



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. 29 Issue 539

Nov. 06, 2012

Worship Music

[Something Beautiful-
Newsboys](#)

[Amazing Love-
Newsboys](#)

[Million Pieces-
Newsboys](#)

[God's Not Dead-
Newsboys](#)

Prayer

Lord, please help me have the courage to lovingly speak to those who have sinned against me. Help me know how to tell them what they did wrong and kindly ask them not to do it again. If they repent and say they are sorry, please help me forgive them for what they did and then release them completely from that grievance, never to bring it up again. Help me put that offense out of my mind forever, just as You have done so many times for me in Jesus' name. Amen.....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

[" The Biggest Lie In Your Life " Francis Chan](#)

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](#)

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

1 THE LORD said to Samuel, How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil; I will send you to Jesse the Bethlehemite. For I have provided for Myself a king among his sons. 2 Samuel said, How can I go? If Saul hears it, he will kill me. And the Lord said, Take a heifer with you and say, I have come to sacrifice to the Lord. 3 And invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for Me the one I name to you. 4 And Samuel did what the Lord said, and came to Bethlehem. And the elders of the town trembled at his coming and said, Have you come peaceably? 5 And he said, Peaceably; I have come to sacrifice to the Lord. Consecrate yourselves and come with me to the sacrifice. And he consecrated Jesse and his sons and called them to the sacrifice. 6 When they had come, he looked on Eliab [the eldest son] and said, Surely the Lord's anointed is before Him. 7 But the Lord said to Samuel, Look not on his appearance or at the height of his stature, for I have rejected him. For the Lord sees not as man sees; for man looks on the outward appearance, but the Lord looks on the heart. 8 Then Jesse called Abinadab and made him pass before Samuel. But Samuel said, Neither has the Lord chosen this one. 9 Then Jesse made Shammah pass by. Samuel said, Nor has the Lord chosen him. 10 Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, The Lord has not chosen any of these. 11 Then [he] said to Jesse, Are all your sons here? [Jesse] said, There is yet the youngest; he is tending the sheep. Samuel said to Jesse, Send for him; for we will not sit down to eat until he is here. 12 Jesse sent and brought him. David had a healthy reddish complexion and beautiful eyes, and was fine-looking. The Lord said [to Samuel], Arise, anoint him; this is he. 13 Then Samuel took the horn of oil and anointed David in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward. And Samuel arose and went to Ramah. 14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented and troubled him. 15 Saul's servants said to him, Behold, an evil spirit from God torments you. 16 Let our lord now command your servants here before you to find a man who plays skillfully on the lyre; and when the evil spirit from God is upon you, he will play it, and you will be well. 17 Saul told his servants, Find me a man who plays well and bring him to me. 18 One of the young men said, I have seen a son of Jesse the Bethlehemite who plays skillfully, a valiant man, a man of war, prudent in speech and eloquent, an attractive person; and the Lord is with him. 19 So Saul sent messengers to Jesse and said, Send me David your son, who is with the sheep. 20 And Jesse took a donkey loaded with bread, a skin of wine, and a kid and sent them by David his son to Saul. 21 And David came to Saul and served him. Saul became very fond of him, and he became his armor-bearer. 22 Saul sent to Jesse, saying, Let David remain in my service, for he pleases me. 23 And when the evil spirit from God was upon Saul, David took a lyre and played it; so Saul was refreshed and became well, and the evil spirit left him.

Chapter 16

So God said to Samuel, How long are you gonna mourn for Saul, seeing I have rejected him from being the king, or reigning over Israel? [This change of attitude, "I've rejected him, now how long are you gonna mourn?"] fill your horn with oil, and go, and I will send you to Jesse the Bethlehemite: for I have provided a king from among his sons. And Samuel said, Lord if Saul hears I've gone down to anoint someone else to be king, he'll kill me (1Sa 16:1-2).

Now that shows you how far Saul has strayed from the Lord, and the things of the Lord, he would actually kill the prophet of God. Samuel realized this, "This guy is really gone off the deep end. Lord if he hears I'm going to go down and anoint another king, he's gonna kill me."

