

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

[The More I Seek You-Kari Jobe](#)

[One Desire-Kari Jobe](#)

[Healer-Kari Jobe](#)

## Prayer

Lord, help me to have the attitude of a team player. I want to be of benefit to my organization or place of employment and my church. I ask You to help me recognize opportunities where I can serve; then help me serve in these positions with all my heart. Help me to have the initiative to pitch in and become a helper to the rest of the team rather than to sit on the sidelines and watch everyone else work. I never want to think I'm so high and mighty that I can't do a menial, mundane task. Holy Spirit, help me to have the attitude of Jesus and to be willing to stoop low and do whatever is necessary in order to get the job done. Fill me with God's will for me and plans, and that I always do what I am called to do "as unto the Lord". 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 Call"](#)

Charles Stanley

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)

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## Bible Study Sites

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[Bob Coy/Teachings](#)

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[Virtue for Women-Cathe Laurie](#)

**Psalm 19:1-14 (AMP)**

1 THE HEAVENS declare the glory of God; and the firmament shows and proclaims His handiwork. 2 Day after day pours forth speech, and night after night shows forth knowledge. 3 There is no speech nor spoken word [from the stars]; their voice is not heard. 4 Yet their voice [in evidence] goes out through all the earth, their sayings to the end of the world. Of the heavens has God made a tent for the sun, 5 Which is as a bridegroom coming out of his chamber; and it rejoices as a strong man to run his course. 6 Its going forth is from the end of the heavens, and its circuit to the ends of it; and nothing [yes, no one] is hidden from the heat of it. 7 The law of the Lord is perfect, restoring the [whole] person; the testimony of the Lord is sure, making wise the simple. 8 The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure and bright, enlightening the eyes. 9 The [reverent] fear of the Lord is clean, enduring forever; the ordinances of the Lord are true and righteous altogether. 10 More to be desired are they than gold, even than much fine gold; they are sweeter also than honey and drippings from the honeycomb. 11 Moreover, by them is Your servant warned (reminded, illuminated, and instructed); and in keeping them there is great reward. 12 Who can discern his lapses and errors? Clear me from hidden [and unconscious] faults. 13 Keep back Your servant also from presumptuous sins; let them not have dominion over me! Then shall I be blameless, and I shall be innocent and clear of great transgression. 14 Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my [firm, impenetrable] Rock and my Redeemer.

**Psalm 20:1-9 (AMP)**

1 MAY THE Lord answer you in the day of trouble! May the name of the God of Jacob set you up on high [and defend you]; 2 Send you help from the sanctuary and support, refresh, and strengthen you from Zion; 3 Remember all your offerings and accept your burnt sacrifice. Selah [pause, and think of that]! 4 May He grant you according to your heart's desire and fulfill all your plans. 5 We will [shout in] triumph at your salvation and victory, and in the name of our God we will set up our banners. May the Lord fulfill all your petitions. 6 Now I know that the Lord saves His anointed; He will answer him from His holy heaven with the saving strength of His right hand. 7 Some trust in and boast of chariots and some of horses, but we will trust in and boast of the name of the Lord our God. 8 They are bowed down and fallen, but we are risen and stand upright. 9 O Lord, give victory; let the King answer us when we call.

Other Scripture references for each specific book of Psalm....

**Psalm 19:1 (AMP)** THE HEAVENS declare the glory of God; and the firmament shows and proclaims His handiwork.

**Romans 1:20-21 (AMP)** For ever since the creation of the world His invisible nature and attributes, that is, His eternal power and divinity, have been made intelligible and clearly discernible in and through the things that have been made (His handiworks). So [men] are without excuse [altogether without any defense or justification], 21 Because when they knew and recognized Him as God, they did not honor and glorify Him as God or give Him thanks. But instead they became futile and godless in their thinking [with vain imaginings, foolish reasoning, and stupid speculations] and their senseless minds were darkened.

