



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

www.chapel-flock.com



Vol. 25 Issue 468

July 26, 2012

Worship Music

[Come And Fill My Heart-Avalon](#)

[Renew Me-Avalon](#)

[If My People Pray-Avalon](#)

[We Are The Reason-Avalon](#)

Prayer

Lord, I want You to work so mightily in me that "goodness" and "faithfulness" become an integral part of my life. Please forgive me for the times I've been flesh-bound and insensitive to the human needs that are all around me. I have walked right past people with serious needs; yet I haven't even noticed. I am convicted by this, Lord, and I'm asking You to help me shift my focus from myself to those who are around me. I also ask You to help me become so faithful that people will know they can depend on me, in Jesus' name. Amen.

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

["The Law Of Love" Steve Mays](#)

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

chapel-flock@sbcglobal.net

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

Bible Study Sites

[Chuck Smith Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-Cathe Laurie](#)

1 THESE ARE the words of the covenant which the Lord commanded Moses to make with the Israelites in the land of Moab, besides the covenant which He made with them in Horeb. 2 Moses called to all Israel and said to them, You have seen all that the Lord did before your eyes in the land of Egypt to Pharaoh, to all his servants, and to all his land; 3 The great trials which your eyes saw, the signs, and those great wonders. 4 Yet the Lord has not given you a [mind and] heart to understand and eyes to see and ears to hear, to this day. 5 I have led you forty years in the wilderness; your clothes have not worn out upon you, and your sandals have not worn off your feet. 6 You have not eaten [grain] bread, nor have you drunk wine or strong drink, that you might recognize and know [your dependence on Him Who is saying], I am the Lord your God. 7 And when you came to this place, Sihon king of Heshbon and Og king of Bashan came out against us to battle, but we defeated them. 8 We took their land and gave it as an inheritance to the Reubenites, the Gadites, and the half-tribe of the Manassites. 9 Therefore keep the words of this covenant and do them, that you may deal wisely and prosper in all that you do. 10 All of you stand today before the Lord your God—your heads, your tribes, your elders, and your officers, even all the men of Israel, 11 Your little ones, your wives, and the stranger and sojourner in your camp, from the hewer of your wood to the drawer of your water— 12 That you may enter into the covenant of the Lord your God, and into His oath which He makes with you today, 13 That He may establish you this day as a people for Himself, and that He may be to you a God as He said to you and as He swore to your fathers, Abraham, Isaac, and Jacob. 14 It is not with you only that I make this sworn covenant 15 But with future Israelites who do not stand here with us today before the Lord our God, as well as with those who are here with us this day. 16 You know how we lived in the land of Egypt and how we came through the midst of the nations you crossed. 17 And you have seen their abominations and their idols of wood and stone, of silver and gold, which were among them. 18 Beware lest there should be among you a man or woman, or family or tribe, whose [mind and] heart turns away this day from the Lord our God to go and serve the gods of these nations; lest there should be among you a [poisonous] root that bears gall and wormwood, 19 And lest, when he hears the words of this curse and oath, he flatters and congratulates himself in his [mind and] heart, saying, I shall have peace and safety, though I walk in the stubbornness of my [mind and] heart [bringing down a hurricane of destruction] and sweep away the watered land with the dry. 20 The Lord will not pardon him, but then the anger of the Lord and His jealousy will smoke against that man, and all the curses that are written in this book shall settle on him; the Lord will blot out his very name from under the heavens. 21 And the Lord will single him out for ruin and destruction from all the tribes of Israel, according to all the curses of the covenant that are written in this Book of the Law, 22 So that the next generation, your children who rise up after you, and the foreigner who shall come from a distant land, shall say, when they see the plagues of this land and the diseases with which the Lord has made it sick— 23 The whole land is brimstone and salt and a burned waste, not sown or bearing anything, where no grass can take root, like the overthrow of Sodom and Gomorrah with Admah and Zeboiim, which the Lord overthrew in His anger and wrath— 24 Even all the nations shall say, Why has the Lord done thus to this land? What does the heat of this great anger mean? 25 Then men shall say, Because they forsook the covenant of the Lord, the God of their fathers, which He made with them when He brought them forth out of the land of Egypt. 26 For they went and served other gods and worshiped them, gods they knew not and that He had not given to them. 27 So the anger of the Lord was kindled against this land, bringing upon it all the curses that are written in this book. 28 And the Lord rooted them out of their land in anger and in wrath and in great indignation and cast them into another land, as it is this day. 29 The secret things belong unto the Lord our God, but the things which are revealed belong to us and to our children forever, that we may do all of the words of this law.

