



Open Water Ministries

~ 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, help me keep my heart free of offense. You have given me authority over my own will, mind, and emotions, so I know I have the authority to tell offense that it has no right to dwell inside me. I refuse to blame everyone else for the mess I've allowed to grow inside my heart—and today I am asking You to help me, Holy Spirit, to quit making excuses for the wrong attitudes I've permitted to grow in my life. With Your supernatural help, I am making the choice to repent, to turn from these destructive thoughts, and to replace them with thoughts and words of kindness for those who have caused me hurt or grief in the past. Lord I forgive anyone whom has caused me hurt or grief it is in the past, I forgive it, and pray that they forgave me for my part, I let go of it, and forgive as you forgave me, in Jesus' name. Amen.

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1 THE SECOND lot fell to Simeon, to the tribe of the Simeonites according to their families; and their inheritance lay within that of the people of Judah. 2 And they had for their inheritance: Beersheba or Sheba, Moladah, 3 Hazarshual, Balah, Ezem, 4 Eltolad, Bethul, Hormah, 5 Ziklag, Beth-marcaboth, Hazar-susah, 6 Beth-lebaoth, and Sharuhem; [making] thirteen cities and their villages; 7 Ain [with] Rimmon, Ether, and Ashan; [making] four cities and their villages; 8 And all the villages around these cities as far as Baalath-beer, or Ramah of the Negeb. This was the possession of the Simeonites according to their families. 9 Out of the part assigned to the Judahites was the inheritance of the tribe of Simeon, for the portion of the tribe of Judah was too large for them. Therefore the tribe of Simeon had its inheritance in the midst of Judah's inheritance. 10 The third lot came up for the tribe of Zebulun according to their families. The border of its inheritance extended to Sarid. 11 Then its boundary went up westward and on to Maralah and reached to Dabbesheth and to the brook east of Jokneam. 12 And it turned from Sarid eastward to the border of Chisloth-tabor and it went out to Daberath and on up to Japhia, 13 Then passed eastward to Gath-hepher [Jonah's birthplace] and to Eth-kazin, and went on to Rimmon bending toward Neah. 14 The boundary circled on the north to Hannathon, ending at the Valley of Iphtah-el. 15 Included were Kattath, Nahalal, Shimron, Idalah, and Bethlehem; twelve cities with their villages. 16 This is the inheritance of the people of Zebulun according to their families, these cities with their villages. 17 The fourth lot fell to Issachar, to its people according to their families. 18 Their territory included: Jezreel, Chesulloth, Shunem, 19 Hapharaim, Shion, Anaharath, 20 Rabbith, Kishion, Ebez, 21 Remeth, En-gannim, En-haddah, and Beth-pazzez. 22 The boundary reached to Tabor, Shahazumah, and Beth-shemesh, and ended at the Jordan; sixteen cities with their villages. 23 This is the inheritance of the tribe of Issachar according to their families, the cities and their villages. 24 The fifth lot fell to the tribe of Asher according to their families. 25 Their territory included: Helkath, Hali, Beten, Achshaph, 26 Allammelech, Amad, and Mishal; and on the west it touched Carmel and Shihor-libnath. 27 Then it turned eastward to Beth-dagon, touching Zebulun and the Valley of Iphtah-el northward to Beth-emek and Neiel, and continued in the north to Cabul, 28 Ebron, Rehob, Hammon, and Kanah, even to populous Sidon. 29 Then the boundary turned to Ramah, reaching to the fortified city of Tyre; and it turned to Hosah, and ended at the sea—Mahalab, Achzib, 30 Ummah, Aphek, and Rehob; twenty-two cities with their villages. 31 This is the inheritance of the tribe of Asher according to their families, these cities with their villages. 32 The sixth lot fell to the tribe of Naphtali according to their families. 33 Their boundary ran from Heleph, from the oak in Zaanannim and Adami-nekeb and Jabneel as far as Lakkum; and it ended at the Jordan. 34 Then the boundary turned westward to Aznoth-tabor and went from there to Hukkok, touching Zebulun on the south, Asher on the west, and Judah on the east at the Jordan. 35 The fortified cities included Ziddim, Zer, Hammath, Rakkath, Chinnereth, 36 Adamah, Ramah, Hazor, 37 Kedesh, Edrei, En-hazor, 38 Yiron, Migdal-el, Horem, Beth-anath, and Beth-shemesh; nineteen cities and their villages. 39 This is the inheritance of the tribe of Naphtali according to their families, the cities and their villages. 40 And the seventh lot fell to the tribe of Dan according to their families. 41 The territory of their inheritance included: Zorah, Eshtaol, Ir-shemesh, 42 Shaalabbin, Aijalon, Ithlah, 43 Elon, Timnah, Ekron, 44 Eltekeh, Gibbethon, Baalath, 45 Jehud, Bene-berak, Gath-rimmon, 46 Me-jarkon, and Rakkon, with the territory before Joppa. 47 The territory of the tribe of Dan had to be extended [because of the crowding in of the Amorites and Philistines]; so the sons of Dan went up to fight against Leshem (Laish) and took it and smote it with the sword and possessed it and dwelt there, and they called Leshem (Laish) Dan after Dan their [forefather]. 48 This is the inheritance of the tribe of Dan according to their families, these cities with their villages. 49 When they had finished dividing the land for inheritance by their boundaries, the Israelites gave an inheritance among them to Joshua son of Nun. 50 According to the word of the Lord they gave him the city for which he asked—Timnath-serah in the hills of Ephraim. And he built the city and dwelt in it. 51 These are the inheritances which Eleazar the priest, Joshua son of Nun, and the heads of the fathers' houses of the tribes of Israel distributed by lot in Shiloh before the Lord at the door of the Tent of Meeting. So they finished dividing the land.

