



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 am surrendering my attitudes to You today. Hatred, variance, emulations, and wrath are so hurtful to my heart and destructive to my relationships. I don't want them to be a part of me any longer. I turn from these attitudes, Lord. I repent for allowing them to have any place in my life. I confess that they are wrong and are grievous both in Your sight and to my spirit. I ask You to give me the strength I need to crucify these works of the flesh and to let the life of Jesus flow through me. Lord shape me and mold me as You want me, in Jesus' name. Amen.

Sparkling Gems from the Greek.

[After This Day Is Gone-  
Bryan Duncan](#)

[Traces Of Heaven-  
Bryan Duncan](#)

[Strollin On The Water-  
Bryan Duncan](#)

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Bryan Duncan](#)

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[Chuck Smith  
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[Virtue for Women-  
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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 YOU SHALL not see your brother's ox or his sheep being driven away or stolen, and hide yourself from [your duty to help] them; you shall surely take them back to your brother. 2 And if your brother [the owner] is not near you or if you do not know who he is, you shall bring the animal to your house and it shall be with you until your brother comes looking for it; then you shall restore it to him. 3 And so shall you do with his donkey or his garment or with anything which your brother has lost and you have found. You shall not hide from [your duty concerning] them. 4 You shall not see your brother's donkey or his ox fall down by the way, and hide from [your duty concerning] them; you shall surely help him to lift them up again. 5 The woman shall not wear that which pertains to a man, neither shall a man put on a woman's garment, for all that do so are an abomination to the Lord your God. 6 If a bird's nest should chance to be before you in the way, in any tree or on the ground, with young ones or eggs, and the mother bird is sitting on the young or on the eggs, you shall not take the mother bird with the young. 7 You shall surely let the mother bird go, and take only the young, that it may be well with you and that you may prolong your days. 8 When you build a new house, then you shall put a railing around your [flat] roof, so that no one may fall from there and bring guilt of blood upon your house. 9 You shall not plant your vineyard with two kinds of seed, lest the whole crop be forfeited [under this ban], the seed which you have sown and the yield of the vineyard forfeited to the sanctuary. 10 You shall not plow with an ox [a clean animal] and a donkey [unclean] together. 11 You shall not wear a garment of mingled stuff, wool and linen together. 12 You shall make yourself tassels on the four corners of your cloak with which you cover yourself. 13 If any man takes a wife and goes in to her, and then scorns her 14 And charges her with shameful things and gives her an evil reputation, and says, I took this woman, but when I came to her, I did not find in her the tokens of a virgin, 15 Then the father of the young woman, and her mother, shall get and bring out the tokens of her virginity to the elders of the city at the gate. 16 And her father shall say to the elders, I gave my daughter to this man as wife, but he hates and spurns her; 17 And behold, he has made shameful charges against her, saying, I found not in your daughter the evidences of her virginity. And yet these are the tokens of my daughter's virginity. And they shall spread the garment before the elders of the city, 18 And the elders of that city shall take the man and rebuke and whip him. 19 And they shall fine him 100 shekels of silver and give them to the father of the young woman, because he has brought an evil name upon a virgin of Israel. And she shall be his wife; he may not divorce her all his days. 20 But if it is true that the evidences of virginity were not found in the young woman, 21 Then they shall bring her to the door of her father's house and the men of her city shall stone her to death, because she has wrought [criminal] folly in Israel by playing the harlot in her father's house. So you shall put away the evil from among you. 22 If a man is found lying with another man's wife, they shall both die, the man who lay with the woman and the woman. So you shall purge the evil from Israel. 23 If a maiden who is a virgin is engaged to be married, and a man finds her in the city and lies with her, 24 Then you shall bring them both out to the gate of that city and shall stone them to death—the young woman because she did not cry for help though she was in the city, and the man because he has violated his neighbor's [promised] wife. So shall you put away evil from among you. 25 But if a man finds the betrothed maiden in the open country and the man seizes her and lies with her, then only the man who lay with her shall die. 26 But you shall do nothing to the young woman; she has committed no sin punishable by death, for this is as when a man attacks and slays his neighbor, 27 For he came upon her in the open country, and the betrothed girl cried out, but there was no one to save her. 28 If a man finds a girl who is a virgin, who is not betrothed, and he seizes her and lies with her and they are found, 29 Then the man who lay with her shall give to the girl's father fifty shekels of silver, and she shall be his wife, because he has violated her; he may not divorce her all his days. 30 A man shall not take his father's former wife, nor shall he uncover her who belongs to his father.

