



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 26 Issue 476

Aug. 07, 2012

www.chapel-flock.com

Worship Music

Prayer

Lord, I ask You to forgive me for making time for everything except You. The truth is, I haven't made my prayer time a priority in my life; therefore, I haven't been consistent in prayer. So often when I do start to pray, other things scream for my attention and distract me. So I am asking You to help me locate a time and place where I can be alone and uninterrupted with You. I know that this is essential for my spiritual life, so starting today, I am making this the highest priority in my life. I ask that You fill me everyday, whom to pray for I ask it in Jesus' name. Amen.

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[People Get Ready-](#)
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If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

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1 JOSHUA ROSE early in the morning and they removed from Shittim and came to the Jordan, he and all the Israelites, and lodged there before passing over. 2 After three days the officers went through the camp, 3 Commanding the people: When you see the ark of the covenant of the Lord your God being borne by the Levitical priests, set out from where you are and follow it. 4 Yet a space must be kept between you and it, about 2,000 cubits by measure; come not near it, that you may [be able to see the ark and] know the way you must go, for you have not passed this way before. 5 And Joshua said to the people, Sanctify yourselves [that is, separate yourselves for a special holy purpose], for tomorrow the Lord will do wonders among you. 6 Joshua said to the priests, Take up the ark of the covenant and pass over before the people. And they took it up and went on before the people. 7 The Lord said to Joshua, This day I will begin to magnify you in the sight of all Israel, so they may know that as I was with Moses, so I will be with you. 8 You shall command the priests who bear the ark of the covenant, When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan. 9 Joshua said to the Israelites, Come near, hear the words of the Lord your God. 10 Joshua said, Hereby you shall know that the living God is among you and that He will surely drive out from before you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites. 11 Behold, the ark of the covenant of the Lord of all the earth is passing over before you into the Jordan! 12 So now take twelve men from the tribes of Israel, one from each tribe. 13 When the soles of the feet of the priests who bear the ark of the Lord of all the earth shall rest in the Jordan, the waters of the Jordan coming down from above shall be cut off and they shall stand in one heap. 14 So when the people set out from their tents to pass over the Jordan, with the priests bearing the ark of the covenant before the people, 15 And when those who bore the ark had come to the Jordan and the feet of the priests bearing the ark were in the brink of the water—for the Jordan overflows all its banks throughout the time of harvest— 16 Then the waters which came down from above stood and rose up in a heap far off, at Adam, the city that is beside Zarethan; and those flowing down toward the Sea of the Arabah, the Salt [Dead] Sea, were wholly cut off. And the people passed over opposite Jericho. 17 And while all Israel passed over on dry ground, the priests who bore the ark of the covenant of the Lord stood firm on dry ground in the midst of the Jordan, until all the nation finished passing over the Jordan.

As we get into chapter three,

Joshua rose early in the morning; and they removed from Shittim, and they came to the Jordan, he and all the children of Israel, and they lodged there before they passed over. And they commanded the people, and he said, Now when you see the ark of the covenant moving out, you stay behind it two thousand cubits: [Which is about a half mile that they were to stay behind the ark, maybe two-thirds of a mile back from the ark of the covenant.] and the Levites were to bear the ark of the covenant before the people. And then he said, Sanctify yourselves: for tomorrow the Lord will do wonders among you. And Joshua spoke to the priests, and he said, Take the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. The Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so will I be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of the Jordan, ye shall stand still in Jordan. And Joshua said to the children of Israel, Come hither, and hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you, and he will without fail drive out from before you the inhabitants of the land. Behold, the ark of the covenant of the Lord of all the earth passes before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. And so it came to pass that the people removed their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people: And as they bare the ark and they were come to Jordan, the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan at this time overflowed all its banks during the time of the harvest.) And the waters which came down from above stood and rose up upon a heap very far from the city Adam, which is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all Israelites passed over (Jos 3:1-17).

