



Open Water Ministries

# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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## Worship Music

### Prayer

Lord, I thank You for pouring out Your grace in difficult, chaotic times. When sin abounds and darkness tries to reign, that is always when You reach out to seek and to save. Forgive me for giving way to fear and for thinking of retreating at this key moment when You are wanting to make a strategic advance. I choose to push away all my fears and to believe that You are going to do something miraculous to save the day. Let Your grace flow, Lord. Please shine Your light in this hour of darkness, in Jesus' name. Amen.

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1 AND MOSES went on speaking these words to all Israel: 2 And he said to them, I am 120 years old this day; I can no more go out and come in. And the Lord has said to me, You shall not go over this Jordan. 3 The Lord your God will Himself go over before you, and He will destroy these nations from before you, and you shall dispossess them. And Joshua shall go over before you, as the Lord has said. 4 And the Lord will do to them as He did to Sihon and Og, the kings of the Amorites, and to their land, when He destroyed them. 5 And the Lord will give them over to you, and you shall do to them according to all the commandments which I have commanded you. 6 Be strong, courageous, and firm; fear not nor be in terror before them, for it is the Lord your God Who goes with you; He will not fail you or forsake you. 7 And Moses called to Joshua and said to him in the sight of all Israel, Be strong, courageous, and firm, for you shall go with this people into the land which the Lord has sworn to their fathers to give them, and you shall cause them to possess it. 8 It is the Lord Who goes before you; He will [march] with you; He will not fail you or let you go or forsake you; [let there be no cowardice or flinching, but] fear not, neither become broken [in spirit—depressed, dismayed, and unnerved with alarm]. 9 And Moses wrote this law and delivered it to the Levitical priests, who carried the ark of the covenant of the Lord, and to all the elders of Israel. 10 And Moses commanded them, At the end of every seven years, at the set time of the year of release [of debtors from their debts], at the Feast of Booths, 11 When all Israel comes to appear before the Lord your God in the place which He chooses [for His sanctuary], you shall read this law before all Israel in their hearing. 12 Assemble the people—men, women, and children, and the stranger and the sojourner within your towns—that they may hear and learn [reverently] to fear the Lord your God and be watchful to do all the words of this law, 13 And that their children, who have not known it, may hear and learn [reverently] to fear the Lord your God as long as you live in the land which you go over the Jordan to possess. 14 And the Lord said to Moses, Behold, your days are nearing when you must die. Call Joshua and present yourselves at the Tent of Meeting, that I may give him his charge. And Moses and Joshua went and presented themselves at the Tent of Meeting. 15 And the Lord appeared in the Tent in a pillar of cloud, and the pillar of cloud stood over the door of the Tent. 16 And the Lord said to Moses, Behold, you shall sleep with your fathers, and this people will rise up and play the harlot after the strange gods of the land where they go to be among them; and they will forsake Me and break My covenant which I have made with them. 17 Then My anger will be kindled against them in that day, and I will forsake them and hide My face from them. And they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Have not these evils come upon us because our God is not among us? 18 And I will surely hide My face in that day because of all the evil which they have done in turning to other gods. 19 And now write this song for yourselves and teach it to the Israelites; put it in their mouths, that this song may be a witness for Me against the Israelites. 20 For when I have brought them into the land which I swore to their fathers, a land flowing with milk and honey, and they have eaten and filled themselves and become fat, then they will turn to other gods and serve them, and despise and scorn Me and break My covenant. 21 And when many evils and troubles have befallen them, this [sacred] song will confront them as a witness, for it will never be forgotten from the mouths of their descendants. For I know their strong desire and the purposes which they are forming even now, before I have brought them into the land which I swore to give them. 22 Moses wrote this song the same day and taught it to the Israelites. 23 And [the Lord] charged Joshua son of Nun, Be strong and courageous and firm, for you shall bring the Israelites into the land which I swore to give them, and I will be with you. 24 And when Moses had finished writing the words of this law in a book to the very end, 25 He commanded the Levites who carried the ark of the covenant of the Lord, 26 Take this Book of the Law and put it by the side of the ark of the covenant of the Lord your God, that it may be there for a witness against you. 27 For I know your rebellion and stubbornness; behold, while I am yet alive with you today, you have been rebellious against the Lord; and how much more after my death! 28 Gather to me all the elders of your tribes and your officers, that I may speak these words in their ears and call heaven and earth to witness against them. 29 For I know that after my death you will utterly corrupt yourselves and turn aside from the way which I have commanded you; and evil will befall you in the latter days because you will do what is evil in the sight of the Lord, to provoke Him to anger through the work of your hands. 30 And Moses spoke in the hearing of all the congregation of Israel the words of this song until they were ended:

### Chapter 31

So Moses, chapter thirty-one, went and spoke these words to all Israel. And he said unto them, I am now a hundred and twenty years old today (Deu 31:1-2).

