



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 22 Issue 436

May 28, 2012

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Worship Music

Prayer

Lord, I want to thank You for giving me spiritual weapons. Today I am especially grateful that You have equipped me with a shield of faith that covers me from head to toe. Because You have been so gracious to provide everything I need, there is never a reason that Satan's fiery darts should get through to me. So I ask You to help me hold my faith up high, keep it out in front, and march forward without any fear of what Satan might try to do to me. For You are God, the one God, the only God and I know that You are in control, so therefore I do not fear what man can do to me or any fiery darts from Satan. Jesus; I have read the end of the Book and I know Who has already won. I know that You take that was met for harm, and use it for Your purposes and turn it to good. Lead me Lord, guide me, protect me and keep me. In Jesus' name. Amen.

Ephes. 6 : 10-19....wear it and apply it.....

[God, Job, The Bible-
Don Francisco](#)

[Beautiful To Me-
Don Francisco](#)

[Gotta Tell Somebody-
Don Francisco](#)

[Break Bread-
Josh Garrels](#)

[Blessed Is He-
Josh Garrels](#)

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“Content and Substance”

Bob Coy

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

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1 THESE ARE the stages of the journeys of the Israelites by which they went out of the land of Egypt by their hosts under the leadership of Moses and Aaron. 2 Moses recorded their starting places, as the Lord commanded, stage by stage; and these are their journeying stages from their starting places: 3 They set out from Rameses on the fifteenth day of the first month; on the day after the Passover the Israelites went out [of Egypt] with a high hand and triumphantly in the sight of all the Egyptians, 4 While the Egyptians were burying all their firstborn whom the Lord had struck down among them; upon their gods also the Lord executed judgments. 5 The Israelites set out from Rameses and encamped in Succoth. 6 And they departed from Succoth and encamped in Etham, which is at the edge of the wilderness. 7 They set out from Etham and turned back to Pi-hahiroth, east of Baal-zephon, and they encamped before Migdol. 8 And they journeyed from before Pi-hahiroth and passed through the midst of the [Red] Sea into the wilderness; and they went a three days' journey in the Wilderness of Etham and encamped at Marah. 9 They journeyed from Marah and came to Elim; at Elim there were twelve springs of water and seventy palm trees, and they encamped there. 10 They set out from Elim and encamped by the Red Sea. 11 They journeyed from the Red Sea and encamped in the Wilderness of Sin. 12 And they traveled on from the Wilderness of Sin and encamped at Dophkah. 13 And they departed from Dophkah and encamped at Alush. 14 And they set out from Alush and encamped at Rephidim, where there was no water for the people to drink. 15 And they departed from Rephidim and encamped in the Wilderness of Sinai. 16 And they journeyed from the Wilderness of Sinai and encamped at Kibroth-hattaavah. 17 And they traveled on from Kibroth-hattaavah and encamped at Hazeroth. 18 And they journeyed from Hazeroth and encamped at Rithmah. 19 And they departed from Rithmah and encamped at Rimmon-perez. 20 And they departed from Rimmon-perez and encamped at Libnah. 21 And they removed from Libnah and encamped at Rissah. 22 And they journeyed from Rissah and encamped at Kehelathah. 23 And they went from Kehelathah and encamped at Mount Shepher. 24 And they removed from Mount Shepher and encamped at Haradah. 25 And they set out from Haradah and encamped at Makheloth. 26 And they removed from Makheloth and encamped at Tahath. 27 And they departed from Tahath and encamped at Terah. 28 And they removed from Terah and encamped at Mithkah. 29 And they set out from Mithkah and encamped at Hashmonah. 30 And they traveled on from Hashmonah and encamped at Moseroth. 31 And they journeyed from Moseroth and pitched in Bene-jaakan. 32 And they set out from Bene-jaakan and encamped at Hor-haggidgad. 33 And they set out from Hor-haggidgad and encamped at Jotbathah. 34 And they journeyed from Jotbathah and encamped at Abronah. 35 And they traveled on from Abronah and encamped at Ezion-geber. 36 And they removed from Ezion-geber and encamped in the Wilderness of Zin, which is Kadesh. 37 And they removed from Kadesh and encamped at Mount Hor, on the edge of Edom. 38 Aaron the priest went up on Mount Hor at the command of the Lord, and died there in the fortieth year after the Israelites came out of Egypt, the first day of the fifth month. 39 Aaron was 123 years old when he died on Mount Hor. 40 The Canaanite king of Arad, who lived in the South (the Negeb) in the land of Canaan, heard of the coming of the Israelites. 41 They set out from Mount Hor and encamped at Zalmonah. 42 And they set out from Zalmonah and encamped at Punon. 43 And they set out from Punon and encamped at Oboth. 44 And they traveled on from Oboth and encamped at Iye-abarim, on the border of Moab. 45 And they departed from Iyim and encamped at Dibon-gad. 46 And they set out from Dibon-gad and encamped in Almon-diblathaim. 47 And they traveled on from Almon-diblathaim and encamped in the mountains of Abarim, before Nebo. 48 And they departed from the mountains of Abarim and encamped in the plains of Moab by the Jordan at Jericho. 49 And they encamped by the Jordan from Beth-jeshimoth as far as Abel-shittim in the plains of Moab. 50 And the Lord said to Moses in the plains of Moab by the Jordan at Jericho, 51 Tell the Israelites, When you have passed over the Jordan into the land of Canaan, 52 Then you shall drive out all the inhabitants of the land before you and destroy all their figured stones and all their molten images and completely demolish all their [idolatrous] high places, 53 And you shall take possession of the land and dwell in it, for to you I have given the land to possess it. 54 You shall inherit the land by lot according to your families; to the large tribe you shall give a larger inheritance, and to the small tribe you shall give a smaller inheritance. Wherever the lot falls to any man, that shall be his. According to the tribes of your fathers you shall inherit. 55 But if you will not drive out the inhabitants of the land from before you, then those you let remain of them shall be as pricks in your eyes and as thorns in your sides, and they shall vex you in the land in which you dwell. 56 And as I thought to do to them, so will I do to you.