Chapter 19

As you get into the nineteenth chapter, the second lot came forth and it was for the tribe of Simeon. Simeon became the southern most tribe in Israel. The area down around Kadesh-Barnea and desert area, a vast desert area Beersheba, and up almost to Hebron. But that whole southern part was the lot that Simeon received.

Now if you were of the tribe of Simeon you may have thought that you got a bum deal because it's pretty much desert and wilderness area down there. But there is one nice advantage; it's sure nice in the wintertime. It's sort of like Palm Springs in the wintertime. When we go over to Israel now, if we have a day, say, planned to tour through Jerusalem, we wake up in the morning and it's cold and raining, we'll head down to Beersheba, and we'll take the tour through Beersheba, because it's always so nice and beautiful and warm down there in the wintertime. So we sort of when we're over there remain flexible according to the weather, we tour. When the days are nice in Jerusalem, then we tour Jerusalem. If the weather gets bad there, we can always know that we can go down to Beersheba and find great weather, because you only get a little more than an inch of rain in that area down there, we go to Masada and Beersheba and it makes a neat day of it, but it is pretty desolate, pretty barren. It was up until of course just recently in the redevelopment of the land, the Jews have channeled now the Jordan River and up above, or up at the area of the Galilee, and they have brought the Jordan River all the way down to this vast area. Now the thing is like the San Joaquin Valley or Imperial Valley. It's really a tremendous farm area down there because of the irrigation now that they have developed through the water from the Sea of Galilee.

The third lot [in verse ten] came up for the children of Zebulun (Jos 19:10): And they received the area of the valley of Megiddo, and up in that area up there. So Zebulun was in that vast valley that goes from Haifa on back towards Mount Gilboa.

The fourth lot came up and it was for the tribe of Issachar, [in verse seventeen and they received the area south of the Sea of Galilee]. The fifth lot came out for the children of Asher [in verse twenty-four and they received that beautiful coastal area from Haifa on up to Sidon] (Jos 19:17, 24).

So the area that includes Acco and that neat beautiful area along the Mediterranean there, extremely beautiful area.

In the thirty second verse,

The sixth lot came out for Naphtali, [and they received the area around the Sea of Galilee] (Jos 19:32).

Really here's one area I wouldn't mind living at all. The Sea of Galilee is one of the most beautiful places, I love—I can understand why Jesus spent most of His ministry at the Sea of Galilee. It would—it's almost equivalent to spending your ministry in Hawaii or something. It's just a neat, beautiful area. Even to the present time it is not really highly developed. Boy, if you had a house there on the Sea of Galilee with a ski boat, oh would you ever have a fabulous set up. It's just so beautiful. This was given to the tribe of Naphtali.

So there was always, of course, the farming on the hillside along the Sea of Galilee, good water supply, and just a beautiful place indeed. The weather is quite nice there, it does get warm in the summertime, but you are six hundred feet below sea level. So, in that pocket it stays pretty warm, but it is tremendously fertile land and great agricultural area.

The seventh lot came out for the tribe of Dan (Jos 19:40).