Happy birthday, dear Moses. One hundred and twenty years old. Ah, what a character, what a beautiful character this man is, one who walked with God in such an intimate way. He said,

I can no more go out and come in: also the LORD had said unto me, You are to go over this Jordan (Deu 31:2).

I can't go with you; I have brought you as far as I can.

It is interesting to me that Moses who is representing the law could only bring them to the Promised Land. He could not take them in. The law cannot take you into the full blessings of God. Grace must do that. So the law could only bring them to the border of the land. Now it's up to Joshua to take them in. And so, it's typical of our lives: the law cannot bring you into that glorious rich life in the Spirit. It can only bring you to it, but by grace and faith we must enter in. Now the LORD is going to go before you, and He is going to drive out these nations just like He has driven out Og and Sihon. Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that goes before you; he will not fail thee, nor forsake thee. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people into the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, he it is that goes before you; he will be with you, he will not fail you, neither forsake you: fear not, neither be dismayed (Deu 31:3-8). Isn't that a glorious charge? Here's Joshua, been depending upon Moses for a long time. He's been his servant. Now Moses said, "Okay Joshua, you're going to take over". Oh, that's an awesome thing. Fear would grip your heart, but Moses said, "Be strong, be of good courage, for the Lord is the one who is going to go before you. He will be with you. He will not fail or forsake you".

So Moses wrote the law. And again notice this, Moses wrote the law. For all those theological scholars who want to, you know, argue about who wrote the five books. If they would only read them, they will find out they tell them. Moses wrote this law and delivered it to the priest, the sons of Levi.

And Moses commanded them saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, When Israel is come to appear before the LORD thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing (Deu 31:10-11).

So every seven years at the Feast of Tabernacles when they came to Jerusalem, they were to get out this law of Moses and read it for all the people. Now we're several months going through this thing reading it. So that must have been quite a thing.

Now we remember when Ezra returned from captivity and they gathered the people back into the land that they found the law. They opened it and began to read it and the people stood from morning till evening as the law of God was read. And they covered their heads and began to weep as they realized how much they had failed God. And as they realized from the law of God that their failure was the thing that caused them to be delivered into Babylon and all. So they read the law in the time of Ezra and they gave the explanation. They did this for several days. The people would stand there from morning till evening as the law was read and explained to them, as the people repented before God after the return from Babylon captivity. Quite a fascinating experience, and here there is that command. Every seventh year, the year of release, the law was to be read at the Feast of Tabernacles.

Gather the people together, the men, and the women, and the children, the stranger that are within your gates, that they may hear, and that they may learn, and that they may fear the LORD your God, and observe to do all the words of this law (Deu 31:12):

So these four things: They were to hear it, they were to learn it, they were to reverence God, and they were to observe to do the law.

Verse fourteen,

And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle. And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them (Deu 31:14-16).

Now God is telling Moses, flat, "Moses, these people are going to go in and they are going to mess up. They are going to start whoring after the gods of the land. They are going to forsake Me. They are going to start following these other gods." How discouraging it must be to have foreknowledge.

Then my anger shall be kindled against them in that day, and I will forsake them, and will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? And I will hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods. Now therefore write this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel (Deu 31:17-19).

In other words, now write this song for them. And the song is something they will remember and later on when the calamities happen, they will still be singing this song, but as they sing it, then all of a sudden they'll begin to understand it. The song will be a reminder to them of the reason why the calamities have befallen them is because they have forsaken God. So the Song of Moses that he was to teach to the children of Israel in order that when the calamities came, it would remind them and be a testimony or a witness against them.

