



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

Prayer

Lord, I admit that I've allowed fear, worry, fretfulness, and anxiety to play a role in my life. When these negative emotions operate in me, I lose my peace and my joy. I am tired of living in this continual state of worry and fear about bad things that might happen. Jesus, today I am making the choice to turn all these destructive thoughts over to You. I don't want to live this way anymore. I know this isn't Your plan for my life, so by faith, I cast all my concerns on You. I release them into Your hands, Lord, and ask You to take them right now, for Your ways are higher and You know the outcome. Fill me with God's will for me daily and plans, I ask it in Jesus' name. Amen.....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

“ Isaiah 53 ” Vernon McGee

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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The Lord Is My Shephard-
Carrol Roberson

Where No One Stands Alone-
Carrol Roberson

One Pair Hands-
Carrol Roberson

I Will Follow Him-
Carrol Roberson

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Greg Laurie

Virtue for Women-
Cathe Laurie

1 NOW JEPHTHAH the Gileadite was a mighty warrior, but he was the son of a harlot. Gilead was Jephthah's father. 2 And Gilead's wife also bore him sons, and when his wife's sons grew up, they thrust Jephthah out and said to him, You shall not have an inheritance in our father's house, for you are the son of another woman. 3 Then Jephthah fled from his brothers and dwelt in the land of Tob; and worthless men gathered around Jephthah and went on raids with him. 4 And after a time, the Ammonites made war against Israel. 5 And when the Ammonites made war against Israel, the elders of Gilead went to bring Jephthah out of the land of Tob; 6 And they said to Jephthah, Come and be our leader, that we may fight with the Ammonites. 7 But Jephthah said to the elders of Gilead, Did you not hate me and drive me out of my father's house? Why have you come to me now when you are in trouble? 8 And the elders of Gilead said to Jephthah, This is why we have turned to you now, that you may go with us and fight the Ammonites and be our head over all the citizens of Gilead. 9 Jephthah said to the elders of Gilead, If you bring me home again to fight against the Ammonites and the Lord gives them over to me, [understand that] I will be your head. 10 And the elders of Gilead said to Jephthah, The Lord is witness between us, if we do not do as you have said. 11 So Jephthah went with the elders of Gilead, and the people made him head and leader over them. And Jephthah repeated all he had promised before the Lord at Mizpah. 12 And Jephthah sent messengers to the king of the Ammonites, saying, What have you to do with me, that you have come against me to fight in my land? 13 The Ammonites' king replied to the messengers of Jephthah, Because Israel took away my land [which was not true] when they came up out of Egypt [300 years before], from the Arnon even to Jabbok and to the Jordan; now therefore, restore those lands peaceably. 14 And Jephthah sent messengers again to the king of the Ammonites 15 And said to him, Thus says Jephthah, Israel did not take the land of Moab or the land of the Ammonites. 16 But when [Israel] came up from Egypt, [they] walked through the wilderness to the Red Sea and came to Kadesh. 17 Then Israel sent messengers to the king of Edom, saying, Let us, we pray, pass through your land, but the king of Edom would not listen. Also they sent to the king of Moab, but he would not consent. So Israel remained at Kadesh. 18 Then they went through the wilderness and went around the land of Edom and the land of Moab, and came by the east side of the land of Moab and camped on the other side of the Arnon; but they came not within the territory of Moab, for the Arnon was the boundary of Moab. 19 Then Israel sent messengers to Sihon king of the Amorites, king of Heshbon, and Israel said to him, Let us pass, we pray you, through your land to our country. 20 But Sihon did not trust Israel to pass through his territory; so Sihon gathered all his people together and encamped at Jahaz and fought with Israel. 21 And the Lord, the God of Israel, gave Sihon and all his people into the hand of Israel, and they defeated them; so Israel took possession of all the land of the Amorites, the inhabitants of that country. 22 They possessed all the territory of the Amorites, from the Arnon even to the Jabbok, and from the wilderness even to the Jordan. 23 So now the Lord God of Israel has dispossessed the Amorites from before His people Israel, and should you possess them? 24 Will you not possess what Chemosh your god gives you to possess? And all the Lord our God dispossessed before us, we will possess. 25 Now are you any better than Balak son of Zippor, king of Moab? Did he ever strive against Israel or did he ever go to war with them? 26 While Israel dwelt in Heshbon and its villages, and in Aroer and its villages, and in all the cities along the banks of the Arnon for 300 years, why did you not recover [your lost lands] during that time? 27 So I have not sinned against you, but you are doing me wrong to war against me. The Lord, the [righteous] Judge, judge this day between the Israelites and the Ammonites. 28 But the king of the Ammonites did not listen to the message Jephthah sent him. 29 Then the Spirit of the Lord came upon Jephthah, and he passed through Gilead and Manasseh, and Mizpah of Gilead, and from Mizpah of Gilead he passed on to the Ammonites. 30 And Jephthah made a vow to the Lord and said, If You will indeed give the Ammonites into my hand, 31 Then whatever or whoever comes forth from the doors of my house to meet me when I return in peace from the Ammonites, it shall be the Lord's, and I will offer it or him up as a burnt offering. 32 Then Jephthah crossed over to the Ammonites to fight with them, and the Lord gave them into his hand. 33 And from Aroer to Minnith he smote them, twenty cities, and as far as Abel-cheramim [the meadow of vineyards], with a very great slaughter. So the Ammonites were subdued before the Israelites. 34 Then Jephthah came to Mizpah to his home, and behold, his daughter came out to meet him with timbrels and with dances! And she was his only child; beside her he had neither son nor daughter. 35 And when he saw her, he rent his clothes and said, Alas, my daughter! You have brought me very low, and you are the cause of great trouble to me; for I have opened my mouth [in a vow] to the Lord, and I cannot take it back. 36 And she said to him, My father, if you have opened your mouth to the Lord, do to me according to what you have vowed, since the Lord has taken vengeance for you on your enemies, the Ammonites. 37 And she said to her father, Let this thing be done for me; let me alone two months, that I may go and wander upon the mountains and bewail my virginity, I and my companions. 38 And he said, Go. And he sent her away for two months, and she went with her companions and bewailed her virginity upon the mountains. 39 At the end of two months she returned to her father, who did with her according to his vow which he had vowed. She never mated with a man. This became a custom in Israel— 40 That the daughters of Israel went yearly to mourn the daughter of Jephthah the Gileadite four days in a year.

