



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

[Wings Of Eagles-](#)
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[Holy,Holy,Holy-](#)
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[Hosanna-Phil Driscoll](#)

[Highway To Heaven-](#)
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Prayer

Lord, I ask You for confidence to lay my hands on the sick. I want Your healing power to flow through me and to be deposited into sick bodies, attacking the enemy's work until finally those sick people are restored back to health again. In Your Word, it is stated that when believers lay hands on the sick, the sick would be made well again. Today I am making the decision to pull my hands out of my pockets and to place them on the sick so Your healing power can be delivered to others. Lord fill me each day how to pray for each person. Fill me each whom I am to help, and whom I can bless and how. I ask it in Jesus' name. Amen.

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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 WHEN THE Lord your God has cut off the nations whose land the Lord your God gives you, and you dispossess them and dwell in their cities and in their houses, **2** You shall set apart three cities for yourselves in the land which the Lord your God gives you to possess. **3** You shall prepare the road and divide into three parts the territory of your land which the Lord your God gives you to possess, so that any manslayer can flee to them. **4** And this is the case of the slayer who shall flee there in order that he may live. Whoever kills his neighbor unintentionally, for whom he had no enmity in time past— **5** As when a man goes into the wood with his neighbor to hew wood, and his hand strikes with the ax to cut down the tree, and the head slips off the handle and lights on his neighbor and kills him—he may flee to one of those cities and live; **6** Lest the avenger of the blood pursue the slayer while his [mind and] heart are hot with anger and overtake him, because the way is long, and slay him even though the slayer was not worthy of death, since he had not been at enmity with him previously. **7** Therefore I command you, You shall set apart three [refuge] cities. **8** And if the Lord your God enlarges your territory, as He has sworn to your fathers to do, and gives you all the land which He promised to your fathers to give, **9** If you keep all these commandments to do them, which I command you this day, to love the Lord your God and to walk always in His ways, then you shall add three other cities to these three, **10** Lest innocent blood be shed in your land, which the Lord your God gives you as an inheritance, and so blood guilt be upon you. **11** But if any man hates his neighbor and lies in wait for him, and attacks him and wounds him mortally so that he dies, and the assailant flees into one of these cities, **12** Then the elders of his own city shall send for him and fetch him from there and give him over to the avenger of blood, so that he may die. **13** Your eyes shall not pity him, but you shall clear Israel of the guilt of innocent blood, that it may go well with you. **14** You shall not remove your neighbor's landmark in the land which the Lord your God gives you to possess, which the men of old [the first dividers of the land] set. **15** One witness shall not prevail against a man for any crime or any wrong in connection with any sin he commits; only on the testimony of two or three witnesses shall a charge be established. **16** If a false witness rises up against any man to accuse him of wrongdoing, **17** Then both parties to the controversy shall stand before the Lord, before the priests and the judges who are in office in those days. **18** The judges shall inquire diligently, and if the witness is a false witness and has accused his brother falsely, **19** Then you shall do to him as he had intended to do to his brother. So you shall put away the evil from among you. **20** And those who remain shall hear and [reverently] fear, and shall henceforth commit no such evil among you. **21** Your eyes shall not pity; it shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Now in the nineteenth chapter again, they are told to establish the cities of refuge; three of them when they come into the land. Three had already been established on the other side of Jordan. But when you come into the land, God will appoint three cities as cities of refuge. Again the idea being that if you killed someone accidentally, if you and your friend were out chopping wood and your ax head should fly off the handle and hit him in the head and kill him and the avenger of blood would be angry because you killed his brother and he's chasing you, you could flee to the city of refuge. And there you could be saved from the avenger of blood. He could not come into the city to take you or to kill you. However, the cities of refuge were never to be a refuge from those who were guilty, for those who were guilty of first-degree murder.

Now again in verse nine, God just gives, chapter nineteen, some commandments.

If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then thou shalt add three cities more for thee, beside these three (Deu 19:9):

In other words, three more cities when you get into the land. Now, the commandment is to "love the Lord and to walk ever in his ways". They were not to touch the landmark of their neighbors. Now in those days they would set up little piles of stones. These stones would be landmarks. When you go through the land of Israel today, you can still see out in the fields these little piles of stones, which are landmarks which they have set up. In the Arab territory, in the Jewish territory, they don't practice this, but in the Arab territory in the land of Israel there on the West Bank you'll see all these little piles of stones out in the fields which are landmarks. Now you're not to go out at night and move those stones over ten feet or so. You're not to remove your neighbor's landmark. That was a crime that was looked upon with great disfavor.