So even as God parted the Red Sea, now God stopped the Jordan River in flood season so that they were able to pass over. Now the interesting thing to me about this is when they came to the Red Sea, Moses stretched forth his rod and the Red Sea was parted. They went through on dry land, but with the Jordan the Lord is now testing their faith and developing their faith. He let the priests get their feet wet. Walking right into the edge of the river, getting their feet in the water, stepping out now really in faith. That wasn't easy I'm sure. I imagine that even Joshua himself had some anxious moments, as he saw those guys starting to wade into the water. "Now, Lord that's what You said."

But this is coming into a new relationship with God, that relationship with faith, which is so very important for every one of us to really develop in that full relationship with God, it has to be that relationship of faith. God is bringing them now into a new relationship of faith. Before they sought, before they stepped in, they saw the sea parted, but now God is letting them take one step further and saying, "Go ahead and step out before you see any evidence, before you see any signs, go ahead and step out in faith. Get your feet wet." So here is a new relationship, an exciting relationship to be sure as they stepped into the water, and as they did God caused the waters to cease flowing. God threw up a dam, and the waters of Jordan ceased, and the people all passed over.

Now they were commanded to take these stones out of the bottom of the Jordan River, where the priests were standing holding the Ark of the Covenant. When they came up on the other side, they were to put these stones in a heap. And Joshua commands them there in chapter four, (Through The Bible; C 2000 Series; Chuck Smith; 1979-1986)

XII. PRAYER AND THE WORD OF GOD

"How constantly, in the Scriptures, do we encounter such words as 'field,' 'seed,' 'sower,' 'reaper,' 'seed-time,' 'harvest'! Employing such metaphors interprets a fact of nature by a parable of grace. The field is the world and the good seed is the Word of God. Whether the Word be spoken or written, it is the power of God unto salvation. In our work of evangelism, the whole world is our field, every creature the object of effort and every book and tract, a seed of God." -- David Fant, Jr.

God's Word is a record of prayer -- of praying men and their achievements, of the Divine warrant of prayer and of the encouragement given to those who pray. No one can read the instances, commands, examples, multiform statements which concern themselves with prayer, without realizing that the cause of God, and the success of His work in this world is committed to prayer; that praying men have been God's vicegerents on earth; that prayerless men have never been used of Him.

A reverence for God's holy Name is closely related to a high regard for His Word. This hallowing of God's Name; the ability to do His will on earth, as it is done in heaven; the establishment and glory of God's kingdom, are as much involved in prayer, as when Jesus taught men the Universal Prayer. That "men ought always to pray and not to faint," is as fundamental to God's cause, today, as when Jesus Christ enshrined that great truth in the immortal settings of the Parable of the Importunate Widow.

As God's house is called "the house of prayer," because prayer is the most important of its holy offices; so by the same token, the Bible may be called the Book of Prayer. Prayer is the great theme and content of its message to mankind.

God's Word is the basis, as it is the directory of the prayer of faith. "Let the word of Christ dwell in you richly in all wisdom," says St. Paul, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

As this word of Christ dwelling in us richly is transmuted and assimilated, it issues in praying. Faith is constructed of the Word and the Spirit, and faith is the body and substance of prayer.

In many of its aspects, prayer is dependent upon the Word of God. Jesus says: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

The Word of God is the fulcrum upon which the lever of prayer is placed, and by which things are mightily moved. God has committed Himself, His purpose and His promise to prayer. His Word becomes the basis, the inspiration of our praying, and there are circumstances under which, by importunate prayer, we may obtain an addition, or an enlargement of His promises. It is said of the old saints that they, "through faith obtained promises." There would seem to be in prayer the capacity for going even beyond the Word, of getting even beyond His promise, into the very presence of God, Himself.

Jacob wrestled, not so much with a promise, as with the Promiser. We must take hold of the Promiser, lest the promise prove nugatory. Prayer may well be defined as that force which vitalizes and energizes the Word of God, by taking hold of God, Himself. By taking hold of the Promiser, prayer reissues, and makes personal the promise. "There is none that stirreth up himself to take hold of Me," is God's sad lament. "Let him take hold of My strength, that he may make peace with Me," is God's recipe for prayer.

By Scriptural warrant, prayer may be divided into the petition of faith and that of submission. The prayer of faith is based on the written Word, for "faith cometh by hearing, and hearing by the Word of God." It receives its answer, inevitably -- the very thing for which it prays.