And the Lord said, Well take with you a heifer, and [if they say, Where are you going?] just say, I'm going to offer a sacrifice. And then invite Jesse and his sons to come to the sacrifice. So Samuel came down to the house of Jesse, [and he said to Jesse] Jesse said to him, Have you come peaceably? And he said, Yes, I've come peaceably: I've come to sacrifice to the Lord: so sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, called them to the sacrifice. And it came to pass, when the first son came in, Eliab, [he was a good-looking fellow,] and Samuel thought, Oh surely this good looking fellow is the one the Lord has chosen. ["This is God's choice."] And God spoke to Samuel, and said, Don't look on the outward appearance, [because I don't judge as men judge; men judge from the outward appearance. God said, I judge the heart. So don't judge from just the outward appearance, I'm judging the hearts. Eliab is not the one."] For the Lord sees not as man sees; man looks on the outward, God looks on the heart. So he called his next son Abinadab, the Lord said, [Nope.] And so he called Shammah. And the Lord said, [Nope.] And he made all seven sons to pass before Samuel. And the Lord said no to all of them. [Samuel said, "Uh oh, what's going on here?"] Do you have any more sons? is that all? He said, Well the other one's just a little boy, he's out watching the sheep. Samuel said, Call him in. [And as David came in with the smell of the sheep and the fields upon him, as a little boy,] the Lord spoke to Samuel, now he was ruddy, [Had a good tan.] but withal he had a beautiful face, and he was just good looking. And the Lord said, Arise, and anoint him: for this is the one. And Samuel took the horn of oil, and anointed him in the midst of his brothers: and the spirit of the Lord came upon David from that day forward. So Samuel arose, and went back to Ramah (1Sa 16:2-13).

So here's the anointing of David to be king over Israel. Now Saul was still on the throne, though David is now God's anointed and God's choice for king, still Saul is on the throne. We're going to notice in the next few chapters that Saul is now gonna do his very best by force to hang on to that which is no longer rightfully his. In a true, rightful sense, David is king. He's been anointed king. The anointing of God and the power of His Spirit and the anointing is resting upon David as king; however, Saul is still on the throne. Saul is gonna try to drive David out of the kingdom by force, the kingdom which is now rightfully his.

There's the sequel to this. Jesus through His death upon the cross has redeemed the world back to God and is now the rightful King, God's choice and God's anointed. However, Satan is still upon the throne and Satan is doing his best to hold by force, that which is no longer rightfully his, doing his best to hold back the kingdom of God from the earth. But Jesus Christ is the rightful King, and we can claim His victory, and we can force the enemy off of His territory. But the enemy is stubborn. He only yields when he must; thus, your prayers must be specific.

Instead of "God save the world," you've got to bring individuals before God, specific individuals, and say, "Lord, You died that You might reign as King in their lives, and they're being held by the power of Satan and the power of darkness, but Jesus has defeated the powers of the enemy.

Colossians, chapter two, "He triumphed over these principalities and powers, through His cross making an open display of His victory."

"Therefore, I claim the victory of Jesus Christ in this life, and I come against the power of Satan that is holding them captive. I come against the powers of darkness that have blinded their eyes to the truth. In Jesus' name, release them from this blindness, from the prejudice that Satan has poisoned their minds against the Lord." I can set them free from this power of Satan that they might have a freedom of choice.

Why do not men choose Christ? Because Satan has so controlled their mind and holds them under his grip so that they cannot have a free choice. They are actually being held captives by Satan who has taken them captive, even against their wills. The god of this world has blinded their eyes that they cannot see the truth, so my prayer has to be directed towards the enemy. Claiming the victory of Christ in that life, and claiming Christ's victory until I see them set free from the blinding influence of Satan so that they can make a free choice. Any man when he can actually look at it with a free choice, without all the poison and prejudice that Satan has planted in their mind, would surely choose Jesus Christ. Only a fool would reject Him. So it is mine to bring them from the power and the captivity of Satan and set them free from this binding force, in order that they might make their choice for the true King. I can deliver people out of the power of darkness through prayer, this great spiritual weapon that God has made available to us.