←————→
Chapter 29

Chapter twenty-nine, God continues with this covenant.

These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel. And Moses called all Israel, and said unto them, Ye have seen what the Lord has done before your eyes in the land of Egypt unto Pharaoh, and his servants. The great temptations which your eyes have seen, the signs, and those great miracles: Yet the LORD hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day. For I have led you for forty years in the wilderness: your clothes are not old, and your shoe is not old upon your foot. You have not eaten bread, neither have you drunk wine or strong drink: that you might know that I am the LORD your God (Deu 29:1-6).

In other words, Moses said you have seen these things of God but they had become commonplace, you don't even see them anymore. Don't you realize that after forty years, look at your shoes they haven't even worn out. Your clothes are still good. You have not really been able to plant, to harvest; yet God has taken care of your food. And you came to these kings, Sihon and Og. God gave them into your hand and you took their land and God gave it to you for an inheritance.

Keep therefore the words of this covenant, and do them, that ye may prosper in all you do (Deu 29:9).

Their prosperity was tied directly to their keeping and doing the commandments of God. That is the covenant that God established.

Now you stand this day all of you before the LORD your God;... Your little ones, your wives,...that you should enter into the covenant with the LORD your God, and into his oath, which the LORD thy God makes with you this day: That he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and he hath sworn unto thy fathers, to Abraham, to Isaac, and Jacob. Neither with you only do I make this covenant and this oath; But with him that standeth here with us this day before the LORD our God, (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; And ye have seen their abominations, and their idols, some of them are wood, some stone, some silver and gold, which were among them:) Lest there should be among you man, or woman, or family, or tribe, whose heart is turned away this day from Jehovah our God, to go and serve the gods of these nations; lest there should be among you a root that bears gall and wormwood; And it come to pass, when he hears the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I

walk in the imagination of mine heart, to add drunkenness to thirst: The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him (Deu 29:10-20),

Now this is a horrible thing when God's word is given and a person in his own heart contradicts the word of God. When God's Word says, "that thou shall not escape the wrath of God", and you think in your heart "Ha, ha, that's not true", or "I'll escape" or "It doesn't apply to me", or whatever. And it's tragic that people will oftentimes do this. When God pronounces a curse, they smile within themselves and they say it won't happen to me. In Hebrews we read, "How shall we escape when we neglect so great a salvation" (Hebrews 2:3). There is no escape. God's Word shall be fulfilled, don't be deceived. God is not mocked, yet there are people who are mocking God. "Keep therefore the Words of this covenant and do them so that you may prosper in all that you do."

Now, in verse twenty-four,

Even all the nations shall say, Wherefore hath the LORD done thus unto the land? what means the heat of this great anger? And they will say, Because they have forsaken the covenant of the LORD God of their fathers, which he made (Deu 29:24-25).

So verse twenty-nine,

The secret things belong unto the LORD our God: but those things which are revealed belong to us, to our children for ever, that we may do all the words of the law (Deu 29:29). Again the doing of it. (Through The Bible; C 2000 Series; Chuck Smith; 1979-1986)

II. PRAYER AND FAITH (Continued)

"The guests at a certain hotel were being rendered uncomfortable by repeated strumming on a piano, done by a little girl who possessed no knowledge of music. They complained to the proprietor with a view to having the annoyance stopped. 'I am sorry you are annoyed,' he said. 'But the girl is the child of one of my very best guests. I can scarcely ask her not to touch the piano. But her father, who is away for a day or so, will return tomorrow. You can then approach him, and have the matter set right.' When the father returned, he found his daughter in the reception-room and, as usual, thumping on the piano. He walked up behind the child and, putting his arms over her shoulders, took her hands in his, and produced some most beautiful music. Thus it may be with us, and thus it will be, some coming day. Just now, we can produce little but clamour and disharmony; but, one day, the Lord Jesus will take hold of our hands of faith and prayer, and use them to bring forth the music of the skies." -- Anon

Genuine, authentic faith must be definite and free of doubt. Not simply general in character; not a mere belief in the being, goodness and power of God, but a faith which believes that the things which "he saith, shall come to pass." As the faith is specific, so the answer likewise will be definite: "He shall have whatsoever he saith." Faith and prayer select the things, and God commits Himself to do the very things which faith and persevering prayer nominate, and petition Him to accomplish.