The prayer of submission is without a definite word of promise, so to speak, but takes hold of God with a lowly and contrite spirit, and asks and pleads with Him, for that which the soul desires. Abraham had no definite promise that God would spare Sodom. Moses had no definite promise that God would spare Israel; on the contrary, there was the declaration of His wrath, and of His purpose to destroy. But the devoted leader gained his plea with God, when he interceded for the Israelites with incessant prayers and many tears. Daniel had no definite promise that God would reveal to him the meaning of the king's dream, but he prayed specifically, and God answered definitely.

The Word of God is made effectual and operative, by the process and practice of prayer. The Word of the Lord came to Elijah, "Go show thyself to Ahab, and I will send rain on the earth." Elijah showed himself to Ahab; but the answer to his prayer did not come, until he had pressed his fiery prayer upon the Lord seven times. Paul had the definite promise from Christ, that he "would be delivered from the people and the Gentiles," but we find him exhorting the Romans in the urgent and solemn manner concerning this very matter: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judaea, and that my service which I have for Jerusalem may be accepted of the saints."

The Word of God is a great help in prayer. If it be lodged and written in our hearts, it will form an outflowing current of prayer, full and irresistible. Promises, stored in the heart, are to be the fuel from which prayer receives life and warmth, just as the coal, stored in the earth, ministers to our comfort on stormy days and wintry nights. The Word of God is the food, by which prayer is nourished and made strong. Prayer, like man, cannot live by bread alone, "but by every word which proceedeth out of the mouth of the Lord." Unless the vital forces of prayer are supplied by God's Word, prayer, though earnest, even vociferous, in its urgency, is, in reality, flabby, and vapid, and void. The absence of vital force in praying, can be traced to the absence of a constant supply of God's Word, to repair the waste, and renew the life. He who would learn to pray well, must first study God's Word, and store it in his memory and thought.

When we consult God's Word, we find that no duty is more binding, more exacting, than that of prayer. On the other hand, we discover that no privilege is more exalted, no habit more richly owned of God. No promises are more radiant, more abounding, more explicit, more often reiterated, than those which are attached to prayer. "All things, whatsoever" are received by prayer, because "all things whatsoever" are promised. There is no limit to the provisions, included in the promises to prayer, and no exclusion from its promises. "Every one that asketh, receiveth." The word of our Lord is to this all-embracing effect: "If ye shall ask anything in My Name, I will do it."

Here are some of the comprehensive, and exhaustive statements of the Word of God about prayer, the things to be taken in by prayer, the strong promise made in answer to prayer: "Pray without ceasing;" "continue in prayer;" "continuing instant in prayer;" "in everything by prayer, let your request be made known unto God;" "pray always, pray and not faint;" "men should pray everywhere;" "praying always, with all prayer and supplication."

What clear and strong statements are those which are put in the Divine record, to furnish us with a sure basis of faith, and to urge, constrain and encourage us to pray! How wide the range of prayer, as given us, in the Divine Revelation! How these Scriptures incite us to seek the God of prayer, with all our wants, with all our burdens!

In addition to these statements left on record for our encouragement, the sacred pages teem with facts, examples, incidents, and observations, stressing the importance and the absolute necessity of prayer, and putting emphasis on its all-prevailing power.

The utmost reach and full benefit of the rich promises of the Word of God, should humbly be received by us, and put to the test. The world will never receive the full benefits of the Gospel until this be done. Neither Christian experience nor Christian living will be what they ought to be till these Divine promises have been fully tested by those who pray. By prayer, we bring these promises of God's holy will into the realm of the actual and the real. Prayer is the philosopher's stone which transmutes them into gold.

If it be asked, what is to be done in order to render God's promises real, the answer is, that we must pray, until the words of the promise are clothed upon with the rich raiment of fulfilment.

God's promises are altogether too large to be mastered by desultory praying. When we examine ourselves, all too often, we discover that our praying does not rise to the demands of the situation; is so limited that it is little more than a mere oasis amid the waste and desert of the world's sin. Who of us, in our praying, measures up to this promise of our Lord: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go to My Father."