And it shall come to pass, when many evils and troubles are befallen them, verse twenty-one, that this song shall testify against them as a witness: for it will not be forgotten. So Moses wrote this song the same day, taught it to the children of Israel. And to Joshua he said, Be strong, be of good courage for thou shalt bring the children of Israel into the land which I swore unto them: and I will be with thee. And it came to pass, when Moses made an end of writing the words, (And again it tells us) that Moses made an end of the writing of the words of this law in a book till they were finished. Then Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the ark of the covenant as it is to be preserved there. And so Moses spake into the ears of the congregation of Israel the words of this song, until they were ended (Deu 31:21-24),

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

**IV. PRAYER AND DESIRE**

"There are those who will mock me, and tell me to stick to my trade as a cobbler, and not trouble my mind with philosophy and theology. But the truth of God did so burn in my bones, that I took my pen in hand and began to set down what I had seen." -- Jacob Behmen.

Desire is not merely a simple wish; it is a deep seated craving; an intense longing, for attainment. In the realm of spiritual affairs, it is an important adjunct to prayer. So important is it, that one might say, almost, that desire is an absolute essential of prayer. Desire precedes prayer, accompanies it, is followed by it. Desire goes before prayer, and by it, created and intensified. Prayer is the oral expression of desire. If prayer is asking God for something, then prayer must be expressed. Prayer comes out into the open. Desire is silent. Prayer is heard; desire, unheard. The deeper the desire, the stronger the prayer. Without desire, prayer is a meaningless mumble of words. Such perfunctory, formal praying, with no heart, no feeling, no real desire accompanying it, is to be shunned like a pestilence. Its exercise is a waste of precious time, and from it, no real blessing accrues.

And yet even if it be discovered that desire is honestly absent, we should pray, anyway. We ought to pray. The "ought" comes in, in order that both desire and expression be cultivated. God's Word commands it. Our judgment tells us we ought to pray -- to pray whether we feel like it or not -- and not to allow our feelings to determine our habits of prayer. In such circumstance, we ought to pray for the desire to pray; for such a desire is God-given and heaven-born. We should pray for desire; then, when desire has been given, we should pray according to its dictates. Lack of spiritual desire should grieve us, and lead us to lament its absence, to seek earnestly for its bestowal, so that our praying, henceforth, should be an expression of "the soul's sincere desire."

A sense of need creates or should create, earnest desire. The stronger the sense of need, before God, the greater should be the desire, the more earnest the praying. The "poor in spirit" are eminently competent to pray.

Hunger is an active sense of physical need. It prompts the request for bread. In like manner, the inward consciousness of spiritual need creates desire, and desire breaks forth in prayer. Desire is an inward longing for something of which we are not possessed, of which we stand in need -- something which God has promised, and which may be secured by an earnest supplication of His throne of grace.

Spiritual desire, carried to a higher degree, is the evidence of the new birth. It is born in the renewed soul: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

The absence of this holy desire in the heart is presumptive proof, either of a decline in spiritual ecstasy, or, that the new birth has never taken place.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

These heaven-given appetites are the proof of a renewed heart, the evidence of a stirring spiritual life. Physical appetites are the attributes of a living body, not of a corpse, and spiritual desires belong to a soul made alive to God. And as the renewed soul hungers and thirsts after righteousness, these holy inward desires break out into earnest, supplicating prayer.

In prayer, we are shut up to the Name, merit and intercessory virtue of Jesus Christ, our great High Priest. Probing down, below the accompanying conditions and forces in prayer, we come to its vital basis, which is seated in the human heart. It is not simply our need; it is the heart's yearning for what we need, and for which we feel impelled to pray. Desire is the will in action; a strong, conscious longing, excited in the inner nature, for some great good. Desire exalts the object of its longing, and fixes the mind on it. It has choice, and fixedness, and flame in it, and prayer, based thereon, is explicit and specific. It knows its need, feels and sees the thing that will meet it, and hastens to acquire it.

Holy desire is much helped by devout contemplation. Meditation on our spiritual need, and on God's readiness and ability to correct it, aids desire to grow. Serious thought engaged in before praying, increases desire, makes it more insistent, and tends to save us from the menace of private prayer -- wandering thought. We fail much more in desire, than in its outward expression. We retain the form, while the inner life fades and almost dies.