Now, if a man would rise up and bear false against his neighbor and he was proved that he had perjured himself in his false witness, his sentence would be whatever kind of a crime he is trying to get pinned on his neighbor. In other words, if you got up and lied and said, "Well, I saw this man steal that cow." and it was proved that you were lying, you didn't see him, you were just trying to get him in trouble; then you would get the sentence of a cow thief. Whatever sentence would have been meted out against the fellow, whom you were trying to incriminate, that sentence would be yours. And if you were trying to incriminate him in a capital offense, then you would be put to death. So, whatever you were seeking to have done unto him shall be put onto you. And thus, God wanted them to have a healthy fear of lying as a witness, the perjury. (Through The Bible; C 2000 Series; Chuck Smith; 1979-1986)

In your walk with the Lord, God will lift you up to the highest level you allow Him, and He'll do His best for you on that level. But, unfortunately, so many times we limit what God wants to do in our lives by insisting on our own way instead of yielding to His way. God would do so much more for us, but so many times we're too busy insisting, "This is the way I want it, God!" In demanding my own way, I go from God's best to second or third best. His work in my life is often limited because I reject His divine way. Such was the case with Israel. Israel was once a theocracy, a nation governed by God. But the time came in Israel's history when the people no longer wanted God to rule over them. They demanded a king like all the other nations. This was a time of national disaster as Israel deteriorated from a theocracy to a monarchy. God accommodated the demands of the people and commanded Samuel to anoint Saul as king. God did not wipe out the Israelites and say, "I'm through with you!" They were still God's people. He did the best He could under their imposed conditions... and He appointed a king for Israel. However, God wanted them to know that He was displeased with their decision. Through Samuel He told them that He was going to send rain on their wheat fields. The rain came and the people grew very fearful. They cried to Samuel, their prophet, "We've sinned! Pray to God for us that we will not die, for we have added to all of our other sins by asking for a king." Samuel answered, "Don't be afraid. Even though you have sinned, you're still God's people.

He has chosen you for His name's sake." Then he said these amazing words: "Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you." I Samuel 12:16-23 According to this passage, it is actually a sin not to pray. How many times are we guilty of the sin of prayerlessness! Think of what a reproach it is to God when you do not pray. God is the Creator of the universe. "All things were made by him; and without him was not any thing made that was made" (John 1:3). The One who has created this vast universe has given you an invitation to come, talk, and fellowship with Him. He has invited you to enter into His presence to share any problems or needs you might have. Yet, so many times we ignore this invitation. Imagine that in your mail was a letter which had the engraved, full-color, embossed seal of the President of the United States. You tear open the letter and find a formal invitation to the White House with all expenses paid. What would you do? Toss it away? No. The President, whether you agree with him or not, is an important person. Would you fail to respond? Of course not. If you respond to a human being's invitation with graciousness, think of the reproach when God, who has invited you to come and have fellowship with Him, is refused.

You may say, "I just don't have time to pray." Do you have time to watch television? We have time to do the things we really want to do. Therefore, God must assume that we really don't want to fellowship with Him. And that's a correct assumption. Our flesh rebels against prayer because it's an exercise of the spirit. That is why I get so tired as soon as I start to pray. I say, "I'm too sleepy, Lord." My flesh is rebelling against the spiritual exercise of prayer. The spirit and flesh are always warring against each other. Whenever I enter into spiritual exercise, my flesh rebels against it. I find any excuse possible. "I'm too upset to pray" or "I'm too weak to pray." Prayerlessness actually hinders the work of God. You may ask, "Isn't God sovereign? Can't He do whatever He wants to do? Doesn't He rule over the entire universe? Aren't His purposes going to be accomplished no matter what? Then how can prayerlessness hinder the work of God?" It is true that God is sovereign. But it's also true that God has created us as free moral agents. We have the capacity to choose and act freely, and God respects your free moral agency. He will not force His will nor His desires upon your life. He has given you the ability to choose, and He honors your choice.