Chapter 11

He was a mighty man of valour, he was the son of a harlot: and Gilead begat Jephthah. And Gilead's wife bore him sons; and the wife's sons when they grew up, they threw Jephthah out, and they said, You're not gonna inherit our father's house; you're the son of a strange woman. So Jephthah fled from his brothers, and he dwelled in the land of Tob: and there gathered unto him vain men who began to [sort of pal around him]. And it came to pass in the process of time, that the children of Ammon made war against Israel. And it was so, when the children of Ammon made war against Israel, the elders of Gilead sent to fetch Jephthah out of the land of Tob: And they said to Jephthah, Come, and be our captain, that we might fight with the children of Ammon. And Jephthah said unto the elders of Gilead, Did you not hate me, and expel me out of my father's house? why are you now come because you are in distress? The elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that you may go with us, and fight against the children of Ammon, and be our head over all of the inhabitants of Gilead. So Jephthah said unto the elders of Gilead, If you bring me home again to fight against the children of Ammon, and the LORD delivers them before me, shall I be your head? And the elders of Gilead said to Jephthah, The LORD be witness between us, if we do not according to your words (Jdg 11:1-10).

In other words will you let me rule over you?

So Jephthah went with the elders of Gilead, the people made him the head and captain over them: and Jephthah uttered all of his words before the LORD in Mizpeh. And Jephthah sent messengers unto the king of the children of Ammon, saying, What have you to do with me, that you come against me to fight in my land? And the king of the children of Ammon and said to the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even to Jabbok, and unto Jordan: and now therefore restore those lands again peaceably (Jdg 11:11-13).