How comprehensive, how far reaching, how all-embracing! How much is here, for the glory of God, how much for the good of man! How much for the manifestation of Christ's enthroned power, how much for the reward of abundant faith! And how great and gracious are the results Look, for a moment, at another of God's great promises, and discover how we may be undergirded by the Word as we pray, and on what firm ground we may stand on which to make our petitions to our God: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

In these comprehensive words, God turns Himself over to the will of His people. When Christ becomes our all-in-all, prayer lays God's treasures at our feet. Primitive Christianity had an easy and practical solution of the situation, and got all which God had to give. That simple and terse solution is recorded in John's First Epistle: "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things which are pleasing in His sight."

Prayer, coupled with loving obedience, is the way to put God to the test, and to make prayer answer all ends and all things. Prayer, joined to the Word of God, hallows and makes sacred all God's gifts. Prayer is not simply to get things from God, but to make those things holy, which already have been received from Him. It is not merely to get a blessing, but also to be able to give a blessing. Prayer makes common things holy and secular things, sacred. It receives things from God with thanksgiving and hallows them with thankful hearts, and devoted service. which can be made to accrue from the exercise of commensurate, believing prayer!

In the First Epistle to Timothy, Paul gives us these words: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer."

That is a statement which gives a negative to mere asceticism. God's good gifts are to be holy, not only by God's creative power, but, also, because they are made holy to us by prayer. We receive them, appropriate them and sanctify them by prayer.

Doing God's will, and having His Word abiding in us, is an imperative of effectual praying. But, it may be asked, how are we to know what God's will is? The answer is, by studying His Word, by hiding it in our hearts, and by letting the Word dwell in us richly. "The entrance of Thy word, giveth light."

To know God's will in prayer, we must be filled with God's Spirit, who maketh intercession for the saints, and in the saints, according to the will of God. To be filled with God's Spirit, to be filled with God's Word, is to know God's will. It is to be put in such a frame of mind, to be found in such a state of heart, as will enable us to read and interpret aright the purposes of the Infinite. Such filling of the heart, with the Word and the Spirit, gives us an insight into the will of the Father, and enables us to rightly discern His will, and puts within us, a disposition of mind and heart to make it the guide and compass of our lives.

Epaphras prayed that the Colossians might stand "perfect and complete in all the will of God." This is proof positive that, not only may we know the will of God, but that we may know all the will of God. And not only may we know all the will of God, but we may do all the will of God. We may, moreover, do all the will of God, not occasionally, or by a mere impulse, but with a settled habit of conduct. Still further, it shows us that we may not only do the will of God externally, but from the heart, doing it cheerfully, without reluctance, or secret disinclination, or any drawing or holding back from the intimate presence of the Lord.

XIII. PRAYER AND THE WORD OF GOD (Continued)

"Some years ago a man was travelling in the wilds of Kentucky. He had with him a large sum of money and was well armed. He put up at a log-house one night, but was much concerned with the rough appearance of the men who came and went from this abode. He retired early but not to sleep. At midnight he heard the dogs barking furiously and the sound of someone entering the cabin. Peering through a chink in the boards of his room, he saw a stranger with a gun in his hand. Another man sat before the fire. The traveller concluded they were planning to rob him, and prepared to defend himself and his property. Presently the newcomer took down a copy of the Bible, read a chapter aloud, and then knelt down and prayed. The traveller dismissed his fears, put his revolver away and lay down, to sleep peacefully until morning light. And all because a Bible was in the cabin, and its owner a man of prayer." -- Rev. F. F. Shoup.

Prayer has all to do with the success of the preaching of the Word. This, Paul clearly teaches in that familiar and pressing request he made to the Thessalonians: "Finally, brethren, pray for us that the Word of the Lord may have free course, and be glorified."

Prayer opens the way for the Word of God to run without let or hindrance, and creates the atmosphere which is favourable to the word accomplishing its purpose. Prayer puts wheels under God's Word, and gives wings to the angel of the Lord "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Prayer greatly helps the Word of the Lord.