In verse forty. Dan was given the area known as the Hula Valley, which is the upper Jordan before it gets to the Sea of Galilee. It is that valley with the Golan on the right, and the Lebanese mountains on the left, and they went clear on up to the Mount Hermon area. In fact, the city of Dan is just, oh, three miles from the base of Mount Hermon. You're on the foothills there. The city of Dan again was just a fabulously beautiful city, because you had this beautiful river coming by. You've never seen anything in Hawaii that is any more beautiful than the sights around the Tel, what they called Tel—Dan or the ruins of the city of Dan over there. So the upper Jordan River area, the Hula Valley was given unto Dan.

Now verse forty-nine,

When they had made an end of dividing the land for the inheritance by their coasts, the children of Israel gave an inheritance unto Joshua: According to the word of the Lord they gave him the city which he asked, even Timnathserah in mount Ephraim: and he built the city, and dwelt there. And these are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance (Jos 19:49-51)

So they divided out the land and they finally gave a city to Joshua, inasmuch as he was the leader, in the area of mount Ephraim. Which means that it was in the area of the center part of the land, where the ancient city of Samaria or Shechem is and that general area is known as Mount Ephraim. An area that is beautiful with the many, many fruit trees, the terraced hillsides, and the fertile valleys right in the heart of the land and a beautiful place indeed.

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

← Purpose In Prayer; EM Bounds; Chapter II. →

"That we ought to give ourselves to God with regard to things both temporal and spiritual, and seek our satisfaction only in the fulfilling His will, whether He lead us by suffering, or by consolation, for all would be equal to a Soul truly resigned. Prayer is nothing else but a sense of God's presence."—Brother Lawrence

"Be sure you look to your secret duty; keep that up whatever you do. The soul cannot prosper in the neglect of it. Apostasy generally begins at the closet door. Be much in secret fellowship with God. It is secret trading that enriches the Christian.

"Pray alone. Let prayer be the key of the morning and the bolt at night. The best way to fight against sin is to fight it on our knees."—Philip Henry

"The prayer of faith is the only power in the universe to which the Great Jehovah yields. Prayer is the sovereign remedy."—Robert Hall

"An hour of solitude passed in sincere and earnest prayer, or the conflict with and conquest over a single passion or subtle bosom sin will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection than a year's study in the schools without them."—Coleridge

"A man may pray night and day and deceive himself, but no man can be assured of his sincerity who does not pray. Prayer is faith passing into act. A union of the will and intellect realising in an intellectual act. It is the whole man that prays. Less than this is wishing or lip work, a sham or a mummery.

"If God should restore me again to health I have determined to study nothing but the Bible. Literature is inimical to spirituality if it be not kept under with a firm hand."—Richard Cecil

"Our sanctification does not depend upon changing our works, but in doing that for God's sake which we commonly do for our own. The time of business does not with me differ from the time of prayer. Prayer is nothing else but a sense of the presence of God."—Brother Lawrence

"Let me burn out for God. After all, whatever God may appoint, prayer is the great thing. Oh that I may be a man of prayer."—Henry Martyn

The possibilities and necessity of prayer, its power and results are manifested in arresting and changing the purposes of God and in relieving the stroke of His power. Abimelech was smitten by God: So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare children.

For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Job's miserable, mistaken, comforters had so deported themselves in their controversy with Job that God's wrath was kindled against them. "My servant Job shall pray for you," said God, "for him will I accept."

"And the Lord turned the captivity of Job when he prayed for his friends."

Jonah was in dire condition when "the Lord sent out a great wind into the sea, and there was a mighty tempest." When lots were cast, "the lot fell upon Jonah." He was cast overboard into the sea, but "the Lord had prepared a great fish to swallow up Jonah ... Then Jonah prayed unto the Lord his God out of the fish's belly ... and the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

When the disobedient prophet lifted up his voice in prayer, God heard and sent deliverance.

Pharaoh was a firm believer in the possibilities of prayer, and its ability to relieve. When staggering under the woeful curses of God, he pleaded with Moses to intercede for him. "Intreat the Lord for me," was his pathetic appeal four times repeated when the plagues were scourging Egypt. Four times were these urgent appeals made to Moses, and four times did prayer lift the dread curse from the hard king and his doomed land.

The blasphemy and idolatry of Israel in making the golden calf and declaring their devotions to it were a fearful crime. The anger of God waxed hot, and He declared that He would destroy the offending people. The Lord was very wroth with Aaron also, and to Moses He said, "Let Me alone that I may destroy them—But Moses prayed, and kept on praying; day and night he prayed forty days. He makes the record of his prayer struggle. "I fell down," he says, "before the Lord at the first forty days and nights; I did neither eat bread nor drink water because of your sins which ye sinned in doing wickedly in the sight of the Lord to provoke Him to anger. For I was afraid of the anger and hot displeasure wherewith the Lord was hot against you to destroy you. But the Lord hearkened to me at this time also. And the Lord was very angry with Aaron to have destroyed him. And I prayed for him also at the same time."

