



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 need Your help! I am so frequently at a loss for words and don't seem to know what to say when I pray. Since You sent the Holy Spirit to help me, I am asking the Spirit of God to fall into my situation with me; to join me as my Partner; to collaborate with me in prayer; to become a part of my team; and to get me out of this mess I'm in, putting me on a right and stable path. I am obviously never going to get there without special assistance, so today I'm asking for help, in Jesus' name. Amen.

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1 JOSHUA SON of Nun sent two men secretly from Shittim as scouts, saying, Go, view the land, especially Jericho. And they went and came to the house of a harlot named Rahab and lodged there. 2 It was told the king of Jericho, Behold, there came men in here tonight of the Israelites to search out the country. 3 And the king of Jericho sent to Rahab, saying, Bring forth the men who have come to you, who entered your house, for they have come to search out the land. 4 But the woman had taken the two men and hidden them. So she said, Yes, two men came to me, but I did not know from where they had come. 5 And at gate closing time, after dark, the men went out. Where they went I do not know. Pursue them quickly, for you will overtake them. 6 But she had brought them up to the roof and hidden them under the stalks of flax which she had laid in order there. 7 So the men pursued them to the Jordan as far as the fords. As soon as the pursuers had gone, the city's gate was shut. 8 Before the two men had lain down, Rahab came up to them on the roof, 9 And she said to the men, I know that the Lord has given you the land and that your terror is fallen upon us and that all the inhabitants of the land faint because of you. 10 For we have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who were on the [east] side of the Jordan, Sihon and Og, whom you utterly destroyed. 11 When we heard it, our hearts melted, neither did spirit or courage remain any more in any man because of you, for the Lord your God, He is God in heaven above and on earth beneath. 12 Now then, I pray you, swear to me by the Lord, since I have shown you kindness, that you also will show kindness to my father's house, and give me a sure sign, 13 And save alive my father and mother, my brothers and sisters, and all they have, and deliver us from death. 14 And the men said to her, Our lives for yours! If you do not tell this business of ours, then when the Lord gives us the land we will deal kindly and faithfully with you. 15 Then she let them down by a rope through the window, for her house was built into the [town] wall so that she dwelt in the wall. 16 And she said to them, Get to the mountain, lest the pursuers meet you; hide yourselves there three days until the pursuers have returned; and afterward you may go your way. 17 The men said to her, We will be blameless of this oath you have made us swear. [The responsibility is now yours.] 18 Behold, when we come into the land, you shall bind this scarlet cord in the window through which you let us down, and you shall bring your father and mother, your brothers, and all your father's household into your house. 19 And if anyone goes out of the doors of your house into the street, his blood shall be upon his head, and we will be guiltless; but if a hand is laid upon anyone who is with you in the house, his blood shall be on our head. 20 But if you tell this business of ours, we shall be guiltless of your oath which you made us swear. 21 And she said, According to your words, so it is. Then she sent them away and they departed; and she bound the scarlet cord in the window. 22 They left and went to the mountain and stayed there three days, until the pursuers returned, who had searched all along the way without finding them. 23 So the two men descended from the mountain, passed over [the Jordan], and came to Joshua son of Nun, and told him all that had befallen them. 24 They said to Joshua, Truly the Lord has given all the land into our hands; for all the inhabitants of the country are faint because of us.

Now chapter two, Joshua sent out two men to spy out the land, actually to spy out Jericho, because Jericho was the first city that they were going to come to. Jericho is one of the oldest cities in the world. It was one of the first; it was the first city that they came to once they crossed the Jordan River.

So these two spies came to Jericho, and they went into the house of a harlot's house, whose name was Rahab, and they had received them into her house (Jos 2:1).

She shared with them how everybody was afraid of them. For they had heard how that God was with them, and how that God had stopped or parted the Red Sea so that they could come through. They heard how that they had destroyed the strong kings Sihon and Og. Thus, the fear of them had come upon all the inhabitants of the land.

Now someone came to the king of Jordan or Jericho, and he told him that there were two spies from Israel who would come into the city of Jericho. They had gone into the house of Rahab. So he said to Rahab, and she said, "Oh, well last night about the time it got dark just before they closed the gates, these men slipped out. Maybe if you hurry you can catch them." In reality she was drying flax up on her roof, and she hid them under the flax. So the king sent out men down towards the Jordan River to find these spies.

