



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, I want to take the veil off my eyes and get honest about my situation. I can see that much of my present life is not glorious. I have wanted You to promote me from my mess to a new level of glory, but I see now that Your promotions always move from one level of glory to a higher level of glory. Show me every area in my life that needs to be changed, and help me give You complete liberty to transform those parts of my life. I want to go to a higher level of glory, Lord, so I am asking You to help me first make my present situation a glorious testimony of Your grace. Lord I ask that You convict me when necessary when I make a error, and change me into exactly what You want me to be, in Jesus' name. Amen.

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

[" Discipline Determines Destiny" 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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1 THEN THE heads of the fathers' houses of the Levites came to Eleazar the priest and Joshua son of Nun and the heads of the fathers' houses of the Israelite tribes. 2 They said to them at Shiloh in Canaan, The Lord commanded through Moses that we should be given cities to dwell in, with their pasturelands (suburbs) for our cattle. 3 So the Israelites gave to the Levites out of their own inheritance, at the command of the Lord, these cities and their suburbs. 4 The [first] lot came out for the families of the Kohathites. So those Levites who were descendants of Aaron the priest received by lot from the tribes of Judah, Simeon, and Benjamin thirteen cities. 5 And the rest of the Kohathites received by lot from the families of the tribes of Ephraim, Dan, and the half-tribe of Manasseh ten cities. 6 The Gershonites received by lot from the families of the tribes of Issachar, Asher, Naphtali, and the half-tribe of Manasseh in Bashan thirteen cities. 7 The Merarites received according to their families from the tribes of Reuben, Gad, and Zebulun twelve cities. 8 The Israelites gave by lot to the Levites these cities with their pasturelands (suburbs), as the Lord commanded through Moses. 9 They gave from the tribes of Judah and Simeon the cities here mentioned by name, 10 Which went to the families of the descendants of Aaron, of the Kohathite branch of the Levites, for the lot fell to them first. 11 They gave them [the city of] Kiriath-arba, Arba being the father of Anak, which city is Hebron, in the hill country of Judah, with its pasturelands round about it. 12 But the city's fields and villages they gave to Caleb son of Jephunneh as his own. 13 Thus to the descendants of Aaron the priest they gave Hebron, the city of refuge for the slayer, with its pasturelands (suburbs), and together with their suburbs, Libnah, 14 Jattir, Eshtemoa, 15 Holon, Debir, 16 Ain, Juttah, and Beth-shemesh; nine cities, each with its suburbs, out of those two tribes. 17 Out of the tribe of Benjamin, Gibeon, Geba, 18 Anathoth, and Almon; four cities, each with its suburbs. 19 The cities of the sons of Aaron, the priests, were thirteen, with their suburbs. 20 The rest of the Kohathites belonging to the Levitical families were allotted cities out of the tribe of Ephraim. 21 To them were given, each with its pasturelands (suburbs), Shechem in the hill country of Ephraim, as the city of refuge for the slayer, and Gezer, 22 And Kibzaim, and Beth-horon; four cities, each with its pasturelands (suburbs). 23 And out of the tribe of Dan, each with its pasturelands (suburbs), Eltekeh, Gibbethon, 24 Aijalon, and Gath-rimmon; four cities, each with its pasturelands (suburbs). 25 And out of the half-tribe of Manasseh, Taanach, and [another] Gath-rimmon; two cities, each with its pasturelands (suburbs). 26 All the cities for the families of the remaining Kohathites were ten, with their pasturelands (suburbs). 27 And to the Gershonites of the families of the Levites they gave out of the other half-tribe of Manasseh the city of Golan in Bashan, as the city of refuge for the slayer, and Be-eshterah; two cities, each with its pasturelands. 28 Out of the tribe of Issachar, Kishion, Daberath, 29 Jarmuth, and Engannim; four cities, each with its suburbs. 30 Out of the tribe of Asher, Mishal, Abdon, 31 Helkath, and Rehob; four cities, each with its pasturelands. 32 And out of the tribe of Naphtali, Kedesh in Galilee, city of refuge for the slayer, and Hammoth-dor, and Kartan; three cities, each with its suburbs. 33 All the cities of the Gershonite families were thirteen, with their pasturelands (suburbs). 34 And to the families of the Merarites, the rest of the Levites, out of the tribe of Zebulun were given Jokneam, Kartah, 35 Dimnah, and Nahalal; four cities, each with its pasturelands (suburbs). 36 And out of the tribe of Reuben, Bezer, Jahaz, 37 Kedemoth, and Mephaath; four cities, each with its pasturelands (suburbs). 38 And out of the tribe of Gad, Ramoth in Gilead, as the city of refuge for the slayer, and Mahanaim, 39 Heshbon, and Jazer; four cities in all, each with its pasturelands (suburbs). 40 So all the cities allotted to the Merarite families, that is, the remainder of the Levite families, were twelve cities. 41 The cities of the Levites in the midst of the possession of the Israelites were forty-eight cities in all, with their pasturelands (suburbs). 42 These cities all had their pasturelands (suburbs) around them. 43 And the Lord gave to Israel all the land which He had sworn to give to their fathers, and they possessed it and dwelt in it. 44 The Lord gave them rest round about, just as He had sworn to their fathers. Not one of all their enemies withstood them; the Lord delivered all their enemies into their hands. 45 There failed no part of any good thing which the Lord had promised to the house of Israel; all came to pass.