**Psalm 19:4 (AMP)** Yet their voice [in evidence] goes out through all the earth, their sayings to the end of the world. Of the heavens has God made a tent for the sun,

**Romans 10:18 (AMP)** But I ask, Have they not heard? Indeed they have; [for the Scripture says] Their voice [that of nature bearing God's message] has gone out to all the earth, and their words to the far bounds of the world.

**Psalm 19**

Chapter 19 is one of the beautiful favorite psalms where David does speak about how God does reveal Himself to man in nature. The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard (Psa 19:1-3). God is speaking to you every day, every night, through the world, the universe that He has created. The heavens are declaring you the glory, the awesomeness, the magnitude of God, as the earth is showing to you His infinite wisdom. The life forms around the earth. Now this last week I had a very interesting experience. We have a fellow in our church who is the president of a polygraph firm, and so he has been doing some experiments with his polygraph machines. By hooking the connections up to a plant leaf and then watching the responses on the polygraph as the electrodes are hooked up to a plant. And he had been doing these experiments and he wanted me to come over and observe some of the things that he had discovered. And I found them very interesting.

As we are thinking about the earth showing His handiwork and day unto day they're uttering speech. And the question is, just how much understanding or knowledge is there in a plant? And so, as he hooked up the electrodes to the plant, and the needles started just moving up and down as it was measuring the responses within the leaf, he said, "Now move the needle upwards. Move in an upward position on the graph." And as he commanded it to do so, the needle started moving upward. And he said, "Now show us the downward movement." And the needle moved down on the graph. And then he said, "Now show us some violent motion," and the needle began to swing all the way across. Then he said to me, "Now you choose a number in your mind." And so he said, "Is the number one?" And of course I didn't answer. But he was just measuring the graph. "Is the number two? Is the number three?" And the needle was just going up and down, and when he got to my number seven, the needle goes way up and then came back down again and leveled off, and then, "Eight? Nine? Ten?" And I looked at the thing and I thought, "I can't believe it." What kind of communication, you know.

Now I am certain that there are many things of God's creation that we don't understand. That there are vast facets within nature that we have only begun to scratch the surface. That God has coded in many things, wisdom that is phenomenal, things that are just amazing. And I think that there is much to be learned and much to be discovered. God says that day unto day they are uttering their speech. That it's a universal language. There is no speech nor language where their voice is not heard. You say, "Well, what do you make of it?" I don't know what to make of it; it was weird. But it was interesting. And it just sort of opens up your mind to the fact that God's creation is far vaster than what we ever dreamed. What kind of intelligence is just in a cell itself?

There was a gal who pinched the leaf, one of the leaves on the plant, not the one that the electrode was attached to, and the needle began to move violently. She went out of the room to get something and the needle settled down. When she came back in the room, the needle started moving violently again. The way this was all discovered is a fellow had attached the electrodes to a plant and he was just watching the movement of the needle, sort of fascinated with it. And he decided to water the plant, and as he picked up the water to water the plant, the needle started going crazy. So instead of watering it, he stopped and he put the water back down, and the needle settled back down again and so he picked it up as though he was going to water, deciding he wasn't going to do it, but just see what the needle would do, and this time it didn't do anything. And he made several gestures like he was going to water it, but not intending to do it, and the needle did nothing. And this guy started getting bugged. And so he finally decided, "Okay, I really will water it this time. I'll go ahead and really water it." And the needle started jumping again and he watered the thing. Now I don't know the explanations of it. I have no explanation for it. But it's interesting. "All nature," we sing, "All nature sings, and round me rings the music of the spheres." Who knows? The wisdom of God who has created life forms, the infinite variety of life forms. What kind of understanding has He put into some of these life forms? I don't know. It is fascinating.

"The heavens declare the glory of God, the firmament shows His handiwork, and day unto day they utter their speech." They are talking to us. "Night unto night their voice goeth forth. There is not a speech nor a language where there voice is not heard." God speaks to man universally through nature. But though nature speaks to you of the existence of God, the testimony or the witness of nature then falls short because it cannot tell you of the love of God and the redemptive plan of God for your life. For that we needed the special revelation, and God has thus given us the special revelation that we might know His love and His plan for our lives. But the fact that God exists, we all know just by the fact of life around us and life forms around us.