God has ordained that His work on earth be wrought through prayer and by our agreeing together in prayer. In Psalms it declares that the Hebrew nation "limited the Holy One of Israel" (Psalm 78:41). An unlimited God was limited by man's unbelief. What is it that keeps you from prayer? Unbelief. You can actually limit the work God wants to do by your unbelief. Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" John 15:16 God wants to give you many things, but He will not give them until you pray. By prayer you're actually opening the door to let God do the things He wants to do. I believe we have seen only a small fraction of what God has wanted to do - because of our lack of prayer.

God commands us to pray. Therefore, not to pray is an act of disobedience against God. The Bible says, "Pray without ceasing" (I Thessalonians 5:17), and "Men ought always to pray, and not to faint" (Luke 18:1). Failure to pray is a sin because I am disobeying the actual command of God. We need to pray for one another. It is a sin if I, as a pastor, fail to pray for my flock. The Scripture says, "Pray one for another" (James 5:16). "Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:2). Sometimes, we may pray about a certain problem in another person's life. When the problem doesn't immediately go away, we become so discouraged that we decide to quit praying for him altogether. We become so upset with other people's failures, even though we may have the same faults in our lives. Our sins always look horrible when someone else is committing them! Samuel had prayed that God would change the people's minds so they would no longer insist on a king. Samuel wanted God to rule and reign over the nation. But after all his prayers the children of Israel still insisted on a king. Samuel easily could have become disgusted and said, "I'm not going to pray for those stubborn, stiff-necked people anymore! They have what they asked for. Let them reap the consequences." But he didn't. He said to them, "God forbid that I should sin against the Lord by ceasing to pray for you." (I Samuel 12:23).

Causes of Prayerlessness;....If you examine yourself, you'll find a variety of reasons for the lack of prayer in your life. The first cause is the lack of time. In this society we've allowed ourselves to become busier than God originally intended. When the Lord first created our bodies He intended for man to live at a much easier, more relaxed pace than we live today. Today, our lifestyle and our society make it difficult to find time to be alone with the Lord. Also, it is extremely difficult to find an undisturbed place to pray. It's getting harder and harder to find a quiet place to be alone with the Lord. This world is becoming more congested and overcrowded, and Satan does everything he can to interrupt any quiet times you may have with the Lord. For instance, you may go for a week without one telephone call. But, if you get lonesome and want the telephone to ring, just kneel down and pray. It may be a wrong number, but you can be sure the telephone is going to ring, or someone will be at the front door, or one of the children will come in crying. So many disturbances make it difficult to pray. Another hindrance to prayer is the tendency to let your mind wander. You begin to pray about certain things. Quite soon your mind has taken you surfing - the waves are great, that next set looks like a beauty - oops, "Sorry, Lord!" Your mind has taken a little side journey. Another problem which causes a lack of prayer is drowsiness. We live under such pressure most of the time that any free moment is a moment to rest. For instance, if you kneel down beside your bed and put your head in your arms and start to pray - that's a real good position to sleep! You soon doze off in the middle of a prayer. After a while your legs and knees begin to ache. It wakes you up. You suddenly realize, "I've been sleeping on the job!" It's even worse if you decide to lie in bed and pray with your head on the pillow. Now, I don't discourage that completely. I go to sleep every night talking to the Lord. I enjoy communing with the Lord till I'm asleep. But it is necessary to have a prayer time that's much more active and alert.

Solutions;...What can we do to overcome our problem of prayerlessness? I have a few practical suggestions. As far as time is concerned, we must discipline ourselves and take time for prayer. You'll never find time to pray. You must make time. Life is made up of priorities. Since you can never do all that you want to do, you must always sacrifice the less important things for the more important ones. A wise man makes good use of his time and keeps his priorities in proper perspective. Prayer is the most important activity you could ever engage in. It should be at the top of your priority list of things to do. You need to take the time for prayer even if you have to skip your time to eat or read the evening newspaper!

Secondly, find a place that is undisturbed. It may take some doing, but make the effort. Many times I go for a walk or take a drive to get alone with the Lord. I also wake up much earlier than the rest of my family. Prayer is more important to me than my sleep, and the phone rings very seldom in the early morning. To keep my mind from wandering, I usually vocalize my prayers. It's true that God knows what's in my heart, but when I try to pray out of my heart my mind often wanders. For a moment I'm thinking, "Lord, take care of this and that. Thank you for this" and pretty soon I'm surfing again! But when I vocalize my prayer, I have to think about what I'm saying. That causes me to concentrate on my conversation with the Lord. I've found that it's best for me to pray while sitting in a chair. I don't even close my eyes because that can get dangerous!