## Chapter 22

Now in chapter twenty-two, now in those days they punished people for none involvement.

If you saw your brother's ox or his sheep going astray, and you just try to ignore it: [you don't go out and get it and so forth, then you're at fault.] you shall in any case bring them again to your brother. And if your brother is not near to you, and you know him not, then you shalt bring them into your own house, and you shall keep them until your brother seeks after them, and thou shalt restore them again. In like manner shall thou do with his ass; and so with his raiment; and all that is lost of thy brother's, which he has lost, and now has found, you're to do likewise: you may not hide it for yourself (Deu 22:1-3).

In other words, if you find something that is lost, you're to seek to restore it to its proper ownership. You're not to try to hide it for yourself.

Now, if you see your brother's ass or ox fall down by the way, and you hide yourself from them: and not turn to help and to lift them again, then you're at fault. Then a woman is not to wear man's apparel, nor is a man to put on a woman's garment: for to do that is an abomination unto the Lord (Deu 22:4-5).

Now, actually we are, you know, living in a weird age, where men are dissatisfied with being men, and having operations to become women. And we have other men who aren't satisfied as being men and are wearing dresses and makeup and that kind of junk, and sometimes I wish I was living under the Old Testament. These things are an abomination unto God. Now, they say, "Oh, but what about a woman wearing a pantsuit, or something. Well, let me tell you something, I never wear one of those pantsuits that the women wear. I don't consider that men's apparel at all. But the whole idea behind it is of lesbianism or homosexuality, where you are affecting to be one of the opposite sex or seeking to be one of the opposite sex, and that is what is actually being, you know, what he's coming down on here. Women who are trying to be men and men who are trying to be women.

Now, it is interesting if you see a bird's nest and a bird is sitting on its eggs or whatever, you're not to really disturb it. If there are little young birds, if you want to take the little, young birds, you're not to take the mother too. But you're not to disturb a mother bird sitting on its nest unless the birds are big enough to make it on their own, you want the little birds, that's fine, but you can't take the mother bird with them. Got to leave her go free.

When you build a new house, and you're putting on the roof, you've got to put supports around so no one falls off the roof and gets hurt while they're working on your house. If you're sowing the vineyards, you're not to sow with divers seeds:... You're not to plow with an ox and an ass together. You're not to wear a garment with different sorts of materials, wool and linen together. You are to make these blue fringes on the quarters of your garments (Deu 22:8-12).

And now the law of marriage.

If any man takes a wife, and goes in unto her and hates her, and gives occasion of speech against her, brings an evil name upon her, and says, I took this woman as my wife, but she wasn't a virgin [and you make these kinds of accusations against her]: then her parents are to bring forth her tokens of virginity (Deu 22:13-16).

Now in those days, when you had your marriage ceremony and you went in for the nuptial rites, actually you would take a cloth and hand it back out to your parents, proving that you were a virgin, and they would save that. Then if the guy you married turned out to be a dirty dog, and he says, she wasn't a virgin when I married her, and starts spreading evil stories, your parents would bring out the tokens of your virginity. Lay them out before the elders and you'd be found to be a dirty dog liar, and the fellow would have to pay your dad a hundred shekels of silver because he had brought an evil name upon a virgin in Israel, but if you couldn't prove your virginity then you would be in trouble. If you be put to death, pretty heavy duty.

[And then the adultery of] a man be found lying with a woman married to a husband, then both of them be put to death. If a damsel that is a virgin is betrothed to a husband [that is engaged], and a man find her in the city and lies with her; then they are both to be put to death; that is, if he rapes her in the city, she's to be put to death because she should have screamed. But if she is raped out in the field, then only he is put to death, because she perhaps screamed but nobody could hear her. And thus, you are to put the evil away. Now, if you raped a girl, and she is a virgin, and she is not betrothed to someone else, then you're to take her as your wife to pay her father fifty shekels of silver (Deu 22:23-29). (Through The Bible; C 2000 Series; Chuck Smith; 1979-1986)

#### V. PRAYER AND TROUBLE

“He will.’ It may not be today,

That God Himself shall wipe our tears away,

Nor, hope deferred, may it be yet tomorrow

He’ll take away our cup of earthly sorrow;

But, precious promise, He has said He will,

If we but trust Him fully—and be still.

“We, too, as He, may fall, and die unknown;

And e’en the place we fell be all unshown,

But eyes omniscient will mark the spot

Till empires perish and the world’s forgot.

Then they who bore the yoke and drank the cup

In fadeless glory shall the Lord raise up.