One might well ask, whether the feebleness of our desires for God, the Holy Spirit, and for all the fulness of Christ, is not the cause of our so little praying, and of our languishing in the exercise of prayer? Do we really feel these inward pantings of desire after heavenly treasures? Do the inbred groanings of desire stir our souls to mighty wrestlings? Alas for us! The fire burns altogether too low. The flaming heat of soul has been tempered down to a tepid lukewarmness. This, it should be remembered, was the central cause of the sad and desperate condition of the Laodicean Christians, of whom the awful condemnation is written that they were "rich, and increased in goods and had need of nothing," and knew not that they "were wretched, and miserable, and poor, and blind."

Again: we might well inquire -- have we that desire which presses us to close communion with God, which is filled with unutterable burnings, and holds us there through the agony of an intense and soul-stirred supplication? Our hearts need much to be worked over, not only to get the evil out of them, but to get the good into them. And the foundation and inspiration to the incoming good, is strong, propelling desire. This holy and fervid flame in the soul awakens the interest of heaven, attracts the attention of God, and places at the disposal of those who exercise it, the exhaustless riches of Divine grace.

The dampening of the flame of holy desire, is destructive of the vital and aggressive forces in church life. God requires to be represented by a fiery Church, or He is not in any proper sense, represented at all. God, Himself, is all on fire, and His Church, if it is to be like Him, must also be at white heat. The great and eternal interests of heaven-born, God-given religion are the only things about which His Church can afford to be on fire. Yet holy zeal need not to be fussy in order to be consuming. Our Lord was the incarnate antithesis of nervous excitability, the absolute opposite of intolerant or clamorous declamation, yet the zeal of God's house consumed Him; and the world is still feeling the glow of His fierce, consuming flame and responding to it, with an ever-increasing readiness and an ever-enlarging response.

A lack of ardour in prayer, is the sure sign of a lack of depth and of intensity of desire; and the absence of intense desire is a sure sign of God's absence from the heart! To abate fervour is to retire from God. He can, and does, tolerate many things in the way of infirmity and error in His children. He can, and will pardon sin when the penitent prays, but two things are intolerable to Him -- insincerity and lukewarmness. Lack of heart and lack of heat are two things He loathes, and to the Laodiceans He said, in terms of unmistakable severity and condemnation: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

This was God's expressed judgment on the lack of fire in one of the Seven Churches, and it is His indictment against individual Christians for the fatal want of sacred zeal. In prayer, fire is the motive power. Religious principles which do not emerge in flame, have neither force nor effect. Flame is the wing on which faith ascends; fervency is the soul of prayer. It was the "fervent, effectual prayer" which availed much. Love is kindled in a flame, and ardency is its life. Flame is the air which true Christian experience breathes. It feeds on fire; it can withstand anything, rather than a feeble flame; and it dies, chilled and starved to its vitals, when the surrounding atmosphere is frigid or lukewarm.

True prayer, must be aflame. Christian life and character need to be all on fire. Lack of spiritual heat creates more infidelity than lack of faith. Not to be consumingly interested about the things of heaven, is not to be interested in them at all. The fiery souls are those who conquer in the day of battle, from whom the kingdom of heaven suffereth violence, and who take it by force. The citadel of God is taken only by those, who storm it in dreadful earnestness, who besiege it, with fiery, unabated zeal.

Nothing short of being red hot for God, can keep the glow of heaven in our hearts, these chilly days. The early Methodists had no heating apparatus in their churches. They declared that the flame in the pew and the fire in the pulpit must suffice to keep them warm. And we, of this hour, have need to have the live coal from God's altar and the consuming flame from heaven glowing in our hearts. This flame is not mental vehemence nor fleshy energy. It is Divine fire in the soul, intense, dross-consuming -- the very essence of the Spirit of God.

No erudition, no purity of diction, no width of mental outlook, no flowers of eloquence, no grace of person, can atone for lack of fire. Prayer ascends by fire. Flame gives prayer access as well as wings, acceptance as well as energy. There is no incense without fire; no prayer without flame.

Ardent desire is the basis of unceasing prayer. It is not a shallow, fickle inclination, but a strong yearning, an unquenchable ardour, which impregnates, glows, burns and fixes the heart. It is the flame of a present and active principle mounting up to God. It is ardour propelled by desire, that burns its way to the Throne of mercy, and gains its plea. It is the pertinacity of desire that gives triumph to the conflict, in a great struggle of prayer. It is the burden of a weighty desire that sobers, makes restless, and reduces to quietness the soul just emerged from its mighty wrestlings. It is the embracing character of desire which arms prayer with a thousand pleas, and robes it with an invincible courage and an all-conquering power.

