



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

God Father; in Jesus’ name I ask it, God, we pray that our faith grows exceedingly and that our love for others increases and abounds. We pray that You will count us worthy of our calling and of Your gracious purpose, and that You complete every work of faith in us so that the name of Jesus is glorified in and through us. We ask that Your grace wells up in us to do as You have called us to do, and to go forth, for with You the enabling is there by Your grace, in Jesus’ name I ask it. Amen.

Worship Music

[Tell Him-Lauryn Hill](#)

[Dear Lord-Terry Clark](#)

[God Your So Good-Terry Clark](#)

[Isn’t He-Terry Clark](#)

[Hear The Heavens-Terry Clark](#)

Scripture 2 Thessalonians Introduction & Chapt. 1 (AMP; 2005)

2 Thessalonians 1:1-12 (KJV)

¹Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

²Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

³We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

⁴So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

⁵*Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

⁶Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

⁷And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

⁸In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

⁹Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

¹⁰When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

¹¹Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

¹²That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

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This letter was probably written only a few weeks or months after 1 Thessalonians, in about A.D. 52. In his first letter Paul had spoken of the Lord's coming as being sudden and unexpected. In this letter he explains that it will not be until after the apostasy (the falling away from or renouncing of the Christian faith). The particular feature of the Lord's coming that is emphasized in this chapter is that it will be a day of terror for the disobedient, those who have rejected God and the Gospel of Jesus Christ. In 1 Thessalonians 4 Paul had said that Christ will descend from heaven and that at the shout of the archangel, the church will be taken up to be forever with the Lord. Here Paul adds that the Lord will be accompanied by His powerful angels, in blazing fire (v. 7), to punish the disobedient. Jesus had spoken of eternal fire (Matthew 25:41) and unquenchable fire (Mark 9:43). In Revelation 20 and Hebrews 10:27, devouring fire is connected with the Day of Judgment. In 2 Peter 3:7, 10, the destiny of the earth is to be burned with fire. (Halley's Bible Handbook; 2000; history and commentaries and notes; page 832)

V. 1 Silvanus here again is Silas. "Church" comes from a Greek word meaning "the called out ones." V. 3 "Meet" here means proper. Faith is increased through the knowledge of God, which comes through the study of His Word. Our spiritual growth is dependent on our study of the Bible. V. 4 The church was being persecuted, probably by the Judaizing teachers who had troubled the other young churches. V. 5 The Thessalonians were being troubled by man, not God. God's wrath will be poured out on the world that has rejected His Son, not on His Church. God uses our sufferings to mature us (Romans 8: 17-18; 1 Peter 4:12; 2 Timothy 3:12). VV. 7-9 The punishment of those who don't know God will be banishment from both His presence and the glory of His power. V. 11 Paul prayed for the Thessalonians, that: 1. God would count them worthy of their calling (Luke 21:36). 2. God would bless them as He wanted to bless them. 3. The name of Jesus would be glorified through the witness of their transformed lives. (New Testament Study Guide; 2005; Chuck Smith; notes & commentaries; page 127)

Remember that on one knows exactly when Jesus will return. Keep a proper perspective on life as you wait. Remember that rebellion and lawlessness are two of the characteristics of the end times. Be careful to stay submitted to the authority God has placed in your life. Use your time wisely and spend your life doing the things you know Jesus wants you to do. Because the people in Thessalonica did not properly understand some of the things Paul wrote to them in his first letter, he soon had to write them a second time. In this letter, he addressed the fact that some people overreacted to his comments on Jesus' return to earth. They thought the second coming of Christ was so imminent that they lost their proper perspective on life.

Like the Thessalonian believers centuries ago, you and I also wait for the return of Christ. We do not know when it will happen, but Paul's advice in this letter to them also applies to us. He tells them to watch for the signs preceding Christ's second coming: lawlessness, apostasy, rebellion against authority, counterfeit signs and wonders. He also encourages them to hold fast to their faith and to the truth of God and reminds them that "the Lord is faithful, and He will strengthen [you] and set you on a firm foundation and guard you from the evil [one]" (2 Thessalonians 3:3). Let 2 Thessalonians encourage you to live every day as though Jesus is coming back at any minute. Do the things you want to be found doing if He were to suddenly appear. Stay at peace; keep your joy; use your time wisely; submit to authority; love God; and love other people. Regardless of when He returns, Jesus will be pleased with these things in your life. Do you know that there are Christians in the world today who cannot worship freely and have been disowned by their families, imprisoned, or even killed for their faith? I encourage you to remember and pray regularly for persecuted believers around the world. Pray they will have strength to withstand the persecution they face, remain strong in their faith, and that the name of Jesus will be glorified in and through their lives (see 2 Thessalonians 1:11, 12).

PRAYER TAKES IN THE WHOLE MAN

"Henry Clay Trumbull spoke forth the Infinite in the terms of our world, and the Eternal in the forms of our human life. Some years ago, on a ferry-boat, I met a gentleman who knew him, and I told him that when I had last seen Dr. Trumbull, a fortnight before, he had spoken of him. 'Oh, yes,' said my friend, 'he was a great Christian, so real, so intense. He was at my home years ago and we were talking about prayer.' 'Why, Trumbull,' I said, 'you don't mean to say if you lost a pencil you would pray about it, and ask God to help you find it?' 'Of course I would; of course I would,' was his instant and excited reply. Of course he would. Was not his faith a real thing? Like the Saviour, he put his doctrine strongly by taking an extreme illustration to embody his principle, but the principle was fundamental. He did trust God in everything. And the Father honoured the trust of His child."—ROBERT E. SPEER

PRAYER has to do with the entire man. Prayer takes in man in his whole being, mind, soul and body. It takes the whole man to pray, and prayer affects the entire man in its gracious results. As the whole nature of man enters into prayer, so also all that belongs to man is the beneficiary of prayer. All of man receives benefits in prayer. The whole man must be given to God in praying. The largest results in praying come to him who gives himself, all of himself, all that belongs to himself, to God. This is the secret of full consecration, and this is a condition of successful praying, and the sort of praying which brings the largest fruits.

