

Chapel Flock



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Nov. 15, 2013

Worship Music

[Let Me Be The One-](#)
[Amanda Kate](#)

[I Still Believe-Crystal](#)
[Lewis](#)

[I Will Go-Crystal Lewis](#)

Prayer

Lord, please help me refrain from speaking words today that will negatively affect other people. I am so sorry for the times I've "run at the mouth" and said things I shouldn't have said. I realize how wrong this is and how I've stained other people's opinions because I didn't control my mouth and emotions. I am turning to You for help, and I'm asking You to help me control my tongue as I deal with these issues that have festered inside me. Holy Spirit, please help me to overcome the flesh and to allow You to have Your way in me. 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

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[KWVE ...Calvary Chapel](#)

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Bible Study Sites

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1 I WILL bless the Lord at all times; His praise shall continually be in my mouth. 2 My life makes its boast in the Lord; let the humble and afflicted hear and be glad. 3 O magnify the Lord with me, and let us exalt His name together. 4 I sought (inquired of) the Lord and required Him [of necessity and on the authority of His Word], and He heard me, and delivered me from all my fears. 5 They looked to Him and were radiant; their faces shall never blush for shame or be confused. 6 This poor man cried, and the Lord heard him, and saved him out of all his troubles. 7 The Angel of the Lord encamps around those who fear Him [who revere and worship Him with awe] and each of them He delivers. 8 O taste and see that the Lord [our God] is good! Blessed (happy, fortunate, to be envied) is the man who trusts and takes refuge in Him. 9 O fear the Lord, you His saints [revere and worship Him]! For there is no want to those who truly revere and worship Him with godly fear. 10 The young lions lack food and suffer hunger, but they who seek (inquire of and require) the Lord [by right of their need and on the authority of His Word], none of them shall lack any beneficial thing. 11 Come, you children, listen to me; I will teach you to revere and worshipfully fear the Lord. 12 What man is he who desires life and longs for many days, that he may see good? 13 Keep your tongue from evil and your lips from speaking deceit. 14 Depart from evil and do good; seek, inquire for, and crave peace and pursue (go after) it! 15 The eyes of the Lord are toward the [uncompromisingly] righteous and His ears are open to their cry. 16 The face of the Lord is against those who do evil, to cut off the remembrance of them from the earth. 17 When the righteous cry for help, the Lord hears, and delivers them out of all their distress and troubles. 18 The Lord is close to those who are of a broken heart and saves such as are crushed with sorrow for sin and are humbly and thoroughly penitent. 19 Many evils confront the [consistently] righteous, but the Lord delivers him out of them all. 20 He keeps all his bones; not one of them is broken. 21 Evil shall cause the death of the wicked; and they who hate the just and righteous shall be held guilty and shall be condemned. 22 The Lord redeems the lives of His servants, and none of those who take refuge and trust in Him shall be condemned or held guilty.

Psalm 34

Psalm 34 is a psalm of David when he, it says, "changed his behavior, before Abimelech." Actually, it is probably the case of when he had gone down and Abimelech or Achish the king who drove him away and departed. Now David, when he was fleeing from Saul, Saul was trying to kill him, he fled into the land of the Philistines and he was brought to the Philistine king, Achish. And suddenly David thought, "Hey, here I am, and the Philistines hate me," because he had killed Goliath, and he had been the champion of the Israelites in many battles against the Philistines. So much so that the ladies would come out in their dances and they would sing, "Saul has killed his thousands, David, his tens of thousands." "And so, here I am now in the land of the Philistines and here I am surrounded by the king and all of his army and everything else." And David thought, "Man, what if the king gets angry and orders me wiped out? I am a dead man." So David began to act like he was crazy, and of course, he was a character and I love him.

We used to do some many dumb stupid things when we kids, to get reaction from people, and all, you know, the charades and everything else that you go through. And so David just started slobbering all over his beard. And when he was brought in before King Achish, here he was slobbering all over, and he went over and scrabbled on the walls. Just started scratching on the walls and trying to climb the walls and everything else, and the king said, "What do you bring a madman to me for? Get him out of here." And so David escaped from Achish by this little ruse of feigning insanity. And so when he got out of it, when he was delivered, he wrote this psalm. And so that is the background after he is out there, and he is probably laughing, you know, and saying, "Wasn't that funny? Did you see me trying to climb the walls?" But the ruse worked at least, and he was able to escape. And he says,

I will bless the LORD at all times: his praise shall continually be in my mouth. My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad. O magnify the LORD with me, and let us exalt his name together. For I sought the LORD, and he heard me, and delivered me from my fears (Psa 34:1-4).

