



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 27 Issue 505

Sept.18, 2012

www.chapel-flock.com

Worship Music

Prayer

Lord, I am thankful for Your goodness in my life. You have saved me, delivered me, redeemed me, and changed me. My entire life is marked by Your supernatural goodness and mercy. It is true that You have showered me with nonstop blessings, thank You for supplying my needs and blessing me with my daily bread—and today I want to take this opportunity to thank You to give You the glory for everything You've done in my life. The situations I have faced in my life have been testing and trials, and You have lead me and guided me through each valley and mountain top, even when the error was mine you did not have to correct it but You did, thank You for Your mercy being new each morning. Thank You also, for taking what was met for my harm at times and turning it to Your purposes. I praise You and thank You for loving me so much, for You drawing me to You, and than redeemed. I give You all the glory and praise in Jesus' name. Amen.

[After This Day Is Done-
Bryan Duncan](#)

[A Heart Like Mine-
Bryan Duncan](#)

[Strolling On The Water-
Bryan Duncan](#)

[Traces Of Heaven-
Bryan Duncan](#)

Video's / New Information/ Prayer Requests

[“ Getting Real ” Francis Chan](#)

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

Bible Study Sites

[Chuck Smith
Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-
Cathe Laurie](#)

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

1 AND THE men of Ephraim said to Gideon, Why have you treated us like this, not calling us when you went to fight with Midian? And they quarreled with him furiously. 2 And he said to them, What have I done now in comparison with you? Is not the gleanings of the grapes of [your big tribe of] Ephraim better than the vintage of [my little clan of] Abiezer? 3 God has given into your hands the princes of Midian, Oreb and Zeeb, and what was I able to do in comparison with you? Then their anger toward him was abated when he had said that. 4 And Gideon came to the Jordan and passed over, he and the 300 men with him, faint yet pursuing. 5 And he said to the men of Succoth, Give, I pray you, loaves of bread to the people who follow me, for they are faint, and I am pursuing Zebah and Zalmunna, kings of Midian. 6 And the princes of Succoth said, Are Zebah and Zalmunna already in your hand, that we should give bread to your army? 7 And Gideon said, For that, when the Lord has delivered Zebah and Zalmunna into my hand, I will thresh your flesh with the thorns and briers of the wilderness! 8 And he went from there up to Penuel and made the same request, and the men of Penuel answered him as the men of Succoth had done. 9 And [Gideon] said to the men of Penuel, When I come again in peace, I will break down this tower. 10 Now Zebah and Zalmunna were in Karkor with their army—about 15,000 men, all who were left of all the army of the sons of the east, for there had fallen 120,000 men who drew the sword. 11 And Gideon went up by the route of those who dwelt in tents east of Nobah and Jogbehah and smote their camp [unexpectedly], for the army thought itself secure. 12 And Zebah and Zalmunna fled, and he pursued them and took the two kings of Midian, Zebah and Zalmunna, and terrified all the army. 13 Then Gideon son of Joash returned from the battle by the ascent of Heres. 14 And he caught a young man of Succoth and inquired of him, and [the youth] wrote down for him [the names of] the officials of Succoth and its elders, seventy-seven men. 15 And he came to the men of Succoth and said, Behold Zebah and Zalmunna, about whom you scoffed at me, saying, Are Zebah and Zalmunna now in your hand, that we should give bread to your men who are faint? 16 And he took the elders of the city and thorns of the wilderness and briers, and with them he taught the men of Succoth [a lesson]. 17 And he broke down the tower of Penuel and slew the men of the city. 18 Then [Gideon] said to Zebah and Zalmunna, What kind of men were they whom you slew at Tabor? And they replied, They were like you, each of them resembled the son of a king. 19 And he said, They were my brothers, the sons of my mother. As the Lord lives, if you had saved them alive, I would not slay you. 20 And [Gideon] said to Jether his firstborn [to embarrass them], Up, and slay them. But the youth drew not his sword, for he feared because he was yet a lad. 21 Then Zebah and Zalmunna said, Rise yourself and fall on us; for as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunna and took the [crescent-shaped] ornaments that were on their camels' necks. 22 Then the men of Israel said to Gideon, Rule over us—you and your son and your son's son also—for you have delivered us from the hand of Midian. 23 And Gideon said to them, I will not rule over you, and my son will not rule over you; the Lord will rule over you. 24 And Gideon said to them, Let me make a request of you—every man of you give me the earrings of his spoil. For [the Midianites] had gold earrings because they were Ishmaelites [general term for all descendants of Keturah]. 25 And they answered, We will willingly give them. And they spread a garment, and every man cast on it the earrings of his spoil. 26 And the weight of the golden earrings that he requested was 1,700 shekels of gold, besides the crescents and pendants and the purple garments worn by the kings of Midian, and the chains that were about their camels' necks. 27 And Gideon made an ephod [a sacred, high priest's garment] of it, and put it in his city of Ophrah, and all Israel paid homage to it there, and it became a snare to Gideon and to his family. 28 Thus was Midian subdued before the Israelites so that they lifted up their heads no more. And the land had peace and rest for forty years in the days of Gideon. 29 Jerubbaal (Gideon) son of Joash went and dwelt in his own house. 30 Now Gideon had seventy sons born to him, for he had many wives. 31 And his concubine, who was in Shechem, also bore him a son, whom he named Abimelech. 32 Gideon son of Joash died at a good old age and was buried in the tomb of Joash his father in Ophrah of the Abiezrites. 33 As soon as Gideon was dead, the Israelites turned again and played the harlot after the Baals and made Baal-berith their god. 34 And the Israelites did not remember the Lord their God, Who had delivered them out of the hand of all their enemies on every side; 35 Neither did they show kindness to the family of Jerubbaal, that is, Gideon, in return for all the good which he had done for Israel.