The American Revised Version renders the twenty-fourth verse of the eleventh chapter of Mark, thus: "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Perfect faith has always in its keeping what perfect prayer asks for. How large and unqualified is the area of operation -- the "All things whatsoever!" How definite and specific the promise -- "Ye shall have them!"

Our chief concern is with our faith, -- the problems of its growth, and the activities of its vigorous maturity. A faith which grasps and holds in its keeping the very things it asks for, without wavering, doubt or fear -- that is the faith we need -- faith, such as is a pearl of great price, in the process and practice of prayer.

The statement of our Lord about faith and prayer quoted above is of supreme importance. Faith must be definite, specific; an unqualified, unmistakable request for the things asked for. It is not to be a vague, indefinite, shadowy thing; it must be something more than an abstract belief in God's willingness and ability to do for us. It is to be a definite, specific, asking for, and expecting the things for which we ask. Note the reading of Mark 11:23: "And shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatever he saith."

Just so far as the faith and the asking is definite, so also will the answer be. The giving is not to be something other than the things prayed for, but the actual things sought and named. "He shall have whatsoever he saith." It is all imperative, "He shall have." The granting is to be unlimited, both in quality and in quantity.

Faith and prayer select the subjects for petition, thereby determining what God is to do. "He shall have whatsoever he saith." Christ holds Himself ready to supply exactly, and fully, all the demands of faith and prayer. If the order on God be made clear, specific and definite, God will fill it, exactly in accordance with the presented terms.

Faith is not an abstract belief in the Word of God, nor a mere mental credence, nor a simple assent of the understanding and will; nor is it a passive acceptance of facts, however sacred or thorough. Faith is an operation of God, a Divine illumination, a holy energy implanted by the Word of God and the Spirit in the human soul -- a spiritual, Divine principle which takes of the Supernatural and makes it a thing apprehendable by the faculties of time and sense.

Faith deals with God, and is conscious of God. It deals with the Lord Jesus Christ and sees in Him a Saviour; it deals with God's Word, and lays hold of the truth; it deals with the Spirit of God, and is energized and inspired by its holy fire. God is the great objective of faith; for faith rests its whole weight on His Word. Faith is not an aimless act of the soul, but a looking to God and a resting upon

His promises. Just as love and hope have always an objective so, also, has faith. Faith is not believing just anything; it is believing God, resting in Him, trusting His Word.

Faith gives birth to prayer, and grows stronger, strikes deeper, rises higher, in the struggles and wrestlings of mighty petitioning. Faith is the substance of things hoped for, the assurance and realization of the inheritance of the saints. Faith, too, is humble and persevering. It can wait and pray; it can stay on its knees, or lie in the dust. It is the one great condition of prayer; the lack of it lies at the root of all poor praying, feeble praying, little praying, unanswered praying.

The nature and meaning of faith is more demonstrable in what it does, than it is by reason of any definition given it. Thus, if we turn to the record of faith given us in that great honour roll, which constitutes the eleventh chapter of Hebrews, we see something of the wonderful results of faith. What a glorious list it is -- that of these men and women of faith! What marvellous achievements are there recorded, and set to the credit of faith! The inspired writer, exhausting his resources in cataloguing the Old Testament saints, who were such notable examples of wonderful faith, finally exclaims: "And what shall I more say? For the time would fail me to tell of Gideon and Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets."

And then the writer of Hebrews goes on again, in a wonderful strain, telling of the unrecorded exploits wrought through the faith of the men of old, "of whom the world was not worthy." "All these," he says, "obtained a good report through faith."