The men of olden times who wrought well in prayer, who brought the largest things to pass, who moved God to do great things, were those who were entirely given over to God in their praying. God wants, and must have, all that there is in man in answering his prayers. He must have whole-hearted men through whom to work out His purposes and plans concerning men. God must have men in their entirety. No double-minded man need apply. No vacillating man can be used. No man with a divided allegiance to God, and the world and self, can do the praying that is needed.

Holiness is wholeness, and so God wants holy men, men whole-hearted and true, for His service and for the work of praying. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" These are the sort of men God wants for leaders of the hosts of Israel, and these are the kind out of which the praying class is formed.

Man is a trinity in one, and yet man is neither a trinity nor a dual creature when he prays, but a unit. Man is one in all the essentials and acts and attitudes of piety. Soul, spirit and body are to unite in all things pertaining to life and godliness.

The body, first of all, engages in prayer, since it assumes the praying attitude in prayer. Prostration of the body becomes us in praying as well as prostration of the soul. The attitude of the body counts much in prayer, although it is true that the heart may be haughty and lifted up, and the mind listless and wandering, and the praying a mere form, even while the knees are bent in prayer.

Daniel kneeled upon his knees three times a day in prayer. Solomon kneeled in prayer at the dedication of the temple. Our Lord in Gethsemane prostrated Himself in that memorable season of praying just before His betrayal. Where there is earnest and faithful praying the body always takes on the form most suited to the state of the soul at the time. The body, that far, joins the soul in praying.

The entire man must pray. The whole man, life, heart, temper, mind, are in it. Each and all join in the prayer exercise. Doubt, double-mindedness, division of the affections, are all foreign to the closet character and conduct, undefiled, made whiter than snow, are mighty potencies, and are the most seemly beauties for the closet hour, and for the struggles of prayer.

A loyal intellect must conspire and add the energy and fire of its undoubting and undivided faith to that kind of all hour, the hour of prayer. Necessarily the mind enters into the praying. First of all, it takes thought to pray. The intellect teaches us we ought to pray. By serious thinking beforehand the mind prepares itself for approaching a throne of grace. Thought goes before entrance into the closet and prepares the way for true praying. It considers what will be asked for in the closet hour. True praying does not leave to the inspiration of the hour what will be the requests of that hour. As praying is asking for something definite of God, so, beforehand, the thought arises—"What shall I ask for at this hour?" All vain and evil and frivolous thoughts are eliminated, and the mind is given over entirely to God, thinking of Him, of what is needed, and what has been received in the past. By every token, prayer, in taking hold of the entire man, does not leave out the mind. The very first step in prayer is a mental one. The disciples took that first step when they said unto Jesus at one time, "Lord, teach us to pray." We must be taught through the intellect, and just in so far as the intellect is given up to God in prayer, will we be able to learn well and readily the lesson of prayer.

Paul spreads the nature of prayer over the whole man. It must be so. It takes the whole man to embrace in its god-like sympathies the entire race of man—the sorrows, the sins and the death of Adam's fallen race. It takes the whole man to run parallel with God's high and sublime will in saving mankind. It takes the whole man to stand with our Lord Jesus Christ as the one Mediator between God and sinful man. This is the doctrine Paul teaches in his prayer-directory in the [second chapter of his first Epistle to Timothy](#).

Nowhere does it appear so clearly that it requires the entire man in all departments of his being, to pray than in this teaching of Paul. It takes the whole man to pray till all the storms which agitate his soul are calmed to a great calm, till the stormy winds and waves cease as by a Godlike spell. It takes the whole man to pray till cruel tyrants and unjust rulers are changed in their natures and lives, as well as in their governing qualities, or till they cease to rule. It requires the entire man in praying till high and proud and unspiritual ecclesiastics become gentle, lowly and religious, till godliness and gravity bear rule in Church and in State, in home and in business, in public as well as in private life.

It is man's business to pray; and it takes manly men to do it. It is godly business to pray and it takes godly men to do it. And it is godly men who give over themselves entirely to prayer. Prayer is far-reaching in its influence and in its gracious effects. It is intense and profound business which deals with God and His plans and purposes, and it takes whole-hearted men to do it. No half-hearted, half-brained, half-spirited effort will do for this serious, all-important, heavenly business. The whole heart, the whole brain, the whole spirit, must be in the matter of praying, which is so mightily to affect the characters and destinies of men. The answer of Jesus to the scribe as to what was the first and greatest commandment was as follows:

"The Lord our God is one Lord; And thou shalt love the Lord thy God with all thy heart, and with thy soul, and with all thy mind, and with all thy strength."
The Complete Works of E. M. Bounds .
(Amplified Bible; The Every Day Life Bible; Joyce Meyers Ministry; Scripture, notes, commentaries; page 1984 -1987)

Psa 119:105

Thy word [is] a lamp unto my feet, and a light unto my path.



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