



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 26 Issue 493
Aug. 30, 2012

www.chapel-flock.com

Worship Music

Prayer

Lord, help me invest my life in people who will grow strong and who will bring forth good fruit. I want to give my life to people who are going to do something in this world. I want to know that I have made a difference in the life of someone who is going to make a difference in the lives of others. The last thing I want is to have lived this life without ever making a personal investment in anyone else, so please help me recognize those people You want me to pour myself into. Then give me the wisdom and grace to pull up alongside and share with them the treasure You have placed in me. Lord fill me each day with whom I am to mentor too, lead me and guide me in Your way. Flood me with compassion and mercy to know what is going on in people's lives and how You want me to assist them, and how to teach them in You. Help me each day to do as You would do, when I come into contact with anyone. I ask it in Jesus' name. Amen...

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

["Living Though Your Circumstances" Charles Stanley](#)

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

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[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-Cathe Laurie](#)

Joshua 20:1-9 (AMP)

1 THE LORD said also to Joshua,

2 Say to the Israelites, Appoint among you cities of refuge, of which I spoke to you through Moses,

3 That the slayer who kills anyone accidentally and unintentionally may flee there; and they shall be your refuge from the avenger of blood.

4 He who flees to one of those cities shall stand at the entrance of the gate of the city and explain his case to the elders of that city; they shall receive him to [the protection of] that city and give him a place to dwell among them.

5 If the avenger of blood pursues him, they shall not deliver the slayer into his hand, because he killed his neighbor unintentionally, having had no hatred for him previously.

6 And he shall dwell in that city until he has been tried before the congregation and until the death of him who is the high priest in those days. Then the slayer shall return to his own city from which he fled and to his own house.

7 And they set apart and consecrated Kedesh in Galilee in the hill country of Naphtali and Shechem in the hill country of Ephraim and Kiriath-arba (that is, Hebron) in the hill country of Judah.

8 Beyond the Jordan east of Jericho they appointed Bezer in the wilderness tableland from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh.

9 These cities were for all the Israelites and the stranger sojourning among them, that whoever killed a person unintentionally might flee there and not be slain by the avenger of blood until he had been tried before the congregation.



Chapter 20

Now in the twentieth chapter you remember that when they came into the land, they were to establish cities of refuge so that anybody who had killed someone accidentally, who had not had a foremalice or hatred towards the person, but killed them accidentally, they could flee to the city of refuge from the avenger of death.

Now we talked to you about the culture of revenge killing. It was quite a deeply ingrained cultural practice. It is still practiced today in New Guinea, and in some of the more primitive areas, revenge killing. It doesn't matter if they killed your son by accident. If they killed a member of your family, then you were duty bound to kill them or if you couldn't catch them, to kill a member of their family.

So, in these days because there were cases where a person would accidentally kill someone else, they didn't have any hatred or malice against them, but it was just purely an accident. In order to be fair, in order to be just, God had them establish six cities that they called the cities of refuge where you could flee and be safe from the avenger of blood, three on either side of the Jordan River. They were so located in the land that you were never more than a half day's run from one of these cities. You would be running to be sure.

So, as we look at the cities of refuge that were appointed within the land, we find the first one was in the Galilee region, the upper part of the land in Kadesh, which was up in the Galilee region. The second one was right in the southern part of the land in Hebron, which is down in the southern most section. Then the third was at Shechem, which was right in the heart of the land. So really in sort of the middle area of the south in Hebron, in the heart of the land in Shechem, and then up in the Galilee region in Kadesh, the three cities of refuge were established that a person guilty of killing someone accidentally could flee and be protected until he had at least a fair trial. (Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986)

"When thou feelest thyself most indisposed to prayer yield not to it, but strive and endeavor to pray even when thou thinkest thou canst not pray."—Hildersam

"It was among the Parthians the custom that none was to give their children any meat in the morning before they saw the sweat on their faces, and you shall find this to be God's usual course not to give His children the taste of His delights till they begin to sweat in seeking after them."—Richard Baxter

"Of all the duties enjoined by Christianity none is more essential and yet more neglected than prayer. Most people consider the exercise a fatiguing ceremony, which they are justified in abridging as much as possible. Even those whose profession or fears lead them to pray, pray with such languor and wanderings of mind that their prayers, far from drawing down blessings, only increase their condemnation."—Fenelon

More praying and better is the secret of the whole matter. More time for prayer, more relish and preparation to meet God, to commune with God through Christ—this has in it the whole of the matter. Our manner and matter of praying ill become us. The attitude and relationship of God and the Son are the eternal relationship of Father and Son, of asking and giving—the Son always asking, the Father always giving:

Ask of Me, and I will give Thee the nations for Thine inheritance,

And the uttermost parts of the earth for Thy possession.