After they were gone out, she told them, "The king knows you're here and I know that God is gonna give you this city and I want you to spare me, and my family. So the spies said, All right, we'll make a covenant with you.

Now she lived right on the wall of this city, and she let them down over the wall with a scarlet cord or a rope.

They said, When we take the city, you leave this scarlet rope out, and everyone who is within the house will be saved. If any of your family goes out into the streets, then they're taking their lives into their own hands, they'll be slain with the rest of the people. But in order that they might be spared and be saved, they've got to stay in the house (Jos 2:18-20).

So you let this scarlet rope down so that we'll know the house, and when we take this city, we'll spare all of your family that has gathered in the house.

Of course, there is a beautiful picture really of our place in Christ Jesus, the safety that we have abiding in Him. Those that are within Christ are safe no matter what comes. Abiding in Christ I have that safety. Outside of Him, I have nothing, I'm an open prey, but within Christ that beautiful safety that is ours.

So these spies made this covenant with her. And she said, Look when you get down from here,

you flee to the mountains (Jos 2:22).

Now the mountains are right behind Jericho, they're actually the opposite direction from Jordan, but she said, "They're gonna look for you and you wait there in the mountains until they come back into the city, and then scat on down, cross the Jordan and get back to your people." So they went up into the mountains just above Jericho there, and waited for the men to come back from their futile search, and then they made it on back. And they told Joshua all that Rahab had told them of the fear that had come upon the inhabitants of the land and how that the Lord had delivered them into their hands.

It is interesting to me that as we read the genealogy of Jesus Christ in the New Testament, that there are a few women that are listed in the genealogy. I can think of three offhand. One is a prostitute, Rahab. She's actually listed in the genealogy of Jesus Christ. The other is Ruth, a Moabitess; and the third was Bathsheba, David's wife that he took by illicit kind of ways. Interesting that three such women should be chosen by God to be in the lineage of His Son. But yet to me there is a beauty to it, because Jesus came to identify with sinful man, that He might take upon Himself man's guilt and sin and die in his place. So rather than coming from some pure, royal, blue blood lineage, we find very common, sinful people listed in the line of Jesus Christ.

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

X. PRAYER AND OBEDIENCE (Continued)

"Many exemplary men have I known, holy in heart and life, within my four score years. But one equal to John Fletcher -- one so inwardly and outwardly obedient and devoted to God -- I have not known." -- John Wesley.

It is worthy of note that the praying to which such transcendent position is given and from which great results are attributable, is not simply the saying of prayers, but holy praying. It is the "prayers of the saints," the prayers of the holy men of God. Behind such praying, giving to it energy and flame are the men and women who are wholly devoted to God, who are entirely separated from sin, and fully separated unto God. These are they who always give energy, force and strength to praying.

Our Lord Jesus Christ was preeminent in praying, because He was preeminent in saintliness. An entire dedication to God, a full surrender, which carries with it the whole being, in a flame of holy consecration -- all this gives wings to faith and energy to prayer. It opens the door to the throne of grace, and brings strong influence to bear on Almighty God.

The "lifting up of holy hands" is essential to Christly praying. It is not, however, a holiness which only dedicates a closet to God, which sets apart merely an hour to Him, but a consecration which takes hold of the entire man, which dedicates the whole life to God.

Our Lord Jesus Christ, "holy, harmless, undefiled, separate from sinners," had full liberty of approach and ready access to God in prayer. And He had this free and full access because of His unquestioning obedience to His Father. Right through His earthly life His supreme care and desire was to do the will of His Father. And this fact, coupled with another -- the consciousness of having so ordered His life -- gave Him confidence and assurance, which enabled Him to draw near to the throne of grace with unbounded confidence, born of obedience, and promising acceptance, audience, and answer.

Loving obedience puts us where we can "ask anything in His name," with the assurance, that "He will do it." Loving obedience brings us into the prayer realm, and makes us beneficiaries of the wealth of Christ, and of the riches of His grace, through the coming of the Holy Spirit who will abide with us, and be in us. Cheerful obedience to God, qualifies us to pray effectually.

This obedience which not only qualifies but fore-runs prayer, must be loving, constant, always doing the Father's will, and cheerfully following the path of God's commands. In the instance of King Hezekiah, it was a potent plea which changed God's decree that he should die and not live. The stricken ruler called upon God to remember how that he had walked before Him in truth, and with a perfect heart. With God, this counted. He hearkened to the petition, and, as a result, death found his approach to Hezekiah barred for fifteen years.

