



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 25 Issue 462

July 18, 2012

www.chapel-flock.com

Worship Music

Prayer

Lord, I don't want these works of the flesh to be active in my life. I stand against them in Jesus' name, and I yearn for the Holy Spirit to produce His divine fruit in me. Please help me to be sensitive to Your Spirit and to the needs of others and to stay alert for those times when my flesh is trying to take me in one of these wrong directions. In Jesus' name. Amen.

Sparkling Gems from the Greek.

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[Walking On Water- Daniel Amos](#)

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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 HE WHO is wounded in the testicles, or has been made a eunuch, shall not enter into the congregation of the Lord. 2 A person begotten out of wedlock shall not enter into the assembly of the Lord; even to his tenth generation shall his descendants not enter into the congregation of the Lord. 3 An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation their descendants shall not enter into the assembly of the Lord forever, 4 Because they did not meet you with food and water on the way when you came forth out of Egypt, and because they hired Balaam son of Beor of Pethor of Mesopotamia against you to curse you. 5 Nevertheless, the Lord your God would not listen to Balaam, but the Lord your God turned the curse into a blessing to you, because the Lord your God loves you. 6 You shall not seek their peace or their prosperity all your days forever. 7 You shall not abhor an Edomite, for he is your brother [Esau's descendant]. You shall not abhor an Egyptian, because you were a stranger and temporary resident in his land. 8 Their children may enter into the congregation of the Lord in their third generation. 9 When you go forth against your enemies and are in camp, you shall keep yourselves from every evil thing. 10 If there is among you any man who is not clean by reason of what happens to him at night, then he shall go outside the camp; he shall not come within the camp; 11 But when evening comes he shall bathe himself in water, and when the sun is down he may return to the camp. 12 You shall have a place also outside the camp to which you shall go [as a comfort station]; 13 And you shall have a paddle or shovel among your weapons, and when you sit down outside [to relieve yourself], you shall dig a hole with it and turn back and cover up what has come from you. 14 For the Lord your God walks in the midst of your camp to deliver you and to give up your enemies before you. Therefore shall your camp be holy, that He may see nothing indecent among you and turn away from you. 15 You shall not give up to his master a servant who has escaped from his master to you. 16 He shall dwell with you in your midst wherever he chooses in one of your towns where it pleases him best. You shall not defraud or oppress him. 17 There shall be no cult prostitute among the daughters of Israel, neither shall there be a cult prostitute (a sodomite) among the sons of Israel. 18 You shall not bring the hire of a harlot or the price of a dog (a sodomite) into the house of the Lord your God as payment of a vow, for both of these [the gift and the giver] are an abomination to the Lord your God. 19 You shall not lend on interest to your brother—interest on money, on victuals, on anything that is lent for interest. 20 You may lend on interest to a foreigner, but to your brother you shall not lend on interest, that the Lord your God may bless you in all that you undertake in the land to which you go to possess it. 21 When you make a vow to the Lord your God, you shall not be slack in paying it, for the Lord your God will surely require it of you, and slackness would be sin in you. 22 But if you refrain from vowing, it will not be sin in you. 23 The vow which has passed your lips you shall be watchful to perform, a voluntary offering which you have made to the Lord your God, which you have promised with your mouth. 24 When you come into your neighbor's vineyard, you may eat your fill of grapes, as many as you please, but you shall not put any in your vessel. 25 When you come into the standing grain of your neighbor, you may pluck the ears with your hand, but you shall not put a sickle to your neighbor's standing grain.

Chapter 23

In chapter twenty-three, we find those that were restricted from coming into the temple. Eunuchs were forbidden in the temple.

An Ammonite or Moabite was forbidden unto the tenth generation, for their failure to help the children of Israel during their wilderness experiences, and because they hired Balaam to curse them. And you're not to seek their peace or their prosperity. However an Edomite; being the descendents of Esau: and the Egyptians; because you were a stranger in their land. They may be brought into the congregation of the LORD in their third generation (Deu 23:3-8).

Now, there are certain rules of cleanliness and sanitation that are given to them here that are very practical and I don't need to read them or rehearse them for you.