Now David in this psalm, of course, speaks of the law of the Lord, and the testimony of the Lord, the statutes of the Lord, the commandment of the Lord, the fear of the Lord, the judgments of the Lord. All of these are a part of God's revelation to us in His Word.

The law of the LORD perfect, converting the soul: the testimony of the LORD sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD (Psa 19:7-9)

God has revealed Himself in nature, but He has revealed Himself more specifically in His Word. And thus, His law, His testimony, His commandments, His statutes, His judgments.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey in the honeycomb (Psa 19:10).

Oh, how sweet the Word of God becomes to us as we get into it and as we begin to draw from its sweetness.

Moreover by them is thy servant warned: and in keeping of them there is great reward (Psa 19:11).

And so he closes the psalm with a prayer,

Keep back your servant also from presumptuous sins; let them not rule over me: then shall I be upright, I shall be innocent from the great transgression. O God, let the words of my mouth, the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer (Psa 19:13-14).

Psalm 20 is to the chief musician also. It is a psalm of David.

The LORD hear thee in the day of trouble (Psa 20:1);

Actually, Jehovah, "May Jehovah hear you in the day of trouble."

the name of the God of Jacob [which is Jehovah or Yahweh] defend thee; Send thee help from the sanctuary, and strengthen thee out of Zion; Remember all thy offerings, and accept thy burnt sacrifice (Psa 20:1-3);

In other words, "May the Lord hear you, the name of the Lord, or Jehovah, the name of the God of Jacob defend you. May He send help and strengthen you, and remember, or take notice of all your offerings and accept your burnt sacrifices."

May he grant thee according to your own heart [that is, the desires of your heart], and fulfill all of your counsel. We will rejoice in thy salvation, and in the name of our God [Yahweh or Jehovah] we will set up our banners: for Jehovah fulfill all your requests. Now know I that Jehovah saves his anointed; he will hear him from his holy heaven with the saving strength of his right hand. Some trust in chariots, some in horses: but we will remember the name of Jehovah our God. They are brought down [those that are trusting in horses and chariots], and they are fallen: but [because we have trusted in the name of the Lord,] we are risen, and stand upright. Save, LORD: let the king hear us when we call (Psa 20:4-9). (Through The Bible c 2000 Series; Chuck Smith; Bible commentaries, 1979-1986)

**Tongue of Fire (1858); by William Arthur; formatted for e-sword by David Cox (c) 2007**

**1 The Promise of a Baptism of Fire**

**2. The Waiting for the Fulfillment**

**3. The Fulfillment of the Promise**

**4. Effects which immediately Followed the Baptism of Fire.**

**5. Permanent Benefits resulting to the Church**

**6. Practical Lessons**

**THE TONGUE OF FIRE; by Rev. William Arthur; 1858**

**CHAPTER I.; THE PROMISE OF A BAPTISM OF FIRE**

**WHEN John the Baptist was going round Judea, shaking the hearts of the people with a call to repent, they said: "Surely this must be the Messiah for whom we have waited so long." "No," said the strong-spoken man, "I am not the Christ (John i. 20); but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." (Luke iii. 16.)**

**This last expression might have conveyed some idea of material burning to any people but Jews; but in their minds it would awaken other thoughts. It would recall the scenes when their father Abraham asked Him who promised that he should inherit the land wherein he was a stranger: "Lord, whereby shall I know that I shall inherit it?" The answer came thus: He was standing under the open sky at night, watching by cloven sacrifices, when "behold a smoking furnace and a burning lamp that passed between those pieces" of the victims. (Genesis xv. 17.) It would recall the fire which Moses saw in the bush, which shone and awed and hallowed even the wilderness, but did not consume; the fire which came in the day of Israel's deliverance, as a light on their way, and continued with them throughout the desert journey; the fire which descended on the tabernacle in the day in which it was reared up, and abode upon it continually, which shone in the Shekinah, which touched the lips of Isaiah, which flamed in the visions of Ezekiel, and which was yet again promised to Zion, not only in her public but in her family shrines, when "the Lord will create upon every dwelling place of Mount Zion, and upon all her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night."**