God’s word is ever good; His will is best:—

The yoke, the heart all broken—and then rest.”

—Claudius L. Chilton

Trouble and prayer are closely related to each other. Prayer is of great value to trouble. Trouble often drives men to God in prayer, while prayer is but the voice of men in trouble. There is great value in prayer in the time of trouble. Prayer often delivers out of trouble, and still oftener gives strength to bear trouble, ministers comfort in trouble, and begets patience in the midst of trouble. Wise is he in the day of trouble who knows his true source of strength and who fails not to pray.

Trouble belongs to the present state of man on earth. “Man that is born of a woman is of few days and full of trouble.” Trouble is common to man. There is no exception in any age or climate. Rich and poor alike, the learned and the ignorant, one and all are partakers of this sad and painful inheritance of the fall of man. “There hath no temptation taken you but such as is common to man.” The “day of trouble” dawns on every one at some time in his life. “The evil days come and the years draw nigh” when the heart feels its heavy pressure.

That is an entirely false view of life and shows supreme ignorance that expects nothing but sunshine and looks only for ease, pleasure and flowers. It is this class who are so sadly disappointed and surprised when trouble breaks into their lives. These are the ones who know not God, who know nothing of His disciplinary dealings with His people and who are prayerless.

What an infinite variety there is in the troubles of life! How diversified the experiences of men in the school of trouble! No two people have the same troubles under like environments. God deals with no two of His children in the same way. And as God varies His treatment of His children, so trouble is varied. God does not repeat Himself. He does not run in a rut. He has not one pattern for every child. Each trouble is proportioned to each child. Each one is dealt with according to his own peculiar case.

Trouble is God's servant, doing His will unless He is defeated in the execution of that will. Trouble is under the control of Almighty God, and is one of His most efficient agents in fulfilling His purposes and in perfecting His saints. God's hand is in every trouble which breaks into the lives of men. Not that He directly and arbitrarily orders every unpleasant experience of life. Not that He is personally responsible for every painful and afflicting thing which comes into the lives of His people. But no trouble is ever turned loose in this world and comes into the life of saint or sinner, but comes with Divine permission, and is allowed to exist and do its painful work with God's hand in it or on it, carrying out His gracious designs of redemption.

All things are under Divine control. Trouble is neither above God nor beyond His control. It is not something in life independent of God. No matter from what source it springs nor whence it arises, God is sufficiently wise and able to lay His hand upon it without assuming responsibility for its origin, and work it into His plans and purposes concerning the highest welfare of His saints. This is the explanation of that gracious statement in Romans, so often quoted, but the depth of whose meaning has rarely been sounded, "And we know that all things work together for good to them that love God."

Even the evils brought about by the forces of nature are His servants, carrying out His will and fulfilling His designs. God even claims the locusts, the cankerworm, the caterpillar are His servants, "My great army," used by Him to correct His people and discipline them.

Trouble belongs to the disciplinary part of the moral government of God. This is a life of probation, where the human race is on probation. It is a season of trial. Trouble is not penal in its nature. It belongs to what the Scriptures call "chastening." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Speaking accurately, punishment does not belong to this life. Punishment for sin will take place in the next world. God's dealings with people in this world are of the nature of discipline. They are corrective processes in His plans concerning man. It is because of this that prayer comes in when trouble arises. Prayer belongs to the discipline of life.

As trouble is not sinful in itself, neither is it the evidence of sin. Good and bad alike experience trouble. As the rain falls alike on the just and unjust, so drouth likewise comes to the righteous and the wicked. Trouble is no evidence whatever of the Divine displeasure. Scripture instances without number disprove any such idea. Job is a case in point, where God bore explicit testimony to his deep piety, and yet God permitted Satan to afflict him beyond any other man for wise and beneficent purposes. Trouble has no power in itself to interfere with the relations of a saint to God. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Three words practically the same in the processes of Divine discipline are found, temptation, trial and trouble, and yet there is a difference between them. Temptation is really a solicitation to evil arising from the devil or born in the carnal nature of man. Trial is testing. It is that which proves us, tests us, and makes us stronger and better when we submit to the trial and work together with God in it "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."

Peter speaks along the same line: "Wherein ye greatly rejoice, now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise, and honor and glory at the appearing of Jesus Christ."

The third word is trouble itself, which covers all the painful, sorrowing, and grievous events of life. And yet temptations and trials might really become troubles. So that all evil days in life might well be classed under the head of the "time of trouble." And such days of trouble are the lot of all men. Enough to know that trouble, no matter from what source it comes; becomes in God's hand His own agent to accomplish His gracious work concerning those who submit patiently to Him, who recognise Him in prayer, and who work together with God.