As a child I was always told that if I didn't close my eyes, the Lord wouldn't hear me. A pastor once mentioned that when he was playing basketball in junior high, the team decided to pray before the game. Some kid said, "All right, everybody close your eyes or we'll lose." He peeked to see if they were all closing their eyes - and they lost. He felt guilty over that game for years! However, in the Scriptures we are told to pray without ceasing (I Thessalonians 5:17), which certainly indicates that prayer is not a position of the body. If I have to kneel down to pray, prayer without ceasing would mean that I would never get off my knees. Likewise, God does not expect us always to pray with our eyes closed, because prayer without ceasing would mean that I would never again open my eyes! Whether my eyes are open or closed, God hears all my prayers just the same. I have found a good solution to drowsiness or sleepiness while praying is walking. As I'm walking I can't fall asleep. Sometimes I even walk back and forth in a room. Other times I go for a walk in a field or in the yard and talk to God. Some of my most fruitful and blessed prayer times have been during walks.

When I pray I talk to God just like I talk to my closest friend. I don't use any fancy tones or get wild and yell. God knows the real me. I don't need a "prayer tone." I talk to Him in a very matter-of-fact way. I tell Him all my problems, doubts, and questions. I try to be as honest with Him as I can. I might as well because He knows if I'm not! If I try to gloss over something, the only one who's getting fooled is me. God isn't fooled. I may say, "Lord, you know I don't really have the depth of love for this fellow that I should have." This is an attempt to hide the truth and make me look not as bad as I am. I might as well tell Him the truth. "God, I hate him. I can't stand him. I'd like to punch him in the nose every time I see him!" Be honest, and then repent! Also, I talk to God in a conversational way. This means that I must listen, too. After all, God wants to talk back to me. I find such joy and blessings as I come into this communion and fellowship with the One who created me. May God forgive us our sin of prayerlessness. May God help us to pray fervently. And may we see the mighty work of God accomplished in this desperate world through our prayerfulness.

EFFECTIVE PRAYER LIFE; "Sin Of Prayerlessness" by Chuck Smith

IV. TENDENCIES TO BE AVOIDED

"Let us often look at Brainerd in the woods of America pouring out his very soul before God for the perishing heathen without whose salvation nothing could make him happy. Prayer--secret fervent believing prayer--lies at the root of all personal godliness. A competent knowledge of the language where a missionary lives, a mild and winning temper, a heart given up to God in closet religion--these, these are the attainments which, more than all knowledge, or all other gifts, will fit us to become the instruments of God in the great work of human redemption."--Carrey's Brotherhood, Serampore

There are two extreme tendencies in the ministry. The one is to shut itself out from intercourse with the people. The monk, the hermit were illustrations of this; they shut themselves out from men to be more with God. They failed, of course. Our being with God is of use only as we expend its priceless benefits on men. This age, neither with preacher nor with people, is much intent on God. Our hankering is not that way. We shut ourselves to our study, we become students, bookworms, Bible worms, sermon makers, noted for literature, thought, and sermons; but the people and God, where are they? Out of heart, out of mind. Preachers who are great thinkers, great students must be the greatest of prayers, or else they will be the greatest of backsliders, heartless professionals, rationalistic, less than the least of preachers in God's estimate.

The other tendency is to thoroughly popularize the ministry. He is no longer God's man, but a man of affairs, of the people. He prays not, because his mission is to the people. If he can move the people, create an interest, a sensation in favor of religion, an interest in Church work--he is satisfied. His personal relation to God is no factor in his work. Prayer has little or no place in his plans. The disaster and ruin of such a ministry cannot be computed by earthly arithmetic. What the preacher is in prayer to God, for himself, for his people, so is his power for real good to men, so is his true fruitfulness, his true fidelity to God, to man, for time, for eternity.

It is impossible for the preacher to keep his spirit in harmony with the divine nature of his high calling without much prayer. That the preacher by dint of duty and laborious fidelity to the work and routine of the ministry can keep himself in trim and fitness is a serious mistake. Even sermon-making, incessant and taxing as an art, as a duty, as a work, or as a pleasure, will engross and harden, will estrange the heart, by neglect of prayer, from God. The scientist loses God in nature. The preacher may lose God in his sermon.