**In the promise of a baptism of fire they would at once recognize the approach of new manifestations of the power and presence of God; for that was ever the purport of this appearance in "the days of the right hand of the Most High."**

**Among the multitude who flocked to John came one strange Man, whom he did not altogether know; yet he knew that he was full of grace and wisdom, and in favor with God and man. He felt that himself rather needed to be baptized of one so pure than to baptize him; but he waived his feeling, and fulfilled his ministry. As they returned from the water side, the heavens opened; a bodily shape, as of a dove, came down and rested on the stranger. At the same time a voice from the excellent glory said: "This is my beloved Son, in whom I am well pleased: hear ye him."**

**John said: "I knew him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." Therefore, when he saw him walking, he pointed his own disciples to him, and said that this was He. They heard the word and pondered. The next day again John, seeing him at a distance, said: "Behold the Lamb of God!" Now, two of his followers went after the stranger, to seek at his hand the baptism which John could not give--the baptism of fire. They were joined by others. For months, for years, they companied with him. They saw his life--a life as of the Only Begotten Son of God. They heard his words--such words as "never man spake." They saw his works--signs and wonders and great miracles, before all the people. Yet they received not the baptism of fire!**

**He began to speak frequently of his departure from them, but his mode of describing it was strange. He was to leave them, and yet not to forsake them; to go away, and yet to be with them; to go, and yet to come to them. They were to be deprived of him, their Head, yet orphans they should not be. Another was to come, yet not another--a Comforter from the Father, from himself, whom, not as in his case, the world could neither know nor see, but whom they should know, though they could not see. (John xiv. 17.) His own presence with them was a privilege which no tongue could worthily tell. Blessed were their eyes for what they saw and their ears for what they heard. Better still than even this was to be the presence of the Holy Ghost, who would follow him as he had followed John.**

**"I tell you the truth," he said when about to utter what was hard to believe; "I tell you the truth: It is expedient for you that I go away." How could it be expedient? Would they not be losers to an extent which no man could reckon? The light of his countenance, the blessing of his words, the purity of his presence, the influence of his example--all to be removed. And this expedient for them! "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." Well, but would they not be better with himself than with the Comforter? No; just the contrary. They would be better with the Comforter. He would lead them into all truth; whereas now they are constantly misapplying the plain words of Christ. He would bring all things to their remembrance; whereas now they often forget in a day or two the most remarkable teaching, or the most amazing miracles. He would take the things of Christ, the things of the Father, and reveal them unto them; whereas now they constantly misapprehended his relation to the Father, and that of the Father to him--misapprehended his person, his mission, and his kingdom. Again, he would convince the world of sin, of righteousness, and of judgment to come; and this is not as one teacher limited by a local personality, but as a Spirit diffused abroad throughout the earth. And he would abide with them forever, not for "a little while." Whatever, therefore, Christ's personal presence and teaching had been**

to them, the presence of the Spirit would be more.

Having thus strongly preoccupied their minds with the hope of a greater joy than even his own countenance, the Master laid down his life. Stunned, dispersed, and desolate, they felt themselves orphans indeed. Their Master ignominiously executed, and neither the word of John nor his own word fulfilled--no Comforter, no baptism, no fire! Soon he reappeared, and, as they were met together for the first time since his death, once more stood in the midst of them. He breathed upon them, and said: "Receive ye the Holy Ghost." With that word, doubtless, both peace and power were given; yet it was not the baptism of fire. During forty days he conversed with them on the things pertaining to the kingdom of God, assigning to them the work of proclaiming and establishing that kingdom to the ends of the earth. One injunction, however, he laid upon them which seemed to defer the effect of others: they were to go into all the world, yet not at once, or unconditionally. "Tarry ye in the city of Jerusalem till ye be indued with power from on high." Apparently more ready to interpret "power" as referring to the hopes of their nation than to the kingdom of grace, they asked: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts i. 6.)