Jesus learned obedience in the school of suffering, and, at the same time, He learned prayer in the school of obedience. Just as it is the prayer of a righteous man which availeth much, so it is righteousness which is obedience to God. A righteous man is an obedient man, and he it is, who can pray effectually, who can accomplish great things when he betakes himself to his knees.

True praying, be it remembered, is not mere sentiment, nor poetry, nor eloquent utterance. Nor does it consist of saying in honeyed cadences, "Lord, Lord." Prayer is not a mere form of words; it is not just calling upon a Name. Prayer is obedience. It is founded on the adamant rock of obedience to God. Only those who obey have the right to pray. Behind the praying must be the doing; and it is the constant doing of God's will in daily life which gives prayer its potency, as our Lord plainly taught: "Not every one which saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven. Many will say unto Me in that day, Lord, have we not prophesied in Thy Name, and in Thy Name have cast out devils? And in Thy Name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that worketh iniquity."

No name, however precious and powerful, can protect and give efficiency to prayer which is unaccompanied by the doing of God's will. Neither can the doing, without the praying, protect from Divine disapproval. If the will of God does not master the life, the praying will be nothing but sickly sentiment. If prayer do not inspire, sanctify and direct our work, then self-will enters, to ruin both work and worker. How great and manifold are the misconceptions of the true elements and functionings of prayer! There are many who earnestly desire to obtain an answer to their prayers but who go unrewarded and unblest. They fix their minds on some promise of God

and then endeavour by dint of dogged perseverance, to summon faith sufficient to lay hold upon, and claim it. This fixing of the mind on some great promise may avail in strengthening faith, but, to this holding on to the promise must be added the persistent and importunate prayer that expects, and waits till faith grows exceedingly. And who is there that is able and competent to do such praying save the man who readily, cheerfully and continually, obeys God?

Faith, in its highest form, is the attitude as well as the act of a soul surrendered to God, in whom His Word and His Spirit dwells. It is true that faith must exist in some form, or another, in order to prompt praying; but in its strongest form, and in its largest results, faith is the fruit of prayer. That faith increases the ability and the efficiency of prayer is true; but it is likewise true that prayer increases the ability and efficiency of faith. Prayer and faith, work, act and react, one upon the other.

Obedience to God helps faith as no other attribute possibly can. When obedience -- implicit recognition of the validity, the paramountcy of the Divine commands -- faith ceases to be an almost superhuman task. It requires no straining to exercise it. Obedience to God makes it easy to believe and trust God. Where the spirit of obedience fully impregnates the soul; where the will is perfectly surrendered to God; where there is a fixed, unalterable purpose to obey God, faith almost believes itself. Faith then becomes almost involuntary. After obedience it is, naturally, the next step, and it is easily and readily taken. The difficulty in prayer is not with faith, but with obedience, which is faith's foundation.

We must look well to our obedience, to the secret springs of action, to the loyalty of our heart to God, if we would pray well, and desire to get the most out of our praying. Obedience is the groundwork of effectual praying; this it is, which brings us nigh to God.

The lack of obedience in our lives breaks down our praying. Quite often, the life is in revolt and this places us where praying is almost impossible, except it be for pardoning mercy. Disobedient living produces mighty poor praying. Disobedience shuts the door of the inner chamber, and bars the way to the Holy of holies. No man can pray -- really pray -- who does not obey.

The will must be surrendered to God as a primary condition of all successful praying. Everything about us gets its colouring from our inmost character. The secret will makes character and controls conduct. The will, therefore, plays an important part in all successful praying. There can be no praying in its richest implication and truest sense, where the will is not wholly and fully surrendered to God. This unswerving loyalty to God is an utterly indispensable condition of the best, the truest, the most effectual praying. We have "simply got to trust and obey; there's no other way, to be happy in Jesus -- but to trust, and obey!"

XI. PRAYER AND VIGILANCE

"David Brainerd was pursued by unearthly adversaries, who were resolved to rob him of his guerdon. He knew he must never quit his armour, but lie down to rest, with his corselet laced. The stains that marred the perfection of his lustrous dress, the spots of rust on his gleaming shield, are imperceptible to us; but they were, to him, the source of much sorrow and ardency of yearning." -- Life of David Brainerd.

