



~ 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 792

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Worship Music

[I Met God In The Morning](#)

[Amazing Grace-Kari Jobe, Mandisa, Darlene Zschech](#)

[Yours Forever-Kari Jobe, Darlene Zschech](#)

Prayer

Lord, I never realized the power that one single seed could make on such a large group of people. I have mistakenly thought that witnessing to one person was not as important as preaching to multitudes. Please forgive me for overlooking the power of a single seed sown into the human heart. Holy Spirit, I want to be ready when the harvest comes in—and that includes having enough friends and coworkers on hand to pitch in and help. So I ask You to dispatch a group of ready and willing workers who can step into the harvest field and assist me in bringing in the sheaves. Fill me with Your will concerning this and plans 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

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

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Or----

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

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1 **CONTEND, O Lord, with those who contend with me; fight against those who fight against me!** 2 Take hold of shield and buckler, and stand up for my help! 3 Draw out also the spear and javelin and close up the way of those who pursue and persecute me. Say to me, I am your deliverance! 4 Let them be put to shame and dishonor who seek and require my life; let them be turned back and confounded who plan my hurt! 5 Let them be as chaff before the wind, with the Angel of the Lord driving them on! 6 Let their way be through dark and slippery places, with the Angel of the Lord pursuing and afflicting them. 7 For without cause they hid for me their net; a pit of destruction without cause they dug for my life. 8 Let destruction befall [my foe] unawares; let the net he hid for me catch him; let him fall into that very destruction. 9 Then I shall be joyful in the Lord; I shall rejoice in His deliverance. 10 All my bones shall say, Lord, who is like You, You Who deliver the poor and the afflicted from him who is too strong for him, yes, the poor and the needy from him who snatches away his goods? 11 Malicious and unrighteous witnesses rise up; they ask me of things that I know not. 12 They reward me evil for good to my personal bereavement. 13 But as for me, when they were sick, my clothing was sackcloth; I afflicted myself with fasting, and I prayed with head bowed on my breast. 14 I behaved as if grieving for my friend or my brother; I bowed down in sorrow, as one who bewails his mother. 15 But in my stumbling and limping they rejoiced and gathered together [against me]; the smiters (slanderers and revilers) gathered against me, and I knew them not; they ceased not to slander and revile me. 16 Like profane mockers at feasts [making sport for the price of a cake] they gnashed at me with their teeth. 17 Lord, how long will You look on [without action]? Rescue my life from their destructions, my dear and only life from the lions! 18 I will give You thanks in the great assembly; I will praise You among a mighty throng. 19 Let not those who are wrongfully my foes rejoice over me; neither let them wink with the eye who hate me without cause. 20 For they do not speak peace, but they devise deceitful matters against those who are quiet in the land. 21 Yes, they open their mouths wide against me; they say, Aha! Aha! Our eyes have seen it! 22 You have seen this, O Lord; keep not silence! O Lord, be not far from me! 23 Arouse Yourself, awake to the justice due me, even to my cause, my God and my Lord! 24 Judge and vindicate me, O Lord my God, according to Your righteousness (Your rightness and justice); and let [my foes] not rejoice over me! 25 Let them not say in their hearts, Aha, that is what we wanted! Let them not say, We have swallowed him up and utterly destroyed him. 26 Let them be put to shame and confusion together who rejoice at my calamity! Let them be clothed with shame and dishonor who magnify and exalt themselves over me! 27 Let those who favor my righteous cause and have pleasure in my uprightness shout for joy and be glad and say continually, Let the Lord be magnified, Who takes pleasure in the prosperity of His servant. 28 And my tongue shall talk of Your righteousness, rightness, and justice, and of [my reasons for] Your praise all the day long.

Psalm 35

Psalm 35:

Plead my cause, O LORD, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, stand up for my help. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt (Psa 35:1-4).

So this is one of those psalms where David is praying God's judgment and all against his enemies.

Let them be as chaff before the wind: and let the angel of the LORD chase them. Let their way be dark and slippery: let the angel of the LORD persecute them (Psa 35:5-6).

I really wouldn't want to be one of David's enemies. He really has the Lord on their tails.

For without cause have they hid for me their net in a pit, which they without cause have digged for my soul. Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. And my soul shall be joyful in the LORD: it shall rejoice in his salvation. All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? (Psa 35:7-10)

And now another prophecy relating to Christ.

False witnesses did rise up; they laid to my charge things that I knew not. They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourns for his mother. But in mine adversity they rejoiced (Psa 35:11-15),

Now David is saying, "I was so good to them when they were in trouble. I wept and I was there to help and all. But as for me, when I was in adversity they rejoiced."

they gathered themselves together: yea, the abjects gathered themselves together against me together, and I knew it not; they tore me and ceased not: With hypocritical mockers in the feasts, they gnashed upon me with their teeth. LORD, how long are you just going to stand there looking? rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation: and I will praise thee among much people. Let not them that are my enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause. For they speak not peace: but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me, and said, Aha, aha, our eyes have seen it (Psa 35:15-21).