And in verse fifteen,

Thou shalt not deliver unto his master the servant which is escaped from his master to you. There shall be no whores of the daughters of Israel, nor a sodomite among the sons of Israel. You're not to bring the hire of a whore, or the price of a dog, into the house of the LORD for any vow that you want to make unto God: for these are an abomination unto the LORD thy God. You're not to lend upon usury to your brother; that is of money, or victuals, or of anything that is lent upon usury: to a stranger you may lend with usury; but unto your brother you shall not lend upon usury: that the LORD thy God may bless thee in all that you set your hand to do in the land for wherever you goeth. And when you vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it; and if you do not pay your vow it will be a sin to you. That which has gone out of your lips, you shall keep and perform it; the freewill offering, according as you have vowed unto the LORD, and you promised with your mouth. Now, when you come into your neighbor's vineyard, you may eat all of the grapes you want; but you're not to put any in a container to carry out of the vineyard (Deu 23:15-24).

In other words, you go into a field, you're allowed to eat all of the grapes that you can hold while you're in the field, but you can't carry them out of the field except in your stomach.

When you come into the standing corn of your neighbor, you may pluck the ears with thine hand; but thou shalt not move a sickle to your neighbor's (Deu 23:25)

In other words, what you can carry out with your hand, but you're not to take a sickle to his standing corn.

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

VI. PRAYER AND TROUBLE (Continued)

"My first message for heavenly relief went singing over millions of miles of space in 1869, and brought relief to my troubled heart. But, thanks be to Him, I have received many delightful and helpful answers during the last fifty years. I would think the commerce of the skies had gone into bankruptcy if I did not hear frequently, since I have learned how to ask and how to receive."—H. W. Hodge

In the New Testament there are three words used which embrace trouble. These are tribulation, suffering and affliction, words differing somewhat, and yet each of them practically meaning trouble of some kind. Our Lord put His disciples on notice that they might expect tribulation in this life, teaching them that tribulation belonged to this world, and they could not hope to escape it; that they would not be carried through this life on flowery beds of ease. How hard to learn this plain and patent lesson! "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." There is the encouragement. As He had overcome the world and its tribulations, so might they do the same.

Paul taught the same lesson throughout his ministry, when in confirming the souls of the brethren, and exhorting them to continue in the faith, he told them that "we must, through much tribulation, enter into the kingdom of God." He himself knew this by his own experience, for his pathway was anything but smooth and flowery.

He it is who uses the word "suffering" to describe the troubles of life, in that comforting passage in which he contrasts life's troubles with the final glory of heaven, which shall be the reward of all who patiently endure the ills of Divine Providence: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

And he it is who speaks of the afflictions which come to the people of God in this world, and regards them as light as compared with the weight of glory awaiting all who are submissive, patient and faithful in all their troubles: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

But these present afflictions can work for us only as we cooperate with God in prayer. As God works through prayer, it is only through this means He can accomplish His highest ends for us. His Providence works with greatest effect with His praying ones. These know the uses of trouble and its gracious designs. The greatest value in trouble comes to those who bow lowest before the throne.

Paul, in urging patience in tribulation, connects it directly with prayer, as if prayer alone would place us where we could be patient when tribulation comes. "Rejoicing in hope, patient in tribulation, continuing instant in prayer." He here couples up tribulation and prayer, showing their close relationship and the worth of prayer in begetting and culturing patience in tribulation. In fact there can be no patience exemplified when trouble comes, only as it is secured through instant and continued prayer. In the school of prayer is where patience is learned and practiced.

Prayer brings us into that state of grace where tribulation is not only endured, but where there is under it a spirit of rejoicing. In showing the gracious benefits of justification, in Romans 5:3, Paul says: "And not only so, but we glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

What a chain of graces are here set forth as flowing from tribulation! What successive steps to a high state of religious experience! And what rich fruits result from even painful tribulation!

