



Open Walker 2/2008

~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

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Worship Music

[He Is Yahweh-](#)

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Jason Upton](#)

[Pursuit-Kim Walker](#)

[I Surrender-Kim Walker](#)

Prayer

Lord, help me turn my attention to Your kind of high-level love and make it a part of my daily life. Forgive me for those times when I've fallen into low-level, "you-scratch-my-back-and-I'll-scratch-yours" love that gets easily offended. Help me climb up to the higher realms of love that You desire to be manifested in my life. Holy Spirit, it is impossible to continually walk in this kind of love in the power of my flesh, so I turn to You to awaken this divine love inside me and to help me manifest it in my life. Lord kindle your love, mercy, and compassion in me in Your name Jesus. Amen.....

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1 WHEN YOU have come into the land which the Lord your God gives you as an inheritance and possess it and live in it, 2 You shall take some of the first of all the produce of the soil which you harvest from the land the Lord your God gives you and put it in a basket, and go to the place [the sanctuary] which the Lord your God has chosen as the abiding place for His Name [and His Presence]. 3 And you shall go to the priest who is in office in those days, and say to him, I give thanks this day to the Lord your God that I have come to the land which the Lord swore to our fathers to give us. 4 And the priest shall take the basket from your hand and set it down before the altar of the Lord your God. 5 And you shall say before the Lord your God, A wandering and lost Aramean ready to perish was my father [Jacob], and he went down into Egypt and sojourned there, few in number, and he became there a nation, great, mighty, and numerous. 6 And the Egyptians treated us very badly and afflicted us and laid upon us hard bondage. 7 And when we cried to the Lord, the God of our fathers, the Lord heard our voice and looked on our affliction and our labor and our [cruel] oppression; 8 And the Lord brought us forth out of Egypt with a mighty hand and with an outstretched arm, and with great (awesome) power and with signs and with wonders; 9 And He brought us into this place and gave us this land, a land flowing with milk and honey. 10 And now, behold, I bring the firstfruits of the ground which You, O Lord, have given me. And you shall set it down before the Lord your God and worship before the Lord your God; 11 And you and the Levite and the stranger and the sojourner among you shall rejoice in all the good which the Lord your God has given you and your household. 12 When you have finished paying all the tithe of your produce the third year, which is the year of tithing, and have given it to the Levite, the stranger and the sojourner, the fatherless, and to the widow, that they may eat within your towns and be filled, 13 Then you shall say before the Lord your God, I have brought the hallowed things (the tithe) out of my house and moreover have given them to the Levite, to the stranger and the sojourner, to the fatherless, and to the widow, according to all Your commandments which You have commanded me; I have not transgressed any of Your commandments, neither have I forgotten them. 14 I have not eaten of the tithe in my mourning [making the tithe unclean], nor have I handled any of it when I was unclean, nor given any of it to the dead. I have hearkened to the voice of the Lord my God; I have done according to all that You have commanded me. 15 Look down from Your holy habitation, from heaven, and bless Your people Israel and the land which You have given us as You swore to our fathers, a land flowing with milk and honey. 16 This day the Lord your God has commanded you to do these statutes and ordinances. Therefore you shall keep and do them with all your [mind and] heart and with all your being. 17 You have [openly] declared the Lord this day to be your God, [pledging] to walk in His ways, to keep His statutes and His commandments and His precepts, and to hearken to His voice. 18 And the Lord has declared this day that you are His peculiar people as He promised you, and you are to keep all His commandments; 19 And He will make you high above all nations which He has made, in praise and in fame and in honor, and that you shall be a holy people to the Lord your God, as He has spoken.

Deuteronomy, beginning with chapter 26.

Again it is important that we set the scene for you. Here's Moses, one hundred and twenty years old. In just a few days he's going to go up into the mountain and die. He is giving the last, of the last instructions to the people of God. He is releasing the reigns by which he has been guiding these people these forty years, and turning them over now unto Joshua. But Moses is sorta rehearsing for the children of Israel, again the conditions by which they will enjoy this land, the conditions upon which God's blessings were predicated. For the children of Israel had a covenant relationship with God that revolved around the law and around their obedience to the law.