← Chapter 21 →

In chapter twenty-one we read,

Then came near the heads of the fathers of the Levites to the Eleazar the priest, and unto Joshua the son of Nun (Jos 21:1),

The priests were saying, "Now, look we know that we don't get any land, but we were promised cities, and that they were to be given cities, and the suburbs of those cities for their farming and all." Now automatically the cities of refuge were cities that belonged to the Levites. But other cities were also given to them, and these cities are listed through chapter twenty-one. When we get into verse forty-three,

The Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein (Jos 21:43).

Now, the Lord gave it all to them. The thing is they didn't take it all. The Lord has given us a lot more than we have taken. We haven't really possessed all that God has given to us. It is an interesting thing that God has given salvation to every man who will take it, but not everybody has taken it. The gifts of God are already given by God. Now it is up to you by faith, to claim it, to take it. The gift of salvation, it is there if you'll claim it, if you'll take it. The gift of the Holy Spirit, it is there if you'll take it and claim it.

So God gave them all of the land that He promised to give to them. Their problem was that they just didn't take it all,

And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all of their enemies before them; for the Lord delivered all of their enemies into their hand. And there failed not ought of any good thing which the Lord had spoken unto the house of Israel; it all came to pass (Jos 21:44-45).

So here is a little testimony of the faithfulness of God. Not one good word of God failed. He kept His promises to them completely. God honors His word. God will honor His word. God will not fail to keep His promises, thus all of those good things which God had promised, He fulfilled. (Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986)

IV.

"The potency of prayer hath subdued the strength of fire; it had bridled the rage of lions, hushed the anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled frauds, rescued cities from destruction, stayed the sun in its course, and arrested the progress of the thunderbolt. Prayer is an all-efficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a heaven unruffled by the storm. It is the root, the fountain, the mother of a thousand blessings."—Chrysostom

"The prayers of holy men appease God's wrath, drive away temptations, resist and overcome the devil, procure the ministry and service of angels, rescind the decrees of God. Prayer cures sickness and obtains pardon; it arrests the sun in its course and stays the wheels of the chariot of the moon; it rules over all gods and opens and shuts the storehouses of rain, it unlocks the cabinet of the womb and quenches the violence of fire; it stops the mouths of lions and reconciles our suffering and weak faculties with the violence of torment and violence of persecution; it pleases God and supplies all our need."—Jeremy Taylor

"More things are wrought by prayer Than this world dreams of. wherefore, let thy voice Rise like a fountain for me night and day. For what are men better than sheep or goats, That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer Both for themselves and those who call them friend? For so the whole round earth is every way Bound by gold chains about the feet of God."—Tennyson

"Perfect prayer is only another name for love."—Fenelon

It was said of the late C. H. Spurgeon, that he glided from laughter to prayer with the naturalness of one who lived in both elements. With him the habit of prayer was free and unfettered. His life was not divided into compartments, the one shut off from the other with a rigid exclusiveness that barred all intercommunication. He lived in constant fellowship with his Father in Heaven. He was ever in touch with God, and thus it was as natural for him to pray as it was for him to breathe.

"What a fine time we have had; let us thank God for it," he said to a friend on one occasion, when, out under the blue sky and wrapped in glorious sunshine, they had enjoyed a holiday with the unfettered enthusiasm of schoolboys. Prayer sprang as spontaneously to his lips as did ordinary speech, and never was there the slightest incongruity in his approach to the Divine throne straight from any scene in which he might be taking part.