Numbers 27–36. Various Regulations and Events:

For the feasts and offerings (Numbers 28–29) For the settling of 2½ tribes east of the Jordan (Numbers 32) and directions for the division of the land (Numbers 34), see on Joshua 13–22 . For the Levitical cities (Numbers 35), see on Joshua 21 . The Miracles of Moses: While miracles are a conspicuous feature of the Bible, they are not abundant in all parts of the Bible. Miracles (not including prophecies and their fulfillment), are particularly noticeable in four periods, centuries apart: • The period of the Exodus and the conquest of Canaan (Moses and Joshua) • The period of struggle against idolatry (Elijah and Elisha) • The period of the Babylonian captivity (Daniel) • The period of Jesus and the Apostles Aside from Jesus, it has never been given to any man to be the mediator of so many stupendous manifestations of divine power: the 10 plagues on Egypt, the crossing of the Red Sea, the water that was made sweet at Marah, the provision of quail in the Desert of Zin and at Taberah, the manna that was supplied daily for 40 years, the Ten Commandments written on a stone with God's finger, God's talking face-to-face with Moses so that Moses' face shone, to name but a few. Moses could not have delivered Israel out of Egypt and sustained them in the wilderness for 40 years without the direct miraculous help of God. But this high privilege, as in the case of the apostle Paul, was accompanied by almost unbelievable suffering. (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 173-174)

Now in chapter thirty-three you have a summary of their exodus out of Egypt. Moses sort of wrote down all of the places where they had stopped as they made this journey from Egypt to the Promised Land. And for the most part it's just a lot of names that you don't recognize; some of them are new, some of them are the first time we see them, some of them we remember from our journey in the book of Exodus. Now in verse fifty-one of chapter thirty-three the Lord commanded Moses, Speak unto the children of Israel, and say unto them, When you are passed over Jordan into the land of Canaan; Then ye shall drive out all of the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down their high places: And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. (Num 33:51-53) Now God wanted all of the artifacts destroyed because the pictures, for the most part, were extremely lewd, lascivious. The molten images, for the most part, were their gods that they worshipped, which were in many cases grotesque and exaggerated sexual features.