The description of the Christian soldier given by Paul in the sixth chapter of the Epistle to the Ephesians, is compact and comprehensive. He is depicted as being ever in the conflict, which has many fluctuating seasons -- seasons of prosperity and adversity, light and darkness, victory and defeat. He is to pray at all seasons, and with all prayer, this to be added to the armour in which he is to fare forth to battle. At all times, he is to have the full panoply of prayer. The Christian soldier, if he fight to win, must pray much. By this means, only, is he enabled to defeat his inveterate enemy, the devil, together with the Evil One's manifold emissaries. "Praying always, with all prayer," is the Divine direction given him. This covers all seasons, and embraces all manner of praying.

Christian soldiers, fighting the good fight of faith, have access to a place of retreat, to which they continually repair for prayer. "Praying always, with all prayer," is a clear statement of the imperative need of much praying, and of many kinds of praying, by him who, fighting the good fight of faith, would win out, in the end, over all his foes.

The Revised Version puts it this way: "With all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplications, for all saints, and on my behalf, that utterance may be given unto me, in opening my mouth to make known with boldness the mystery of the Gospel, for which I am in bonds."

It cannot be stated too frequently that the life of a Christian is a warfare, an intense conflict, a lifelong contest. It is a battle, moreover, waged against invisible foes, who are ever alert, and ever seeking to entrap, deceive, and ruin the souls of men. The life to which Holy Scripture calls men is no picnic, or holiday junketing. It is no pastime, no pleasure jaunt. It entails effort, wrestling, struggling; it demands the putting forth of the full energy of the spirit in order to frustrate the foe and to come off, at the last, more than conqueror. It is no primrose path, no rose-scented dalliance. From start to finish, it is war. From the hour in which he first draws sword, to that in which he doffs his harness, the Christian warrior is compelled to "endure hardness like a good soldier."

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What a misconception many people have of the Christian life! How little the average church member appears to know of the character of the conflict, and of its demands upon him! How ignorant he seems to be of the enemies he must encounter, if he engage to serve God faithfully and so succeed in getting to heaven and receive the crown of life! He seems scarcely to realize that the world, the flesh and the devil will oppose his onward march, and will defeat him utterly, unless he give himself to constant vigilance and unceasing prayer.

The Christian soldier wrestles not against flesh and blood, but against spiritual wickedness in high places. Or, as the Scriptural margin reads, "wicked spirits in high places." What a fearful array of forces are set against him who would make his way through the wilderness of this world to the portals of the Celestial City! It is no surprise, therefore, to find Paul, who understood the character of the Christian life so well, and who was so thoroughly informed as to the malignity and number of the foes, which the disciple of the Lord must encounter, carefully and plainly urging him to "put on the whole armour of God," and "to pray with all prayer and supplication in the Spirit." Wise, with a great wisdom, would the present generation be if all professors of our faith could be induced to realize this all-important and vital truth, which is so absolutely indispensable to a successful Christian life.

It is just at this point in much present-day Christian profession, that one may find its greatest defect. There is little, or nothing, of the soldier element in it. The discipline, self-denial, spirit of hardship, determination, so prominent in and belonging to the military life, are, one and all, largely wanting. Yet the Christian life is warfare, all the way.

How comprehensive, pointed and striking are all Paul's directions to the Christian soldier, who is bent on thwarting the devil and saving his soul alive! First of all, he must possess a clear idea of the character of the life on which he has entered. Then, he must know something of his foes -- the adversaries of his immortal soul -- their strength, their skill, their malignity. Knowing, therefore, something of the character of the enemy, and realizing the need of preparation to overcome them, he is prepared to hear the Apostle's decisive conclusion: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Wherefore, take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand."

All these directions end in a climax; and that climax is prayer. How can the brave warrior for Christ be made braver still? How can the strong soldier be made stronger still? How can the victorious battler be made still more victorious? Here are Paul's explicit directions to that end: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Prayer, and more prayer, adds to the fighting qualities and the more certain victories of God's good fighting-men. The power of prayer is most forceful on the battle-field amid the din and strife of the conflict. Paul was preeminently a soldier of the Cross. For him, life was no flowery bed of ease. He was no dress-parade, holiday soldier, whose only business was to don a uniform on set occasions. His was a life of intense conflict, the facing of many adversaries, the exercise of unsleeping vigilance and constant effort. And, at its close -- in sight of the end -- we hear him chanting his final song of victory, a I have fought a good fight," and reading between the lines, we see that he is more than conqueror!