←————→
 Shall we turn in our Bibles to the book of Judges, chapter eight?

The Ephraimites were troublemakers. And in chapter eight we find them giving Gideon a bad time. But we see with what splendid diplomacy Gideon deals with these Ephraimites. They came to Gideon and they began to chide him sharply because he had not called them to go with him against the Midianites. Now it is interesting to note that they came to him after Gideon had the victory and it was assured that Gideon had the enemy on the run. Then they came to him and said, "Why didn't you call us to come out and help you against these Midianites?" And they really began to give him a bad time, "chided him sharply." But Gideon said, "Well, what have I done compared with what you have? Actually you captured the two kings. And really, what have I done in comparison?"

Well, Gideon only wiped out a hundred and twenty thousand of them. And so, as yet, very diplomatically he handles the situation very well. These guys are hot-tempered. They come and they start making this ridiculous kind of an accusation. And Gideon, I feel, handles this situation very, very well. Perhaps a little bit too well as far as the Ephraimites themselves are concerned, because later on they tried the same trick with another fella Jephthah and he didn't handle it so well. But Gideon was very gracious in his dealing with them.

Verse two,

He said, What have I done in comparison with you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer? (Jdg 8:2)

In other words, you guys came in and the gleanings that you got, the leftovers, are really better than the vintage that we took.

And have, God has delivered into your hands the princes of Midian, Oreb and Zeeb: what was I able to do in comparison to you? Then their anger was abated towards him, when he said that (Jdg 8:3).

So, it was just a very gracious thing on the part of Gideon. I look at Gideon and I must admire the man. There is, I feel, a true humility in this man, admirable quality. When the Lord actually called him to lead the Israelites against Midian you remember, he said, "Lord, I can't do that. My father's house you know is really nothing and I am the least of my father's house. Who am I to do this?" And yet, he was the kind of fellow, when convinced of the call of God, went at it in a very sincere way. Now he could really be glorying in the victory of the Midianites, take this as an opportunity to really, you know, pride himself. It wasn't so.

Now, perhaps he learned and learned well, the fact that God wanted the glory in the battle. You remember that's why God narrowed his army down. That's why God cut them down from twenty-two thousand to three hundred, in order that God would get the victory for whatever was accomplished.

So Gideon came to Jordan, he passed over, with three hundred men that were with him, who were faint, still they were pursuing the enemy (Jdg 8:4).