The Syrophenician woman is an object lesson of desire, settled to its consistency, but invulnerable in its intensity and pertinacious boldness. The importunate widow represents desire gaining its end, through obstacles insuperable to feebler impulses.

Prayer is not the rehearsal of a mere performance; nor is it an indefinite, widespread clamour. Desire, while it kindles the soul, holds it to the object sought. Prayer is an indispensable phase of spiritual habit, but it ceases to be prayer when carried on by habit alone. It is depth and intensity of spiritual desire which give intensity and depth to prayer. The soul cannot be listless when some great desire fires and inflames it. The urgency of our desire holds us to the thing desired with a tenacity which refuses to be lessened or loosened; it stays and pleads and persists, and refuses to let go until the blessing has been vouchsafed.

"Lord, I cannot let Thee go,

Till a blessing Thou bestow;

Do not turn away Thy face;

Mine's an urgent, pressing case."

The secret of faint heartedness, lack of importunity, want of courage and strength in prayer, lies in the weakness of spiritual desire, while the non-observance of prayer is the fearful token of that desire having ceased to live. That soul has turned from God whose desire after Him no longer presses it to the inner chamber. There can be no successful praying without consuming desire. Of course there can be much seeming to pray, without desire of any kind.

Many things may be catalogued and much ground covered. But does desire compile the catalogue? Does desire map out the region to be covered? On the answer, hangs the issue of whether our petitioning be prating or prayer. Desire is intense, but narrow; it cannot spread itself over a wide area. It wants a few things, and wants them badly, so badly, that nothing but God's willingness to answer, can bring it easement or content.

Desire single-shots at its objective. There may be many things desired, but they are specifically and individually felt and expressed. David did not yearn for everything; nor did he allow his desires to spread out everywhere and hit nothing. Here is the way his desires ran and found expression: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

It is this singleness of desire, this definiteness of yearning, which counts in praying, and which drives prayer directly to core and centre of supply.

In the Beatitudes Jesus voiced the words which directly bear upon the innate desires of a renewed soul, and the promise that they will be granted: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

This, then, is the basis of prayer which compels an answer -- that strong inward desire has entered into the spiritual appetite, and clamours to be satisfied. Alas for us! It is altogether too true and frequent, that our prayers operate in the arid region of a mere wish, or in the leafless area of a memorized prayer. Sometimes, indeed, our prayers are merely stereotyped expressions of set phrases, and conventional proportions, the freshness and life of which have departed long years ago.

Without desire, there is no burden of soul, no sense of need, no ardency, no vision, no strength, no glow of faith. There is no mighty pressure, no holding on to God, with a deathless, despairing grasp -- "I will not let Thee go, except Thou bless me." There is no utter self-abandonment, as there was with Moses, when, lost in the throes of a desperate, pertinacious, and all-consuming plea he cried: "Yet now, if Thou wilt forgive their sin; if not, blot me, I pray Thee, out of Thy book." Or, as there was with John Knox when he pleaded: "Give me Scotland, or I die!"

God draws mightily near to the praying soul. To see God, to know God, and to live for God -- these form the objective of all true praying. Thus praying is, after all, inspired to seek after God. Prayer-desire is inflamed to see God, to have clearer, fuller, sweeter and richer revelation of God. So to those who thus pray, the Bible becomes a new Bible, and Christ a new Saviour, by the light and revelation of the inner chamber.

We iterate and reiterate that burning desire -- enlarged and ever enlarging -- for the best, and most powerful gifts and graces of the Spirit of God, is the legitimate heritage of true and effectual praying. Self and service cannot be divorced -- cannot, possibly, be separated. More than that: desire must be made intensely personal, must be centered on God with an insatiable hungering and thirsting after Him and His righteousness. "My soul thirsteth for God, the living God." The indispensable requisite for all true praying is a deeply seated desire which seeks after God Himself, and remains unappeased, until the choicest gifts in heaven's bestowal, have been richly and abundantly vouchsafed.

**E.M. Bounds; Prayer; " The Necessity Of Prayer" Chapter 3; 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.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 323-326)  
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)