Prayer freshens the heart of the preacher, keeps it in tune with God and in sympathy with the people, lifts his ministry out of the chilly air of a profession, fructifies routine and moves every wheel with the facility and power of a divine unction.

Mr. Spurgeon says: "Of course the preacher is above all others distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than ordinary Christians, else he were disqualified for the office he has undertaken. If you as ministers are not very prayerful, you are to be pitied. If you become lax in sacred devotion, not only will you need to be pitied but your people also, and the day cometh in which you shall be ashamed and confounded. All our libraries and studies are mere emptiness compared with our closets. Our seasons of fasting and prayer at the Tabernacle have been high days indeed; never has heaven's gate stood wider; never have our hearts been nearer the central Glory."

The praying which makes a prayerful ministry is not a little praying put in as we put flavor to give it a pleasant smack, but the praying must be in the body, and form the blood and bones. Prayer is no petty duty, put into a corner; no piecemeal performance made out of the fragments of time which have been snatched from business and other engagements of life; but it means that the best of our time, the heart of our time and strength must be given. It does not mean the closet absorbed in the study or swallowed up in the activities of ministerial duties; but it means the closet first, the study and activities second, both study and activities freshened and made efficient by the closet. Prayer that affects one's ministry must give tone to one's life. The praying which gives color and bent to character is no pleasant, hurried pastime. It must enter as strongly into the heart and life as Christ's "strong crying and tears" did; must draw out the soul into an agony of desire as Paul's did; must be an inwrought fire and force like the "effectual, fervent prayer" of James; must be of that quality which, when put into the golden censer and incensed before God, works mighty spiritual throes and revolutions.

Prayer is not a little habit pinned on to us while we were tied to our mother's apron strings; neither is it a little decent quarter of a minute's grace said over an hour's dinner, but it is a most serious work of our most serious years. It engages more of time and appetite than our longest dinings or richest feasts. The prayer that makes much of our preaching must be made much of. The character of our praying will determine the character of our preaching. Light praying will make light preaching. Prayer makes preaching strong, gives it unction, and makes it stick. In every ministry weighty for good, prayer has always been a serious business.

The preacher must be preeminently a man of prayer. His heart must graduate in the school of prayer. In the school of prayer only can the heart learn to preach. No learning can make up for the failure to pray. No earnestness, no diligence, no study, no gifts will supply its lack.

Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men. More than this, prayerless words in the pulpit and out of it are deadening words.

E. M. Bounds

Isaiah 40:1-31 (AMP)