Thou shalt break them with a rod of iron;

Thou shalt dash them in pieces like a potter's vessel.

Jesus is to be always praying through His people. "And men shall pray for Him continually." "For My house shall be called a house of prayer for My peoples." We must prepare ourselves to pray; to be like Christ, to pray like Christ.

Man's access in prayer to God opens everything, and makes his impoverishment his wealth. All things are his through prayer. The wealth and the glory—all things are Christ's. As the light grows brighter and prophets take in the nature of the restoration, the Divine record seems to be enlarged. "Thus saith the Lord, the Holy One of Israel and His Maker, ask Me of things that are to come, concerning My sons, and concerning the work of My hands command ye Me. I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens and all their host have I commanded."

To man is given to command God with all this authority and power in the demands of God's earthly Kingdom. Heaven, with all it has, is under tribute to carry out the ultimate, final and glorious purposes of God. Why then is the time so long in carrying out these wise benedictions for man? Why then does sin so long reign? Why are the oath-bound covenant promises so long in coming to their gracious end? Sin reigns, Satan reigns, sighing marks the lives of many; all tears are fresh and full.

Why is all this so? We have not prayed to bring the evil to an end; we have not prayed as we must pray. We have not met the conditions of prayer.

Ask of Me. Ask of God. We have not rested on prayer. We have not made prayer the sole condition. There has been violation of the primary condition of prayer. We have not prayed aright. We have not prayed at all. God is willing to give, but we are slow to ask. The Son, through His saints, is ever praying and God the Father is ever answering.

Ask of Me. In the invitation is conveyed the assurance of answer; the shout of victory is there and may be heard by the listening ear. The Father holds the authority and power in His hands. How easy is the condition, and yet how long are we in fulfilling the conditions! Nations are in bondage; the uttermost parts of the earth are still unpossessed. The earth groans; the world is still in bondage; Satan and evil hold sway.

The Father holds Himself in the attitude of Giver, Ask of Me, and that petition to God the Father empowers all agencies, inspires all movements. The Gospel is Divinely inspired. Back of all its inspirations is prayer. Ask of Me lies back of all movements. Standing as the endowment of the enthroned Christ is the oath-bound covenant of the Father, "Ask of Me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." "And men shall pray to Him continually."

Ever are the prayers of holy men streaming up to God as fragrant as the richest incense. And God in many ways is speaking to us, declaring his wealth and our impoverishment. "I am the Maker of all things; the wealth and glory are Mine. Command ye Me."

We can do all things by God's aid, and can have the whole of His aid by asking. The Gospel, in its success and power, depends on our ability to pray. The dispensations of God depend on man's ability to pray. We can have all that God has. Command ye Me. This is no figment of the imagination, no idle dream, no vain fancy. The life of the Church is the highest life. Its office is to pray. Its prayer life is the highest life, the most odorous, the most conspicuous. The Book of Revelation says nothing about prayer as a great duty, a hallowed service, but much about prayer in its aggregated force and energies. It is the prayer force ever living and ever praying; it is all saints' prayers going out as a mighty, living energy while the lips that uttered the words are stilled and sealed in death, while the living church has an energy of faith to inherit the forces of all the past praying and make it deathless.

The statement by the Baptist philosopher, John Foster, contains the purest philosophy and the simple truth of God, for God has no force and demands no conditions but prayer. "More and better praying will bring the surest and readiest triumph to God's cause; feeble, formal, listless praying brings decay and death. The Church has its sheet-anchor in the closet; its magazine stores are there."

"I am convinced," Foster continues, "that every man who amidst his serious projects is apprized of his dependence upon God as completely as that dependence is a fact, will be impelled to pray and anxious to induce his serious friends to pray almost every hour. He will not without it promise himself any noble success any more than a mariner would expect to reach a distant coast by having his sails spread in a stagnation of air."

"I have intimated my fear that it is visionary to expect an unusual success in the human administration of religion unless there are unusual omens: now a most emphatical spirit of prayer would be such an omen; and the individual who should determine to try its last possible efficacy might probably find himself becoming a much more prevailing agent in his little sphere. And if the whole, or the greater number of the disciples of Christianity were with an earnest and unalterable resolution of each to combine that heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be a sign that a revolution of the world was at hand."

