanding and life with God. But be assured that inasmuch as those eyes of flame see anything that is inconsistent with that head and hair as white wool, the impact of that testimony is weakened, is lost, and the justification of that candlestick is forfeited. It is a solemn word, but is it not true, grievously true, that we can have a lot of first-class doctrine, of truth, of Divine ideas, and stand for a very high level of teaching, and yet at the same time there may be very much in the private, personal life that is not holy, not pure, that could not bear the light of God's presence. I say that, and leave it there.

This is, of course, where responsibility comes in. "Thou shalt make a candlestick." There are things to be dealt with before the Lord which are not holy. I leave it to you; but we are concerned about our effect upon the powers of darkness, upon the darkness around us - our effect upon darkness both absolute and comparative; that we should register, not our teaching, not our system of truth, not our ideas, but the presence of something which is more than words, much more than even scriptural language - the registration of an actual power. That is what we are really concerned about, that the forces of darkness in every degree should meet something by our presence. It can never be if those forces of darkness have some darkness inside us, if they have their own ground. Their strength is unholiness. Their strength is not official, it lies in their nature. If they can get some unholiness in, they have undone us; they laugh at

our teaching, they ridicule what we call our testimony; it matters nothing to them how much deeper truth we have. They are in the place of power because of unholiness, and we learn from the Scriptures that the unholiness of one life in a company is enough to arrest the progress of the whole; an Achan may bring all Israel to a standstill and defeat. "Make a candlestick" - deal with it! This is your matter, it is my matter. The light of the eternal holiness of God is a tremendous power. Oh, that evil coming in should feel it cannot abide this, it has to do something about it! Oh, that people who are wrong should feel, 'If I am going to stay here, I must put things right'; things revealed as needing to be dealt with, not because of something said, but because of the presence of the Lord in holiness. Holiness is a tremendous power. There is to be the light of that holiness present, making itself felt.

**The Light of the Strong Love of God;** Then it is the light of the strong love of God. Another thing said about this Son of man in the midst of the candlesticks is that He is girt about at the breasts with a golden girdle. Symbolism again; a girdle speaks of strength, strength unto action; the breasts, the affections, the seat of love. Girt with a mighty strength of Divine love in the midst of the candlesticks. The candlestick, the testimony, is to be this also - the impact of this light, the strength of Divine love. Oh, here we must all confess our failure, and go down before the Lord. We have so much truth, so much teaching, so much knowledge, so much spiritual information, but what do people meet in the matter of the impact of love? This strong love of God is one of the things that Satan really cannot get over. Do you not feel you need a new position over that? Have you not had any exercise about love? What is the use of going on? - that is the point to which we come - what is the use of going on keeping a candlestick? We have no room for ornamental candlesticks. It is the function that justifies the candlestick, and its justification is here - the light of the knowledge of the glory of God in the face of Jesus Christ in terms of the strong love of God, the girding of Divine love. Listen! "Make a candlestick." There is something we have to do about this. We have been waiting for a flooding of love, something to happen to us in this matter, waiting for it to come to us. We have been asking the Lord to fill us with love. Quite rightly so; but there is another side. Make it! Do something about it! We have a part in this matter of the strong love of God. It will all be a mighty battle - God only knows what a battle! - because of the importance and value of such a testimony, of the terrific effect that it will have in the kingdom of darkness, the kingdom of hatred. All this work of suspicion and criticism and doubting, all that many-sided work of the hatred of Satan from what we will call its simple forms (if there are such things as simple forms of hatred) between Christians, out to that awful thing we are finding in the world today, Satan's work of universal and terrible hatred - the only counter to it all is the strong love of God. Think about that. We have to do something about it, we have to make the candlestick. We can only make it by Divine grace, but we will make it when we think on these things, we will make it when we face these matters, when we deal with our own hearts before the Lord.

**The Light of the Power of Divine Righteousness;** Then it is the light of the power of Divine righteousness. Another thing said about the Son of man in the midst of the candlesticks is that His feet were "like unto burnished brass, as if it had been refined in a furnace." Brass is always a symbol of strength, but it is also the symbol of righteousness; and, seeing that it is His feet that are as burnished brass, this speaks of His goings, His ways, His steps, in righteousness, absolute righteousness. It speaks of our activities, the righteous acts of the saints, our ways. As I see it in the Scripture, righteousness is that which always stands over against the dark works of Satan. Unrighteousness, iniquity, in the Word of God is that which at any point, in any way, in any degree, has a complicity with Satan. Satan's one inclusive object is to take from God what are His rights, and that is unrighteousness in its root and nature - taking another's rights away. And while the taking away of rights will and does work out between man and man, creature and creature, behind it all God's rights are involved. When you rob your brother of his rights, you rob God. So that righteousness is the opposite of every work of Satan to deprive God of what He ought to have. Very often we have to sacrifice, to let go what we call our rights, in order that the Lord should be honoured. So often, when we stand on our rights, it is our honour and our vindication, not the Lord's, that actuates us. Sometimes it does amount to this - that we have to let go what we believe to be, and what may quite rightly be, our rights; to allow the Lord to be glorified, to give the Lord an opportunity. If we track this matter of unrighteousness to its very core, we find it is self in the place of the Lord. Think that out. Look at any work or act of unrighteousness, track it to its source, and you find it is self every time. Robbery, withholding, misrepresentation - there is a self motive behind it. And here is this Son of man Who has now come back from the Cross; He Who has been dead is alive; He is in the midst of the candlesticks; and He is the embodiment of that utter selflessness which is utter righteousness, which means that God has everything, that is, all His rights; there is no question at any point, no debate with the Lord, the Lord must have all, whatever it costs. It cost the Son of man everything in order that God should have His rights. He says in effect to these churches, 'Look at My feet!' There is the impact of an utter selflessness which is the impact of not only an utterness for God but an utterness of God. "Make a candlestick of pure gold."

Has this seemed a hard word? I feel, as I said at the beginning, that the Lord has brought us back together at this time to come to a new position, and it is of this kind. For my own part, I tell you I am taking this to heart. But we say to one another together - what matters it that we have meetings, larger or smaller, and go on with our teaching, with our magazine with a candlestick of gold printed on it? None of these things matters at all. I say, let them go, the Lord save us from them, unless, as the fruit of all and as the source of all, there is this light which is an impact - without any inconsistency, without contradictions, without a lie - so that our teaching is not in the first place heard but seen. If there is to be a coming and an enquiring, it is because something is seen. "I turned to see the voice." People are hearing things, and they are turning to see. What do they see? A light, not a teaching? A light with an impact? May the Lord make it so.

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

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