For there was still some fifteen thousand of the enemy still alive. They've wiped out a hundred and twenty thousand, fifteen thousand were still alive and so he's pursuing. That's pretty brave thing, with three hundred guys you're chasing fifteen thousand, you know. That's all right as long as they're running but what if they turn around? And it's really a very commendable thing that he is still doing but his men are tired at this point.

Now an interesting thing to me is that there are still three hundred. Up to this point he hasn't lost a single man in this battle. God has done a pretty thorough job in wiping out the enemy, and no wonder Gideon was not about to take the credit and is willing to let other men glory but he wouldn't glory himself.

And so they came to the city of Succoth and they said to the men of Succoth, "Hey, give some bread to my men because they are faint and all." And they said, "Look fella, is the enemy in your hand? No way, just fifteen thousand of them go by, there's only three hundred of you guys and we don't want to be guilty of helping you because if we help you, then if you be defeated by them, they'll come back and get us. And so they refused to feed Gideon's men.

And Gideon said, "When I return with their heads, I'm gonna drag you guys through the cactus." And so he went on to the next city of Penuel, and he asked the men of Penuel, he said, "Give my men some food, they're fainting and we've still got the enemy to wipe out." And they said, "The enemy isn't yet delivered in your hand. We're not gonna help you."

Gideon says when I come back from the victory I'm gonna tear down your tower. And he with his three hundred men pursued them, the remainder of the Midianites, about fifteen thousand of them, and they wiped them out.

Verse ten, there is already fallen about a hundred and twenty thousand that drew their sword. There were about fifteen thousand that were now in Karkor where their leaders Zebah and Zalmunna.

So Gideon went up by the way of them that dwelt in the tents on the east of Nobah, and he smote the host: for the host was secure. And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host. And Gideon the son Joash returned from battle before the sun was up, And they caught a young man from the city of Succoth, and he said: Describe to me the leaders of your city, [the mayor and the city council] (Jdg 8:11-14).

And so the young man described for them the elders, the leaders of the city and so he went into Succoth and he took these guys and drug them through the cactus, through the thorns and the briars to teach them a lesson for their failure to help them when they were in need. Then they came to Penuel, and they broke down the tower of the city and smote the men of Penuel for their failure also to help them in their time of need.

Then he said to these two Midianite kings, "Describe for me the men that you killed over near Mount Tabor."

And they said, "Well actually, they look sort of like you, good-looking, they sort of look like sons of God."

Gideon said, "They were my brothers. If you would have spared their lives I would now spare yours but you killed my brothers." And so he said to one of his young boys, he said, "Rise up and kill these fellows." Well, his boy was quite young, probably a teenager and he was, well you know here are kings and for me to just kill them and so his boy hesitated.

And so the two kings said, "Fall on us, you know. Go ahead" And yet he hesitated to do it. And so Gideon himself killed the two kings of the Midianites that he had taken captive.

So then the men of Israel [verse twenty-two] came to Gideon, and they said to Gideon, Rule over us, you, and your sons, and your son's sons (Jdg 8:22):

In other words, they wanted to set up now a dynasty and a monarchy. They wanted now the family of Gideon to become the king over Israel and his sons and his grandsons. But Gideon shows remarkable character. Here he is, you know, the popular movement. "Gideon, draft Gideon for the king."

And Gideon answered them, I will not rule over you, and neither shall my son rule over you: the LORD shall rule over you (Jdg 8:23).

So I see very much in the character of Gideon as a very commendable thing. He did absolutely the right thing. "The Lord rule over you. I'm not going to nor my son." And so Gideon then asked the men for his share of the victory in the loot. He said, "I'd just like the golden earrings."