And the covenant that God established with the nation of Israel was they that do them shall live by them. In other words, it was a covenant that was established in their doing and keeping the law of God. Now Moses even predicted, and we'll get into it tonight, their failure to keep the law. God knew that they wouldn't be able to keep it. And the failure has been predicted along with the resultant tragedies and curses that would come upon them for their failure.

Now God has established a new covenant with man that is no longer based upon the law and the keeping of the law. So when Jesus took the cup with His disciples and He gave them the cup, He said, "This is a new covenant that is in my blood, which is shed for the remission of sin." So the new covenant that God has established with man is through Jesus Christ and the work of Jesus Christ. So that in this new covenant it is in my believing in that work of Jesus Christ on my behalf by which I can now enjoy all the blessings of God. So I experience the blessings of God's grace upon my life. I experience all these wonderful things from God, not because I'm so good and have kept so perfectly the law of God, but because I have now a new covenant relationship with God; it is through Jesus Christ and His finished work. And I simply believe in that finished work of Christ and God imputes my faith for righteousness and blesses me.

Now if I were still living under the law I would be just as cursed as the children of Israel became, because the law could make nothing righteous. It only pointed to a better covenant that was to come. So in Deuteronomy we have the rehearsal of the covenant and the establishing of the covenant, whereby you come into the land. You obey these things. And over and over you'll notice he is pointing out obedience to the commands, obedience to the statutes, obedience, obedience, obedience. And if you obey, then this blessing will be yours, you'll be blessed, blessed, and blessed, but if you disobey then you'll be cursed. And I think there are more curses than there are blessings

Now I thank God that I can relate to God in the new Covenant in Jesus Christ, and thus, I have been blessed and am blessed by God. Not for any righteousness that I have done or not for any righteousness that I have, because that is not the basis by which I am relating to God tonight. I'm relating in that new Covenant. I'm simply believing in Jesus Christ to wash me and cleanse me of all my sins and to work in me His work of love as I submit my life to Him. That He might give to me the power and the capacity to live a life that is pleasing unto the Father.

So as we get into Chapter twenty-six, he first of all speaks to them that when you come into the land and you begin to gather the fruit of the land, the first fruits of the land. Now they were not really to gather anything for themselves until the third year. They were to plant but just let it go until the third year and then they were to begin to reap. But when you gather together your harvest then you are to bring before the Lord, actually,

the first of all the fruit of the earth, which thou shall bring in thy land of which the LORD has given thee, and thou shall put it in a basket, and shall go to the place of which the LORD thy God shall choose to place His name. And you are to go in there, and you are to profess that day unto the LORD thy God, that I am come into the country which the LORD swear to my fathers (Deu 26:2-3).

And so you are now to bring the firstfruits of the land. You are to give them to God and you are to confess that you are now in the land that God has promised; the acknowledgment of the faithfulness of God to keep His promise because God had promised to Abraham that He would give him this land. So now you're in the land, bring the firstfruits to God and so profess, make the confession God did keep His promise.

Then interestingly in verse five,

And thou shall speak and say before the LORD thy God, A Syrian ready to perish was my father, he went down to Egypt, and sojourned there with a few, and became a nation, great, mighty, and populous (Deu 26:5): And so, speaking of Jacob, calling him a Syrian, who went down to Egypt with just a few. Yet while in Egypt in that four hundred-year period of time, God made them a great nation. And God brought them out, spoiling the Egyptians. And you are to rehearse actually God's great work in bringing you out and bringing you into the land that flows with milk and honey, out of the bondage of Egypt into the blessings of God. And now I bring the firstfruits unto God of this glorious land that He has given to us.

And in verse eleven,

Thou shall rejoice in every good thing in which the LORD thy God has given unto thee, and unto thy house, thou, and the Levites, and the stranger living among you (Deu 26:11).

Again here is a commandment where God is commanding them to rejoice. God wants a happy people. And God's people should be a happy people. We should be the happiest people on the face of the earth. And what kind of a witness is it to God if His people are always depressed and down and sour and dour. God wants you to be a rejoicing people.

