

Chapel Flock



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Vol. 41 Issue 795

Nov. 21, 2013

Worship Music

[When It Rains-Katinas](#)

[I Will Wait-Katinas](#)

[How He Loves-Katinas](#)

Prayer

Lord, I am so blessed to know that You want me to eat the sweet fruit of victory. That knowledge makes me want to work my ground even harder to produce a great harvest for Your Kingdom. I know that in my own flesh, I will never be able to fulfill the dream You've given me. But by Your Spirit, I can do all things! So I ask You to fill me with so much strength and motivation that I'll never stop until I finally reap the harvest of my dreams the vision You have given me. In Jesus' name I ask it...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](#)

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[Virtue for Women-
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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 O LORD, rebuke me not in Your wrath, neither chasten me in Your hot displeasure. 2 For Your arrows have sunk into me and stick fast, and Your hand has come down upon me and pressed me sorely. 3 There is no soundness in my flesh because of Your indignation; neither is there any health or rest in my bones because of my sin. 4 For my iniquities have gone over my head [like waves of a flood]; as a heavy burden they weigh too much for me. 5 My wounds are loathsome and corrupt because of my foolishness. 6 I am bent and bowed down greatly; I go about mourning all the day long. 7 For my loins are filled with burning; and there is no soundness in my flesh. 8 I am faint and sorely bruised [deadly cold and quite worn out]; I groan by reason of the disquiet and moaning of my heart. 9 Lord, all my desire is before You; and my sighing is not hidden from You. 10 My heart throbs, my strength fails me; as for the light of my eyes, it also is gone from me. 11 My lovers and my friends stand aloof from my plague; and my neighbors and my near ones stand afar off. 12 They also that seek and demand my life lay snares for me, and they that seek and require my hurt speak crafty and mischievous things; they meditate treachery and deceit all the day long. 13 But I, like a deaf man, hear not; and I am like a dumb man who opens not his mouth. 14 Yes, I have become like a man who hears not, in whose mouth are no arguments or replies. 15 For in You, O Lord, do I hope; You will answer, O Lord my God. 16 For I pray, Let them not rejoice over me, who when my foot slips boast against me. 17 For I am ready to halt and fall; my pain and sorrow are continually before me. 18 For I do confess my guilt and iniquity; I am filled with sorrow for my sin. 19 But my enemies are vigorous and strong, and those who hate me wrongfully are multiplied. 20 They also that render evil for good are adversaries to me, because I follow the thing that is good. 21 Forsake me not, O Lord; O my God, be not far from me. 22 Make haste to help me, O Lord, my Salvation.

Chapter 38

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set your house in order: for you shall die, and not live (Isa 38:1).

These are pretty heavy tidings. You get sick and a prophet of God comes and says, "Hey, set your house in order, man, this is it. You're going to die and not live." There are things that we must take care of before we die. Important things to take care of. The most important thing that I take care of before I die is my relationship with God. And that's really what the prophet was referring to. "Set your house in order. You're going to die and not live."

So Hezekiah turned his face toward the wall, and prayed unto the LORD, And said, Remember now, O LORD, I beseech thee, how I have walked before you in truth and with a complete heart, and have done that which is good in your sight. And Hezekiah wept. Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen your tears: behold, I will add fifteen years to you. And I will deliver you and this city out of the hand of the king of Assyria: and I will defend this city. And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down (Isa 38:2-8). Interesting thing. Just to prove a point that what God said is true. "All right, I'll give you fifteen years. Don't cry. And to prove it, I'll bring the shadow on the sundial back ten degrees." So here is actually a long day. Ten degrees backward, and by the time it started again would give you about a forty-five minute lapse time here as God took... Now how did God pull that one off? I don't know. There are those who scoff at the miracles in the Bible and try to either rationalize them completely or just say that they didn't exist. We have the case in Joshua's time where the sun stood still for the space of almost a day in order that Joshua was able to completely wipe out the enemies.