Now, David is pointing out that this action of pretending to be a madman was prompted by fear, "He delivered me out of all of my fears." Now in the book of Proverbs, it says, "The fear of man bringeth a snare." Now here David was afraid of King Achish, but look what it did to him. It reduced him to a slobbering idiot. The fear of man can reduce you. "The fear of man is a snare, but whoso puts his trust in the Lord shall be safe" (Proverbs 29:25). But David is calling upon the people, "O magnify the Lord with me." The praising of the Lord by His people.

They looked unto him, and were lightened: and their faces were not ashamed. This poor man cried, and the LORD heard him, and saved him out of all his troubles. The angel of the LORD encampeth round about them that reverence him, and delivers them (Psa 34:5-7).

Now the Bible says that, "He shall give His angels charge over thee to keep thee in all thy ways, to bear thee up lest at any time you should dash your foot against a stone" (Psalm 91:11-12). In the New Testament in the book of Hebrews we are told concerning angels that they are ministering spirits who have been sent forth to minister to those who are heirs of salvation. So you hear of your guardian angel. "For the angel of the Lord, encamps round about them that reverence Him, and He delivers them." So there is the opinion that we, each of us, have sort of a guardian angel that sort of watches over us. They are ministering spirits who have been sent forth to minister to us, who are the heirs of salvation.

Now I plan to have a few words with my angel when I get to heaven. I want to know where he was on a few occasions. And on the other hand, I want to thank him, for I will tell you, so many times I have been delivered, I know, only by divine providence. God's divine hand upon my life is the only... I don't know how I got out of it. To this day I don't know how, and yet God's glorious hand, the angel of the Lord. I had a very interesting experience with my angel many years ago while in high school, and I know that the angel of the Lord was with me, and protected me, and kept me, and it was a very unique and fascinating experience. I look back upon it with great gratitude, for God's protecting hand.

O taste and see that the LORD is good (Psa 34:8):

You have to experience it. I can stand here and tell you all day how good God is, but you've got to experience it for yourself. I could be eating one of those drumsticks from Swenson's up here, and I could tell you how delicious that chocolate with the almonds imbedded in it, how creamy the ice cream, and I could just go on telling you, "Man, this is just delicious," and eat it right there in front of you. But you're not going to know how delicious it is until I say, "Here, take a bite. Taste and see!" I can stand here and tell you how good God is, but you've got to really experience for yourself to really know. "O taste and see that the Lord is good."

blessed is the man who trusts in him. Reverence the LORD, ye his saints: for there is no want to them who reverence him. The young lions do lack, they suffer hunger: but they that seek the LORD will not want for any good thing. Come, ye children, hearken unto me: I'm gonna teach you what it is to reverence the LORD. What man is he that desires life, and loves many days, that he might see good? (Psa 34:8-12)

What man is there that doesn't want to just live a long, good life? All right, here is the rule.

Keep thy tongue from evil, thy lips from speaking deceitfully. Depart from evil, and do good; seek peace, and pursue it. For the eyes of the LORD are upon the righteous, and his ears are open unto their cry (Psa 34:13-15).

"The eyes of the Lord are upon the righteous and His ears are open unto their cry." In the fifty-ninth chapter of Isaiah we read, "The arm of the Lord is not short that He cannot save, neither is His ear heavy that He cannot hear. But your sins have separated you from your God." But to the righteous His ear is open to their cry. "The eye of the Lord is upon the righteous, His ear is open to their cry." The face of the LORD is against those that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the LORD hears, and delivers them out of all of their troubles. The LORD is near unto them that are of a broken heart; and saveth such as be of a contrite spirit (Psa 34:16-18).

So you that are broken hearted, God is so near. Many are the afflictions of the righteous (Psa 34:19): God doesn't promise you divine immunity from trouble. God doesn't promise that you are not going to have any problems. "Many are the afflictions of the righteous," but the LORD delivereth him out of them all (Psa 34:19).