But Satan is stubborn, he only yields when he must; therefore, your prayers have to be specific. He will counterattack as soon as you drive him off of his territory, he'll counterattack and try and take it back. Therefore, prayers must be persisted in, even after you begin to see the first signs of victory. Many times we make a mistake, we say, "Oh, look they went forward. Oh praise the Lord. Now who are we gonna work on?" We're no longer praying and holding that ground against the enemy, but Satan's gonna counterattack and gonna try and take back the territory from which he's been driven. Therefore we've got to hold it in prayer.

We are in a real warfare. "We wrestle not against flesh and blood, but against principalities and powers," (Ephesians 6:12) these forces of darkness. But though there is a tremendous battle that is going on between the forces of darkness and the forces of light, yet there is a decided victory already determined there at the cross, and it is ours to bring the victory of the cross into lives and into situations through prayer.

But Satan, as Saul, seeks to hold onto that which is no longer rightfully his. But when you come against him in the authority of the name of Jesus, he has to yield because he was defeated. But he is a brassy, stubborn guy. He'll come in where he has no business being. He'll take hold of that which he has no business having. Therefore, you have to deal with him very firmly in prayer. Not give place to him, not give him a place at all, but claim. Lay claim to the victories of Christ. You can have real victory in your life, you can bring victory to the lives of others around you through prayer.

So David was anointed to be king over Israel. Now at this particular point, we have an interesting scripture, difficult to understand, verse fourteen,

But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him (1Sa 16:14).

What does that mean "an evil spirit from the Lord?" Well, I guess it means an evil spirit from the Lord, but that is difficult for us to reconcile in our minds.

Now I don't want you all to get up and leave in a huff because I say something that may sound very radical. But I am convinced that in a unique and unusual kind of a way, Satan is actually serving God. He is serving purposes of God. If it were not for Satan then we would have no power of choice. If we had no power of choice, then God wouldn't know if you really loved Him or not.

Satan could not exist unless God allowed him to exist, and the very fact that God allows him to exist means that he must be serving a purpose for God, otherwise there would be no reason of having Satan around at all. If he were not serving a purpose of God then God surely wouldn't allow him his freedom today. But because he is serving a purpose of God, in order that you might be tested, in order that your love for God might indeed be a love of free choice, God has allowed Satan the liberty for he serves a purpose of God.

So in a broad sense all of creation is still serving the purposes of God. Even Satan, in his rebellion, for God has a purpose in that. You see, to give us the power of choice, and yet if there is no choice to make, what value is it to have a power of choice? "Here choose what book you want out of my hand."

"Well there is no choice."

In order to exercise choice there has to be the opposing side. So God has allowed Satan's rebellion, has allowed Satan to go on, has allowed Satan the freedom, has allowed Satan the freedom to come and to tempt you and to hassle you, and to work on you, and to make it difficult for you to serve God. So that as you serve God, it is because of choice of serving God in spite of the obstacles, in spite of the difficulties. "God, I do love You." My love for God is more or less proved by my choice to love Him in spite of the difficulty and obstacles that are placed in my way. Thus, God is assured that my love is genuine and my love for Him is true.

If I would say to my son, "Stay in the backyard while I go downtown." and I go out and chain him to the big tree. When I get home, I go in the backyard and unlock him and say, "Aha, I'm proud of my boy; he's obedient to his dad. Stayed right there in the backyard. Good boy." Proud father.

My neighbors say, "You should've heard him cursing and screaming trying to get free." He had no choice. There has to be the open door, the possibility, the opportunity to disobey in order that obedience is meaningful.

God wants from you meaningful love. Therefore, the choice must be given. Thus "an evil spirit from the Lord" or God allowed, perhaps, if that fits you better, an evil spirit to come, the spirit of the Lord.

Now I am convinced when the Spirit of God departs from your life, the door is open for evil spirits to really come. So an evil spirit allowed by the Lord, at least, came and began to harass Saul. The Spirit of God departed from him. What a sad time in a person's life when God's Spirit departs from his life. "And an evil spirit began to move in, and it troubled him."