"Yet forty days, and Nineveh shall be overthrown. It was the purpose of God to destroy that great and wicked city. But Nineveh prayed, covered with sackcloth; sitting in ashes she cried "mightily to God," and "God repented of the evil that He said He would do unto them; and He did it not."

The message of God to Hezekiah was: "Set thine house in order; for thou shalt die and not live." Hezekiah turned his face toward the wall, and prayed unto the Lord, and said: "Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth, and with a perfect heart, and have done that which is good in Thy sight." And Hezekiah wept sore. God said to Isaiah, "Go, say to Hezekiah, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years."

These men knew how to pray and how to prevail in prayer. Their faith in prayer was no passing attitude that changed with the wind or with their own feelings and circumstances; it was a fact that God heard and answered, that His ear was ever open to the cry of His children, and that the power to do what was asked of Him was commensurate with His willingness. And thus these men, strong in faith and in prayer, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight the armies of the aliens."

Everything then, as now, was possible to the men and women who knew how to pray. Prayer, indeed, opened a limitless storehouse, and God's hand withheld nothing. Prayer introduced those who practised it into a world of privilege, and brought the strength and wealth of heaven down to the aid of finite man. What rich and wonderful power was theirs who had learned the secret of victorious approach to God! With Moses it saved a nation; with Ezra it saved a church.

And yet, strange as it seems when we contemplate the wonders of which God's people had been witness, there came a slackness in prayer. The mighty hold upon God, that had so often struck awe and terror into the hearts of their enemies, lost its grip. The people, backslidden and apostate, had gone off from their praying—if the bulk of them had ever truly prayed. The Pharisee's cold and lifeless praying was substituted for any genuine approach to God, and because of that formal method of praying the whole worship became a parody of its real purpose. A glorious dispensation, and gloriously executed, was it by Moses, by Ezra, by Daniel and Elijah, by Hannah and Samuel; but the circle seems limited and shortlived; the praying ones were few and far between. They had no survivors, none to imitate their devotion to God, none to preserve the roll of the elect.

In vain had the decree established the Divine order, the Divine call. Ask of Me. From the earnest and fruitful crying to God they turned their faces to pagan gods, and cried in vain for the answers that could never come. And so they sank into that godless and pitiful state that has lost its object in life when the link with the Eternal has been broken. Their favoured dispensation of prayer was forgotten; they knew not how to pray.

What a contrast to the achievements that brighten up other pages of holy writ. The power working through Elijah and Elisha in answer to prayer reached down even to the very grave. In each case a child was raised from the dead, and the powers of famine were broken.

"The supplications of a righteous man avail much." Elijah was a man of like passions with us. He prayed fervently that it might not rain, and it rained not on the earth for three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Jonah prayed while imprisoned in the great fish, and he came to dry land, saved from storm and sea and monsters of the deep by the mighty energy of his praying. What a contrast to the achievements that brighten up other pages of holy writ. The power working through Elijah and Elisha in answer to prayer reached down even to the very grave. In each case a child was raised from the dead, and the powers of famine were broken. "The supplications of a righteous man avail much." Elijah was a man of like passions with us. He prayed fervently that it might not rain, and it rained not on the earth for three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Jonah prayed while imprisoned in the great fish, and he came to dry land, saved from storm and sea and monsters of the deep by the mighty energy of his praying.

How wide the gracious provision of the grace of praying as administered in that marvellous dispensation. They prayed wondrously. Why could not their praying save the dispensation from decay and death? Was it not because they lost the fire without which all praying degenerates into a lifeless form? It takes effort and toil and care to prepare the incense. Prayer is no laggard's work. When all the rich, spiced graces from the body of prayer have by labour and beating been blended and refined and intermixed, the fire is needed to unloose the incense and make its fragrance rise to the throne of God. The fire that consumes creates the spirit and life of the incense. Without fire prayer has no spirit; it is, like dead spices, for corruption and worms.

The casual, intermittent prayer is never bathed in this Divine fire. For the man who thus prays is lacking in the earnestness that lays hold of God, determined not to let Him go until the blessing comes. "Pray without ceasing," counselled the great Apostle. That is the habit that drives prayer right into the mortar that holds the building stones together. "You can do more than pray after you have prayed," said the godly Dr. A. J. Gordon, "but you cannot do more than pray until you have prayed." The story of every great Christian achievement is the history of answered prayer.