Edward Payson, one of God's own, says of this statement of Foster, "Very few missionaries since the apostles, probably have tried the experiment. He who shall make the first trial will, I believe, effect wonders. Nothing that I could write, nothing that an angel could write, would be necessary to him who should make this trial."

"One of the principal results of the little experience which I have had as a Christian minister is a conviction that religion consists very much in giving God that place in our views and feelings which He actually fills in the universe. We know that in the universe He is all in all. So far as He is constantly all in all to us, so far as we comply with the Psalmist's charge to his soul, "My soul, wait thou only upon God;" so far, I apprehend, have we advanced towards perfection. It is comparatively easy to wait upon God; but to wait upon Him only—to feel, so far as our strength, happiness, and usefulness are concerned, as if all creatures and second causes were annihilated, and we were alone in the universe with God, is, I suspect, a difficult and rare attainment. At least, I am sure it is one which I am very far from having made. In proportion as we make this attainment we shall find everything easy; for we shall become, emphatically, men of prayer; and we may say of prayer as Solomon says of money, that it answereth all things."

This same John Foster said, when approaching death: "I never prayed more earnestly nor probably with such faithful frequency. "Pray without ceasing" has been the sentence repeating itself in the silent thought, and I am sure it must be my practice till the last conscious hour of life. Oh, why not throughout that long, indolent, inanimate half-century past?"

And yet this is the way in which we all act about prayer. Conscious as we are of its importance, of its vital importance, we yet let the hours pass away as a blank and can only lament in death the irremediable loss.

When we calmly reflect upon the fact that the progress of our Lord's Kingdom is dependent upon prayer, it is sad to think that we give so little time to the holy exercise. Everything depends upon prayer, and yet we neglect it not only to our own spiritual hurt but also to the delay and injury of our Lord's cause upon the earth. The forces of good and evil are contending for the world. If we would, we could add to the conquering power of the army of righteousness, and yet our lips are sealed, our hands hang listlessly by our side, and we jeopardise the very cause in which we profess to be deeply interested by holding back from the prayer chamber.

Prayer is the one prime, eternal condition by which the Father is pledged to put the Son in possession of the world. Christ prays through His people. Had there been importunate, universal and continuous prayer by God's people, long ere this the earth had been possessed for Christ. The delay is not to be accounted for by the inveterate obstacles, but by the lack of the right asking. We do more of everything else than of praying. As poor as our giving is, our contributions of money exceed our offerings of prayer. Perhaps in the average congregation fifty aid in paying, where one saintly, ardent soul shuts itself up with God and wrestles for the deliverance of the heathen world. Official praying on set or state occasions counts for nothing in this estimate. We emphasise other things more than we do the necessity of prayer.

We are saying prayers after an orderly way, but we have not the world in the grasp of our faith. We are not praying after the order that moves God and brings all Divine influences to help us. The world needs more true praying to save it from the reign and ruin of Satan.

We do not pray as Elijah prayed. John Foster puts the whole matter to a practical point. "When the Church of God," he says, "is aroused to its obligation and duties and right faith to claim what Christ has promised—"all things whatsoever"—a revolution will take place."

But not all praying is praying. The driving power, the conquering force in God's cause is God Himself. "Call upon Me and I will answer thee and show thee great and mighty things which thou knowest not," is God's challenge to prayer. Prayer puts God in full force into God's work. "Ask of Me things to come, concerning My sons, and concerning the work of My hands command ye Me"—God's carte blanche to prayer. Faith is only omnipotent when on its knees, and its outstretched hands take hold of God, then it draws to the utmost of God's capacity; for only a praying faith can get God's "all things whatsoever." Wonderful lessons are the Syrophenician woman, the importunate widow, and the friend at midnight, of what dauntless prayer can do in mastering or defying conditions, in changing defeat into victory and triumphing in the regions of despair. Oneness with Christ, the acme of spiritual attainment, is glorious in all things; most glorious in that we can then "ask what we will and it shall be done unto us." Prayer in Jesus' name puts the crowning crown on God, because it glorifies Him through the Son and pledges the Son to give to men "whatsoever and anything" they shall ask.