The "aha, aha" was evidently a nasty kind of a derisive thing. We don't think of it today saying, "aha, aha" as being such an evil, contemptuous kind of thing, but in those days, man, it was really evil and contemptuous. Now I don't know what the content was of

the "aha, aha," but it was something they hated to hear. It was an awful thing when you say, "aha, aha." They really would get upset.

Now when Elisha was going up the hill, little kids came up from Bethel saying, "aha, aha, ye old bald man!" And he turned around and cursed them. And the she bears came out and ripped them up. So, "aha, aha" was a bad thing to say, and as I say, I don't know what the whole connotation of the "aha, aha" might be, but the hypocritical mockers speaking against David.

This thou hast seen, O LORD: keep not silence: O LORD, be not far from me. Stir up thyself, and awake to my judgment, even to my cause, my God and my Lord. Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up. Let them be ashamed and brought to confusion together that rejoice at my hurt: let them be clothed with shame and dishonor that magnify themselves against me. Let them shout for joy, and be glad, that favor my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant. And my tongue shall speak of thy righteousness and thy praise all the day long (Psa 35:22-28).

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

Morning, November 17

[Go To Evening Reading / Index](#)

"To whom be glory forever. Amen"

Romans 11:36

"To whom be glory forever." This should be the single desire of the Christian. All other wishes must be subservient and tributary to this one. The Christian may wish for prosperity in his business, but only so far as it may help him to promote this—"To him be glory forever." He may desire to attain more gifts and more graces, but it should only be that "To him may be glory forever." You are not acting as you ought to do when you are moved by any other motive than a single eye to your Lord's glory. As a Christian, you are "of God, and through God," then live "to God." Let nothing ever set your heart beating so mightily as love to him. Let this ambition fire your soul; be this the foundation of every enterprise upon which you enter, and this your sustaining motive whenever your zeal would grow chill; make God your only object. Depend upon it, where self begins sorrow begins; but if God be my supreme delight and only object,

"To me 'tis equal whether love ordain My life or death—appoint me ease or pain."

Let your desire for God's glory be a growing desire. You blessed him in your youth, do not be content with such praises as you gave him then. Has God prospered you in business? Give him more as he has given you more. Has God given you experience? Praise him by stronger faith than you exercised at first. Does your knowledge grow? Then sing more sweetly. Do you enjoy happier times than you once had? Have you been restored from sickness, and has your sorrow been turned into peace and joy? Then give him more music; put more coals and more sweet frankincense into the censer of your praise. Practically in your life give him honour, putting the "Amen" to this doxology to your great and gracious Lord, by your own individual service and increasing holiness.

Evening, November 17

[Go To Morning Reading / Index](#)

"He that cleaveth wood shall be endangered thereby." Ecclesiastes 10:9

Opressors may get their will of poor and needy men as easily as they can split logs of wood, but they had better mind, for it is a dangerous business, and a splinter from a tree has often killed the woodman. Jesus is persecuted in every injured saint, and he is mighty to avenge his beloved ones. Success in treading down the poor and needy is a thing to be trembled at: if there be no danger to persecutors here there will be great danger hereafter.

To cleave wood is a common every-day business, and yet it has its dangers; so then, reader, there are dangers connected with your calling and daily life which it will be well for you to be aware of. We refer not to hazards by flood and field, or by disease and sudden death, but to perils of a spiritual sort. Your occupation may be as humble as log splitting, and yet the devil can tempt you in it. You may be a domestic servant, a farm labourer, or a mechanic, and you may be greatly screened from temptations to the grosser vices, and yet some secret sin may do you damage. Those who dwell at home, and mingle not with the rough world, may yet be endangered by their very seclusion. Nowhere is he safe who thinks himself so. Pride may enter a poor man's heart; avarice may reign in a cottager's bosom; uncleanness may venture into the quietest home; and anger, and envy, and malice may insinuate themselves into the most rural abode. Even in speaking a few words to a servant we may sin; a little purchase at a shop may be the first link in a chain of temptations; the mere looking out of a window may be the beginning of evil. O Lord, how exposed we are! How shall we be secured! To keep ourselves is work too hard for us: only thou thyself art able to preserve us in such a world of evils. Spread thy wings over us, and we, like little chickens, will cower down beneath thee, and feel ourselves safe!

Charles Spurgeon....

XXIV. WOE UNTO CHORAZIN, BETHSAIDA, CAPERNAUM—"COME UNTO ME . . . MY YOKE IS EASY"

A.D. 28. Age 31. Capernaum?

Matthew 11, 20-30: Luke 10, 13-15.

THEN began he to upbraid the cities wherein most of his mighty works were done, because they repented not: *

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

And thou, Capernaum, which are exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

At that time Jesus said,

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.