To the same effect are the words of Peter in his First Epistle, in his strong prayer for those Christians to whom he writes; thus showing that suffering and the highest state of grace are closely connected; and intimating that it is through suffering we are to be brought to those higher regions of Christian experience: "But the God of all grace, who hath called us into his eternal glory, by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen and settle you."

It is in the fires of suffering that God purifies His saints and brings them to the highest things. It is in the furnace their faith is tested, their patience is tried, and they are developed in all those rich virtues which make up Christian character. It is while they are passing through deep waters that He shows how close He can come to His praying, believing saints.

It takes faith of a high order and a Christian experience far above the average religion of this day, to count it joy when we are called to pass through tribulation. God's highest aim in dealing with His people is in developing Christian character. He is after begetting in us those rich virtues which belong to our Lord Jesus Christ. He is seeking to make us like Himself. It is not so much work that He wants in us. It is not greatness. It is the presence in us of patience, meekness, submission to the Divine will, prayerfulness which brings everything to Him. He seeks to beget His own image in us. And trouble in some form tends to do this very thing, for this is the end and aim of trouble. This is its work. This is the task it is called to perform. It is not a chance incident in life, but has a design in view, just as it has an All-wise Designer back of it, who makes trouble His agent to bring forth the largest results.

The writer of the Epistle to the Hebrews gives us a perfect directory of trouble, comprehensive, clear and worth while to be studied. Here is "chastisement," another word for trouble, coming from a Father's hand, showing God is in all the sad and afflictive events of life. Here is its nature and its gracious design. It is not punishment in the accurate meaning of that word, but the means God employs to correct and discipline His children in dealing with them on earth. Then we have the fact of the evidence of being His people, namely, the presence of chastisement. The ultimate end is that we "may be partakers of his holiness," which is but another way of saying that all this disciplinary process is to the end that God may make us like Himself. What an encouragement, too, that, chastisement is

no evidence of anger or displeasure on God's part, but is the strong proof of His love. Let us read the entire directory on this important subject: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye are without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby."

Just as prayer is wide in its range, taking in everything, so trouble is infinitely varied in its uses and designs. It takes trouble sometimes to arrest attention, to stop men in the busy rush of life, and to awaken them to a sense of their helplessness and their need and sinfulness. Not till King Manasseh was bound with thorns and carried away into a foreign land and got into deep trouble, was he awakened and brought back to God. It was then he humbled himself and began to call upon God.

The Prodigal Son was independent and self-sufficient when in prosperity, but when money and friends departed, and he began to be in want, then it was he "came to himself," and decided to return to his father's house, with prayer and confession on his lips. Many a man who has forgotten God has been arrested, caused to consider his ways, and brought to remember God and pray by trouble. Blessed is trouble when it accomplishes this in men!

It is for this among other reasons that Job says: "Behold, happy is the man whom God correcteth. Therefore, despise not thou the chastening of the Almighty. For he maketh sore, and bindeth up; he woundeth, and his hands maketh whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee."

One thing more might be named. Trouble makes earth undesirable and causes heaven to loom up large in the horizon of hope. There is a world where trouble never comes. But the path of tribulation leads to that world. Those who are there went there through tribulation. What a world set before our longing eyes which appeals to our hopes, as sorrows like a cyclone sweep over us! Hear John, as he talks about it and those who are there: "What are these which are arrayed in white robes? and whence came they? . . . And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb . . . And God shall wipe away all tears from their eyes."

"There I shall bathe my weary soul,

In seas of heavenly rest,

And not a wave of trouble roll,

Across my peaceful breast."

Oh, children of God, ye who have suffered, who have been sorely tried, whose sad experiences have often brought broken spirits and bleeding hearts, cheer up! God is in all your troubles, and He will see that all shall "work together for good," if you will but be patient, submissive and prayerful.