He had said nothing of a kingdom for Israel, or in Israel. His speech had been on a higher theme, and of a wider field--namely, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And we are witnesses of these things." Such, in various forms, are the words we find him uttering concerning his kingdom during these forty days. When, therefore, they asked if he would at this time restore again the kingdom to Israel, he shortly turned aside their curiosity. What the Father's designs were as to Israel nationally, what the times when they might again be a kingdom, were points not for them. They had better work, and nearer at hand. "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts i. 7.) "But," he continued, passing at once from curious questions about the future of Israel, and unfulfilled prophecy, to his own grand kingdom, "But ye shall receive power, after that the Holy Ghost is come upon you." What power? of princes or magistrates? Nay, quite another power, for an unearthly work: "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In these words he traces the circles in which Christian sympathy and activity should ever run: First, Jerusalem, their chief city; next, Judea, their native land; then Samaria, a neighboring country, inhabited by a race nationally detested by their countrymen; and finally, "the uttermost part of the earth." They were neither to seek distant spheres first nor to confine themselves always at home, but to carry the gospel into all the world as each country could be reached. This was what he had before placed in their view--the filling all the earth with the news of grace, news that repentance and pardon were opened to men by the power of his atonement. We have no hint that he ever spake, during the forty days, of other kingdom, royalty, or reign. Not to rule over cities, not to speculate on the designs of the Father and the destinies of the Jew, but to go into the whole world, tell every creature the story of Christ, was to be their princely work. To found a kingdom not over men's persons, but "within" their souls; a kingdom not of provinces, but of "righteousness, and peace, and joy in the Holy Ghost"; a kingdom to be spread not by the arms of a second Joshua, but by the "witness" of the human voice; a kingdom the power of which would not lie in force or policy, or signs observed in heaven, but in a spiritual power imparted by the Holy Ghost and operating in superhuman utterance of heavenly truth--this was their embassy. For this were they to be indued with power from on high. But when was this power, so long spoken of, to come? Would John's word ever be fulfilled? The Master has not forgotten it. "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." At length the promise is brought to a point, and its fulfillment near.

Already he had proclaimed himself King, and marked out the ministers and army, the weapon, the extent, the badge of citizenship, the statute law, the royal glory, and the duration of his kingdom. With his disciples around him, standing on a mountain top, heaven above and earth below, he thus proclaimed his kingdom: "All power is given to me in heaven and in earth": here was the King. "Go": here were the ministers and army, an embassy of peace. "Teach": here the weapon, the word of God. "All nations": here the extent. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost": here the badge of citizenship. "Teaching them to observe all things whatsoever I have commanded you": here the statute law. "And, lo, I am with you": here the royal presence and glory of the kingdom. "Alway, unto the end of the world": here its duration. (Matthew xxviii. 19, 20.) Now again he is rising a hill, conversing with those who had heard this proclamation as to their part in the establishment of the kingdom. He has clearly promised that, before many days, the long-looked-for baptism of fire will come. That implies that before many days he will depart; for he ever said that he must first ascend. He has answered, or rather rebuked, their curious inquiry as to Israel; has turned their thoughts again to the descent of the Spirit; and is just telling them that, indued with this new power, they shall bear witness to his glory not only at home but abroad. "To the uttermost part of the earth" is the last word on his lips (Acts i. 8)--a startling word for his peasant auditors, accustomed to limit their range of thought within the Holy Land. But he had already said that all power was given to him "in heaven and in earth." Did not the faith of some disciple reel under the weight of these words?

"In Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth!" This word is on his lips; they are steadily watching him; he lifts his hands, he pronounces his blessing; and in the act (Luke xxiv. 50), lo, his body, which they know "has flesh and bones" like their own, begins to rise! No wing, no hand, no chariot of fire! Upward it moves by its own power; and that single action commands the homage of earth; for our globe has no law so universal and irreversible as that whereby it binds down all ponderous bodies to its surface. Here this law gives way, and thereby the whole mass of the globe yields to the power of Christ. This placid movement of that body, up from the surface of earth into the heights of the sky, is an open act of sovereignty over the highest physical law; whereby Christ "manifested forth his glory," as Lord and Maker of all physical laws. His proclamation of kingship is thus acknowledged by earth with its highest homage. Now the heaven adds its homage, stoops in luminous cloud, and robes him for his enthronement. The everlasting doors lift up their heads. The King of Glory enters in! The First Begotten from the dead, the Prince of the kings of the earth, sits down with the Father on his throne; and from him receives the word: "Thy throne, O God, is forever and ever: a