Now these Midianites were Ishmaelites and they all of them had gold earrings, pierced ears with a gold ring in their ears. And so they dumped them all on Gideon. And man at the price of gold today he would have been a wealthy man because it was seventeen hundred shekels of gold that these earrings weighed when they tossed them all in. A hundred and twenty thousand earrings that would be a pretty good hit really on the gold market today

So Gideon then made an ephod out of these (Jdg 8:27),

It's sort of a gold kind of a robe out of them. But this gold robe that he made became a snare. It became a tourist attraction. People used to travel down to Gideon's house to see this golden ephod that he had made out of the earrings of the Midianites. And the people began to worship it. They made it sort of an object of worship; thus, it became a snare unto Israel. Now I don't think that Gideon had that in mind at all, that the people would make sort of an idol out of this golden ephod that he made from these earrings but nonetheless the people did. Now at that point, I think, was where Gideon did make a mistake. When he saw how the people were, you know, sort of revering this gold ephod he should have just tossed the thing in the fire, melted it down and made a gold brick or something. And so if he was guilty of any mistakes it was this: his allowing the ephod to remain after the people had made an idolatrous kind of a symbol of this ephod.

And thus the children of Midian were subdued, and they did not lift their heads up against the Israelite. And there was quiet in the land for forty years during all of the days of Gideon. And Jerubbaal [who is Gideon and he received that name when he knocked down the altar of Baal that belonged to his dad] the son of Joash went and dwelt in his own house (Jdg 8:28-29).

Now he was a pretty prolific guy, he had seventy sons begotten for he had many wives.

And his concubine that was in Shechem, she also bare him a son, whose name was called Abimelech. And Gideon the son of Joash died in a good old age, was buried in the sepulchre of Joash his father, in Ophrah which is of the Abiezrites. So it came to pass, that soon after Gideon was dead, the children of Israel turned again, and went whoring after Baalim, made Baalberith their god. And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all of their enemies on every side: And neither shewed they kindness to the house of Jerubbaal, or Gideon [in namely in this], that according to all the goodness which he had showed in Israel (Jdg 8:31-35). (Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986)

III. PRAYER—THE ALL-IMPORTANT ESSENCE OF EARTHLY WORSHIP

"Where the spiritual consciousness is concerned—the department which asks the question and demands the evidence—no evidence is competent or relevant except such as is spiritual. Only that which is above matter and above logic can be heard, because the very question at issue is the existence and personality of a spiritual and supernatural God. Only the Spirit himself beareth witness with our spirit. This must be done in a spiritual or supernatural way, or it cannot be done at all."—C.L. Chilton

The Jewish law and the prophets know something of God as a Father. Occasional and imperfect, yet comforting glimpses they had of the great truth of God's Fatherhood, and of our sonship. Christ lays the foundation of prayer deep and strong with this basic principle. The law of prayer, the right to pray, rests on sonship. "Our Father" brings us into the closest relationship to God. Prayer is the child's approach, the child's plea, the child's right. It is the law of prayer that looks up, that lifts up the eye to "Our Father, Who art in Heaven." Our Father's house is our home in Heaven. Heavenly citizenship and heavenly homesickness are in prayer; Prayer is an appeal from the lowness, from the emptiness, from the need of earth, to the highness, the fullness and to the all-sufficiency of Heaven. Prayer turns the eye and the heart heavenward with a child's longings, a child's trust and a child's expectancy. To hallow God's Name, to speak it with bated breath, to hold it sacredly, this also belongs to prayer.

In this connection it might be said that it is requisite to dictate to children the necessity of prayer in order to their salvation. But alas! Unhappily it is thought sufficient to tell them there is a Heaven and a hell; that they must avoid the latter place and seek to reach the former. Yet they are not taught the easiest way to arrive at salvation. The only way to Heaven is by the route of prayer, such prayer of the heart which every one is capable of. It is prayer, not of reasonings which are the fruits of study, or of the exercise of the imagination, which fills the mind with wondering objects, but which fails to settle salvation, but the simple, confidential prayer of the child to his Father in Heaven. Poverty of spirit enters into true praying. "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." "The poor" means paupers, beggars, those who live on the bounties of others, who live by begging. Christ's people live by asking. "Prayer is the Christian's vital breath." It is his affluent inheritance, his daily annuity.