VII. PRAYER AND GOD'S WORK

"If Jacob's desire had been given him in time for him to get a good night's sleep he might never have become the prince of prayers we know today. If Hannah's prayer for a son had been answered at the time she set for herself, the nation might never have known the mighty man of God it found in Samuel. Hannah wanted only a son, but God wanted more. He wanted a prophet, and a saviour, and a ruler for His people. Someone said that 'God had to get a woman before He could get a man.' This woman He got in Hannah precisely by those weeks and months and years there came a woman with a vision like God's, with tempered soul and gentle spirit and a seasoned will, prepared to be the kind of a mother for the kind of a man God knew the nation needed."—W. E. Binderwolf

God has a great work on hand in this world. This work is involved in the plan of salvation. It embraces redemption and providence. God is governing this world, with its intelligent beings, for His own glory and for their good. What, then, is God's work in this world? Rather what is the end He seeks in His great work? It is nothing short of holiness of heart and life in the children of fallen Adam. Man is a fallen creature, born with an evil nature, with an evil bent, unholy propensities, sinful desires, wicked inclinations. Man is unholy by nature, born so. "They go astray as soon as they be born, speaking lies."

God's entire plan is to take hold of fallen man and to seek to change him and make him holy. God's work is to make holy men out of unholy men. This is the very end of Christ coming into the world: "For this purpose was the Son of God manifested that he might destroy the works of the devil."

God is holy in nature and in all His ways, and He wants to make man like Himself.

"As he who hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy."

This is being Christlike. This is following Jesus Christ. This is the aim of all Christian effort. This is the earnest, heartfelt desire of every truly regenerated soul. This is what is to be constantly and earnestly prayed for. It is that we may be made holy. Not that we must make ourselves holy, but we must be cleansed from all sin by the precious atoning blood of Christ, and be made holy by the direct agency of the Holy Spirit. Not that we are to do holy, but rather to be holy. Being must precede doing. First be, then do. First, obtain a holy heart, then live a holy life. And for this high and gracious end God has made the most ample provisions in the atoning work of our Lord and through the agency of the Holy Spirit.

The work of God in the world is the implantation, the growth and the perfection of holiness in His people. Keep this ever in mind. But we might ask just now, Is this work advancing in the Church? Are men and women being made holy? Is the present-day Church engaged in the business of making holy men and women? This is not a vain and speculative question. It is practical, pertinent and all important.

The present-day Church has vast machinery. Her activities are great, and her material prosperity is unparalleled. The name of religion is widely-spread and well-known. Much money comes into the Lord's treasury and is paid out. But here is the question: Does the work of holiness keep pace with all this? Is the burden of the prayers of Church people to be made holy? Are our preachers really holy men? Or to go back a little further, are they hungering and thirsting after righteousness, desiring the sincere milk of the Word that they may grow thereby? Are they really seeking to be holy men? Of course men of intelligence are greatly needed in the pulpit, but prior to that, and primary to it, is the fact that we need holy men to stand before dying men and proclaim the salvation of God to them. Ministers, like laymen, and no more so than laymen, must be holy men in life, in conversation and in temper. They must be examples to the flock of God in all things. By their lives they are to preach as well as to speak. Men in the pulpit are needed who are spotless in life, circumspect in behaviour, "without rebuke and blameless in the midst of a crooked and perverse nation, among whom they are to shine in the world." Are our preachers of this type of men? We are simply asking the question. Let the reader make up his own judgment. Is the work of holiness making progress among our preachers?

Again let us ask: Are our leading laymen examples of holiness? Are they seeking holiness of heart and life? Are they praying men, ever ~~praying that God would fashion~~ them according to His pattern of holiness? Are their business ways without stain of sin, and their gains free from the taint of wrong-doing? Have they the foundation of solid honesty, and does uprightness bring them into elevation and influence? Does business integrity and probity run parallel with religious activity, and with churchly observance?

Then, while we are pursuing our investigation, seeking light as to whether the work of God among His people is making progress, let us ask further as to our women. Are the leading women of our churches dead to the fashions of this world, separated from the world, not conformed to the world's maxims and customs? Are they in behaviour as becometh holiness, teaching the young women by word and life the lessons of soberness, obedience, and home-keeping? Are our women noted for their praying habits? Are they patterns of prayer?

How searching are all these questions? And will any one dare say they are impertinent and out of place? If God's work be to make men and women holy, and He has made ample provisions in the law of prayer of doing this very thing, why should it be thought impertinent and useless to propound such personal and pointed questions as these? They have to do directly with the work and with its progress and its perfection. They go to the very seat of the disease. They hit the spot.