All things are delivered unto me of my Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Footnotes

*** This censure of "the cities," and the homage, "I thank thee, O Father," are from Matthew 11, 20-27. In Luke 10, 13-15, 21, 22) is a paraphrase, being a part of Christ's admonition of the "other seventy . . . sent two and two into every city." Turn to XLVIII in this book.**

REMINDER BY THE PUBLISHER

THE number of words in the New Testament is 181,253. Only 36,450 of these 181,253 words are the words of Christ—barely over 20 per cent.

Considered as verses, the New Testament has 7,959 verses, of which but 1,599 are sayings of Christ.

These relatively few sayings of Jesus have not a place apart, but run in an uneven distribution through the four Gospels (a few in other Books); and in each of the four Gospels—Matthew, Mark, Luke, John—the "sayings" are unevenly distributed through the narrative. Often a "saying" recorded, it may be, by Matthew, is paraphrased, or even duplicated, by one or more of the other three biographers, none of whom seems to have intended either a chronological harmony with the others, or even a sustained sequence of his own.

Accordingly, only the devoted reader of the New Testament, the habitual reader, is sufficiently the delver to have become familiar with Christ's sayings—really familiar—familiar with the sayings not only as severally set down by the four evangels, but also as one message, one gospel proclaiming the Saviour's great objective.

If relatively few persons in a Christian country are habitual readers of the sayings of Christ, that may be because relatively few persons are delvers.

The publisher is convinced that this book provides the means for the nonreaders of the New Testament to become familiar with Jesus the Christ, his sayings, and his great purpose, without delving—indeed without effort, so engaging is the story here recorded—a glowing short story.

The work of the Holy Spirit: Charles Spurgeon

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Galatians 3:3

Suggested Further Reading: John 3:1-8

It is simple enough for a man that hath the Spirit in him to believe, when he hath the written Word before him and the witness of the Spirit in him; that is easy enough. But for the poor, tried sinner, who cannot see anything in the Word of God but thunder and threatening—for him to believe—ah, my brethren, it is not such a little matter as some make it to be. It needs the fulness of the power of God's Spirit to bring any man to such a faith as that. Well, when the sinner has thus believed, then the Holy Spirit brings all the precious things to him. There is the blood of Jesus; that can never save my soul, unless God the Spirit takes that blood, and sprinkles it upon my conscience. There is the perfect spotless righteousness of Jesus; it is a robe that will fit me and adorn me from head to foot, but it is no use to me till I have put it on; and I cannot put it on myself; God the Holy Spirit must put the robe of Jesus' righteousness on me. There is the covenant of adoption, whereby God gives me the privileges of a son; but I cannot rejoice in my adoption until I receive the spirit of adoption whereby I may be able to cry, "Abba, Father." So, beloved, you see that every point that is brought out in the experience of the new-born Christian, every point in that part of salvation which we call its beginning in the soul, has to do with God the Holy Spirit. There is no step that can be taken without him, there is nothing which can be accomplished aright without him.

For meditation: It is impossible to begin in the flesh and end up with the Spirit (John 6:63-64; Romans 8:9).

Sermon no. 178

17 November (Preached 5 November 1857)

Charles Spurgeon at the Metropolitan Tabernacle**The roaring lion**

'Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith.' 1 Peter 5:8-9

Suggested Further Reading: Luke 4:1-13

Here comes Esau, hungry with hunting; there is a mess of pottage ready, that he may be tempted to sell his birthright. Here is Noah, glad to escape from his long confinement in the ark; he is merry, and there is the wine-cup ready for him, that he may drink. Here is Peter; his faith is low, but his presumption is high; there is a maiden ready to say 'Thou also wast with Jesus of Nazareth.' There is Judas, and there are thirty pieces of silver in the priestly hand to tempt him, and there is the rope afterwards for him to hang himself with. No lack of means! If there be a Jonah, wishing to go to Tarshish rather than to Nineveh, there is a ship ready to take him. One of the greatest mercies God bestows upon us is his not permitting our inclinations and opportunities to meet. Have you not sometimes noticed that when you had the inclination to a sin there has been no opportunity, and when the opportunity has presented itself you have had no inclination towards it? Satan's principal aim with believers is to bring their appetites and his temptations together; to get their souls into a dry, seared state, and then to strike the match and make them burn. He is so crafty and wily with all the experience of these many centuries, that man, who is but of yesterday, can scarcely be thought of as a match for him! Did he not drag down the wise man, even Solomon, whose wisdom was more excellent than any of the sons of men? Did he not lay the royal preacher like a helpless victim at his feet? Did he not cast down the strong man, Samson, who could slay a thousand Philistines, but who could not resist the dallyings of Delilah? Did he not bring down even the man after God's own heart?

For meditation: Be thankful for the temptation-resistant inclinations of the indwelling Holy Spirit (Galatians 5:17), but beware of Satan's opportunity-seizing devices (2 Corinthians 2:11; Galatians 6:1). He left Jesus for a season (Luke 4:13), only to return (Luke 22:2-6).

Sermon no. 419

17 November (1861)

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

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