Now if the sun stood still in the evening time and the moon there in the valley of Ajalon, then it would mean that over here on this side of the earth they would have had a long night, which, of course, the Aztec and Inca records do record. And Velikovsky in his book, *Worlds in Collision*, traces this long day of Joshua around the world. Now there are the scoffers who say, "Wait a minute, the sun doesn't revolve around the earth anyhow. We have that kind of an illusion only because the earth is spinning on its axis. So rather than the sun standing still, it must be that the earth came to a halt. But the earth is spinning at a thousand miles an hour, and if the earth would suddenly stop, everybody would be thrown off." And so they tried to deny the reality of that miracle through this idea that anything stopped spinning at a thousand miles an hour, everything would be thrown off of it. Well, who said God put on the brakes that hard? Say God took fifteen minutes to slow the earth to a stop? Oh my, that's easing down, because from a thousand miles in fifteen minutes, you would hardly even notice the brakes being applied at that speed. So if God, say, slowed it down in five minutes, it would be like applying your brakes at sixty miles an hour to stop at a signal that is a half a mile away. So there's no problem. God didn't just slam on the brakes, yank, and everybody goes flying off. He just applied the brakes, stopped the thing. The miracle to me is how did He get it going again? Now here is a little bit better. He actually reversed the thing a little bit. Let it go back ten degrees before He fired it up. So the only reason why people have difficulty with these facets of scriptures is because their concept of God is so small. And the reason why their concept of God is small is because they have created their own ideas of God. If you believe in the God that is revealed in the Bible, then these things present absolutely no problem at all. "In the beginning God created the heaven and the earth" (Genesis 1:1). That's a pretty big God. And if He created the heavens and the earth, He has no problem in guiding and directing and in stopping if He wants the rotation of this earth upon its axis for a moment. Starting it up again. It's an interesting thing Velikovsky in his book believes that when God started up again, He started in the opposite direction. That actually the earth used to rotate from west to east. He believes and seeks to prove it in his book. But interesting. God just to prove to the king, "Hey, I mean it. Show you little proof just to encourage you." Now when Hezekiah was sick, this is what he wrote. You talk about a negative confession. I mean, this guy had a classic negative confession. So this is what Hezekiah wrote when he was sick.

I said in the cutting off of my days, I shall go down to the gates of hell: I am deprived of the residue of my years. I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me (Isa 38:10-13). Boy, what a negative confession! Now if what you say is what you get,

then Hezekiah really would have been done in. But in spite of all of his negative confessions, God answered his prayer and gave him fifteen years. But that brings up a problem. Should he really have died at that time? It would appear that God's primary will for Hezekiah was that he should die at that time.

There's a theological debate on whether or not prayer really changes things. Can I by prayer really change the mind of God? God declares, "Behold, I am God, I change not" (Malachi 3:6). Should I by prayer seek to change the mind of God? What would be the purpose of changing the mind of God? The only purpose I can see of seeking to change the mind of God is that I've got a smarter thought than God does. "Now God, I want You to see it my way." It is interesting how that so often in our prayers they are really real hyped jobs in trying to, in a sense, change the mind of God—at least the way we pray it. It is as though we're trying to make God see it our way and to convince God that our way is right. To sell God on my program here. But is that really the real thrust of prayer and the purpose of prayer, to change the mind of God? Does prayer really change God? Now it would appear that there is a direct will of God for our lives, but then there is this area that we might title the permissive will of God for us. And quite often, God's direct will is expressed first. This is what is best. But I get in there and I begin to push and shove and insist and God says, "Well, all right. If that's what you really want, have at it." It would appear that this did happen when Barak the king sent to Balaam to curse the people that were coming through the land. And Balaam prayed unto the Lord and the Lord said unto Balaam, "Do not go down to the king. Do not curse these people because they are My people." So Balaam sent back a message to Barak and said, "I'm sorry, king, I can't come down. The Lord won't let me. Neither can I curse these people for the same reason." So king Barak sent other messengers with great rewards, a lot of loot, and said, "Just come on down and counsel me concerning these people that are coming through the land." So Balaam was a greedy fellow and when he saw all the loot that the king was offering for counseling fees, he thought, "Wow, could I ever use that! Get me a new donkey and a new house." And greed really filled his heart.

So he prayed again. Now God had already said don't go down. But I can hear Balaam this time, "Oh, Lord, just please let me go. Lord, just, I'll be good, Lord. But oh, just let me go down, Lord. After all, what can it hurt me going down, Lord? Please, God." God finally said, "All right, go ahead, but you just be careful you don't say any more than what I tell you." But the anger of the Lord was kindled against Balaam. Evidently, you see, though Balaam insisted and God more or less gave him a tentative, "Sure do it," yet it wasn't God's direct will for this guy's life because an angel of the Lord stood in the path with a drawn sword. And that wise little donkey saw the angel though Balaam didn't. And he turned off the path and Balaam beat him and got him back on the path. But again the angel of the Lord stood where there was a cliff and the donkey edged up against the side of the cliff and got old Balaam's ankle, and he beat the donkey again and got him going. The third time and the angel stood in the path there was no place for the donkey to go; he just sat down. And Balaam began to beat him. And the donkey turned around and said, "You think that's right beating me three times? Haven't I been a faithful donkey ever since you owned me? Have I ever done anything like this to you before?" Balaam was so angry he answered the donkey back and said, "You bet your life I'd do right to beat you. If I had a stick I'd kill you."