And in verse twelve,

When thou has made an end of the tithing of all the tithes of your increase in the third year, which is the year of tithing, you've given it to the Levites, [and so forth]; Thou shall say to the LORD, before the LORD thy God, I have brought away the hallowed things out of my house, and give them to the Levites, the stranger, fatherless, the widow, I have not transgressed the commandments, neither have I forgotten them: I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought for the dead (Deu 26:12-14):

And thus, he goes on with this again, acknowledgment that God has brought them into the land that flows with milk and honey.

And you must avouched the LORD this day to be thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice (Deu 26:17): All right again, at this point you are to swear that God is your God, actually, that Jehovah is your God, to walk in His ways and to keep the commandments and all. And for the Lord has avouched thee this day to be His peculiar people, who are obeying, actually, His commandments.

And to make thee high above all nations which he hath made, in praise, and in name, and in honor (Deu 26:19); (Through The Bible; C 2000 Series; Chuck Smith; 1979-1986)

XI. CONCERTED PRAYER

"A tourist, in climbing an Alpine summit, finds himself tied by a strong rope to his trusty guide, and to three of his fellow-tourists. As they skirt a perilous precipice he cannot pray, 'Lord, hold up my goings in a safe path, that my footsteps slip not, but as to my guide and companions, they must look out for themselves.' The only proper prayer in such a case is, 'Lord, hold up our goings in a safe path; for if one slips all of us may perish.'"—H. Clay Trumbull

The pious Quesnel says that "God is found in union and agreement. Nothing is more efficacious than this in prayer."

Intercessions combine with prayers and supplications. The word does not mean necessarily prayer in relation to others. It means a coming together, a falling in with a most intimate friend for free, unrestrained communion. It implies prayer, free, familiar and bold. Our Lord deals with this question of the concert of prayer in the eighteenth chapter of Matthew. He deals with the benefit and energy resulting from the aggregation of prayer forces. The prayer principle and the prayer promise will be best understood in the connection in which it was made by our Lord: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen and a publican. "Verily I say unto you, whatsoever ye shall bind on

earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

This represents the Church in prayer to enforce discipline in order that its members who have been overtaken by faults, may yield readily to the disciplinary process. In addition, it is the Church called together in a concert of prayer in order to repair the waste and friction ensuing upon the cutting off of a Church offender. This last direction as to a concert of prayer is that the whole matter may be referred to Almighty God for His approval and ratification.

All this means that the main, the concluding and the all powerful agency in the Church is prayer, whether it be, as we have seen in Matthew 9, to thrust out labourers into God's earthly harvest fields, or to exclude from the Church a violator of unity, law and order, who will neither listen to his brethren nor repent and confess his fault.

It means that Church discipline, now a lost art in the modern Church, must go hand in hand with prayer, and that the Church which has no disposition to separate wrong doers from the Church, and which has no excommunication spirit for incorrigible offenders against law and order, will have no communication with God. Church purity must precede the Church's prayers. The unity of discipline in the Church precedes the unity of prayers by the Church.

Let it be noted with emphasis that a Church which is careless of discipline will be careless in praying. A Church which tolerates evil doers in its communion, will cease to pray, will cease to pray with agreement, and will cease to be a Church gathered together in prayer in Christ's name.

This matter of Church discipline is an important one in the Scriptures. The need of watchfulness over the lives of its members belongs to the Church of God. The Church is an organization for mutual help, and it is charged with the watch care of all of its members. Disorderly conduct cannot be passed by unnoticed. The course of procedure in such cases is clearly given in the eighteenth chapter of Matthew, which has been heretofore referred to. Furthermore, Paul, in Galatians 6:1, gives explicit directions as to those who fall into sin in the Church: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted."

The work of the Church is not alone to seek members but it is to watch over and guard them after they have entered the Church. And if any are overtaken by sin; they must be sought out, and if they cannot be cured of their faults, then excision must take place. This is the doctrine our Lord lays down.

It is somewhat striking that the Church at Ephesus, (Rev. 2) though it had left its first love, and had sadly declined in vital godliness and in those things which make up spiritual life, yet it receives credit for this good quality: "Thou canst not bear them that are evil."