Let us settle down at once to the idea that trouble arises not by chance, and neither occurs by what men call accident. "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet man is born unto trouble as the sparks fly upward." Trouble naturally belongs to God's moral government, and is one of His invaluable agents in governing the world.

When we realise this, we can the better understand much that is recorded in the Scriptures, and can have a clearer conception of God's dealings with His ancient Israel. In God's dealings with them, we find what is called a history of Divine Providence, and providence always embraces trouble. No one can understand the story of Joseph and his old father Jacob unless he takes into the account trouble and its varied offices. God takes account of trouble when He urges His prophet Isaiah on the wise: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned."

There is a distinct note of comfort in the Gospel for the praying saints of the Lord, and He is a wise scribe in Divine things who knows how to minister this comfort to the broken-hearted and sad ones of earth. Jesus Himself said to His sad disciples, "I will not leave you comfortless."

All the foregoing has been said that we may rightly appreciate the relationship of prayer to trouble. In the time of trouble, where does prayer come in? The Psalmist tells us: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Prayer is the most appropriate thing for a soul to do in the "time of trouble." Prayer recognises God in the day of trouble. "It is the Lord; let him do what seemeth him good." Prayer sees God's hand in trouble, and prays about it. Nothing more truly shows us our helplessness than when trouble comes. It brings the strong man low, it discloses our weakness, it brings a sense of helplessness. Blessed is he who knows how to turn to God in "the time of trouble." If trouble is of the Lord, then the most natural thing to do is to carry the trouble to the Lord, and seek grace and patience and submission. It is the time to inquire in the trouble, "Lord, what wilt thou have me to do?" How natural and reasonable for the soul, oppressed, broken, and bruised, to bow low at the footstool of mercy and seek the face of God? Where could a soul in trouble more likely find solace than in the closet?

Alas! trouble does not always drive men to God in prayer. Sad is the case of him who, when trouble bends his spirit down and grieves his heart, yet knows not whence the trouble comes nor knows how to pray about it. Blessed is the man who is driven by trouble to his knees in prayer!

"Trials must and will befall;

But with humble faith to see

Love inscribed upon them all—

This is happiness to me.

"Trials make the promise sweet,

Trials give new life to prayer;

Bring me to my Saviour's feet,

Lay me low, and keep me there."

Prayer in the time of trouble brings comfort, help, hope, and blessings, which, while not removing the trouble, enable the saint the better to bear it and to submit to the will of God. Prayer opens the eyes to see God's hand in trouble. Prayer does not interpret God's providences, but it does justify them and recognise God in them. Prayer enables us to see wise ends in trouble. Prayer in trouble drives us away from unbelief, saves us from doubt, and delivers from all vain and foolish questionings because of our painful experiences. Let us not lose sight of the tribute paid to Job when all his troubles came to the culminating point: "In all this Job sinned not, nor charged God foolishly."

Alas! for vain, ignorant men, without faith in God and knowing nothing of God's disciplinary processes in dealing with men, who charge God foolishly when troubles come, and who are tempted to "curse God." How silly and vain are the complainings, the murmurings and the rebellion of men in the time of trouble! What need to read again the story of the Children of Israel in the wilderness! And how useless is all our fretting, our worrying over trouble, as if such unhappy doings on our part could change things! "And which of you with taking thought, can add to his stature one cubit?" How much wiser, how much better, how much easier to bear life's troubles when we take everything to God in prayer?

Trouble has wise ends for the praying ones, and these find it so. Happy is he who, like the Psalmist, finds that his troubles have been blessings in disguise. "It is good for me that I have been afflicted, that I might learn thy statutes. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

"O who could bear life's stormy doom,

Did not Thy wing of love

Come brightly wafting through the gloom

Our peace branch from above.

"Then sorrow, touched by Thee, grows bright,

With more than rapture's ray;

As darkness shows us worlds of light

We never saw by day."