We might as well face the situation first as last. There is no use to shut our eyes to real facts. If the Church does not do this sort of work—if the Church does not advance its members in holiness of heart and life—then all our show of activities and all our display of Church work are a delusion and a snare.

But let us ask as to another large and important class of people in our churches. They are the hope of the future Church. To them all eyes are turned. Are our young men and women growing in sober-mindedness and reverence, and in all those graces which have their root in the renewed heart, which mark solid and permanent advance in the Divine life? If we are not growing in holiness, then we are doing nothing religious nor abiding.

Material prosperity is not the infallible sign of spiritual prosperity. The former may exist while the latter is significantly absent. Material prosperity may easily blind the eyes of Church leaders, so much so that they will make it a substitute for spiritual prosperity. How great the need to watch at that point! Prosperity in money matters does not signify growth in holiness. The seasons of material prosperity are rarely seasons of spiritual advance, either to the individual or to the Church. It is so easy to lose sight of God when goods increase. It is so easy to lean on human agencies and cease praying and relying upon God when material prosperity comes to the Church.

If it be contended that the work of God is progressing, and that we are growing in holiness, then some perplexing questions arise which will be hard to answer. If the Church is making advances on the lines of deep spirituality—if we are a praying people, noted for our prayer habits—if our people are hungering after holiness—then let us ask, why do we now have so few mighty outpourings of the Holy Spirit on our chief churches and our principal appointments? Why is it that so few of our revivals spring from the life of the pastor, who is noted for his deep spirituality, or the life of our church? Is the Lord's hand shortened that He cannot save? Is His ear heavy that He cannot hear? Why is it that in order to have so-called revivals, we must have outside pressure, by the reputation and sensation of some renowned evangelist? This is largely true in our larger charges and with our leading men. Why is it that the pastor is not sufficiently spiritual, holy and in communion with God, that he cannot hold his own revival services, and have large outpourings of the Holy Spirit on the Church, the community and upon himself? There can be but one solution for all this state of things. We have cultivated other things to the neglect of the work of holiness. We have permitted our minds to be preoccupied with material things in the Church. Unfortunately, whether designedly or not, we have substituted the external for the internal. We have put that which is seen to the front and shut out that which is unseen. It is all too true as to the Church, that we are much further advanced in material matters