In his Epistle to the Romans, Paul indicates the nature of his soldier-life, giving us some views of the kind of praying needed for such a career. He writes: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judaea."

Paul had foes in Judaea -- foes who beset and opposed him in the form of "unbelieving men" and this, added to other weighty reasons, led him to urge the Roman Christians to "strive with him in prayer." That word "strive" indicated wrestling, the putting forth of great effort. This is the kind of effort, and this the sort of spirit, which must possess the Christian soldier.

Here is a great soldier, a captain-general, in the great struggle, faced by malignant forces who seek his ruin. His force is well-nigh spent. What reinforcements can he count on? What can give help and bring success to a warrior in such a pressing emergency? It is a critical moment in the conflict. What force can be added to the energy of his own prayers? The answer is -- in the prayers of others, even the prayers of his brethren who were at Rome. These, he believes, will bring him additional aid, so that he can win his fight, overcome his adversaries, and, ultimately, prevail.

The Christian soldier is to pray at all seasons, and under all circumstances. His praying must be arranged so as to cover his times of peace as well as his hours of active conflict. It must be available in his marching and his fighting. Prayer must diffuse all effort, impregnate all ventures, decide all issues. The Christian soldier must be as intense in his praying as in his fighting, for his victories will depend very much more on his praying than on his fighting. Fervent supplication must be added to steady resolve, prayer and supplication must supplement the armour of God. The Holy Spirit must aid the supplication with His own strenuous plea. And the soldier must pray in the Spirit. In this, as in other forms of warfare, eternal vigilance is the price of victory; and thus, watchfulness and persistent perseverance, must mark the every activity of the Christian warrior.

The soldier-prayer must reflect its profound concern for the success and well-being of the whole army. The battle is not altogether a personal matter; victory cannot be achieved for self, alone. There is a sense, in which the entire army of Christ is involved. The cause of God, His saints, their woes and trials, their duties and crosses, all should find a voice and a pleader in the Christian soldier, when he prays. He dare not limit his praying to himself. Nothing dries up spiritual secretions so certainly and completely; nothing poisons the fountain of spiritual life so effectively; nothing acts in such deadly fashion, as selfish praying.

Note carefully that the Christian's armour will avail him nothing, unless prayer be added. This is the pivot, the connecting link of the armour of God. This holds it together, and renders it effective. God's true soldier plans his campaigns, arranges his battle-forces, and conducts his conflicts, with prayer. It is all important and absolutely essential to victory, that prayer should so impregnate the life that every breath will be a petition, every sigh a supplication. The Christian soldier must needs be always fighting. He should, of sheer necessity, be always praying.

The Christian soldier is compelled to constant picket-duty. He must always be on his guard. He is faced by a foe who never sleeps, who is always alert, and ever prepared to take advantage of the fortunes of war. Watchfulness is a cardinal principle with Christ's warrior, "watch and pray," forever sounding in his ears. He cannot dare to be asleep at his post. Such a lapse brings him not only under the displeasure of the Captain of his salvation, but exposes him to added danger. Watchfulness, therefore, imperatively constitutes the duty of the soldier of the Lord.

In the New Testament, there are three different words, which are translated "watch." The first means "absence of sleep," and implies a wakeful frame of mind, as opposed to listlessness; it is an enjoinder to keep awake, circumspect, attentive, constant, vigilant. The second word means "fully awake," -- a state induced by some rousing effort, which faculty excited to attention and interest, active, cautious, lest through carelessness or indolence, some destructive calamity should suddenly evolve. The third word means "to be calm and collected in spirit," dispassionate, untouched by slumberous or beclouding influences, a wariness against all pitfalls and beguilements.

All three definitions are used by St. Paul. Two of them are employed in connection with prayer. Watchfulness intensified, is a requisite for prayer. Watchfulness must guard and cover the whole spiritual man, and fit him for prayer. Everything resembling unpreparedness or non-vigilance, is death to prayer.

In Ephesians, Paul gives prominence to the duty of constant watchfulness, "Watching thereunto with all perseverance and supplication." Watch, he says, watch, WATCH! "And what I say unto you, I say unto all, Watch."