And the high places where they offered the sacrifices unto their gods and they went through their religious rights were ordered utterly destroyed lest there remain that polluting influence in the land because, again, whatever a man sows that he also's gonna reap. And if you are planting in your mind the images of sexual lasciviousness then you're gonna be reaping to your flesh. God wanted all of those things to be obliterated, to be wiped out, and so he ordered them to utterly destroy the pictures, the molten images, and the places of worship, the high places that were in the land. And you're to divide the land by lots for the inheritance (Num 33:54) In other words, dividing off the land and then casting lots to see which tribes would get which area. And then the tribes were to divide up the land and to divide it up to the families. In other words, each family within the tribe was to be given its land grant. And so this is the dividing out of the land, giving a portion of the land to everybody, each family getting its own land grant and this land was to then remain in those families perpetually. Now in verse fifty-five the Lord warns them, But if you will not drive out the inhabitants of the land from before you; then it shall come to pass, that these which you let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land where you're dwelling. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them. (Num 33:54-55) In other words, these people will drag you down and ultimately I will have to destroy you out of the land, even as I destroyed them out of the land. Sin always has a polluting influence. When I was a kid my mom used to always tell me about the one rotten apple in the barrel. How it can spoil the whole barrel and how it is important to choose your friends and to select them, because you get one who's bad whose influence can be bad on the entire group. So, God ordered them to drive out the people completely lest that they would vex them. Now, Israel failed to obey the Lord in this. A lot of times we think we know better than God. We think that we can handle it. We think that God really doesn't understand the case completely or he doesn't understand us completely. And yet that rule might apply, you know, to others but surely it doesn't apply to me. And we learn to our own dismay and shame the folly of ~~disobedience and we discover that~~ God knew us better than we knew ourselves and we realize how foolish it was for us to not to completely obey God. (Through The Bible C-2000 Series; Chuck Smith; 1979-1986; commentaries)

"Why Grace Changes Everything" Chuck Smith; 2. "The Door is Never Closed"

As wonderful as it is, forgiveness is only half the story of the gospel of grace. There are many people who believe God has forgiven us in Christ. Where they have trouble is the second half of the good news: That just by believing in Jesus Christ, God accounts us righteous. Not everybody believes that - not by a long shot. Various groups have established standards of righteousness, yet they seldom agree upon what those standards should be. Is Gold In or Out? Not so very long ago, some groups taught that it was unrighteous to wear buttons. They used hooks and eyes for their garments and wouldn't think of wearing buttons on anything. "You wear buttons?" they'd say. "How unrighteous can you be? Shame!" Even today there are groups who teach that wearing gold is utterly sinful; you cannot possibly be righteous if you wear gold. Throughout history people have established varying standards of righteousness - always with the idea that if they adhered to this particular standard, God would accept them. There is, however, a real problem with trying to establish a righteousness by laws or by works. The fact is, we rarely live up even to our own standards! Each of us accepts a moral standard that we consider good and right. This is what I really am, or at least what I would be were it not for outside hindrances. Psychologists call it our "superego," our ideal self. Unfortunately, no one knows the "real me." Why? Because the "real me" is perfect. In fact, I don't even know the real me because circumstances constantly keep me from being as wonderful as I really am. Along with the superego, psychologists talk about the "ego," which is the real self, the true you. Sadly, the true you is never up to the standards of the ideal you. Now, if there is a vast difference between your superego and your ego, you're considered a maladjusted person. On the other hand, if you know you're not perfect and you don't have such a high standard for the ideal you, then you are congratulated as a well-adjusted person. Psychologists often seek to bring down the standards of a person's superego by telling the patient he has set impractical goals. "Nobody is that perfect; nobody is that good," they will say. "What you are doing isn't so abnormal. Everybody does it. You shouldn't be trying to set such high standards for yourself!" These therapists are constantly trying to narrow the difference between the superego and the ego so that we might enjoy more well-balanced lives. They seek a cure by bringing down the superego. Contrast that with the work of Jesus. He doesn't try to lower the superego; He aims to bring up the ego. He wants to lift up the real you! Even though the real me is well below the ideal me, nevertheless I am righteous before God and He looks at me as perfectly righteous because of my faith in Jesus Christ. This is the second aspect of the gospel of grace. First, all of your sins have been taken care of, washed, and forgiven because of your faith in Jesus Christ. Second, God looks at you as righteous because of your believing in Jesus Christ. Apart from what you are doing or not doing, apart from keeping any code of ethics, God is imputing righteousness to your account because you believe upon Jesus Christ. This is the glorious gospel, the good news. To know that God accepts me by my faith in Jesus Christ and that my righteousness is through faith in Jesus Christ is good news indeed!