He evidently was insisting that God allow him to go and God permissively said, "Yes, go." And yet, it wasn't the direct will of God. God allows things that are not His direct will. I can force my will. I can force my way. Where God more or less reluctantly says, "Well, if that's what you want, have at it." But yet, it isn't really pleasing to God. Now whenever these issues are forced, then the consequences are always disastrous. I believe that Hezekiah's time to die had come and I think he would have been much better off. I know the nation of Israel would have been much better off had Hezekiah died at that time. Those extra fifteen years that God allowed him were disastrous. For two years later he had a son named Manasseh who became the ruler, the king over Judah when Hezekiah died, and Manasseh was indeed the foulest, rottenest king that ever reigned in Judah. And it was a result of Manasseh's ungodly reign that Judah got on the road downhill from which it was never able to recover. Now had Hezekiah died when God planned and wanted him to die, then Manasseh would never have been born and the history for the nation could have been different. Whenever we insist upon our way over God's, you're not getting the best. God's way is always the best. Though we may not understand it or see it at the time, God's way is always the best. So it is possible that through our pig-headed bulliness, we might be able to get God to consent to something that we desire. But the result is always negative. How much better that we learn to say, "Oh God, Thy will be done," and to flow in the center of God's will. So Hezekiah prayed, cried, oh, he really was going at it.

Like a crane or a swallow, so did I chatter (Isa 38:14):

All night long here he was chattering like a little bird.

I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me (Isa 38:14).

You see, he was really going at it. And God said, "Come on, you want fifteen years, all right." The guy's just really going at it. God said, "Ah, shut up. Fifteen years, go ahead, take it." What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. The LORD was ready to save me: therefore will we sing my songs to the stringed instruments all the days of our life (Isa 38:15-20) So this is a song that he wrote during this time and it's a psalm of Hezekiah.

For Isaiah had said, Let them take a lump of figs, and lay it on as a plaster on his boil, and he shall recover. Hezekiah also had said, What is the sign that I shall go up to the house of the LORD? (Isa 38:21-22)

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

4. The Healing Doctrine: "Answers For Today" Chuck Smith

Can Healing Be Guaranteed?

Recently a woman, struggling awkwardly with her aluminum crutches, came up to me. An unfortunate victim of multiple sclerosis, she had tear-filled eyes that mirrored the pain in her heart. She asked, "How can I explain to my Christian friends that I still love the Lord and am not hiding sin in my life though I'm crippled like this?" My heart ached for her as I realized that she was one of the thousands of victims of the latest wind of doctrine sweeping across the Church body today - the "Healing" doctrine.

Many evangelists and ministers have begun to proclaim a new doctrine that sounds more as though it came from the pen of Mary Baker Eddy than from the Bible. They're teaching that we must make only positive confessions of faith and should never confess to being sick or feeling ill, because our words are a powerful creative force and we become what we say. Thus, no matter what our sickness, if we make a confession of faith, we will become well. All illness, they assert, is a result of our negative confessions or lack of faith.

Comforters, Old and New.

As with all false teachings, much of what this healing doctrine says is true. Many Christians today are guilty of harboring negative attitudes and defeatist complexes. I cannot deny that many people have been helped and healed by making a positive confession of faith. Yet, to say that it is God's will that none of His children be sick is wrong. And to say that they're sick because of a lack of faith, sin in their lives, or something amiss in their relationship with God is also wrong. I've known too many carnal Christians with marvelous health and too many deeply spiritual Christians with poor health to ever subscribe to such a heresy.

When I see the bad fruit from this doctrine, I can judge it to be false. I feel sorry for the couple who, at the encouragement of a healing evangelist, took their diabetic child off insulin and by faith began claiming his healing. When their child died they were charged with manslaughter, but the evangelist went free.

This doctrine has also led some beautiful saints of God to doubt their salvation because of their cancer. I've seen arthritics lose the joy of Christ because they were told something was lacking in their lives or faith which kept them in that painful condition. Tragically, those who are sick and in need of the greatest encouragement suffer the most from these extremist teachings.

Although in some cases a lack of faith may result in poor health, some of the Christians with the greatest faith and most positive attitudes have suffered physical maladies with no relief. Unquestionably, God does heal people today. Yet not all are healed.

I know of sinners who have received marvelous healings and of true saints who have died of cancer. I don't believe that death from a disease is necessarily a defeat; nor do I believe that if someone had offered the prayer of faith or had held on in faith then death would have been averted. Being a Christian or serving the Lord doesn't provide us with an immunity from sickness, the natural aging process, or death.