Now, many are the afflictions of the wicked, but you have to stop there. I don't care if you are righteous or wicked; you are going to have problems. There are going to be troubles in life. Many are the afflictions of the righteous; many are the afflictions of the wicked. You say, "Then what is the difference between a wicked man and a righteous man? Why, then, be righteous?" Because for the righteous the Lord delivereth him out of them all.

He keepeth all of his bones: not one of them is broken (Psa 34:20).

Now this is a prophecy concerning Jesus Christ. It is referred to in the New Testament as a prophecy concerning Christ when they decided to hasten the death of the prisoners as they were hanging there upon the crosses. They asked permission to break their legs in order to hasten their deaths. And so they broke the legs of the two thieves that were crucified beside Jesus, and when the soldier came to break His legs, they found that He was already dead. And so rather than breaking His leg, he took his spear just to make sure, and thrust it into Jesus' side, the area of the heart, and there came out the blood and the water. Signifying death by heart rupture. But they didn't break His bones in order that the scripture might be fulfilled which declared, "Not a bone of Him shall be broken." That is this psalm referring to Jesus Christ. Now, you see, Jesus was a sacrifice for us. He was a sacrificial lamb, if you please. When John the Baptist introduced Jesus at the beginning of His ministry, he said, "Behold the Lamb of God who taketh away the sins of the world!" (John 1:29) And we are redeemed, Peter said, "Not with corruptible things such as silver and gold from our former empty life, but with the precious blood of Jesus Christ who was slain as a lamb without spot or without blemish" (I Peter 1:18-19). So as a sacrificial lamb there was one requirement for the lamb that was offered for sacrifice--it could not have any bones broken. And so the prophecy was fulfilled in Jesus, being the sacrificial lamb, not a bone of Him was broken. Evil shall slay the wicked: and they that hate righteousness shall be desolate. The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate (Psa 34:21-22). (Through The Bible c 2000 Series; Chuck Smith; Bible commentaries,1979-1986)

"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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The Cross in Relation to the Testimony

We have been occupied thus far with a re-statement of that testimony for which we believe the Lord raised up this instrumentality and this ministry at the beginning, now many years ago. To us, the purpose of the Lord in the ministry and in the corporate instrument which He brought into being came to be gathered up in this symbolic representation of a candlestick all of gold, and it has been the figure and symbol all through the years. But many have come and many have gone, and it has not always been clear to all fresh comers what exactly it is that is stood for amongst us; and, although the ministry in certain quite distinctive terms has gone on, it has not been often that we have sought to gather up the whole ground in a short space, to re-present it. The Lord seems to have been laying upon us recently the need for this.

We said earlier that there are in the main three aspects of the testimony, represented by three lines of consideration of the candlestick. The first of these was the fulness of Christ; the second, the Church as the Lord's vessel of testimony. These we have already considered. We now pass to the third - which is, the need for the Cross as basic to all else.

"A candlestick all of gold." Before proceeding further, I think I might say here that the marginal word is better than that which is in the text. We have 'candlestick' here, and also elsewhere where the symbolism is used, but the margin says 'lampstand.' 'Lampstand' really is better, because a candlestick burns with self-consuming fire and light, whereas the full representation of the lampstand, as we have it in Zechariah, is a drawing from the living and inexhaustible source of olive trees, something very much better than a candlestick which burns itself out. We are not supplying from ourselves the fuel for the testimony - nor are we called upon to do so. God the Holy Spirit is the fuel of the testimony; and when it comes to endurance, to staying power, to real effectiveness, there is all the difference between what we can supply as candles, and what He can supply. Someone quoted to a certain indefatigable worker that he could not burn the candle at both ends. The response was, 'Of course, I can; it only depends on how long the candle is!' Given the longest candle, it burns itself out sooner or later; but, given the living fountainhead, the Spirit of God, it is inexhaustible. That by the way.