And Saul's servants said, You need to find someone that's skillful of playing the harp, and when you get in these bad moods, [Then of course, that's actually what it was, he'd get mean, get sullen, and when these sullen mean streaks come on you,] then let him play on the harp skillfully, and let the beautiful music soothe you. And Saul said, Provide me a skillful harp player. And one of the servants said, I've seen a son of Jesse, he is a skillful player, he is a valiant man, a man of war, prudent in matters, he's a beautiful person, and the Lord is with him. [These qualifications of David capped off by "the Lord is with him", I love that.] Wherefore Saul sent messengers to Jesse, and he said, Send David your son, which is with the sheep. And Jesse took a donkey that was laden with bread, a bottle of wine, a young goat, and he sent them by David his son to Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer (1Sa 16:15-21).

Actually, David had a great admiration for Saul. Of course just a young boy, and he was at that hero age, and Saul, big, tall, handsome fellow became sort of a hero in David's eyes. David always respected Saul right to his death and even after his death. David never lost his respect for this man.

And Saul said to Jesse, saying, Let David, I pray thee, stand before me; for he has found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took the harp, and he played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him (1Sa 16:22-23).

Now how long this went on we are not told. But this beautiful relationship was soon to be shattered as we get into chapter seventeen. Because of the time, we'll wait until next week and we'll start with chapter seventeen next Sunday night.

Shall we stand?

Listen in next week, same time, same station a continuation. Again may God grant to you a special blessing to you tonight as you drive home. May the Lord be with you even as He was with David. May your heart and life be open to the things of God's Spirit, and may you have blessed communion with the Lord through the week. May God bless you especially for the sacrifices that you have made to gather together in obedience to His command, of not forsaking the assembling of ourselves together in these last days. May the strength of the Lord, and the joy of the Lord be your portion for this week, as you walk in beautiful fellowship with Him.

(Through The Bible; C2000 Series; Chuck Smith; Commentaries; 1979 – 1986)

XIV. PAUL AND HIS PRAYING (Continued)

"William Law has this very pertinent word in his 'Devout Life': 'When you begin your petitions use such various expressions of the attributes of God as may make you most sensible of the greatness and power of the Divine nature?' And then William Law gives various examples, which I am bound to say would not be helpful to me, as they would imprison my spirit in a coat of mail. But I want to emphasize and commend the principle of it, which is, that our fellowship should begin with the primary elements of adoration and praise".—Rev. J. H. Jowett

There are two occasions with wonderful results where the statement is not explicit that Paul was in prayer, but the circumstances and the results, and Paul's universal and intense praying habit, make it most evident that the key to the results of both occasions is prayer. The first occasion is when Paul sailed away from Philippi and came to Troas, where he abode seven days. On the first day of the week, when the disciples came together to break bread, Paul preached unto them, expecting to depart on the morrow, and continued his preaching till late in the night.

There was sitting in the window a young man named Eutychus, who naturally fell asleep, and as Paul was rather long in speaking, the young man fell out of the high window, and was taken up for dead. Paul went down to the place where the young man had fallen, and embracing him, told the people about him that they need not be troubled, for life was still in the body. Paul returned to the upper room, where he had been preaching, and talked with the disciples till break of day. And the young man was brought alive, and as a consequence all were greatly comforted.

The very natural conclusion without the fact being specially stated is that Paul must have prayed for the young man when he embraced him, and his prayer was answered in the quick recovery of the young man.

The second occasion was in the perilous and protracted storm which overtook the vessel in which Paul was being carried as a prisoner to Rome. They were being exceedingly tossed about with the great tempest, and neither sun nor stars appeared as they were beset and struggled against wind and storm. All hope that they would be saved seemed gone. But after long abstinence, Paul stood in the midst of those on board, and speaking more particularly to the officers of the vessel, said, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you, to be of good cheer, for there shall be no loss of any man's life among you, but of the ship. For there stood by this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar, and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as God hath told me."

It requires no strained interpretation to read into this simple record the fact that Paul must have been praying when the angel appeared unto him with that message of encouragement and assurance of safety. Paul's habit of prayer and his strong belief in prayer must have driven him to his knees. Such an emergency with him would necessarily move him to pray under such crucial circumstances. After the shipwreck, while on the island of Melita, we have another representation of Paul at prayer. He is at his work of praying for a very ill man. While a fire was being made, a deadly poisonous viper fastened itself on his hand, and the barbarians immediately concluded it was a case of retribution for some crime Paul had committed, but they soon discovered that Paul did not die, and changed their minds and concluded that he was a sort of god. In the same quarter at the time, was the father of Publius, who was very ill of a fever, and bloody flux, approaching seemingly his end. Paul went to him, and laid his hands upon him, and with simple confidence in God he prayed, and immediately the disease was rebuked, and the man was healed. When the natives of the island beheld this remarkable incident, they brought others to Paul, and they were healed, after the same fashion, by Paul's praying.