Since the time of Job, and perhaps before, men have sought to understand the problem of suffering and sickness and how it relates to our relationship with God. Job's friends, who came to comfort him, may have been gifted in worldly wisdom and philosophy, but they were ignorant of the ways of God. In the end, God rebuked Job's comforters for their counsel without knowledge and declared His anger against them, because what they said about God wasn't true. They had been telling Job that his problems came upon him because of a wrong relationship with God. If Job got right with God then all would be well in his life. But they failed to recognize, as do these modern false comforters, that God often allows suffering to work His purposes in our lives. I agree with Job: "Miserable comforters are ye all!"

It is heartless, unscriptural, and cruel to tell a person with a chronic sickness that he's not right with God, his confession of sickness is wrong, or he lacks faith. A couple whose son died of leukemia was told that if they'd only held on in faith their child would have been healed. They were told that their surrender to God by praying, "Thy will be done" made them responsible for their son's death. Another couple whose child had leukemia was encouraged to make positive confessions. They claimed the healing and refused to acknowledge the child's illness. When their child died they were spiritually destroyed. Some sicknesses persist because of a lack of faith, but not all. Some situations are helped by positive confessions, but not all.

Scriptural Comfort.

In seeking to discover the truth about a doctrine we must turn to the Bible. When attempting to use the Scriptures to prove that God wants all of us to be healed, these false comforters point to III John 1:2; "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." In context this verse is not an expression of God's will for all His saints. Rather, it is John's personal wish for his friend, Gaius.

In Mark 11:22-23 we read, And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, "Be thou removed, and be thou cast into the sea;" and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. This is the basis for teaching the importance of someone making the right confession, with the emphasis on having whatever "he saith." These questions then arise in my mind: Where does God's will come into the matter? Can I command God to work contrary to His own will? Is the purpose of prayer ever to get my will done? What kind of God would acquiesce to my demands doing for me what is contrary to His own will and what He knows to be bad for me, simply because I'm persistent in my demands?

Still, these modern-day "prophets" would have us feel guilty and accuse us of a lack of faith when we pray, "Thy will be done." But this prayer of commitment - resting my case with God's will - takes much more faith than demanding my own will to be done. If we're wrong in praying "Thy will be done," we're in good company. Jesus prayed it!

When we consider the relationship of our health to our faith, it is enlightening to look at Elisha, that Old Testament prophet of great faith. I don't know any other Old Testament saint who had more miracles of faith surrounding his life. Yet, we read in II Kings 13:14, "Now Elisha was fallen sick of his sickness whereof he died." Men of great faith also get sick. Paul wrote to Timothy not to drink water but to use a little wine for his stomach's problem and his constant weakness (I Timothy 5:23). Paul also spoke of Epaphroditus, his brother and companion in the Lord's work, who was so sick he was "nigh unto death" (Philippians 2:27).

Although some of the Gospels speak of occasions where Jesus healed all that were sick, Mark's Gospel speaks of occasions where "many" were healed (Mark 1:32-34; 3:10). The inference is that not all were healed.

Paul's Thorn in the Flesh.

In the history of the Church one of the greatest leaders and men of faith was Paul the apostle. Yet, he testified of his own infirmity, his "thorn in the flesh" (II Corinthians 12:7-10). During his ministry Paul had undergone a "life-after-death" experience. Paul himself says that he wasn't sure if he'd had a vision or if he'd really died. But Paul did know that he was caught up into heaven where he heard things so marvelous that it was unlawful for him to try to relate them in human language. (II Corinthians 12:1-4). As a result of the abundance of revelations, Paul also received a thorn in the flesh to keep him from being exalted above measure.

There is a constant danger for the man who is being used by God to begin to look to himself for the cause of God's blessings in his life. God is the source of every blessing that we receive - not because we're worthy or deserving, or because God can trust us. God bestows upon us such abundant mercy, grace and power only because He is gracious and merciful.

Paul warns everyone, "...not to think of himself more highly than he ought to think; but to think soberly" (Romans 12:3). Whenever God begins to use us there's always that tendency to say, "I finally discovered the secret of faith!" (or the secret of commitment, or the secret of positive confession). We're always trying to point back to ourselves rather than to God's abundant overflowing grace.

Pride is a very dangerous trap. In fact, it tops the list of things that God hates (Proverbs 6:16-17). It's also the sin that caused Satan's downfall. Proverbs warns, "Pride goeth before destruction" (Proverbs 16:18a). Spiritual pride is the most damnable of all. "I'm holier than you. That's why God is able to use me. That's why God has touched me and has blessed me. I've done things right. You've done things wrong. That's why you're in the bad shape you're in." That concept is horrible and ugly!