scepter of righteousness is the scepter of thy kingdom!" And again: "Let all the angels of God worship him." Within the veil they worship the Lamb; and down they speed to his followers, and tell them that they need not gaze. As they have seen him go, so shall they see him come, even in the clouds, to judge that world, of which and of its princes he is King. Thus triply is his kingship owned. Earth permits him to rise, heaven bows, the angels add their testimony. All things own him. Unbelief is now impossible. Doubt vanishes away. His word shall not pass unfulfilled. The baptism of fire is at hand.

### CHAPTER III.; THE FULFILLMENT OF THE PROMISE.

There was a day when death had struck a woeful stroke, and raised a nation's wail. "There was a great cry in the land of Egypt; for there was not a house where there was not one dead." That same day the Lord, by the sprinkling of a pure lamb's blood, averted death from the doors of Israel, and then led them away from yoke and taskmaster toward the goodly land. Fifty days afterwards they reached the Mount of God, where he manifested himself in the thunder of his power with flame and trumpet and a voice, whereat all the tribes did tremble. Then was the new dispensation formally inaugurated with the voice and the flame; its covenant sealed by sprinkling of blood, and its privileges opened to the sprinkled by the vision of glory, when the elders "saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." (Exodus xxiv. 10.)

This time of note was come; the fifty days were elapsed from the time when the Lamb was slain, and captivity broken. Forty days he had been with them after his resurrection; the rest he had passed within the veil. And was it not possible that in saying, "Not many days," he pointed them forward to the day which commemorated the opening of the new dispensation of God to Israel by the hand of his servant Moses? Was it not probable that the glorious dispensation of his Son would be opened at this time? Unbelief would have long ago ceased to expect; but faith would probably renew its anticipations, and look to this day.

On the morning of the resurrection, some--the women--were early at the tomb; but the others were sauntering into the country, or here and there, with nothing to wait for, as they thought; yet partly expecting something to come to their ears. Even late in the day, when they did meet to hear what some had seen and heard, Thomas was away. Now, however, after ten days have elapsed, their patience is not exhausted. They do expect, and therefore will not cease to wait. They have no attention for anything else. The kingdom of God is at hand. Did he not say, "Not many days"? Ten are gone; and the conclusion is not that of servants too idle to wait: "Our Lord delayeth his coming; we may as well sit still. He will come in his own good time." That is not waiting; it is idling. They said in their believing hearts: "Ten days are gone; therefore the day of our Lord draweth nigh. This is the day of Pentecost; and as the fire appeared on Sinai, in the presence of our fathers, when God made his covenant by Moses, it may be that to-day he will seal his covenant by the hand of the Prophet whom Moses foresaw, baptizing us with fire, according to the word wherein he hath made his servants to hope."

No Thomas is absent now! Not one heart has failed! "They are all in one place." No discord or doubt have they permitted to arise. "They are all with one accord in one place." Nor are they slow or late. We are not told at what hour they met, but it must have been very early; for after they had received the baptism, and filled all Jerusalem with the noise of their new powers, Peter reminded the multitude, who came together, that it was only the third hour of the day--nine o'clock in the morning.

Early, then, on the second Lord's day after the ascension, is the entire company met, with one heart, to renew their oft-repeated prayer. We cannot go to the house where was that upper room, nor to the site where it stood. These points are left unnoticed, after the mode of Christianity, which is in nothing a religion of circumstances, in everything a religion of principles. We know not how long they had that morning urged their prayer, nor whose voice was then crying to Him who had promised, nor what word of the Master he was pleading, nor what feelings of closer expectation and more vivid faith were warming the breasts of the disciples. But "suddenly there came a sound from heaven as of a rushing mighty wind." Not, mark you, a wind; no gale sweeping over the city struck the sides of the house, and rustled round it. But "from heaven" directly downward fell "a sound," without shape or step or movement to account for it--a sound as if a mighty wind were rushing, not along the ground, but straight from on high, like showers in a dead calm. Yet no wind stirred. As to motion, the air of the room was still as death; as to sound, it was awful as a hurricane.