That is the attitude with regard to prayer that ought to mark every child of God. There are, and there ought to be, stated seasons of communication with God when, everything else shut out, we come into His presence to talk to Him and to let Him speak to us; and out of such seasons springs that beautiful habit of prayer that weaves a golden bond between earth and heaven. Without such stated seasons the habit of prayer can never be formed; without them there is no nourishment for the spiritual life. By means of them the soul is lifted into a new atmosphere—the atmosphere of the heavenly city, in which it is easy to open the heart to God and to speak with Him as friend speaks with friend.

Thus, in every circumstance of life, prayer is the most natural out-pouring of the soul, the unhindered turning to God for communion and direction. Whether in sorrow or in joy, in defeat or in victory, in health or in weakness, in calamity or in success, the heart leaps to meet with God just as a child runs to his mother's arms, ever sure that with her is the sympathy that meets every need.

Dr. Adam Clarke, in his autobiography, records that when Mr. Wesley was returning to England by ship, considerable delay was caused by contrary winds. Wesley was reading, when he became aware of some confusion on board, and asking what was the matter, he was informed that the wind was contrary. "Then," was his reply, "let us go to prayer."

After Dr. Clarke had prayed, Wesley broke out into fervent supplication which seemed to be more the offering of faith than of mere desire. "Almighty and everlasting God," he prayed. "Thou hast sway everywhere, and all things serve the purpose of Thy will, Thou holdest the winds in Thy fists and sittest upon the water floods, and reignest a King for ever. Command these winds and these waves that they obey Thee, and take us speedily and safely to the haven whither we would go."

The power of this petition was felt by all. Wesley rose from his knees, made no remark, but took up his book and continued reading. Dr. Clarke went on deck, and to his surprise found the vessel under sail, standing on her right course. Nor did she change till she was safely at anchor. On the sudden and favourable change of wind, Wesley made no remark; so fully did he expect to be heard that he took it for granted that he was heard.

That was prayer with a purpose—the definite and direct utterance of one who knew that he had the ear of God, and that God had the willingness as well as the power to grant the petition which he asked of Him.

Major D. W. Whittle, in an introduction to the wonders of prayer, says of George Muller, of Bristol: "I met Mr. Muller in the express, the morning of our sailing from Quebec to Liverpool. About half-an-hour before the tender was to take the passengers to the ship, he asked of the agent if a deck chair had arrived for him from New York. He was answered, "No," and told that it could not possibly come in time for the steamer. I had with me a chair I had just purchased, and told Mr. Muller of the place nearby, and suggested, as but a few moments remained, that he had better buy one at once. His reply was, "No, my brother. Our Heavenly Father will send the chair from New York. It is one used by Mrs. Muller. I wrote ten days ago to a brother, who promised to see it forwarded here last week. He has not been prompt, as I would have desired, but I am sure our Heavenly Father will send the chair. Mrs. Muller is very sick on the sea, and has particularly desired to have this same chair, and not finding it here yesterday, we have made special prayer that our

Heavenly Father would be pleased to provide it for us, and we will trust Him to do so." As this dear man of God went peacefully on board, running the risk of Mrs. Muller making the trip without a chair, when, for a couple of dollars, she could have been provided for, I confess I feared Mr. Muller was carrying his faith principles too far and not acting wisely. I was kept at the express office ten minutes after Mr. Muller left. Just as I started to hurry to the wharf, a team drove up the street, and on top of a load just arrived front New York was Mr. Muller's chair. It was sent at once to the tender and placed in my hands to take to Mr. Muller, just as the boat was leaving the dock (the Lord having a lesson for me). Mr. Muller took it with the happy, pleased expression of a child who has just received a kindness deeply appreciated, and reverently removing his hat and folding his hands over it, he thanked the Heavenly Father for sending the chair."

One of Melancthon's correspondents writes of Luther's praying: "I cannot enough admire the extraordinary, cheerfulness, constancy, faith and hope of the man in these trying and vexatious times. He constantly feeds these gracious affections by a very diligent study of the Word of God. Then not a day passes in which he does not employ in prayer at least three of his very best hours. Once I happened to hear him at prayer. Gracious God! What spirit and what faith is there in his expressions! He petitions God with as much reverence as if he was in the divine presence, and yet with as firm a hope and confidence as he would address a father or a friend. "I know," said he, "Thou art our Father and our God; and therefore I am sure Thou wilt bring to naught the persecutors of Thy children. For shouldst Thou fail to do this Thine own cause, being connected with ours, would be endangered. It is entirely thine own concern. We, by Thy providence, have been compelled to take a part. Thou therefore wilt be our defence." Whilst I was listening to Luther praying in this manner, at a distance, my soul seemed on fire within me, to hear the man address God so like a friend, yet with so much gravity and reverence; and also to hear him, in the course of his prayer, insisting on the promises contained in the Psalms, as if he were sure his petitions would be granted."