Turning back in Paul's life to the time he was at Ephesus on his way to Jerusalem, we find him stopping at Tyre after he departed from Ephesus. Before leaving Ephesus he had prayed with them all. But he did not trust in his words howsoever strong, fitting and solemn they might have been. God must be recognized, invoked and sought. Paul did not take it for granted, after he had done his best, that God as a master of course would bless his efforts to do good, but he sought God. God does not do things in a matter-of-course sort of way. God must be invoked, sought unto, and put into things by prayer.

Following his visit to Ephesus, he arrived at Tyre, where he stopped a few days. Here he found some disciples, who begged Paul not to go to Jerusalem, saying through the Spirit that he should not go up to that city. But Paul adhered to his original purpose to go to Jerusalem. The account says:

"And when we had accomplished those days, we departed, and went our way; and they all brought us on our way with their wives and children, till we were out of the city; and we kneeled down on the shore and prayed."

"And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

The Lord had emboldened the timid Ananias to go and minister to Paul, by telling him, "Behold he prayeth." And so we have in this reference Paul's prayerfulness intensified by the exhortation of Ananias. Prayer precedes pardon of sins. Prayer becomes those who seek God. Prayer belongs to the earnest, sincere inquirer after God. Pardon of sin and acceptance with God always come at the end of earnest praying. The evidence of sincerity in a true seeker of religion is that it can be said of him, "Behold he prayeth."

The other reference in his defense lets us into the prayerful intenseness into which his whole religious life had been fashioned and shows us how in the absorbing ecstasy of prayer, the vision came and directions were received by which his toilsome life was to be guided. Also we see the familiar terms on which he stood and talked with his Lord:

"And it came to pass when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

"And saw him saying unto me, Make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me.

"And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee.

"And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting to his death, and kept the raiment of them that slew him.

"And he said unto me, Depart, for I will send thee far hence unto the Gentiles."

Prayer always brings directions from heaven as to what God would have us to do. If we prayed more and more directly, we should make fewer mistakes in life as to duty. God's will concerning us is revealed in answer to prayer. If we prayed more and prayed better and sweeter, then clearer and more entrancing visions would be given us, and our intercourse with God, would be of the most intimate, free, and bold order.

It is difficult to itemize or classify Paul's praying. It is so comprehensive, so discursive, and so minute, that it is no easy task to do so. Paul teaches much about prayer in his didactics. He specifically enforces the duty and necessity of prayer upon the Church, but that which was better for Paul and better for us is that he himself prayed much and illustrated his own teaching. He practiced what he preached. He put to the test the exercise of prayer which he urged upon the people of his day.

To the Church at Rome he plainly and specifically asseverated with solemnity his habit of praying. This he wrote to those Roman believers:

"For God is my witness, whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers."

Paul not only prayed for himself. He made a practice of praying for others. He was preeminently an intercessor. As he urged intercessory prayer on others, so he interceded himself for others beside himself.

He begins that remarkable Epistle to the Romans in the spirit of prayer: He closes it with this solemn charge: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive with me in your prayers to God for me."

But this is not all. In the very heart of that Epistle, he commands "Continuing instant in prayer." That is, give constant attention to prayer. Make it the business of life. Be devoted to it. Just what he did himself, for Paul was a standing example of the doctrine of prayer which he advocated and pressed upon the people.

In his Epistles to the Thessalonians, how all-inclusive and wonderful the praying! Says he in writing his First Epistle to this Church:

"We give thanks to God always for you, making mention of you in my prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope."

Not to quote all he says, it is worth while to read his words to this same Church of true believers further on:

"Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. Now God himself direct our way unto you. And the Lord make you to increase and abound in love one toward another, even as we do toward you, to the end he may establish your hearts unblameable in holiness before God, even our Father."