The Door Is Open: Why is it such good news? I never need to fear and say, "Oh, I dare not go to God, because I just told a lie. I just lost my temper. I just deceived that person. Oh, I have no right to ask God to help me now because I failed in that task." If my righteousness comes by my works, then Satan can bar the door to God practically all the time, because I am never doing as much as I feel I should. I am never as good as I know I ought to be. I haven't achieved my super-ego. I haven't lived up to my own standards of what I feel is right. Because I have failed to achieve those ideal standards, Satan will use my failure to keep me from coming to God. "You have no right to ask God to help you when you have just failed Him again. You know your action is displeasing to God, yet you did it anyhow. Now you're in trouble and now you want God to help you. You think He is going to listen to you? No way!" Satan can always bar the door to God if he can cause me to look within myself and at myself. But if I am looking to Jesus Christ and I realize that I am accounted righteous because of my faith in Christ, Satan can never bar the door. Oh, he still comes to me and says, "Chuck, you are a rotten wretch. You have no right to stand up in front of people and proclaim the glorious good news of Jesus Christ. You have no right to stand up there and teach the Word of God. You have failed in this area and you have failed in that area. You are a mess!" I always start to smile whenever this happens, because I'm sure I have gotten by with a few things I know there are a few things he hasn't even brought up! I say to him, "Satan, you don't scare me with your accusations; you are not going to cause me to run off and hide someplace. In fact, I know that what you say is true. I know that I have failed. I know that I have a weakness. But you don't drive me from Jesus Christ; you are driving me to Him, because my only hope is the cross of Jesus Christ!" And so I flee to the only place where I am safe, the only place where I have any hope at all. Surely I have no hope in my own self and in my own righteousness. But I have

great hope in the work that Jesus Christ did for me and in the work God is doing in me by the power of His Holy Spirit as He is conforming me into the image of Christ. Those things that I cannot do for myself, He is doing for me. Those areas where I was so weak, He has made me strong. I have recognized my weakness and I have cast myself helplessly upon Him. In those areas where I was once weak and constantly stumbling, now I stand strong because His strength has been made perfect in my weakness (see II Corinthians 12:9). Certainly, I am not yet all that God wants me to be. Far from it! But thank God, I am not what I was. Even in my present state of imperfection, God looks upon me and accounts me righteous and holy. That is why I never want to be caught anywhere except in Christ Jesus. We must never see ourselves apart from Him.