Of William Bramwell, a noted Methodist preacher in England, wonderful for his zeal and prayer, the following is related by a sergeant major. "In July, 1811, our regiment was ordered for Spain, then the seat of a protracted and sanguinary war. My mind was painfully exercised with the thoughts of leaving my dear wife and four helpless children in a strange country, unprotected and unprovided for. Mr. Bramwell felt a lively interest in our situation, and his sympathising spirit seemed to drink in all the agonised feelings of my tender wife. He supplicated the throne of grace day and night in our behalf. My wife and I spent the evening previous to our march at a friend's house, in company with Mr. Bramwell, who sat in a very pensive mood, and appeared to be in a spiritual struggle all the time. After supper, he suddenly pulled his hand out of his bosom, laid it on my knee, and said: "Brother Riley, mark what I am about to say! You are not to go to Spain. Remember what I tell you, you are not; for I have been wrestling with God on your behalf, and when my Heavenly Father condescends in mercy to bless me with power to lay hold on Himself, I do not easily let Him go; no, not until I am favoured with an answer. Therefore you may depend upon it that the next time I hear from you, you will be settled in quarters." This came to pass exactly as he said. The next day the order for going to Spain was countermanded."

These men prayed with a purpose. To them God was not far away, in some inaccessible region, but near at hand, ever ready to listen to the call of His children. There was no barrier between. They were on terms of perfect intimacy, if one may use such a phrase in relation to man and his Maker. No cloud obscured the face of the Father from His trusting child, who could look up into the Divine countenance and pour out the longings of his heart. And that is the type of prayer which God never fails to hear. He knows that it comes from a heart at one with His own; from one who is entirely yielded to the heavenly plan, and so He bends His ear and gives to the pleading child the assurance that his petition has been heard and answered.

Have we not all had some such experience when with set and undeviating purpose we have approached the face of our Father? In an agony of soul we have sought refuge from the oppression of the world in the anteroom of heaven; the waves of despair seemed to threaten destruction, and as no way of escape was visible anywhere, we fell back, like the disciples of old, upon the power of our Lord, crying to Him to save us lest we perish. And then in the twinkling of an eye, the thing was done. The billows sank into a calm; the howling wind died down at the Divine command; the agony of the soul passed into a restful peace as over the whole being there crept the consciousness of the Divine presence, bringing with it the assurance of answered prayer and sweet deliverance.

"I tell the Lord my troubles and difficulties, and wait for Him to give me the answers to them," says one man of God. "And it is wonderful how a matter that looked very dark will in prayer become clear as crystal by the help of God's Spirit. I think Christians fail so often to get answers to their prayers because they do not wait long enough on God. They just drop down and say a few words, and then jump up and forget it and expect God to answer them. Such praying always reminds me of the small boy ringing his neighbour's door-bell, and then running away as fast as he can go."

When we acquire the habit of prayer we enter into a new atmosphere. "Do you expect to go to heaven?" asked someone of a devout Scotsman. "Why, man, I live there," was the quaint and unexpected reply. It was a pithy statement of a great truth, for all the way to heaven is heaven begun to the Christian who walks near enough to God to hear the secrets He has to impart.

This attitude is beautifully illustrated in a story of Horace Bushnell, told by Dr. Parkes Cadman. Bushnell was found to be suffering from an incurable disease. One evening the Rev. Joseph Twichell visited him, and, as they sat together under the starry sky, Bushnell said: "One of us ought to pray." Twichell asked Bushnell to do so, and Bushnell began his prayer; burying his face in the earth, he poured out his heart until, said Twichell, in recalling the incident, "I was afraid to stretch out my hand in the darkness lest I should touch God."

To have God thus near is to enter the holy of holies—to breathe the fragrance of the heavenly air, to walk in Eden's delightful gardens. Nothing but prayer can bring God and man into this happy communion. That was the experience of Samuel Rutherford, just as it is the experience of every one who passes through the same gateway. When this saint of God was confined in jail at one time for conscience sake, he enjoyed in a rare degree the Divine companionship, recording in his diary that Jesus entered his cell, and that at His coming "every stone flashed like a ruby."