The Lampstand Constituted on the Basis of the Cross

This whole lampstand or candlestick was constituted on the principle of the death and resurrection of Christ. It is a very impressive fact. How much the candlestick brings that into evidence! If you were to approach the actual thing as it was made according to the Divine instructions, and closed your eyes and put your hand at the base of the central shaft out of which the branches went on either side, and then moved your hand from the base up that central shaft, at a certain point you would come upon something - what is called here a 'knop' or a knob, and you could not get past that, you would find that checked you; the smooth upward going would be arrested. We have met something, something calculated to arrest our progress, which stands in our way and challenges us, something that makes us take account of our movement. But, having taken account of it, you move up over the knob, and you feel something else. What is this? You feel round. Oh, this is the form of a flower with its leaves wide open. And, having taken note of that, you then discover that this flower is actually a cup, a receptacle, a vessel, a reservoir. After that, you move on again. You go a little further without meeting anything. But here the thing is repeated, the same thing over again - a knop, a flower, a cup. And up that stem, you meet that threefold thing no fewer than four times. Four times it breaks in upon your progress. Then you come and you feel the branches; there are three on either side. You take the lowest branch, you feel up, you come before long to a similar threefold obstruction; and then a little further a repetition of it, and then again a repetition of it; and on every one of the six branches you will find this repeated three times. Four times on the stem and three times on every branch. The very number of occurrences, the presence in such fulness of this thing, is something that you have to take note of. Would it not be enough to have one of these things at the very base, at the very beginning, and then everything smooth going after that? No. It is repeated all the way through. The whole course of this instrument, this vessel of testimony, is marked by these three things.

The Cross - Death, Resurrection, Fulness of Life; What would the knob represent, the arrest, the check? You are not just going on; you are brought under arrest. Does it not say, 'Here you must stay to give heed to something of importance. Here is the death of the Lord Jesus, here is the Cross on its death side - that which brings you up short, that past which you cannot get without laying to heart its solemn meaning.' You cannot get over the Cross without taking account of it, you cannot pass it by and ignore it. When the Lord brings the Cross into your path, you are brought up short, you really have to take that to heart - the meaning of the death of the Lord Jesus.

But then - and thank God - on top of it is the blossom, and it is an almond blossom. You know that the almond is the type of resurrection. The almond blossom - new life, new hope, new prospect, resurrection; the almond blossom - a new season opens, for it is the earliest of the blossoms of spring. It goes before as the forerunner of all other blossoms, of everything else, and it is prophetic. It says that resurrection has come, a new year, a new Spring, a new fulness. Here are death and resurrection.

And then a cup. Here is a container, a vessel. What is this? Well, surely it speaks of that which contains the fruit of the death and the resurrection - the new life, the Spirit, the Spirit of life. "There is therefore now (because of the death and the resurrection) no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (Rom 8:1-2). Death, resurrection, and a new Spirit of life in the vessel everywhere.

And then, superimposed upon the whole, is the lamp of testimony throwing light upon the death and the resurrection and the life of the Spirit, keeping them always in view, so that in the light which is from above you see that the testimony of Jesus relates to His death which says 'No' to one whole realm; and to His resurrection which says 'Yes' to another whole realm; and to the power of a new life to live in that realm that God accepts; the light from above thrown upon that.

Can Thine Heart Endure? Streams In The Desert; Mrs. Charles Cowman

"We know not what we should pray for as we ought" (Rom. 8:26).

Much that perplexes us in our Christian experience is but the answer to our prayers. We pray for patience, and our Father sends those who tax us to the utmost; for "tribulation worketh patience." We pray for submission, and God sends sufferings; for "we learn obedience by the things we suffer." We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our lives for the brethren. We pray for strength and humility, and some messenger of Satan torments us until we lie in the dust crying for its removal. We pray, "Lord, increase our faith," and money takes wings; or the children are alarmingly ill; or a servant comes who is careless, extravagant, untidy or slow, or some hitherto unknown trial calls for an increase of faith along a line where we have not needed to exercise much faith before. We pray for the Lamb-life, and are given a portion of lowly service, or we are injured and must seek no redress; for "he was led as a lamb to the slaughter and... opened not his mouth." We pray for gentleness, and there comes a perfect storm of temptation to harshness and irritability. We pray for quietness, and every nerve is strung to the utmost tension, so that looking to Him we may learn that when He giveth quietness, no one can make trouble. We pray for love, and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart; for love suffereth long and is kind, love is not impolite, love is not provoked. LOVE BEARETH ALL THINGS, believeth, hopeth and endureth, love never faileth. We pray for likeness to Jesus, and the answer is, "I have chosen thee in the furnace of affliction." "Can thine heart endure, or can thine hands be strong?" "Are ye able?" The way to peace and victory is to accept every circumstance, every trial, straight from the hand of a loving Father; and to live up in the heavenly places, above the clouds, in the very presence of the Throne, and to look down from the Glory upon our environment as lovingly and divinely appointed. --Selected