than in matters spiritual. But the cause of this sad state of things may be traced further back. It is largely due to the decay of prayer. For with the decline of the work of holiness there has come the decline of the business of praying. As praying and holiness go together, so the decline of one, means the decay of the other. Excuse it if we may, justify the present state of things if we will, yet it is all too patent that the emphasis in the work of the present-day Church is not put on prayer. And just as this has occurred, the emphasis has been taken from the great work of God set on foot in the atonement, holiness of heart and life. The Church is not turning out praying men and women, because the Church is not intently engaged in the one great work of holiness. At one time, John Wesley saw that there was a perceptible decline in the work of holiness, and he stopped short to inquire into the cause, and if we are as honest and spiritual as he was, we will now see the same causes operating to stay God's work among us. In a letter to his brother, Charles, at one time, he comes directly to the point, and makes short, incisive work of it. Here is how he begins his letter: "What has hindered the work? I want to consider this. And must we not first say, we are the chief. If we were more holy in heart and life, thoroughly devoted to God, would not all the preachers catch fire, and carry it with them, throughout the land? "Is not the next hindrance the littleness of grace (rather than of gifts) in a considerable part of our preachers? They have not the whole mind that was in Christ. They do not steadily walk as He walked. And, therefore, the hand of the Lord is stayed, though not altogether; though He does work still. But it is not in such a degree as He surely would, were they holy as He that hath sent them is holy."Is not the third hindrance the littleness of grace in the generality of our people? Therefore, they pray little, and with little fervency for a general blessing. And, therefore, their prayer has little power with God. It does not, as once, shut and open heaven."Add to this, that as there is much of the spirit of the world in their hearts, so there is much conformity to the world in their lives. They ought to be bright and shining lights, but they neither burn nor shine. They are not true to the rules they profess to observe. They are not holy in all manner of conversation. Nay, many of them are salt that has lost its savour, the little savour they once had. Wherewith then shall the rest of the land be seasoned? What wonder that their neighbours are as unholy as ever?"He strikes the spot. He hits the centre. He grades the cause. He freely confesses that he and Charles are the first cause, in this decline of holiness. The chief ones occupy positions of responsibility. As they go, so goes the Church. They give colour to the Church. They largely determine its character and its work. What holiness should mark these chief men? What zeal should ever characterise them? What prayerfulness should be seen in them! How influential they ought to be with God! If the head be weak, then the whole body will feel the stroke. The pastors come next in his catalogue. When the chief shepherds and those who are under them, the immediate pastors, stay their advance in holiness, the panic will reach to the end of the line. As are the pastors, so will the people be as a rule. If the pastors are prayerless, then will the people follow in their footsteps. If the preacher be silent upon the work of holiness, then will there be no hungering and thirsting after holiness in the laymen. If the preacher be careless about obtaining the highest and best God has for him in religious experience, then will the people take after him. One statement of Wesley needs to be repeated with emphasis. The littleness of grace, rather than the smallness of gifts,—this is largely the case with the preachers. It may be stated as an axiom: That the work of God fails as a general rule, more for the lack of grace, than for the want of gifts. It is more than this. It is more than this, for a full supply of grace brings an increase of gifts. It may be repeated that small results, a low experience, a low religious life, and pointless, powerless preaching always flow from a lack of grace. And a lack of grace flows from a lack of praying. Great grace comes from great praying."What is our calling's glorious hope, But inward holiness? For this to Jesus I look up, I calmly wait for this. "I wait till He shall touch me clean, Shall life and power impart; Give me the faith that casts out sin, And purifies the heart."In carrying on His great work in the world, God works through human agents. He works through His Church collectively and through His people individually. In order that they may be effective agents, they must be "vessels unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." God works most effectively through holy men. His work makes progress in the hands of praying men. Peter tells us that husbands who might not be reached by the Word of God, might be won by the conversation of their wives. It is those who are "blameless and harmless, the sons of God," who can hold forth the word of life "in the midst of a crooked and perverse nation."The world judges religion not by what the Bible says, but by how Christians live. Christians are the Bible which sinners read. These are the epistles to be read of all men. "By their fruits ye shall know them." The emphasis, then, is to be placed upon holiness of life. But unfortunately in the present-day Church, emphasis has been placed elsewhere. In selecting Church workers and choosing ecclesiastical officers, the quality of holiness is not considered. The praying fitness seems not to be taken into account, when it was just otherwise in all of God's movements and in all of His plans. He looked for holy men, those noted for their praying habits. Prayer leaders are scarce. Prayer conduct is not counted as the highest qualification for offices in the Church. We cannot wonder that so little is accomplished in the great work in the world which God has in hand. The fact is that it is surprising so much has been done with such feeble, defective agents. "Holiness to the Lord" needs again to be written on the banners of the Church. Once more it needs to be sounded out in the ears of modern Christians. "Follow peace with all men, and holiness, without which no man shall see the Lord."Let it be iterated and reiterated that this is the Divine standard of religion. Nothing short of this will satisfy the Divine requirement. O the danger of deception at this point! How near one can come to being right and yet be wrong! Some men can come very near to pronouncing the test word, "Shibboleth," but they miss it "Many will say unto me, Lord, Lord, in that day," says Jesus Christ, but He further states that then will He say unto them, "I never knew you; depart from me, ye that work iniquity."Men can do many good things and yet not be holy in heart and righteous in conduct. They can do many good things and lack that spiritual quality of heart called holiness. How great the need of hearing the words of Paul guarding us against self-deception in the great work of personal salvation: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

"O may I still from sin depart; A wise and understanding heart, Jesus, to me to be given; And let me through thy Spirit know To glorify my God below, And find my way to heaven."

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)

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