"The greatest and the best talent that God gives to any man or woman in this world is the talent of prayer," writes Principal Alexander Whyte. "And the best usury that any man or woman brings back to God when He comes to reckon with them at the end of this world is a life of prayer. And those servants best put their Lord's money "to the exchangers" who rise early and sit late, as long as they are in this world, ever finding out and ever following after better and better methods of prayer, and ever forming more secret, more steadfast, and more spiritually fruitful habits of prayer, till they literally "pray without ceasing," and till they continually strike out into new enterprises in prayer, and new achievements, and new enrichments."

Martin Luther, when once asked what his plans, for the following day were, answered: "Work, work, from early until late. In fact, I have so much to do that I shall spend the first three hours in prayer." Cromwell, too, believed in being much upon his knees. Looking on one occasion at the statues of famous men, he turned to a friend and said: "Make mine kneeling, for thus I came to glory."

It is only when the whole heart is gripped with the passion of prayer that the life-giving fire descends, for none but the earnest man gets access to the ear of God.

(Purpose In Prayer; EM Bounds; Chapter 1 ; 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.)



Hosea 4:1-19 (AMP)

1 HEAR THE word of the Lord, you children of Israel, for the Lord has a controversy (a pleading contention) with the inhabitants of the land, because there is no faithfulness, love, pity and mercy, or knowledge of God [from personal experience with Him] in the land.

2 There is nothing but [false] swearing and breaking faith and killing and stealing and committing adultery; they break out [into violence], one [deed of] bloodshed following close on another.

3 Therefore shall the land [continually] mourn, and all who dwell in it shall languish, together with the wild beasts of the open country and the birds of the heavens; yes, the fishes of the sea also shall [perish because of the drought] be collected and taken away.

4 Yet let no man strive, neither let any man reprove [another—do not waste your time in mutual recriminations], for with you is My contention, O priest.

5 And you shall stumble in the daytime, and the [false] prophet also shall stumble with you in the night; and I will destroy your mother [the priestly nation].

6 My people are destroyed for lack of knowledge; because you [the priestly nation] have rejected knowledge, I will also reject you that you shall be no priest to Me; seeing you have forgotten the law of your God, I will also forget your children.

7 The more they increased and multiplied [in prosperity and power], the more they sinned against Me; I will change their glory into shame.

8 They feed on the sin of My people and set their heart on their iniquity.

9 And it shall be: Like people, like priest; I will punish them for their ways and repay them for their doings.

10 For they shall eat and not have enough; they shall play the harlot and beget no increase, because they have forsaken the Lord for harlotry;

11 Harlotry and wine and new wine take away the heart and the mind and the spiritual understanding.

12 My people [habitually] ask counsel of their [senseless] wood [idols], and their staff [of wood] gives them oracles and instructs them. For the spirit of harlotry has led them astray and they have played the harlot, withdrawing themselves from subjection to their God.

13 They sacrifice on the tops of the mountains, and they burn incense upon the hills and under oaks, poplars, and terebinths, because there the shade is good. Therefore your daughters play the harlot and your sons' wives commit adultery.

14 I will not punish your daughters when they play the harlot nor your daughters-in-law when they commit adultery, for [the fathers and husbands] themselves go aside in order to be alone with women who prostitute themselves for gain, and they sacrifice at the altar with dedicated harlots [who surrender their chastity in honor of the goddess]. Therefore the people without understanding shall stumble and fall and come to ruin.

15 Though you, Israel, play the harlot and worship idols, let not Judah offend and become guilty; come not to Gilgal, neither go up to Beth-aven [contemptuous reference to Bethel, then noted for idolatry], nor swear [in idolatrous service, saying], As the Lord lives.

16 For Israel has behaved stubbornly, like a stubborn heifer. How then should he expect to be fed and treated by the Lord like a lamb in a large pasture?

17 Ephraim is joined [fast] to idols, [so] let him alone [to take the consequences].

18 Their drinking carousal over, they go habitually to play the harlot; [Ephraim's] rulers [continue to] love shame more than her glory [which is the Lord, Israel's God].

19 The resistless wind [of God's wrath] has bound up [Israel] in its wings or skirts, and [in captivity] they and their altars shall be put to shame because of their sacrifices [to calves, to sun, moon, and stars, and to heathen gods].

(Bible; Amplified; 2005; Page 356; Joyce Meyers; Word Software 9; 2008; Bible KJV 2005)

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 340-341)

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