The Parable of the Sower is a notable study of preaching, showing its differing effects and describing the diversity of hearers. The wayside hearers are legion. The soil lies all unprepared either by previous thought or prayer; as a consequence, the devil easily takes away the seed (which is the Word of God) and dissipating all good impressions, renders the work of the sower futile. No one for a moment believes, that so much of present-day sowing would go fruitless if only the hearers would prepare the ground of their hearts beforehand by prayer and meditation.

Similarly with the stony-ground hearers, and the thorny-ground hearers. Although the word lodges in their hearts and begins to sprout, yet all is lost, chiefly because there is no prayer or watchfulness or cultivation following. The good-ground hearers are profited by the sowing, simply because their minds have been prepared for the reception of the seed, and that, after hearing, they have cultivated the seed sown in their hearts, by the exercise of prayer. All this gives peculiar emphasis to the conclusion of this striking parable: "Take heed, therefore, how ye hear." And in order that we may take heed how we hear, it is needful to give ourselves continually to prayer.

We have got to believe that underlying God's Word is prayer, and upon prayer, its final success will depend. In the Book of Isaiah we read: "So shall My word be that goeth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In Psalm 19, David magnifies the Word of God in six statements concerning it. It converts the soul, makes wise the simple, rejoices the heart, enlightens the eyes, endures eternally, and is true and righteous altogether. The Word of God is perfect, sure, right, pure. It is heart-searching, and at the same time purifying, in its effect. It is no surprise therefore that after considering the deep spirituality of the Word of God, its power to search the inner nature of man, and its deep purity, the Psalmist should close his dissertation with this passage: "Who can understand his errors?" And then praying after this fashion: "Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins. Let them not have dominion over me. Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer."

James recognizes the deep spirituality of the Word, and its inherent saving power, in the following exhortation: "Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."

And Peter talks along the same line, when describing the saving power of the Word of God: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

Not only does Peter speak of being born again, by the incorruptible Word of God, but he informs us that to grow in grace we must be like new-born babes, desiring or feeding upon the "sincere milk of the Word."

That is not to say, however, that the mere form of words as they occur in the Bible have in them any saving efficacy. But the Word of God, be it remembered, is impregnated with the Holy Spirit. And just as there is a Divine element in the words of Scripture, so also is the same Divine element to be found in all true preaching of the Word, which is able to save and convert the soul.

Prayer invariably begets a love for the Word of God, and sets people to the reading of it. Prayer leads people to obey the Word of God, and puts into the heart which obeys a joy unspeakable. Praying people and Bible-reading people are the same sort of folk. The God of the Bible and the God of prayer are one. God speaks to man in the Bible; man speaks to God in prayer. One reads the Bible to discover God's will; he prays in order that he may receive power to do that will. Bible-reading and praying are the distinguishing traits of

those who strive to know and please God. And just as prayer begets a love for the Scriptures, and sets people to reading the Bible, so, also, does prayer cause men and women to visit the house of God, to hear the Scriptures expounded. Church-going is closely connected with the Bible, not so much because the Bible cautions us against "forsaking the assembling of ourselves together as the manner of some is," but because in God's house, God's chosen minister declares His Word to dying men, explains the Scriptures, and enforces their teachings upon his hearers. And prayer germinates a resolve, in those who practise it, not to forsake the house of God.

Prayer begets a church-going conscience, a church-loving heart, a church-supporting spirit. It is the praying people, who make it a matter of conscience, to attend the preaching of the Word; who delight in its reading; exposition; who support it with their influence and their means. Prayer exalts the Word of God and gives it preeminence in the estimation of those who faithfully and wholeheartedly call upon the Name of the Lord.

Prayer draws its very life from the Bible, and has no standing ground outside of the warrant of the Scriptures. Its very existence and character is dependent on revelation made by God to man in His holy Word. Prayer, in turn, exalts this same revelation, and turns men toward that Word. The nature, necessity and all-comprehending character of prayer, is based on the Word of God.

Psalm 119 is a directory of God's Word. With three or four exceptions, each verse contains a word which identifies, or locates, the Word of God. Quite often, the writer breaks out into supplication, several times praying, "Teach me Thy statutes." So deeply impressed is he with the wonders of God's Word, and of the need for Divine illumination wherewith to see and understand the wonderful things recorded therein, that he fervently prays: "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

From the opening of this wonderful Psalm to its close, prayer and God's Word are intertwined. Almost every phase of God's Word is touched upon by this inspired writer. So thoroughly convinced was the Psalmist of the deep spiritual power of the Word of God that he makes this declaration: "Thy word have I hid in my heart that I might not sin against Thee."