In His own example, Christ illustrates the nature and necessity of prayer. Everywhere He declares that he who is on God's mission in this world will pray. He is an illustrious example of the principle that the more devoted the man is to God, the more prayerful will he be. The diviner the man, the more of the Spirit of the Father and of the Son he has, the more prayerful will he be. And, conversely, it is true that the more prayerful he is, the more of the Spirit of the Father and of the Son will he receive. The great events and crowning periods of the life of Jesus we find Him in prayer—at the beginning of His ministry, at the fords of the Jordan, when the Holy Spirit descended upon Him; just prior to the transfiguration, and in the garden of Gethsemane. Well do the words of Peter come in here: "Leaving us an example that ye should follow His steps."

There is an important principle of prayer found in some of the miracles of Christ. It is the progressive nature of the answer to prayer. Not at once does God always give the full answer to prayer, but rather progressively, step by step. Mark 8:22 describes a case which illustrates this important truth, too often overlooked.

"And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. "And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put His hands upon him, he asked him if he saw aught. "And he looked up, and said, 'I see men as trees, walking.'

"After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly."

Alone He has to take us at times, aside from the world, where He can have us all to Himself, and there speak to and deal with us.

We have three cures in blindness in the life of our Lord, which illustrate the nature of God's working in answering prayer, and show the exhaustless variety and the omnipotence of His working.

In the first case Christ came incidentally on a blind man at Jerusalem, made clay, softened it by spittle, and smeared it on the eyes and then commanded the man to go and wash in the pool of Siloam. The gracious results lay at the end of his action—washing. The failure to go and wash would have been fatal to the cure. No one, not even the blind man, in this instance, requested the cure.

In the second case the parties who bring the blind man, back their bringing with earnest prayer for cure; they beseech Christ to simply touch him, as though their faith would relieve the burden of a heavy operation. But He took the man by the hand and led him out of the town and apart from the people. Alone, and in secret, this work was to be done. He spat on his eyes and put his hands on them. The response was not complete, a dawning of light, a partial recovery; the first gracious communication but gave him a disordered vision, the second stroke perfected the cure. The man's submissive faith in giving himself up to Christ to be led away into privacy and alone, were prominent features of the cure, as also the gradual reception of sight, and the necessity of a second stroke to finish the perfect work.

The third was the case of blind Bartimæus. It was the urgency of faith declaring itself in clamorous utterances, rebuked by those who were following Christ, but intensified and emboldened by opposition.

The first case comes on Christ unawares; the second was brought with specific intent to Him; the last goes after Christ with irresistible urgency, met by the resistance of the multitude and the seeming indifference of Christ. The cure, though, was without the interposition of any agent, no taking by the hand, no gentle or severe touch, no spittle, nor clay, nor washing—a word only and his sight, full-orbed, came instantly. Each one had experienced the same divine power, the same blessed results, but with marked diversity in the expression of their faith and the mode of their cure. Suppose, at their meeting, the first had set up the particulars and process of his cure, the spittle, the clay, the washing in Siloam as the only Divine process, as the only genuine credentials of a Divine work, how far from the truth, how narrow and misleading such a standard of decision! Not methods, but results, are the tests of the Divine work.

Each one could say: "This one thing I know, whereas I was blind I now see." The results were conscious results; that Christ did the work they knew; faith was the instrument, but its exercise different; the method of Christ's working different; the various steps that brought them to the gracious end on their part and on His part at many points strikingly dissimilar.

What are the limitations of prayer? How far do its benefits and possibilities reach? What part of God's dealing with man, and with man's world, is unaffected by prayer? Do the possibilities of prayer cover all temporal and spiritual good? The answers to these questions are of transcendental importance. The answer will gauge the effort and results of our praying. The answer will greatly enhance the value of prayer, or will greatly depress prayer. The answer to these important questions are fully covered by Paul's words on prayer: "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. 4:6).

("The Reality Of Prayer" ; EM Bounds; Chapter 3 ; Edward McKendree Bounds (August 15, 1835 – August 24, 1913) was a clergyman of the Methodist Episcopal Church South and author of eleven books, nine of which focused on the subject of prayer.)

Psalm 1:1-6 (KJV)

1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Matthew 5:1-12 (KJV)

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 381-385)

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

(If you wish to be removed from the mailing list e-mail at: chapel-flock@sbcglobal.net)