In the New Testament the marvellous prayer of the Old Testament is put to the front that it may provoke and stimulate our praying, and it is preceded with a declaration, the dynamic energy of which we can scarcely translate. "The supplication of a righteous man availeth much. Elijah was a man of like passions with us, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

Our paucity in results, the cause of all leanness, is solved by the Apostle James—"Ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may spend it on your pleasures."

That is the whole truth in a nutshell.

(Purpose In 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.)

2 Timothy 2:1-26 (AMP)

1 SO YOU, my son, be strong (strengthened inwardly) in the grace (spiritual blessing) that is [to be found only] in Christ Jesus.

2 And the [instructions] which you have heard from me along with many witnesses, transmit and entrust [as a deposit] to reliable and faithful men who will be competent and qualified to teach others also.

3 Take [with me] your share of the hardships and suffering [which you are called to endure] as a good (first-class) soldier of Christ Jesus.

4 No soldier when in service gets entangled in the enterprises of [civilian] life; his aim is to satisfy and please the one who enlisted him.

5 And if anyone enters competitive games, he is not crowned unless he competes lawfully (fairly, according to the rules laid down).

6 [It is] the hard-working farmer [who labors to produce] who must be the first partaker of the fruits.

7 Think over these things I am saying [understand them and grasp their application], for the Lord will grant you full insight and understanding in everything.

8 Constantly keep in mind Jesus Christ (the Messiah) [as] risen from the dead, [as the prophesied King] descended from David, according to the good news (the Gospel) that I preach.

9 For that [Gospel] I am suffering affliction and even wearing chains like a criminal. But the Word of God is not chained or imprisoned!

10 Therefore I [am ready to] persevere and stand my ground with patience and endure everything for the sake of the elect [God's chosen], so that they too may obtain [the] salvation which is in Christ Jesus, with [the reward of] eternal glory.

11 The saying is sure and worthy of confidence: If we have died with Him, we shall also live with Him.

12 If we endure, we shall also reign with Him. If we deny and disown and reject Him, He will also deny and disown and reject us.

13 If we are faithless [do not believe and are untrue to Him], He remains true (faithful to His Word and His righteous character), for He cannot deny Himself.

14 Remind [the people] of these facts and [solemnly] charge them in the presence of the Lord to avoid petty controversy over words, which does no good but upsets and undermines the faith of the hearers.

15 Study and be eager and do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing and accurately dividing [rightly handling and skillfully teaching] the Word of Truth.

16 But avoid all empty (vain, useless, idle) talk, for it will lead people into more and more ungodliness.

17 And their teaching [will devour; it] will eat its way like cancer or spread like gangrene. So it is with Hymenaeus and Philetus,

18 Who have missed the mark and swerved from the truth by arguing that the resurrection has already taken place. They are undermining the faith of some.

19 But the firm foundation of (laid by) God stands, sure and unshaken, bearing this seal (inscription): The Lord knows those who are His, and, Let everyone who names [himself by] the name of the Lord give up all iniquity and stand aloof from it.

20 But in a great house there are not only vessels of gold and silver, but also [utensils] of wood and earthenware, and some for honorable and noble [use] and some for menial and ignoble [use].

21 So whoever cleanses himself [from what is ignoble and unclean, who separates himself from contact with contaminating and corrupting influences] will [then himself] be a vessel set apart and useful for honorable and noble purposes, consecrated and profitable to the Master, fit and ready for any good work.

22 Shun youthful lusts and flee from them, and aim at and pursue righteousness (all that is virtuous and good, right living, conformity to the will of God in thought, word, and deed); [and aim at and pursue] faith, love, [and] peace (harmony and concord with others) in fellowship with all [Christians], who call upon the Lord out of a pure heart.

23 But refuse (shut your mind against, have nothing to do with) trifling (ill-informed, unedifying, stupid) controversies over ignorant questionings, for you know that they foster strife and breed quarrels.

24 And the servant of the Lord must not be quarrelsome (fighting and contending). Instead, he must be kindly to everyone and mild-tempered [preserving the bond of peace]; he must be a skilled and suitable teacher, patient and forbearing and willing to suffer wrong.

25 He must correct his opponents with courtesy and gentleness, in the hope that God may grant that they will repent and come to know the Truth [that they will perceive and recognize and become accurately acquainted with and acknowledge it],

26 And that they may come to their senses [and] escape out of the snare of the devil, having been held captive by him, [henceforth] to do His [God's] will.

(Bible; Amplified; 2005; Page 364; 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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