Of course it may be conceded that some troubles are really imaginary. They have no existence other than in the mind. Some are anticipated troubles, which never arrive at our door. Others are past troubles, and there is much folly in worrying over them. Present troubles are the ones requiring attention and demanding prayer. "Sufficient unto the day is the evil thereof." Some troubles are self-

originated. We are their authors. Some of these originate involuntarily with us, some arise from our ignorance, some come from our carelessness. All this can be readily admitted without breaking the force of the statement that they are the subjects of prayer, and should drive us to prayer. What father casts off his child who cries to him when the little one from its own carelessness has stumbled and fallen and hurt itself? Does not the cry of the child attract the ears of the father even though the child be to blame for the accident? "Whatever things ye desire" takes in every event of life, even though some events we are responsible for. Some troubles are human in their origin. They arise from second causes. They originate with others and we are the sufferers. This is a world where often the innocent suffer the consequences of the acts of others. This is a part of life's incidents. Who has not at some time suffered at the hands of others? But even these are allowed to come in the order of God's providence, are permitted to break into our lives for beneficent ends, and may be prayed over. Why should we not carry our hurts, our wrongs and our privations, caused by the acts of others, to God in prayer? Are such things outside of the realm of prayer? Are they exceptions to the rule of prayer? Not at all. And God can and will lay His hand upon all such events in answer to prayer, and cause them to work for us "a far more exceeding and eternal weight of glory." Nearly all of Paul's troubles arose from wicked and unreasonable men. Read the story as he gives it in 2 Cor. 11:23-33. So also some troubles are directly of Satanic origin. Quite all of Job's troubles were the offspring of the devil's scheme to break down Job's integrity, to make him charge God foolishly and to curse God. But are these not to be recognised in prayer? Are they to be excluded from God's disciplinary processes? Job did not do so. Hear him in those familiar words. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord" O what a comfort to see God in all of life's events! What a relief to a broken, sorrowing heart to see God's hand in sorrow! What a source of relief is prayer in unburdening the heart in grief!

"O Thou who driest the mourner's tear, How dark this world would be, If, when deceived and wounded here, We could not fly to Thee?" "The friends who in our sunshine live, When winter comes are flown, And he who has but tears to give, Must weep those tears alone." "But Thou wilt heal the broken heart, Which, like the plants that throw Their fragrance from the wounded part, Breathes sweetness out of woe."

But when we survey all the sources from which trouble comes, it all resolves itself into two invaluable truths: First, that our troubles at last are of the Lord. They come with His consent He is in all of them, and is interested in us when they press and bruise us. And secondly, that our troubles, no matter what the cause, whether of ourselves, or men or devils, or even God Himself, we are warranted in taking them to God in prayer, in praying over them, and in seeking to get the greatest spiritual benefits out of them. Prayer in the time of trouble tends to bring the spirit into perfect subjection to the will of God, to cause the will to be conformed to God's will, and saves from all murmurings over our lot, and delivers from everything like a rebellious heart or a spirit critical of the Lord. Prayer sanctifies trouble to our highest good. Prayer so prepares the heart that it softens under the disciplining hand of God. Prayer places us where God can bring to us the greatest good, spiritual and eternal. Prayer allows God to freely work with us and in us in the day of trouble. Prayer removes everything in the way of trouble, bringing to us the sweetest, the highest and greatest good. Prayer permits God's servant, trouble, to accomplish its mission in us, with us and for us. The end of trouble is always good in the mind of God. If trouble fails in its mission, it is either because of prayerlessness or unbelief, or both. Being in harmony with God in the dispensations of His providence, always makes trouble a blessing. The good or evil of trouble is always determined by the spirit in which it is received. Trouble proves a blessing or a curse, just according as it is received and treated by us. It either softens or hardens us. It either draws us to prayer and to God or it drives us from God and from the closet. Trouble hardened Pharaoh till finally it had no effect on him, only to make him more desperate and to drive him farther from God. The same sun softens the wax and hardens the clay. The same sun melts the ice and dries out the moisture from the earth. As is the infinite variety of trouble, so also is there infinite variety in the relations of prayer to other things. How many are the things which are the subject of prayer! It has to do with everything which concerns us, with everybody with whom we have to do, and has to do with all times. But especially does prayer have to do with trouble. "This poor man cried and the Lord heard him, and saved him out of all his troubles." O the blessedness, the help, the comfort of prayer in the day of trouble! And how marvelous the promises of God to us in the time of trouble! "Because he hath set his love upon me, therefore will I deliver him; I will set him on high because he hath known my name. He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honor him."

"If pain afflict, or wrongs oppress, If cares distract, or fears dismay; If guilt deject, if sin distress, In every case, still watch and pray."

How rich in its sweetness, how far-reaching in the realm of trouble, and how cheering to faith, are the words of promise which God delivers to His believing, praying ones, by the mouth of Isaiah: "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee . . . For I am the Lord thy God, the Holy One of Israel, thy Saviour."

E.M. Bounds

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 307-308)  
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)

Chapel Flock • PO Box 161102 • Wichita, KS • 67216 • (316) 243-1438

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