No Degrees of Righteousness: If God has imputed the righteousness of Christ to us because we have believed, then it is folly for us to try to improve on that righteousness by doing works. We can't improve on God's righteousness. There is no way we can improve on the right standing that He has imputed to us. We are righteous. That is God's accounting of our life because we believe and trust in the work of Jesus Christ. Our righteousness now and for eternity is a result of our simple faith in God's Son, Jesus. No one in heaven will be boasting about how righteous they made themselves. We will not have to listen to Abraham or David or Paul go on and on about all the wonderful things they did to achieve a righteous standing before God. These men simply believed God, and their faith was accounted to them for righteousness. None of us will stand in heaven comparing good works with one another because there will only be one who will receive glory before the throne of God. There will be only one shining star. There won't be some kind of spiritual caste system where some will bask in the glory of their works while others of us will stand in the corner wondering how we made it there at all. Jesus and Jesus alone will receive the glory for our salvation. If it were not for Him, none of us would be there. As Paul put it, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Galatians 6:14). No matter how many good deeds we've done for Him, no matter how many people we lead to Him or how many churches we establish for Him, our only glory is in Jesus Christ, who died for us. Our righteousness is not a question of good works, human efforts, or in keeping certain rituals or dietary laws. Our righteousness - both here and now and for all eternity - is a result of our simple faith in God's Son, Jesus. Righteousness by faith removes all distinctions between those who belong to Christ. I am no better than you, or you than me. We are all sinners, saved only by God's glorious grace. There is no other way to right standing before God. There is only one kind of righteousness that God will accept, and that is the imputed righteousness of Jesus Christ. If I am seeking to relate to God on the basis of my own righteousness or my own works, or if I expect to be blessed because I have been on good behavior this week or I have read so many chapters or prayed so much, then my relationship with God is always going to be tenuous. Sometimes I will feel that my relationship with God is good and at other times I will feel that it is bad. Why? Because I am trying to relate to Him on the basis of my righteousness. Without grace, my relationship with God is never an established reality and it is impossible to enjoy peace. If my relationship with God were dependent on how I felt or how I was living or on my own righteousness, I would not be able to relate to God most of the time. When my relationship with God is predicated upon God's grace toward me, however, the door of blessing is never closed. God's blessings are bestowed on the basis of His grace, His unmerited favor. I never deserve or earn a blessing. The blessings that come into my life are always predicated upon God's unmerited favor to me. God loves me so much, He blesses me anyway. God is so good! The truest praise is that which rises spontaneously from our hearts as we recognize God's marvelous grace toward us. A Stubborn Tendency We find it very difficult to get away from the concept that our righteousness is somehow related to the works we do for God. We tend to consider some believers as more holy than others because of their performance. We can even find ourselves using this standard to judge others. If someone isn't doing the same degree of works or isn't as zealous as we are, then surely this person just isn't as righteous as we are. It is extremely difficult to remove this idea of righteousness by works from our thinking. Because this notion is so deeply ingrained, many of us face a constant struggle with guilt feelings. Even as Christians we can find ourselves getting set up for damaging guilt episodes. Because we love God we want to adopt personal standards of conduct in keeping with our identity as children of God. Now that Christ dwells within me, I want to manifest His love, which is patient, long-suffering, kind, gentle, and merciful. And yet how fragile that love in my life can be! I can be driving along on the freeway when a driver in front of me makes a stupid move and endangers my life. Instantly, feelings of anger come rushing into my mind. I want to lay on my horn and ride his bumper and show that idiot how I really feel about his driving. But then, after doing all these mean things, I remember that my license plate says, "CALVARY." At that moment, all my old, familiar guilt feelings pour into my heart. Accusing thoughts like, What a great witness you are! flood my mind and leave me feeling totally unrighteous. I've blown it again, failing God once more, and I'm left with a sense of total alienation from Him. Trying to relate to God on the basis of effort and works is always a struggle. We can't know the peace of God until we experience the grace of God. What's difficult to grasp is that although my behavior is wrong, it has nothing to do with my right standing with God. It is so hard to disassociate the concept of works and law from the idea of righteousness! My conduct and my standing before God seem to be inseparably related, and yet they are totally unrelated. The truth is that God Himself has imputed right standing to me simply because I believe in His Son, Jesus Christ. If keeping a list of rules such as "never get angry when driving" or "never lose your temper with your children" could have brought us into a right relationship with God, then my conduct and my standing with God would be related. But there are no rules that give life, because sin has brought alienation and death. In order for us to have life, God had to establish a New Covenant based on better promises than works-righteousness. That New Covenant is the gospel of grace.

Grace and Peace: Maybe you have been a wretch. You have been irritable and miserable and you feel that God can't possibly love you. You feel utterly disgusted with the failure of your flesh. You know that all you deserve is the back side of God's hand in judgment. Then suddenly, out of the blue, God gives you some glorious blessing. At that moment there rises from your heart spontaneous praise to God in worship. This is the truest form of praise - the kind of worship which erupts spontaneously in response to God's grace. This is the kind of praise that says, "God is so very good to me. I don't deserve a bit of it." Because I relate to God on the basis of grace I am never, ever, cut off from His blessings. On the other hand, if I am expecting God's intervention on my behalf on the basis of my goodness or my deeds, I am cut off much of the time. I have discovered that the lack of God's blessings on my life has nothing to do with my outward performance, but rather stems from my lack of faith in God's grace. I have learned that God's blessing is unconditional. The more I see His blessing in my life, the more I realize how totally undeserving I am. Because of this truth, I can have glorious peace. I have no need to worry. If we are trusting in our righteousness as the basis for our relationship with God, we will never experience consistent peace. Trying to relate to God on the basis of effort and works is always a struggle, always a strain, always pressured. If we are ever to come to know the peace of God, we must realize that this amazing grace of God first flows toward us even though we're rotten and undeserving of it.