While the Church at Pergamos was admonished because it had there among its membership those who taught such hurtful doctrines that were a stumbling-block to others. And not so much that such characters were in the Church, but that they were tolerated. The impression is that the Church leaders were blind to the presence of such hurtful characters, and hence were indisposed to administer discipline. This indisposition was an unerring sign of prayerlessness in the membership. There was no union of prayer effort looking to cleansing the Church and keeping it clean.

This disciplinary idea stands out prominently in the Apostle Paul's writings to the Churches. The Church at Corinth had a notorious case of fornication where a man had married his step-mother, and this Church had been careless about this iniquity. Paul rather sharply reproved this Church and gave explicit command to this effect: "Therefore put away from among yourselves that wicked person" Here was concert of action on the part of praying people demanded by Paul.

As good a Church as that at Thessalonica needed instruction and caution on this matter of looking after disorderly persons. So we hear Paul saying unto them: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly."

Mark you. It is not the mere presence of disorderly persons in a Church which merits the displeasure of God. It is when they are tolerated under the mistaken plea of "bearing with them," and no steps are taken either to cure them of their evil practices or exclude them from the fellowship of the Church. And this glaring neglect on the part of the Church of its wayward members, is but a sad sign of a lack of praying, for a praying Church, given to mutual praying, agreement praying, is keen to discern when a brother is overtaken in a fault, and seeks either to restore him, or to cut him off if he be incorrigible. Much of this dates back to the lack of spiritual vision on the part of Church leaders. The Lord by the mouth of the Prophet Isaiah once asked the very pertinent, suggestive question, "And who is blind but my servant?" This blindness in leadership in the Church is no more patent than in this question of seeing evil doers in the Church, in caring for them, and when the effort to restore them fails, to withdraw fellowship from them and let them be "as a heathen man and a publican." The truth is there is such a lust for members in the Church in these modern times, that the officials and preachers have entirely lost sight of the members who have violated baptismal covenants, and who are living in open disregard of God's Word. The idea now is quantity in membership, not quality. The purity of the Church is put in the background in the craze to secure numbers, and to pad the Church rolls and make large figures in statistical columns. Prayer, much prayer, mutual prayer, would bring the Church back to Scriptural standards, and would purge the Church of many wrongdoers, while it might cure not a few of their evil lives. Prayer and Church discipline are not new revelations of the Christian dispensation. These two things had a high place in the Jewish Church. Instances are too numerous to mention all of them. Ezra is a case in point. When he returned from the captivity, he found a sad and distressing condition of things

among the Lord's people who were left in the land. They had not separated themselves from the surrounding heathen people, and had intermarried with them, contrary to Divine commands. And those high in the Church were involved, the priests and the Levites with others. Ezra was greatly moved at the account given him, and rent his garments and wept and prayed. Evil doers in the Church did not meet his approval, nor did he shut his eyes to them nor excuse them, neither did he compromise the situation. When he had finished confessing the sins of the people and his praying, the people assembled themselves before him and joined him in a covenant agreement to put away from them their evil doings, and wept and prayed in company with Ezra.

The result was that the people thoroughly repented of their transgressions, and Israel was reformed. Praying and a good man, who was neither blind nor unconcerned, did the deed.

Of Ezra it is written, "For he mourned because of the transgression of them that had been carried away." So it is with every praying man in the Church when he has eyes to see the transgression of evil doers in the Church, who has a heart to grieve over them and who has a spirit in him so concerned about the Church that he prays about it.

Blessed is that Church who has praying leaders, who can see that which is disorderly in the Church, who are grieved about it, and who put forth their hands to correct the evils which harm God's cause as a weight to its progress. One point in the indictment against those "Who are at ease in Zion," referred to by Amos, is that "they are not grieved for the affliction of Joseph." And this same indictment could be brought against Church leaders of modern times. They are not grieved because the members are engulfed in a craze for worldly, carnal things, nor when there are those in the Church walking openly in disorder, whose lives scandalise religion. Of course such leaders do not pray over the matter, for praying would beget a spirit of solicitude in them for these evil doers, and would drive away the spirit of unconcern which possesses them.