Many others have borne witness to the same sweet fellowship, when prayer had become the one habit of life that meant more than anything else to them. David Livingstone lived in the realm of prayer and knew its gracious influence. It was his habit every birthday to write a prayer, and on the next to the last birthday of all, this was his prayer: "O Divine one, I have not loved Thee earnestly, deeply, sincerely enough. Grant, I pray Thee, that before this year is ended I may have finished my task." It was just on the threshold of the year that followed that his faithful men, as they looked into the hut of Ilala, while the rain dripped from the eaves, saw their master on his knees beside his bed in an attitude of prayer. He had died on his knees in prayer.

Stonewall Jackson was a man of prayer. Said he: "I have so fixed the habit in my mind that I never raise a glass of water to my lips without asking God's blessing, never seal a letter without putting a word of prayer under the seal, never take a letter from the post without a brief sending of my thoughts heavenward, never change my classes in the lecture-room without a—minute's petition for the cadets who go out and for those who come in."

James Gilmour, the pioneer missionary to Mongolia, was a man of prayer. He had a habit in his writing of never using a blotter. He made a rule when he got to the bottom of any page to wait until the ink dried and spend the time in prayer.

In this way their whole being was saturated with the Divine, and they became the reflection of the heavenly fragrance and glory. Walking with God down the avenues of prayer we acquire something of His likeness, and unconsciously we become witnesses to others of His beauty and His grace. Professor James, in his famous work, "Varieties of Religious Experience," tells of a man of forty-nine who said: "God is more real to me than any thought or thing or person. I feel His presence positively, and the more as I live in closer harmony with His laws as written in my body and mind. I feel Him in the sunshine or rain; and all mingled with a delicious restfulness most nearly describes my feelings. I talk to Him as to a companion in prayer and praise, and our communion is delightful. He answers me again and again, often in words so clearly spoken that it seems my outer ear must have carried the tone, but generally in strong mental impressions. Usually a text of Scripture, unfolding some new view of Him and His love for me, and care for my safety ... That He is mine and I am His never leaves me; it is an abiding joy. Without it life would be a blank, a desert, a shoreless, trackless waste."

Equally notable is the testimony of Sir Thomas Browne, the beloved physician who lived at Norwich in 1605, and was the author of a very remarkable book of wide circulation, "Religio Medici." In spite of the fact that England was passing through a period of national convulsion and political excitement, he found comfort and strength in prayer. "I have resolved," he wrote in a journal found among his private papers after his death, "to pray more and pray always, to pray in all places where quietness inviteth, in the house, on the highway and on the street; and to know no street or passage in this city that may not witness that I have not forgotten God." And he adds: "I purpose to take occasion of praying upon the sight of any church which I may pass, that God may be worshipped there in spirit, and that souls may be saved there; to pray daily for my sick patients and for the patients of other physicians; at my entrance into any home to say, "May the peace of God abide here"; after hearing a sermon, to pray for a blessing on God's truth, and upon the messenger; upon the sight of a beautiful person to bless God for His creatures, to pray for the beauty of such an one's soul, that God may enrich her with inward graces, and that the outward and inward may correspond; upon the sight of a deformed person, to pray God to give them wholeness of soul, and by and by to give them the beauty of the resurrection."

What an illustration of the praying spirit! Such an attitude represents prayer without ceasing, reveals the habit of prayer in its unceasing supplication, in its uninterrupted communion, in its constant intercession. What an illustration, too, of purpose in prayer! Of how many of us can it be said that as we pass people in the street we pray for them, or that as we enter a home or a church we remember the inmates or the congregation in prayer to God?

The explanation of our thoughtlessness or forgetfulness lies in the fact that prayer with so many of us is simply a form of selfishness; it means asking for something for ourselves t that and nothing more. And from such an attitude we need to pray to be delivered.

(Purpose In 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.)