What an era of glorious achievements would dawn for the Church and the world, if only there could be reproduced a race of saints of like mighty faith, of like wonderful praying! It is not the intellectually great that the Church needs; nor is it men of wealth that the times demand. It is not people of great social influence that this day requires. Above everybody and everything else, it is men of faith, men of mighty prayer, men and women after the fashion of the saints and heroes enumerated in Hebrews, who "obtained a good report through faith," that the Church and the whole wide world of humanity needs.

Many men, of this day, obtain a good report because of their money-giving, their great mental gifts and talents, but few there be who obtain a "good report" because of their great faith in God, or because of the wonderful things which are being wrought through their great praying. Today, as much as at any time, we need men of great faith and men who are great in prayer. These are the two cardinal virtues which make men great in the eyes of God, the two things which create conditions of real spiritual success in the life and work of the Church. It is our chief concern to see that we maintain a faith of such quality and texture, as counts before God; which grasps, and holds in its keeping, the things for which it asks, without doubt and without fear.

Doubt and fear are the twin foes of faith. Sometimes, they actually usurp the place of faith, and although we pray, it is a restless, disquieted prayer that we offer, uneasy and often complaining. Peter failed to walk on Gennesaret because he permitted the waves to break over him and swamp the power of his faith. Taking his eyes from the Lord and regarding the water all about him, he began to sink and had to cry for succour -- "Lord, save, or I perish!"

Doubts should never be cherished, nor fears harboured. Let none cherish the delusion that he is a martyr to fear and doubt. It is no credit to any man's mental capacity to cherish doubt of God, and no comfort can possibly derive from such a thought. Our eyes should be taken off self, removed from our own weakness and allowed to rest implicitly upon God's strength. "Cast not away therefore your confidence, which hath great recompense of reward." A simple, confiding faith, living day by day, and casting its burden on the Lord, each hour of the day, will dissipate fear, drive away misgiving and deliver from doubt: "Be careful for nothing, but in everything, by supplication and prayer, with thanksgiving, let your requests be made known unto God."

That is the Divine cure for all fear, anxiety, and undue concern of soul, all of which are closely akin to doubt and unbelief. This is the Divine prescription for securing the peace which passeth all understanding, and keeps the heart and mind in quietness and peace.

All of us need to mark well and heed the caution given in Hebrews: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

We need, also, to guard against unbelief as we would against an enemy. Faith needs to be cultivated. We need to keep on praying, "Lord, increase our faith," for faith is susceptible of increase. Paul's tribute to the Thessalonians was, that their faith grew exceedingly. Faith is increased by exercise, by being put into use. It is nourished by sore trials.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glow at the appearing of Jesus Christ."

Faith grows by reading and meditating upon the Word of God. Most, and best of all, faith thrives in an atmosphere of prayer.

It would be well, if all of us were to stop, and inquire personally of ourselves: "Have I faith in God? Have I real faith, -- faith which keeps me in perfect peace, about the things of earth and the things of heaven?" This is the most important question a man can propound and expect to be answered. And there is another question, closely akin to it in significance and importance -- "Do I really pray to God so that He hears me and answers my prayers? And do I truly pray unto God so that I get direct from God the things I ask of Him?"

It was claimed for Augustus Caesar that he found Rome a city of wood, and left it a city of marble. The pastor who succeeds in changing his people from a prayerless to a prayerful people, has done a greater work than did Augustus in changing a city from wood to marble. And after all, this is the prime work of the preacher. Primarily, he is dealing with prayerless people -- with people of whom it is said,

"God is not in all their thoughts." Such people he meets everywhere, and all the time. His main business is to turn them from being forgetful of God, from being devoid of faith, from being prayerless, so that they become people who habitually pray, who believe in God, remember Him and do His will. The preacher is not sent to merely induce men to join the Church, nor merely to get them to do better. It is to get them to pray, to trust God, and to keep God ever before their eyes, that they may not sin against Him.

The work of the ministry is to change unbelieving sinners into praying and believing saints. The call goes forth by Divine authority, "Believe on the Lord Jesus Christ, and thou shalt be saved." We catch a glimpse of the tremendous importance of faith and of the great value God has set upon it, when we remember that He has made it the one indispensable condition of being saved. "By grace are ye saved, through faith." Thus, when we contemplate the great importance of prayer, we find faith standing immediately by its side. By faith are we saved, and by faith we stay saved. Prayer introduces us to a life of faith. Paul declared that the life he lived, he lived by faith in the Son of God, who loved him and gave Himself for him -- that he walked by faith and not by sight.