So there was a little sort of a running feud. Jephthah sent, and he said, "Hey, why are you guys coming to fight to take away our land?" And they sent back, "Hey, we were here before you ever thought of being here. We lived here before you came and you came and took the land away from us."

So he wrote back to them another message. It said, "No way. We were willing to live peaceably. You came out against us. You started the fight and we wiped you. And so the land belongs to us. We've been dwelling there all along. How come you haven't come sooner to reclaim it? Why didn't you take it then you know, if it was your land? So we settled in it. It's our land."

And so they then gathered together to battle. Now, at this point Jephthah made a vow unto God. He said, "Lord if you will deliver these people of Ammon or the Ammonites into my hand giving me victory over them, then I will sacrifice unto you the first thing that comes out of the door of my house when I return home as a burnt offering unto thee."

So God delivered the Ammonites into the hands of Jephthah. And he was coming home victorious, leading the armies and who should come out the door of his house then his daughter, his only child? With a tambourine and a song that she had made up of the great victories of her father and the how great of dad and everything he was. And when he saw her come out the door he said, "Oh sweetheart, you've brought grief to my soul today."

And she said, "Dad, whatever you promised the Lord to do, go ahead and do." And so he told the vow that he had made and she said, "All right you know, you've made a vow to God and you're to do it but," she said, "Allow me a couple of months to go through the mountains with my friends and just sort of bewail my virginity." And so she went through the mountains bewailing her virginity for a couple of months.

And it came to pass [verse thirty-nine] at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year (Jdg 11:39-40).

Now, number one, God had forbidden human sacrifice. There is a question of whether or not he actually killed her. The burnt offering sacrifice was actually a sacrifice of consecration unto God. And there are some commentators who teach that he gave her to God to perpetual virginity. In other words, to keep her from ever marrying and she was consigned to a life of celibacy because of the vow her father had made. That is possible, it isn't probable but it is possible. From the apparent reading of the text he did this awful thing and actually sacrificed his daughter unto the Lord.

However, I am convinced that God did not require it of him nor would God require it of him. Under the law where your first child actually was to be given to God, God made provisions for the redemption of the first child with an animal. And I'm certain that God would have allowed Jephthah to make a substitution for his daughter in this case.

We must remember that in the society that was surrounding the children of Israel in those days, human sacrifice of your children was a very common thing to the pagan gods. In the worship of Moloch, in the worship of Baal, the common practice was the sacrificing of your children unto god, unto your gods. In the uncovering of the houses of the Canaanites, in the foundations of the houses they discovered many jars with the skeletons of babies. They considered a good luck omen to actually bury your baby in the foundation when you build a house sacrificing it unto the gods and so forth. And it was common practice among the pagans by which the children of Israel surrounded. But it was something that was strictly forbidden by God. So if Jephthah did it, he did it of his own will, not because God demanded it. It is a very horrible thing. It is hard for us to understand. We cannot really blame God. You say, "But why did God allow her to come first out of the house? Why didn't she chase the cat out in front of her or something?" That I don't know.

(Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986)

VII. JESUS CHRIST AN EXAMPLE OF PRAYER

"Christ, when He saw that He must die, and that now His time was come, He wore His body out: He cared not, as it were, what became of Him: He wholly spent Himself in preaching all day, and in praying all night, preaching in the temple those terrible parables and praying in the garden such prayers, as the seventeenth of John, and "Thy will be done!" even to a bloody sweat."—Thomas Goodwin.