Colossians 1:1-29 (AMP)

1 PAUL, AN apostle (special messenger) of Christ Jesus (the Messiah), by the will of God, and Timothy [our] brother, 2 To the saints (the consecrated people of God) and believing and faithful brethren in Christ who are at Colossae: Grace (spiritual favor and blessing) to you and [heart] peace from God our Father. 3 We continually give thanks to God the Father of our Lord Jesus Christ (the Messiah), as we are praying for you, 4 For we have heard of your faith in Christ Jesus [the leaning of your entire human personality on Him in absolute trust and confidence in His power, wisdom, and goodness] and of the love which you [have and show] for all the saints (God's consecrated ones), 5 Because of the hope [of experiencing what is] laid up (reserved and waiting) for you in heaven. Of this [hope] you heard in the past in the message of the truth of the Gospel, 6 Which has come to you. Indeed, in the whole world [that Gospel] is bearing fruit and still is growing [by its own inherent power], even as it has done among yourselves ever since the day you first heard and came to know and understand the grace of God in truth. [You came to know the grace or undeserved favor of God in reality, deeply and clearly and thoroughly, becoming accurately and intimately acquainted with it.] 7 You so learned it from Epaphras, our beloved fellow servant. He is a faithful minister of Christ in our stead and as our representative and yours. 8 Also he has informed us of your love in the [Holy] Spirit. 9 For this reason we also, from the day we heard of it, have not ceased to pray and make [special] request for you, [asking] that you may be filled with the full (deep and clear) knowledge of His will in all spiritual wisdom [in comprehensive insight into the ways and purposes of God] and in understanding and discernment of spiritual things— 10 That you may walk (live and conduct yourselves) in a manner worthy of the Lord, fully pleasing to Him and desiring to please Him in all things, bearing fruit in every good work and steadily growing and increasing in and by the knowledge of God [with fuller, deeper, and clearer insight, acquaintance, and recognition]. 11 [We pray] that you may be invigorated and strengthened with all power according to the might of His glory, [to exercise] every kind of endurance and patience (perseverance and forbearance) with joy, 12 Giving thanks to the Father, Who has qualified and made us fit to share the portion which is the inheritance of the saints (God's holy people) in the Light. 13 [The Father] has delivered and drawn us to Himself out of the control and the dominion of darkness and has transferred us into the kingdom of the Son of His love, 14 In Whom we have our redemption through His blood, [which means] the forgiveness of our sins. 15 [Now] He is the exact likeness of the unseen God [the visible representation of the invisible]; He is the Firstborn of all creation. 16 For it was in Him that all things were created, in heaven and on earth, things seen and things unseen, whether thrones, dominions, rulers, or authorities; all things were created and exist through Him [by His service, intervention] and in and for Him. 17 And He Himself existed before all things, and in Him all things consist (cohere, are held together). 18 He also is the Head of [His] body, the church; seeing He is the Beginning, the Firstborn from among the dead, so that He alone in everything and in every respect might occupy the chief place [stand first and be preeminent]. 19 For it has pleased [the Father] that all the divine fullness (the sum total of the divine perfection, powers, and attributes) should dwell in Him permanently. 20 And God purposed that through (by the service, the intervention of) Him [the Son] all things should be completely reconciled back to Himself, whether on earth or in heaven, as through Him, [the Father] made peace by means of the blood of His cross. 21 And although you at one time were estranged and alienated from Him and were of hostile attitude of mind in your wicked activities, 22 Yet now has [Christ, the Messiah] reconciled [you to God] in the body of His flesh through death, in order to present you holy and faultless and irreproachable in His [the Father's] presence. 23 [And this He will do] provided that you continue to stay with and in the faith [in Christ], well-grounded and settled and steadfast, not shifting or moving away from the hope [which rests on and is inspired by] the glad tidings (the Gospel), which you heard and which has been preached [as being designed for and offered without restrictions] to every person under heaven, and of which [Gospel] I, Paul, became a minister. 24 [Even] now I rejoice in the midst of my sufferings on your behalf. And in my own person I am making up whatever is still lacking and remains to be completed [on our part] of Christ's afflictions, for the sake of His body, which is the church. 25 In it I became a minister in accordance with the divine stewardship which was entrusted to me for you [as its object and for your benefit], to make the Word of God fully known [among you]— 26 The mystery of which was hidden for ages and generations [from angels and men], but is now revealed to His holy people (the saints), 27 To whom God was pleased to make known how great for the Gentiles are the riches of the glory of this mystery, which is Christ within and among you, the Hope of [realizing the] glory. 28 Him we preach and proclaim, warning and admonishing everyone and instructing everyone in all wisdom (comprehensive insight into the ways and purposes of God), that we may present every person mature (full-grown, fully initiated, complete, and perfect) in Christ (the Anointed One). 29 For this I labor [unto weariness], striving with all the superhuman energy which He so mightily enkindles and works within me.

(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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