Prayer is absolutely dependent upon faith. Virtually, it has no existence apart from it, and accomplishes nothing unless it be its inseparable companion. Faith makes prayer effectual, and in a certain important sense, must precede it.

"For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Before prayer ever starts toward God; before its petition is preferred, before its requests are made known -- faith must have gone on ahead; must have asserted its belief in the existence of God; must have given its assent to the gracious truth that "God is a rewarder of those that diligently seek His face." This is the primary step in praying. In this regard, while faith does not bring the blessing, yet it puts prayer in a position to ask for it, and leads to another step toward realization, by aiding the petitioner to believe that God is able and willing to bless.

Faith starts prayer to work -- clears the way to the mercy-seat. It gives assurance, first of all, that there is a mercy-seat, and that there the High Priest awaits the pray-ers and the prayers. Faith opens the way for prayer to approach God. But it does more. It accompanies prayer at every step she takes. It is her inseparable companion and when requests are made unto God, it is faith which turns the asking into obtaining. And faith follows prayer, since the spiritual life into which a believer is led by prayer, is a life of faith. The one prominent characteristic of the experience into which believers are brought through prayer, is not a life of works, but of faith.

Faith makes prayer strong, and gives it patience to wait on God. Faith believes that God is a rewarder. No truth is more clearly revealed in the Scriptures than this, while none is more encouraging. Even the closet has its promised reward, "He that seeth in secret, shall reward thee openly," while the most insignificant service rendered to a disciple in the name of the Lord, surely receives its reward. And to this precious truth faith gives its hearty assent.

Yet faith is narrowed down to one particular thing -- it does not believe that God will reward everybody, nor that He is a rewarder of all who pray, but that He is a rewarder of them that diligently seek Him. Faith rests its care on diligence in prayer, and gives assurance and encouragement to diligent seekers after God, for it is they, alone, who are richly rewarded when they pray.

We need constantly to be reminded that faith is the one inseparable condition of successful praying. There are other considerations entering into the exercise, but faith is the final, the one indispensable condition of true praying. As it is written in a familiar, primary declaration: "Without faith, it is impossible to please Him."

James puts this truth very plainly. "If any of you lack wisdom," he says, "let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth (or doubteth) is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

Doubting is always put under the ban, because it stands as a foe to faith and hinders effectual praying. In the First Epistle to Timothy Paul gives us an invaluable truth relative to the conditions of successful praying, which he thus lays down: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."

All questioning must be watched against and eschewed. Fear and peradventure have no place in true praying. Faith must assert itself and bid these foes to prayer depart.

Too much authority cannot be attributed to faith; but prayer is the sceptre by which it signalizes its power. How much of spiritual wisdom there is in the following advice written by an eminent old divine.

"Would you be freed from the bondage to corruption?" he asks. "Would you grow in grace in general and grow in grace in particular? If you would, your way is plain. Ask of God more faith. Beg of Him morning, and noon and night, while you walk by the way, while you sit in the house, when you lie down and when you rise up; beg of Him simply to impress Divine things more deeply on your heart, to give you more and more of the substance of things hoped for and of the evidence of things not seen."

Great incentives to pray are furnished in Holy Scriptures, and our Lord closes His teaching about prayer, with the assurance and promise of heaven. The presence of Jesus Christ in heaven, the preparation for His saints which He is making there, and the assurance that He will come again to receive them -- how all this helps the weariness of praying, strengthens its conflicts, sweetens its arduous toil! These things are the star of hope to prayer, the wiping away of its tears, the putting of the odour of heaven into the bitterness

of its cry. The spirit of a pilgrim greatly facilitates praying. An earth-bound, earth-satisfied spirit cannot pray. In such a heart, the flame of spiritual desire is either gone out or smouldering in faintest glow. The wings of its faith are clipped, its eyes are filmed, its tongue silenced. But they, who in unswerving faith and unceasing prayer, wait continually upon the Lord, do renew their strength, do mount up with wings as eagles, do run, and are not weary, do walk, and not faint.