It would be well for prayer less Church leaders and careless pastors to read the account of the ink horn man in Ezekiel, 9th chapter, where God instructed the prophet to send through the city certain men who would destroy those in the city because of the great evils found therein. But certain persons were to be spared. These were they who "sigh and cry for all the abominations that be done in the midst of the city." The man with the ink horn was to mark every one of these sighers and mourners so that they would escape the impending destruction. Please note that the instructions were that the slaying of those who did not mourn and sigh should "Begin at my sanctuary."

What a lesson for non-praying, unconcerned officials of the modern Church! How few there are who "sigh and cry" for present-day abominations in the land, and who are grieved over the desolations of Zion! What need for "two or three to be gathered together" in a concert of prayer over these conditions, and in the secret place weep and pray for the sins in Zion!

This concert of prayer, this agreement in praying, taught by our Lord in the eighteenth chapter of Matthew, finds proof and illustration elsewhere. This was the kind of prayer which Paul referred to in his request to his Roman brethren, recorded in Romans 15:30: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea."

Here is unity in prayer, prayer by agreement, and prayer which drives directly at deliverance from unbelieving and evil men, the same kind of prayer urged by our Lord, and the end practically the same, deliverance from unbelieving men, that deliverance wrought either by bringing them to repentance or by exclusion from the Church.

The same idea is found in 2 Thes. 3:1: "Finally, brethren, pray for us that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men."

Here is united prayer requested by an Apostle, among other things, for deliverance from wicked men, that same that the Church of God needs in this day. By joining their prayers to his, there was the desired end of riddance from men who were hurtful to the Church of God and who were a hindrance to the running of the Word of the Lord. Let us ask, are there not in the present-day Church those who are a positive hindrance to the on-going of the Word of the Lord? What better course is there than to jointly pray over the question, at the same time using the Christ-given course of discipline first to save them, but failing in that course, to excise them from the body?

Does that seem a harsh course? Then our Lord was guilty of harshness Himself, for He ends these directions by saying, "But if he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

No more is this harshness than is the act of the skilful surgeon, who sees the whole body and its members endangered by a gangrenous limb, and severs the limb from the body for the good of the whole. No more was it harshness in the captain and crew of the vessel on which Jonah was found, when the storm arose threatening destruction to all on board, to cast the fleeing prophet overboard. What seems harshness is obedience to God, is for the welfare of the Church, and is wise in the extreme.

E. M. Bounds; "Prayer"

Paul never glamorized the gospel. It is not success, but sacrifice. It's not a glamorous gospel, but a bloody one—a gory gospel, and a sacrificial gospel. Five minutes inside eternity and we will wish that we had sacrificed more, wept more, grieved more, loved and prayed more, and given more. ~ Leonard Ravenhill

"No man is greater than his prayer life. The pastor who is not praying is playing; the people who are not praying are straying. The pulpit can be a shop window to display one's talents; the prayer closet allows no showing off." ~ Leonard Ravenhill

"In the Acts of the Apostles 3:19 we read, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Whatever else we say about revival we have to recognize this, that revival is an act of mercy in the sovereignty of God.

There is a vast difference between revival and evangelism. When we speak of revival in America we think of church advertising, "Our revival will begin next Sunday night at a certain time and it is going to finish the next Sunday night at a certain time." Obviously this is something purely mechanical, it is something which men have engineered.

I think that one of the offenses of revival, in the historic sense, is that it cannot be organized. As Doctor Tozer said, "When revival comes it changes the moral climate of a community."

~ Leonard Ravenhill

The very word "revive" presupposes life. You can only revive what has already had vitality — life that has become sick, weak, or apathetic. I think the nearest analogy I can give you is a recent case of a man who apparently drowned. He had been under the water for an incredible amount of time. Then somebody pulled him out and worked and worked on him, and eventually life came again. This is actually what it means to revive, it means to revitalize. It means to restore lost power. It means to recover lost energy.

~ Leonard Ravenhill

"Our pulpits today are occupied with puppets rather than with prophets, with organizers rather than with agonizers." ~ Leonard Ravenhill

"The early church was married to poverty, prisons and persecutions. Today, the church is married to prosperity, personality, and popularity."

~ Leonard Ravenhill