Then, after accepting this glorious grace of God, the peace of God fills our hearts and lives. We know that He loves us - even though we are far from perfect, even though we have failed. Even when it seems as if nobody else loves us (and we don't blame them, because we don't even love ourselves), still God loves us. Have you ever heard of the Siamese twins of the New Testament? They're the two little words, "grace and peace." They are always coupled together, in that order. We might say that the elder of the twins is grace. It is always grace and peace; we never read a salutation of peace and grace. Why? Because that would be putting the cart before the horse. The proper order is always grace and peace, because we cannot know the peace of God in our own hearts until we have first experienced the grace of God in our lives.

As Pure as Jesus: The Bible says that someone who places his faith in Jesus has been "justified." What does that mean? It means that God has granted us a standing before Him just as if we had never sinned. This was no small feat for God to accomplish! For if we have all sinned and missed the mark, how can God look at us as if we had never sinned and still be just? If He sees our lives as they truly are and must act according to His attribute of justice, how can He treat us as though we were perfect? This is where the power of the gospel comes in. God made the sinless Jesus to be sin for us. The Scriptures declare that God laid on the innocent Christ the iniquities of us all. Jesus literally took my place and took the punishment that was due me as a guilty sinner. This is the glorious gospel of grace. We can have a standing of righteousness before God far superior to anything we could achieve under the law. For no matter how meticulously we try to keep the law, we always fall short. The righteousness which comes through faith in Christ, however, is imputed to us and is complete. There is nothing that can be added to it. In Christ, I have an absolutely perfect, righteous standing before God. There are no charges against me. In His eyes, I am perfect. That doesn't mean that I am a perfect man - not by a long shot! It means that Jesus Christ is perfect and I have His righteousness credited to my account because of my faith in Him. How I praise God for the knowledge of the grace of God that He brought to my heart and for the love relationship that I have with Him! It doesn't alter. It doesn't change when I am depressed, or wrong, or angry. It is a flowing relationship that is steady and always present. He loves me when I am sweet and He loves me when I am mean. How good it is to know the grace of God and the gospel according to grace!

Ephesians 6:10-19 (AMP)

10 In conclusion, be strong in the Lord [be empowered through your union with Him]; draw your strength from Him [that strength which His boundless might provides].

11 Put on God's whole armor [the armor of a heavy-armed soldier which God supplies], that you may be able successfully to stand up against [all] the strategies and the deceits of the devil.

12 For we are not wrestling with flesh and blood [contending only with physical opponents], but against the despotisms, against the powers, against [the master spirits who are] the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly (supernatural) sphere.

13 Therefore put on God's complete armor, that you may be able to resist and stand your ground on the evil day [of danger], and, having done all [the crisis demands], to stand [firmly in your place].

14 Stand therefore [hold your ground], having tightened the belt of truth around your loins and having put on the breastplate of integrity and of moral rectitude and right standing with God,

15 And having shod your feet in preparation [to face the enemy with the firm-footed stability, the promptness, and the readiness produced by the good news] of the Gospel of peace.

16 Lift up over all the [covering] shield of saving faith, upon which you can quench all the flaming missiles of the wicked [one].

17 And take the helmet of salvation and the sword that the Spirit wields, which is the Word of God.

18 Pray at all times (on every occasion, in every season) in the Spirit, with all [manner of] prayer and entreaty. To that end keep alert and watch with strong purpose and perseverance, interceding in behalf of all the saints (God's consecrated people).

19 And [pray] also for me, that [freedom of] utterance may be given me, that I may open my mouth to proclaim boldly the mystery of the good news (the Gospel),

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 262-263)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)