1 COMFORT, COMFORT My people, says your God. 2 Speak tenderly to the heart of Jerusalem, and cry to her that her time of service and her warfare are ended, that [her punishment is accepted and] her iniquity is pardoned, that she has received [punishment] from the Lord's hand double for all her sins. 3 A voice of one who cries: Prepare in the wilderness the way of the Lord [clear away the obstacles]; make straight and smooth in the desert a highway for our God! 4 Every valley shall be lifted and filled up, and every mountain and hill shall be made low; and the crooked and uneven shall be made straight and level, and the rough places a plain. 5 And the glory (majesty and splendor) of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken it. 6 A voice says, Cry [prophesy]! And I said, What shall I cry? [The voice answered, Proclaim:] All flesh is as frail as grass, and all that makes it attractive [its kindness, its goodwill, its mercy from God, its glory and comeliness, however good] is transitory, like the flower of the field. 7 The grass withers, the flower fades, when the breath of the Lord blows upon it; surely [all] the people are like grass. 8 The grass withers, the flower fades, but the word of our God will stand forever. 9 O you who bring good tidings to Zion, get up to the high mountain. O you who bring good tidings to Jerusalem, lift up your voice with strength, lift it up, be not afraid; say to the cities of Judah, Behold your God! 10 Behold, the Lord God will come with might, and His arm will rule for Him. Behold, His reward is with Him, and His recompense before Him. 11 He will feed His flock like a shepherd: He will gather the lambs in His arm, He will carry them in His bosom and will gently lead those that have their young. 12 Who has measured the waters in the hollow of his hand, marked off the heavens with a [nine-inch] span, enclosed the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance? 13 Who has directed the Spirit of the Lord, or as His counselor has taught Him? 14 With whom did He take counsel, that instruction might be given Him? Who taught Him the path of justice and taught Him knowledge and showed Him the way of understanding? 15 Behold, the nations are like a drop from a bucket and are counted as small dust on the scales; behold, He takes up the isles like a very little thing. 16 And all Lebanon's [forests] cannot supply sufficient fuel, nor all its wild beasts furnish victims enough to burn sacrifices [worthy of the Lord]. 17 All the nations are as nothing before Him; they are regarded by Him as less than nothing and emptiness (waste, futility, and worthlessness). 18 To whom then will you liken God? Or with what likeness will you compare Him? 19 The graven image! A workman casts it, and a goldsmith overlays it with gold and casts silver chains for it. 20 He who is so impoverished that he has no offering or oblation or rich gift to give [to his god is constrained to make a wooden offering, an idol; so he] chooses a tree that will not rot; he seeks out a skillful craftsman to carve and set up an image that will not totter or deteriorate. 21 [You worshipers of idols, you are without excuse.] Do you not know? Have you not heard? Has it not been told you from the beginning? [These things ought to convince you of God's omnipotence and of the folly of bowing to idols.] Have you not understood from the foundations of the earth? 22 It is God Who sits above the circle (the horizon) of the earth, and its inhabitants are like grasshoppers; it is He Who stretches out the heavens like [gauze] curtains and spreads them out like a tent to dwell in, 23 Who brings dignitaries to nothing, Who makes the judges and rulers of the earth as chaos (emptiness, falsity, and futility). 24 Yes, these men are scarcely planted, scarcely are they sown, scarcely does their stock take root in the earth, when [the Lord] blows upon them and they wither, and the whirlwind or tempest takes them away like stubble. 25 To whom then will you liken Me, that I should be equal to him? says the Holy One. 26 Lift up your eyes on high and see! Who has created these? He Who brings out their host by number and calls them all by name; through the greatness of His might and because He is strong in power, not one is missing or lacks anything. 27 Why, O Jacob, do you say, and declare, O Israel, My way and my lot are hidden from the Lord, and my right is passed over without regard from my God? 28 Have you not known? Have you not heard? The everlasting God, the Lord, the Creator of the ends of the earth, does not faint or grow weary; there is no searching of His understanding. 29 He gives power to the faint and weary, and to him who has no might He increases strength [causing it to multiply and making it to abound]. 30 Even youths shall faint and be weary, and [selected] young men shall feebly stumble and fall exhausted; 31 But those who wait for the Lord [who expect, look for, and hope in Him] shall change and renew their strength and power; they shall lift their wings and mount up [close to God] as eagles [mount up to the sun]; they shall run and not be weary, they shall walk and not faint or become tired.

Psalm 91:1-16 (AMP)

1 HE WHO dwells in the secret place of the Most High shall remain stable and fixed under the shadow of the Almighty [Whose power no foe can withstand].

2 I will say of the Lord, He is my Refuge and my Fortress, my God; on Him I lean and rely, and in Him I [confidently] trust!

3 For [then] He will deliver you from the snare of the fowler and from the deadly pestilence.

4 [Then] He will cover you with His pinions, and [under His wings shall you trust and find refuge; His truth and His faithfulness are a shield and a buckler.

5 You shall not be afraid of the terror of the night, nor of the arrow (the evil plots and slanders of the wicked) that flies by day,

6 Nor of the pestilence that stalks in darkness, nor of the destruction and sudden death that surprise and lay waste at noonday.

7 A thousand may fall at your side, and ten thousand at your right hand, but it shall not come near you.

8 Only a spectator shall you be [yourself inaccessible in the secret place of the Most High] as you witness the reward of the wicked.

9 Because you have made the Lord your refuge, and the Most High your dwelling place,

10 There shall no evil befall you, nor any plague or calamity come near your tent.

11 For He will give His angels [especial] charge over you to accompany and defend and preserve you in all your ways [of obedience and service].

12 They shall bear you up on their hands, lest you dash your foot against a stone.

13 You shall tread upon the lion and adder; the young lion and the serpent shall you trample underfoot.

14 Because he has set his love upon Me, therefore will I deliver him; I will set him on high, because he knows and understands My name [has a personal knowledge of My mercy, love, and kindness—trusts and relies on Me, knowing I will never forsake him, no, never].

15 He shall call upon Me, and I will answer him; I will be with him in trouble, I will deliver him and honor him.

16 With long life will I satisfy him and show him My salvation.