Sleepless wakefulness is the price one must pay for victory over his spiritual foes. Rest assured that the devil never falls asleep. He is ever "walking about, seeking whom he may devour." Just as a shepherd must never be careless and unwatchful lest the wolf devour his sheep, so the Christian soldier must ever have his eyes wide open, implying his possession of a spirit which neither slumbers nor grows careless. The inseparable companions and safeguards of prayer are vigilance, watchfulness, and a mounted guard. In writing to the Colossians Paul brackets these inseparable qualities together: "Continue in prayer," he enjoins, "and watch in the same, with thanksgiving."

When will Christians more thoroughly learn the twofold lesson, that they are called to a great warfare, and that in order to get the victory they must give themselves to unsleeping watchfulness and unceasing prayer?

"Be sober, be vigilant," says Peter, "because your adversary, the devil, walketh about seeking whom he may devour."

God's Church is a militant host. Its warfare is with unseen forces of evil. God's people compose an army fighting to establish His kingdom in the earth. Their aim is to destroy the sovereignty of Satan, and over its ruins, erect the Kingdom of God, which is "righteousness and peace and joy in the Holy Ghost." This militant army is composed of individual soldiers of the Cross, and the armour of God is needed for its defence. Prayer must be added as that which crowns the whole.

"Stand then in His great might, With all His strength endued; But take, to arm you for the fight, The panoply of God."

Prayer is too simple, too evident a duty, to need definition. Necessity gives being and shape to prayer. Its importance is so absolute, that the Christian soldier's life, in all the breadth and intensity of it, should be one of prayer. The entire life of a Christian soldier -- its being, intention, implication and action -- are all dependent on its being a life of prayer. Without prayer -- no matter what else he have -- the Christian soldier's life will be feeble, and ineffective, and constitute him an easy prey for his spiritual enemies.

Christian experience will be sapless, and Christian influence will be dry and arid, unless prayer has a high place in the life. Without prayer the Christian graces will wither and die. Without prayer, we may add, preaching is edgeless and a vain thing, and the Gospel loses its wings and its loins. Christ is the lawgiver of prayer, and Paul is His Apostle of prayer. Both declare its primacy and importance, and demonstrate the fact of its indispensability. Their prayer-directions cover all places, include all times, and comprehend all things. How, then, can the Christian soldier hope or dream of victory, unless he be fortified by its power? How can he fail, if in addition to putting on the armour of God he be, at all times and seasons, "watching unto prayer"?

E.M. Bounds; Prayer; "The Necessity Of Prayer" Chapter 10, 11; 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.

Joshua 2. The Two Spies and Rahab

Rahab had heard of the miracles God had done on behalf of Israel, and she had become convinced that Israel's God was the true God (2:10–11). And when she met the spies she decided, at the risk of her life, to cast her lot with Israel and the God of Israel. Rahab and her household were spared during the Israelite attack on Jericho. A scarlet cord tied in the window of her house indicated that the household was not to be harmed. The function of this red marker was similar to the purpose of the blood of the Passover lamb on the doorposts in Egypt when the firstborn of Egypt died but the firstborn of the Israelites were spared (Exodus 12:13 , 22–23). She may not have been as bad as the word "prostitute" now implies. She lived among people without morals. Some priestesses of the Canaanite religion were temple prostitutes. Her profession was considered honorable by the people among whom she lived, and not disgraceful, as it now is among us.

Rahab married an Israelite named Salmon (Matthew 1:5). Caleb had a son named Salmon (1 Chronicles 2:51). It may have been the same Salmon. If so, then she married into a leading family of Israel. She became an ancestress of Boaz (Ruth 2–4), of David, and of Christ. She is named among the heroes of faith (Hebrews 11:31).

Rahab's House on the Wall (Joshua 2: 15)

Archaeologists have found that in Jericho, houses were indeed built between the inner and outer walls of the city (see Archaeological Note: Jericho).

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 190)



I love the fact that Rahab was able to get past her past. Before she met the two Israelite spies, she had worked as a prostitute (the Bible uses the word harlot) (see Joshua 2:1). But by the end of her life, she too had come to love the God of Israel and is mentioned as an ancestor of Jesus Christ (see Matthew 1:5). No matter how bad your past is, always know that God has a new beginning for you. Like Rahab, you may have a past, but you also have a future. You can get past your past! The Everyday Life Bible.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 332-336)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)

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