Mysterious sound, whence comest thou? Is it the Lord again breathing upon them, but this time from his throne? Is it the wind of Ezekiel preparing to blow? Shaken by this supernatural sign, we may see each head bow low. Then, timidly turning upward, John sees Peter's head crowned with fire; Peter sees James crowned with fire; James sees Nathanael crowned with fire; Nathanael sees Mary crowned with fire; and round and round the fire sits "on each of them." The Lord has been mindful of his promise. The word of the Lord is tried. John was a faithful witness. Jesus was a faithful Redeemer. He is now glorified; for the Holy Ghost is given. Jesus "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this."

The instant effect of the descent of the Spirit on the first Gentile converts in the house of Cornelius was that they began to "magnify God." The effect would be the same in this first case. That bosom has yet to learn what is the feeling of moral sublimity, which never has been suddenly heaved with an emotion of uncontrollable adoration to God and the Lamb--an emotion which, though no voice told whence it came, by its movement in the depths of the soul, farther down than ordinary feelings reach, did indicate somehow that the touch of the Creator was traceable in it. They only who have felt such unearthly joy need attempt to conceive the outburst of that burning moment. Body, soul, and spirit, glowing with one celestial fire, would blend and pour out their powers in a rapturous "Glory be to God!" or "Blessed be the Lord God!" Modern believers--not those who never unite in simple and fervent supplications to the throne of grace, but those who meet and urge with long-repeated entreaty their requests to God--can recall times which help them to imagine what must have been the peal of praise that burst from the hearts of the hundred and twenty, when the baptism fell upon their souls; times when they and their friends have felt as if the place where they met was filled with the glory of the Lord.

One word as to the mode of this baptism. In this case we have the one perfectly clear account contained in Scripture of the mode wherein the baptizing element was applied to the person of the baptized. The element here is fire, the mode is shedding down--"hath shed forth this." "It sat upon each of them." Did baptism mean immersion, they would have been plunged into the fire, not the fire shed upon them. The only other case in which the mode of contact between the baptizing element and the baptized persons is indicated is this: "And were all baptized to Moses in the cloud and in the sea." They were not dipped in the cloud, but the cloud descended upon them; they were not plunged into the sea, but the sea sprinkled them as they passed. The Spirit signified by the water is never once promised under the idea of dipping. Such an expression as "I will immerse you in my Spirit," "I will plunge you in my Spirit," or "I will dip you in clean water," is unknown to the Scripture. But "I will pour out my Spirit upon you," "I will sprinkle clean water upon you," is language and thought familiar to all readers of the Bible. The word "dip," or "dipped," does not often occur in the New Testament; but when it does, the original is never "baptize," or "baptized."

The fire is not a shapeless flame. It is not Abram's lamp, nor the pillar of the desert, nor the coal of Isaiah, nor the infolding flame of Ezekiel. It is a tongue; yea, cloven tongues. On each brow glows a sheet of flame, parted into many tongues. Here was the symbol of the new dispensation. Christianity was to be a Tongue of Fire. It was a symbol of their "power"; the power whereby the new kingdom was to be built up; the power for which they had so long to tarry, and so eagerly to pray, when all other things were prepared; for which the whole arrangement for the world's conversion was commanded to stand still. The appearance of this one symbol was the signal that former ones had waxed old, and were ready to vanish away. Altar and cherubim, sacrifice and incense, ephod and breastplate, Urim and Thummim--their work was done. Even of the most sacred emblem of all, that which was the "pattern of things in the heavens," the ark itself, it had been foretold: "They shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall it be magnified any more." Of the temple itself the Master had said that not one stone should be left upon another.