The Bible record of the life of Jesus Christ gives but a glance of His busy doing, a small selection of His many words, and only a brief record of His great works. But even in this record we see Him as being much in prayer. Even though busy and exhausted by the severe strain and toils of His life, "in the morning a great while before day, he rose up and went out and departed into a desert place, and there prayed." Alone in the desert and in the darkness with God! Prayer filled the life of our Lord while on earth. His life was a constant stream of incense sweet and perfumed by prayer. When we see how the life of Jesus was but one of prayer, then we must conclude that to be like Jesus is to pray like Jesus and is to live like Jesus. A serious life it is to pray as Jesus prayed.

We cannot follow any chronological order in the praying of Jesus Christ. What were His steps of advance and skill in the Divine art of praying we know not. He is in the act of prayer when we find Him at the fords of the Jordan, when the waters of baptism, at the hands of John the Baptist, are upon Him. So passing over the three years of His ministry, when closing the drama of His life in that terrible baptism of fear, pain, suffering, and shame, we find Him in the spirit, and also in the very act of praying. The baptism of the Cross, as well as the baptism of the Jordan, are sanctified by prayer. With the breath of prayer in His last sigh, He commits His spirit to God. In His first recorded utterances, as well as His first acts, we find Him teaching His disciples how to pray as His first lesson, and as their first duty. Under the shadow of the Cross, in the urgency and importance of His last interview with His chosen disciples, He is at the same all-important business, teaching the world's teachers how to pray, trying to make prayerful those lips and hearts out of which were to flow the Divine deposits of truth.

The great eras of His life were created and crowned with prayer. What were His habits of prayer during His stay at home and His toil as a carpenter in Nazareth, we have no means of knowing. God has veiled it, and guess and speculation are not only vain and misleading, but proud and prurient. It would be presumptuous searching into that which God has hidden, which would make us seek to be wise above that which was written, trying to lift up the veil with which God has covered His own revelation.

We find Christ in the presence of the famed, the prophet and the preacher. He has left His Nazareth home and His carpenter shop by God's call. He is now at a transitional point. He has moved out to His great work. John's baptism and the baptism of the Holy Ghost are prefatory and are to qualify Him for that work. This epochal and transitional period is marked by prayer.

"Now when all the people were baptized, it came to pass that Jesus, being also baptized, and praying, the heaven was opened.

"And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

It is a supreme hour in His history, different and in striking contrast with, but not in opposition to, the past. The descent and abiding of the Holy Spirit in all His fullness, the opening heavens, and the attesting voice which involved God's recognition of His only Son—all these are the result, if not the direct creation and response to His praying on that occasion.

"As He was praying," so we are to be praying. If we would pray as Christ prayed, we must be as Christ was, and must live as Christ lived. The Christ character, the Christ life, and the Christ spirit, must be ours if we would do the Christ praying, and would have our prayers answered as He had His prayers answered. The business of Christ even now in Heaven at His Father's right hand is to pray. Certainly if we are His, if we love Him, if we live for Him, and if we live close to Him, we will catch the contagion of His praying life, both on earth and in Heaven. We will learn His trade and carry on His business on earth.

Jesus Christ loved all men, He tasted death for all men, He intercedes for all men. Let us ask then, are we the imitators, the representatives, and the executors of Jesus Christ? Then must we in our prayers run parallel with His atonement in its extent. The atoning blood of Jesus Christ gives sanctity and efficiency to our prayers. As worldwide, as broad, and as human as the man Christ Jesus was, so must be our prayers. The intercessions of Christ's people must give currency and expedition to the work of Christ, carry the atoning blood to its benignant ends, and help to strike off the chains of sin from every ransomed soul. We must be as praying, as tearful, and as compassionate as was Christ.

Prayer affects all things. God blesses the person who prays. He who prays goes out on a long voyage for God and is enriched himself while enriching others, and is blessed himself while the world is blessed by his praying. To "live a quiet and peaceable life in all godliness and honesty" is the wealthiest wealth.

The praying of Christ was real. No man prayed as He prayed. Prayer pressed upon Him as a solemn, all-imperative, all-commanding duty, as well as a royal privilege in which all sweetness was condensed, alluring and absorbing. Prayer was the secret of His power, the law of His life, the inspiration of His toil and the source of His wealth, His joy, His communion and His strength.