E.M. Bounds; Prayer; "The Necessity Of Prayer" Chapter 2; Public Domain

Edward McKendree Bounds (August 15, 1835 – August 24, 1913) was a clergyman of the Methodist Episcopal Church South and author of eleven books, nine of which focused on the subject of prayer.

Isaiah 42:1-25 (AMP)

1 BEHOLD MY Servant, Whom I uphold, My elect in Whom My soul delights! I have put My Spirit upon Him; He will bring forth justice and right and reveal truth to the nations. 2 He will not cry or shout aloud or cause His voice to be heard in the street. 3 A bruised reed He will not break, and a dimly burning wick He will not quench; He will bring forth justice in truth. 4 He will not fail or become weak or be crushed and discouraged till He has established justice in the earth; and the islands and coastal regions shall wait hopefully for Him and expect His direction and law. 5 Thus says God the Lord—He Who created the heavens and stretched them forth, He Who spread abroad the earth and that which comes out of it, He Who gives breath to the people on it and spirit to those who walk in it: 6 I the Lord have called You [the Messiah] for a righteous purpose and in righteousness; I will take You by the hand and will keep You; I will give You for a covenant to the people [Israel], for a light to the nations [Gentiles], 7 To open the eyes of the blind, to bring out prisoners from the dungeon, and those who sit in darkness from the prison. 8 I am the Lord; that is My name! And My glory I will not give to another, nor My praise to graven images. 9 Behold, the former things have come to pass, and new things I now declare; before they spring forth I tell you of them. 10 Sing to the Lord a new song, and His praise from the end of the earth! You who go down to the sea, and all that is in it, the islands and coastal regions and the inhabitants of them [sing a song such as has never been heard in the heathen world]! 11 Let the wilderness and its cities lift up their voices, the villages that Kedar inhabits. Let the inhabitants of the rock [Sela or Petra] sing; let them shout from the tops of the mountains! 12 Let them give glory to the Lord and declare His praise in the islands and coastal regions. 13 The Lord will go forth like a mighty man, He will rouse up His zealous indignation and vengeance like a warrior; He will cry, yes, He will shout aloud, He will do mightily against His enemies. 14 [Thus says the Lord] I have for a long time held My peace, I have been still and restrained Myself. Now I will cry out like a woman in travail, I will gasp and pant together. 15 I will lay waste the mountains and hills and dry up all their herbage; I will turn the rivers into islands, and I will dry up the pools. 16 And I will bring the blind by a way that they know not; I will lead them in paths that they have not known. I will make darkness into light before them and make uneven places into a plain. These things I have determined to do [for them]; and I will not leave them forsaken. 17 They shall be turned back, they shall be utterly put to shame, who trust in graven images, who say to molten images, You are our gods. 18 Hear, you deaf! And look, you blind, that you may see! 19 Who is blind but My servant [Israel]? Or deaf like My messenger whom I send? Who is blind like the one who is at peace with Me [who has been admitted to covenant relationship with Me]? Yes, who is blind like the Lord's servant? 20 You have seen many things, but you do not observe or apprehend their true meaning. His ears are open, but he hears not! 21 It was the Lord's pleasure for His righteousness' sake [in accordance with a steadfast and consistent purpose] to magnify instruction and revelation and glorify them. 22 But this is a people robbed and plundered; they are all of them snared in holes and hidden in houses of bondage. They have become a prey, with no one to deliver them, a spoil, with no one to say, Restore them! [This shows the condition that will ensue as Israel's punishment for not recognizing the Servant of the Lord and the day of His visit among them.] 23 Who is there among you who will give ear to this? Who will listen and hear in the time to come? 24 Who gave up Jacob [the kingdom of Judah] for spoil, and [the kingdom of] Israel to the robbers? Was it not the Lord, He against Whom we [of Judah] have sinned and in Whose ways they [of Israel] would not walk, neither were they obedient to His law or His teaching? 25 Therefore He poured out upon [Israel] the fierceness of His anger and the strength of battle. And it set him on fire round about, yet he knew not [the lesson of repentance which the Assyrian conquest was intended to teach]; it burned him, but he did not lay it to heart.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 321-322)
(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

(If you wish to be removed from the mailing list e-mail at: chapel-flock@sbcglobal.net)