Here the Psalmist found his protection against sinning. By having God's Word hidden in his heart; in having his whole being thoroughly impregnated with that Word; in being brought completely under its benign and gracious influence, he was enabled to walk to and fro in the earth, safe from the attack of the Evil One, and fortified against a proneness to wander out of the way.

We find, furthermore, the power of prayer to create a real love for the Scriptures, and to put within men a nature which will take pleasure in the Word. In holy ecstasy he cries, "O, how I love Thy law! It is my meditation all the day." And again: "How sweet are Thy words to my taste! Yea, sweeter than honey to my taste."

Would we have a relish for God's Word? Then let us give ourselves continually to prayer. He who would have a heart for the reading of the Bible must not -- dare not -- forget to pray. The man of whom it can be said, "His delight is in the law of the Lord," is the man who can truly say, "I delight to visit the place of prayer." No man loves the Bible, who does not love to pray. No man loves to pray, who does not delight in the law of the Lord.

Our Lord was a man of prayer, and He magnified the Word of God, quoting often from the Scriptures. Right through His earthly life Jesus observed Sabbath-keeping, church-going and the reading of the Word of God, and had prayer intermingled with them all: "And He came to Nazareth where He had been brought up, and as His custom was, He went into the synagogue on the Sabbath Day, and stood up to read."

Here, let it be said, that no two things are more essential to a spirit-filled life than Bible-reading and secret prayer; no two things more helpful to growth in grace; to getting the largest joy out of a Christian life; toward establishing one in the ways of eternal peace. The neglect of these all-important duties, presages leanness of soul, loss of joy, absence of peace, dryness of spirit, decay in all that pertains to spiritual life. Neglecting these things paves the way for apostasy, and gives the Evil One an advantage such as he is not likely to ignore. Reading God's Word regularly, and praying habitually in the secret place of the Most High puts one where he is absolutely safe from the attacks of the enemy of souls, and guarantees him salvation and final victory, through the overcoming power of the Lamb.

E.M. Bounds; Prayer; "The Necessity Of Prayer" Chapter 12, 13; Public Domain;

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.

Joshua 3. Crossing the Jordan

When the ark of the Lord, the most sacred of the tabernacle furnishings signifying the Lord's throne, stood at the water's edge, the river "piled up in a great heap," at Adam (3:16), 22 miles to the north. Below that, the water drained off and left the pebbly river bottom dry enough to walk on. The Levites then carried the ark into the passage ahead of the people of Israel. God was leading His people into the Promised Land!

At Adam, the Jordan flows through clay banks 40 feet high, which are subject to landslides. In 1927 an earthquake caused these banks to collapse, so that no water flowed past them for 21 hours. God may have used some such means to make the waters "stand" for Joshua. At any rate, it was a mighty miracle and terrified the already frightened Canaanites (5:1).

Jesus, 1,400 years later, was baptized in the same Jordan that Joshua and the Israelites crossed.

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 190)



Joshua 3:17 lets us know that the nation of Israel finally did cross the Jordan to enter the Promised Land. The sad thing is that they could have crossed over much sooner than they did. Why the delay? Wilderness mentalities, patterns of thinking that kept them wandering in the wilderness—and out of the Promised Land—for forty years. One of the Israelites' wilderness mentalities was an impatient attitude. They did not know how to stay calm and to be longsuffering through the hardships of their journey. How could these people possibly be ready to go into the Promised Land and drive off the current occupants so they could possess the land if they could not even remain patient and steadfast during a little inconvenience?

I really encourage you to work with the Holy Spirit as He develops the fruit of patience in you. The more you resist Him, the longer the process will take. Learn to respond patiently in all kinds of trials, and you will find yourself living not in the wilderness, but in the joy of God's promises for your life, your own Promised Land. The Everyday Life Bible.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 332-336)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)

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