And this sort of praying for these Thessalonian Christians is in direct line with that closing prayer for these same believers in this Epistle, where he records that striking prayer for their entire sanctification:

"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."

How Paul did pray for those early Christians! They were in his mind and on his heart, and he was continually at it, "night and day praying exceedingly." Oh, if we had a legion of preachers in these days of superficial piety and these times of prayerlessness, who were given to praying for their churches as Paul did for those to whom he ministered in his day! Praying men are needed. Likewise praying preachers are demanded in this age.

At the conclusion of that remarkable prayer in the third chapter of Ephesians, he declared that "God was able to do exceeding abundantly above all that we could ask or think," now he declares he is praying exceeding abundantly, striving after the most earnest order, to have his prayers run parallel with God's power, and that they may not limit that power nor exhaust that power, but get all there is in it to bless and greatly enrich His Church.

Paul and his compeers prayed for the saints everywhere. It may be referred to again. With what solemnity does Paul call the attention of the Roman Christians to the important fact of praying for them, believers whom he had never seen! "God is my witness that without ceasing, I make mention of you in my prayers." To the churches he says, "Praying always for you."

Again on the same line, we hear him articulating dearly, "Always in every prayer of mine for you all, making request with joy." Again he writes thus: "I do not cease to pray for you." Once more we read the record, "Wherefore we pray always for you." And again it is written, "Cease not to give thanks for you, making mention of you in my prayers." And then he says, "Remembrance of thee in my prayers night and day."

His declaration, "night and day praying exceedingly," is a condensed record of the engrossing nature of the praying done by this praying apostle. It shows conclusively how important prayer was in his estimate and in his ministry, and further shows how to him prayer was an agony of earnest striving in seeking from God blessings which could be secured in no other way.

The unselfishness of his praying is seen in his writing to the Romans where he tells them, "Making request if by any means I might have a prosperous journey to come to you. For I long to see you that I may impart to you some spiritual gift to the end ye may be established." The object of his desire to visit Rome was not for selfish gratification, the pleasure of a trip, or for other reasons, but that he might be the means under God of "imparting to them some spiritual gift," in order that they "might be established" in their hearts, unblameably in love. It was that his visit might give to them some spiritual gift which they had not received and that they might be established at those points where they needed to be rooted, and grounded in faith, in love, and in all that made up Christian life and character.

("Prayer and Praying Men" ; EM Bounds; Chapter 14 ; 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. Public Domain)

Psalm 91:1-16 (AMP)

1 HE WHO dwells in the secret place of the Most High shall remain stable and fixed under the shadow of the Almighty [Whose power no foe can withstand].

2 I will say of the Lord, He is my Refuge and my Fortress, my God; on Him I lean and rely, and in Him I [confidently] trust!

3 For [then] He will deliver you from the snare of the fowler and from the deadly pestilence.

4 [Then] He will cover you with His pinions, and under His wings shall you trust and find refuge; His truth and His faithfulness are a shield and a buckler.

5 You shall not be afraid of the terror of the night, nor of the arrow (the evil plots and slanders of the wicked) that flies by day,

6 Nor of the pestilence that stalks in darkness, nor of the destruction and sudden death that surprise and lay waste at noonday.

7 A thousand may fall at your side, and ten thousand at your right hand, but it shall not come near you.

8 Only a spectator shall you be [yourself inaccessible in the secret place of the Most High] as you witness the reward of the wicked.

9 Because you have made the Lord your refuge, and the Most High your dwelling place,

10 There shall no evil befall you, nor any plague or calamity come near your tent.

11 For He will give His angels [especial] charge over you to accompany and defend and preserve you in all your ways [of obedience and service].

12 They shall bear you up on their hands, lest you dash your foot against a stone.

13 You shall tread upon the lion and adder; the young lion and the serpent shall you trample underfoot.

14 Because he has set his love upon Me, therefore will I deliver him; I will set him on high, because he knows and understands My name [has a personal knowledge of My mercy, love, and kindness—trusts and relies on Me, knowing I will never forsake him, no, never].

15 He shall call upon Me, and I will answer him; I will be with him in trouble, I will deliver him and honor him.

16 With long life will I satisfy him and show him My salvation.

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 424-426)

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)