To Christ Jesus prayer occupied no secondary place, but was exacting and paramount, a necessity, a life, the satisfying of a restless yearning and a preparation for heavy responsibilities.

Closeting with His Father in counsel and fellowship, with vigour and in deep joy, all this was His praying. Present trials, future glory, the history of His Church, and the struggles and perils of His disciples in all times and to the very end of time—all these things were born and shaped by His praying.

Nothing is more conspicuous in the life of our Lord than prayer. His campaigns were arranged and His victories were gained in the struggles and communion of His all night praying. By prayer He rent the heavens. Moses and Elijah and the transfiguration glory wait on His praying. His miracles and teaching had their power from the same source. Gethsemane's praying crimsoned Calvary with serenity and glory. His sacerdotal prayer makes the history and hastens the triumph of His Church on earth. What an inspiration and command to pray is the prayer life of Jesus Christ while in this world! What a comment it is on the value, the nature and the necessity of prayer!

The dispensation of the Person of Jesus Christ was a dispensation of prayer. A synopsis of His teaching and practice of prayer was that "Men ought always to pray and not to faint."

As the Jews prayed in the name of their patriarchs and invoked the privileges granted to them by covenant with God; as we have a new Name and a new covenant, more privileged and more powerful and more all-comprehensive, more authoritative and more Divine; and as far as the Son of God is lifted above the patriarchs in divinity, glory and power, by so much should our praying exceed theirs in range of largeness, glory and power of results.

Jesus Christ prayed to God as Father. Simply and directly did He approach God in the charmed and revered circle of the Father. The awful, repelling fear was entirely absent, lost in the supreme confidence of a child.

Jesus Christ crowns His life, His works and His teaching with prayer. How His Father attests His relationship and puts on Him the glory of answered prayer at His Baptism and Transfiguration when all other glories are growing dim in the night which settles on Him! What almighty potencies are in prayer when we are charged and surcharged with but one inspiration and aim! "Father, glorify thy name." This sweetens all, brightens all, conquers all and gets all. "Father, glorify thy name." That guiding star will illumine the darkest night and calm the wildest storm and will make us brave and true. An imperial principle it is. It will make an imperial Christian.

The range and potencies of prayer, so clearly shown by Jesus in life and teaching, but reveal the great purposes of God. They not only reveal the Son in the reality and fullness of His humanity, but also reveal the Father.

Christ prayed as a child. The spirit of a child was found in Him. At the grave of Lazarus "Jesus lifted up His eyes and said, Father." Again we hear Him begin His prayer after this fashion: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father." So also on other occasions we find Him in praying addressing God as His Father, assuming the attitude of the child asking something of the Father. What confidence, simplicity and artlessness! What readiness, freeness and fullness of approach are all involved in the spirit of a child! What confiding trust, what assurance, what tender interest! What profound solitudes, and tender sympathy on the Father's part! What respect deepening into reverence! What loving obedience and grateful emotions glow in the child's heart! What Divine fellowship and royal intimacy! What sacred and sweet emotions! All these meet in the hour of prayer when the child of God meets His Father in Heaven, and when the Father meets His child! We must live as children if we would ask as children. We must act as children if we would pray as children. The spirit of prayer is born of the child spirit.

The profound reverence in this. relation of paternity must forever exclude all lightness, frivolity and pertness, as well as all undue familiarity. Solemnity and gravity become the hour of prayer. It has been well said: "The worshipper who invokes God under the name of Father and realises the gracious and beneficent love of God, must at the same time remember and recognise God's glorious majesty, which is neither annulled nor impaired, but rather supremely intensified through His fatherly love. An appeal to God as Father, if not associated with reverence and homage before the Divine Majesty, would betray a want of understanding of the character of God." And, we might add, would show a lack of the attributes of a child.