I prayed for strength, and then I lost awhile All sense of nearness, human and divine;
 The love I leaned on failed and pierced my heart, The hands I clung to loosed themselves from mine;
 But while I swayed, weak, trembling, and alone, The everlasting arms upheld my own.
 I prayed for light; the sun went down in clouds, The moon was darkened by a misty doubt,
 The stars of heaven were dimmed by earthly fears, And all my little candle flames burned out;
 But while I sat in shadow, wrapped in night, The face of Christ made all the darkness bright.
 I prayed for peace, and dreamed of restful ease, A slumber drugged from pain, a hushed repose;
 Above my head the skies were black with storm, And fiercer grew the onslaught of my foes;
 But while the battle raged, and wild winds blew, I heard His voice and Perfect peace I knew.
 I thank Thee, Lord, Thou wert too wise to heed My feeble prayers, and answer as I sought,
 Since these rich gifts Thy bounty has bestowed Have brought me more than all I asked or thought;
 Giver of good, so answer each request With Thine own giving, better than my best.

--Annie Johnson Flint

Morning

"The Lord's portion is his people."

Deuteronomy 32:9

How are they his? By his own sovereign choice. He chose them, and set his love upon them. This he did altogether apart from any goodness in them at the time, or any goodness which he foresaw in them. He had mercy on whom he would have mercy, and ordained a chosen company unto eternal life; thus, therefore, are they his by his unconstrained election.

They are not only his by choice, but by purchase. He has bought and paid for them to the utmost farthing, hence about his title there can be no dispute. Not with corruptible things, as with silver and gold, but with the precious blood of the Lord Jesus Christ, the Lord's portion has been fully redeemed. There is no mortgage on his estate; no suits can be raised by opposing claimants, the price was paid in open court, and the Church is the Lord's freehold forever. See the blood-mark upon all the chosen, invisible to human eye, but known to Christ, for "the Lord knoweth them that are his"; he forgetteth none of those whom he has redeemed from among men; he counts the sheep for whom he laid down his life, and remembers well the Church for which he gave himself.

They are also his by conquest. What a battle he had in us before we would be won! How long he laid siege to our hearts! How often he sent us terms of capitulation! but we barred our gates, and fenced our walls against him. Do we not remember that glorious hour when he carried our hearts by storm? When he placed his cross against the wall, and scaled our ramparts, planting on our strongholds the blood-red flag of his omnipotent mercy? Yes, we are, indeed, the conquered captives of his omnipotent love. Thus chosen, purchased, and subdued, the rights of our divine possessor are inalienable: we rejoice that we never can be our own; and we desire, day by day, to do his will, and to show forth his glory.

Evening

"Strengthen, O God, that which thou hast wrought for us."

Psalm 68:28

It is our wisdom, as well as our necessity, to beseech God continually to strengthen that which he has wrought in us. It is because of their neglect in this, that many Christians may blame themselves for those trials and afflictions of spirit which arise from unbelief. It is true that Satan seeks to flood the fair garden of the heart and make it a scene of desolation, but it is also true that many Christians leave open the sluice-gates themselves, and let in the dreadful deluge through carelessness and want of prayer to their strong Helper. We often forget that the Author of our faith must be the Preserver of it also. The lamp which was burning in the temple was never allowed to go out, but it had to be daily replenished with fresh oil; in like manner, our faith can only live by being sustained with the oil of grace, and we can only obtain this from God himself. Foolish virgins we shall prove, if we do not secure the needed sustenance for our lamps. He who built the world upholds it, or it would fall in one tremendous crash; he who made us Christians must maintain us by his Spirit, or our ruin will be speedy and final. Let us, then, evening by evening, go to our Lord for the grace and strength we need. We have a strong argument to plead, for it is his own work of grace which we ask him to strengthen--"that which thou hast wrought for us." Think you he will fail to protect and sustain that? Only let your faith take hold of his strength, and all the powers of darkness, led on by the master fiend of hell, cannot cast a cloud or shadow over your joy and peace. Why faint when you may be strong? Why suffer defeat when you may conquer? Oh! take your wavering faith and drooping graces to him who can revive and replenish them, and earnestly pray, "Strengthen, O God, that which thou hast wrought for us."

Morning and Evening; Charles Spurgeon.....

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

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