If you receive any blessings from God - good health or a healing - don't look to yourself as the cause. The grace of God is the only cause of blessing. It's not because you believed or trusted. It's because God is gracious. Remember that.

Because of the abundance of revelations in Paul's life God put a thorn in his flesh to keep him from being puffed up. What was Paul's thorn in the flesh? The word "thorn" in the Greek actually means "a stake," a reference to a big tent stake. Don't think of Paul as having a little pesky thorn in his side. He had a tent stake driven in! It wasn't a minor irritation - it was a major disability!

Paul refers to his thorn as a "...messenger of Satan to buffet me." The word "messenger" in Greek is *aggelos*, which literally means "an angel." Paul had an angel of Satan to buffet him. His thorn in the flesh may have been a very painful eye disease causing his eyes to run continually. There are several allusions to this in the Scriptures (Galatians 4:15; 6:11). But whatever Paul's thorn was, it was an emissary of Satan who was continually buffeting him. And Paul prayed for deliverance.

When Paul's thorn in the flesh originally came, he probably didn't think too much about it. "After all, I can always pray and trust God to heal me." But after he prayed and the problem still hung on, he began to think twice. "Lord. I asked You to heal me. Maybe You didn't understand, Lord. Get rid of this messenger from Satan! Stop him, Lord!" Paul prayed three times. But the weakness continued to persist. After the third prayer Paul received his answer. Was it deliverance from the thorn? No! He got something better. He received God's all-sufficient grace, power, and strength in his life!

God doesn't always give us what we ask. He oftentimes gives us more than what we ask. Many times the things we ask God to remove are the very instruments He uses to accomplish His purposes in our lives. God gave Paul an understanding of the thorn. "Paul, I'm going to allow you to be weak that you might constantly rely upon My strength. I'm going to allow this messenger of Satan to buffet you so that I might bestow upon you My all sufficient grace" (II Corinthians 12:8-9).

As we look at Paul we think, "What a shame. That's tragic. I don't know how you endured that, Paul." We offer our sympathies to Paul for this ugly thorn in the flesh. But Paul answers, "Don't feel sorry for me. I take pleasure and glory in this weakness!"

Sometimes, you feel you've entered into real victory because you've learned to tolerate a condition in your body or in your own life. But God has something better for you. Don't just learn to live with it. Let it become the instrument of God's grace and power in your life. "Therefore I take pleasure in infirmities for when I am weak, then am I strong" (II Corinthians 12:10).

Your Thorn. ...Maybe today you're plagued by some thorn in your flesh. Maybe today you have comforters, as did Job, who are telling you to stop making negative confessions and to start making positive ones, "then things will be okay."

They say, "If you'll just believe and have enough faith, you'd be healed! Surely there's something wrong with you to be afflicted like this. Confess it to God and forsake your sin!" So you've confessed everything you can think of and you've made your positive confessions of faith - yet the thorn is still there.

Now Satan comes in and says, "God doesn't love you If God loved you, surely you'd be well. If you were in the will of God this wouldn't be happening to you." So you begin to feel guilty, unloved, discouraged, and defeated because you don't know what's wrong. You don't know why the weakness persists.

Listen, God is saying, "Just trust in Me. My grace is sufficient for you, and My strength is made perfect in your weakness. I've got more for you than healing. Receive today My abundant all-sufficient grace."

A Gift Better Than Healing

God's ways are beyond our finding out. We'll never understand why some people are healed and others are not, why some notorious sinners enjoy marvelous health while some sincere Christians suffer from chronic illnesses.

To try to understand these things with our human reasoning places us in dangerous position, as the psalmist discovered in Psalm 73. He speaks about his feet almost slipping because he was tripped up by the health and prosperity of the wicked.

But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious of the foolish, when I saw the prosperity of the wicked.

He began to draw the wrong conclusion: it doesn't pay to serve God.

It wasn't until he began to view these afflictions in the light of eternity that he was once again established. "Until I went into the sanctuary of God; then understood I their end." He received the assurance that God was indeed holding him, that God would guide him and afterward receive him into glory.

May we, with the psalmist, learn to commit our ways fully to God and stay close to Him. For, if He doesn't heal us, then He'll surely give us His all-sufficient grace to sustain us.

Nevertheless, I am continually with thee; thou hast hold of me by my right hand. Thou shalt guide me with thy counsel and afterward receive me to glory (Psalm 73:23-24).

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

Chapel Flock PO Box 161102 Wichita, KS 67216 (316) 243-1438

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