Patriarchs and prophets knew something of the doctrine of the Fatherhood of God to God's family. They "saw it afar off, were persuaded of it, and embraced it," but understood it not, in all its fullness, "God having provided some better thing for us, that they without us should not be made perfect."

"Behold he prayeth!" was God's statement of wonderment and surprise to the timid Ananias in regard to Saul of Tarsus. "Behold he prayeth!" applied to Christ has in it far more of wonderment and mystery and surprise. He, the Maker of all worlds, the Lord of angels and of men, co-equal and co-eternal with the Everlasting God; the "brightness of the Father's glory and the express image of his person"; "fresh from his Father's glory and from his Father's throne."—"Behold he prayeth!" To find Him in lowly, dependent attitude of prayer, the suppliant of all suppliants, His richest legacy and His royal privilege to pray—this is the mystery of all mysteries, the wonder of all wonders.

Paul gives in brief and comprehensive statement the habit of our Lord in prayer in Hebrews 5:7—"Who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." We have in this description of our Lord's praying the outgoing of great spiritual forces. He prayed with "prayers and supplications." It was no formal, tentative effort. He was intense, personal and real. He was a pleader for God's good. He was in great need and He must cry with "strong cryings," made stronger still by His tears. In an agony the Son of God wrestled. His praying was no playing a mere part. His soul was engaged, and all His powers were taxed to a strain. Let us pause and look at Him and learn how to pray in earnest. Let us learn how to win in an agony of prayer that which seems to be withholden from us. A beautiful word is that, "feared," which occurs only twice in the New Testament, the fear of God.

Jesus Christ was always a busy man with His work, but never too busy to pray. The divinest of business filled His heart and filled His hands, consumed His time, exhausted His nerves. But with Him even God's work must not crowd out God's praying. Saving people from sin or suffering must not, even with Christ, be substituted for praying, nor abate in the least the time or the intensity of these holiest of seasons. He filled the day with working for God; He employed the night with praying to God. The day-working made the night-praying a necessity. The night-praying sanctified and made successful the day-working. Too busy to pray gives religion Christian burial, it is true, but kills it nevertheless.

In many cases only the bare fact, yet important and suggestive fact, is stated that He prayed. In other cases the very words which came out of His heart and fell from His lips are recorded. The man of prayer by pre-eminence was Jesus Christ. The epochs of His life were created by prayer, and all the minor details outlines and inlines of His life were inspired, coloured and impregnated by prayer.

The prayer words of Jesus were sacred words. By them God speaks to God, and by them God is revealed and prayer is illustrated and enforced. Here is prayer in its purest form and in its mightiest potencies. It would seem that earth and heaven would uncover head and open ears most wide to catch the words of His praying who was truest God and truest man, and divinest of suppliants, who prayed as never man prayed. His prayers are our inspiration and pattern to pray.

("The Reality Of Prayer" ; EM Bounds; Chapter 4 ; 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.)

Matthew 11:25-30 (AMP)

25 At that time Jesus began to say, I thank You, Father, Lord of heaven and earth [and I acknowledge openly and joyfully to Your honor], that You have hidden these things from the wise and clever and learned, and revealed them to babies [to the childish, untaught, and unskilled].

26 Yes, Father, [I praise You that] such was Your gracious will and good pleasure.

27 All things have been entrusted and delivered to Me by My Father; and no one fully knows and accurately understands the Son except the Father, and no one fully knows and accurately understands the Father except the Son and anyone to whom the Son deliberately wills to make Him known.

28 Come to Me, all you who labor and are heavy-laden and overburdened, and I will cause you to rest. [I will ease and relieve and refresh your souls.]

29 Take My yoke upon you and learn of Me, for I am gentle (meek) and humble (lowly) in heart, and you will find rest (relief and ease and refreshment and recreation and blessed quiet) for your souls.

30 For My yoke is wholesome (useful, good—not harsh, hard, sharp, or pressing, but comfortable, gracious, and pleasant), and My burden is light and easy to be borne.

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 390-393)

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