All the emblems of the old dispensation were now forever suspended. In their room the Lord had appointed only two; and they chosen with a singular aptness at once to suggest ideas and to avoid image representation: the water, wherein the mind could see a symbol of the cleansing Spirit, but the eye no attempted likeness; the bread and wine, wherein the body and the blood are forcibly brought to mind, but no personal similitude set before the eye. These two only were the unartistic emblems which Christ had ordained for his Church. His was to be a religion of the understanding and the heart, wholly resting on the convictions and the principles, building nothing on sense, and permitting nothing to fancy.

In strict keeping with this spiritual stamp of Christianity was the symbol which, once for all, announced to the Church the advent of her conquering power; the power by which she was to stand before kings, to confound synagogues, to silence councils, to still mobs, to confront the learned, to illuminate the senseless, and to inflame the cold; the power by which, beginning at Jerusalem, where the name of Jesus was a byword, she was to proclaim his glory through all Judea, throughout Samaria, and throughout the uttermost parts of the earth. The symbol is a tongue, the only instrument of the grandest war ever waged: a tongue--man's speech to his fellow-man; a message in human words to human faculties, from the understanding to the understanding, from the heart to the heart. A tongue of fire--man's voice, God's truth; man's speech, the Holy Spirit's inspiration; a human organ, a superhuman power. Not one tongue, but cloven tongues. As the speech of men is various, here we see the Creator taking to himself the language of every man's mother; so that in the very words wherein he heard her say, "I love thee," he might also hear the Father of all say, "I love thee."

How does that fire-symbol, shining on the brow of the primitive Church, rebuke that system which would force all men to worship God in one tongue, and that not a tongue of fire, but a dead tongue, wherein no man now on earth can hear his mother's tones! Cloven tongues sat on each of them; so that each had not only the fire-impulse to go and tell aloud the message of reconciliation, but also the fire-token that all mankind, of whatever nation, kindred, people, or tongue, were heirs alike of the gospel salvation, and of the word whereby that salvation is proclaimed.

Blessed be the hour when that tongue of fire descended from the Giver of speech into a cold world! Had it never come, my mother might have led me, when a child, to see slaughter for worship, and I should have taught my little ones that stones were gods. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things! And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen!"

**Chastisement; Charles Spurgeon**

**"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Hebrews 12:5**

**Suggested Further Reading: Deuteronomy 8:1-6**

**What son is there whom the Father chasteneth not? You ministers of God who preach the gospel, is there amongst your ranks one son whom his Father chastens not? Unanimously they reply, "We all have been chastened." You holy prophets who testified God's word with the Holy Ghost from heaven, is there one amongst your number whom God chastened not? Abraham, Daniel, Jeremiah, Isaiah, Malachi, answer; and unanimously cry, "There is not one among us whom the Father chasteneth not." You kings, you chosen ones, you Davids and you Solomons, is there one in your high and lofty ranks who has escaped chastisement? Answer David! Were you not obliged to cross the brook Kedron in the darkness? Answer Hezekiah! Did you not spread the letter before the Lord? Answer Jehoshaphat! Did you not have the cross when the ships were broken that were sent to Tarshish for gold? Oh starry host above, translated out of the reach of the trials of this world, is there one amongst you whom the Father chastened not? Not one; there is not one in heaven whose back was unscarred by the chastening rod, if he attained to the age when he needed it. The infant alone escapes, flying at once from his mother's breast to heaven. There is one whom I will ask, the Son of God, the Son par excellence, the chief of all the family. Son of God Incarnate, did you escape the rod? Son without sin, were you a Son without punishment? Were you chastised? Hark! The hosts of earth and heaven reply—the church militant and triumphant answer: "The chastisement of our peace was even upon him; he suffered; he bore the cross; he endured the curse as well as any of us; yea, more, he endured ten thousand-fold more chastisement than any of us can by any possibility endure."**

**For meditation: Christians have different gifts and different callings, but this is something shared by all. How do you react when God disciplines you? Does the experience leave you dismissive, discouraged or (as God intends) disciplined?**

**Sermon no. 48**

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