



# ~ 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 am asking You to help me stay focused and to remain determined to stay in my race of faith until I reach the finish line and receive my long-awaited prize. When the devil tries to dissuade me from holding on to my faith, help me to rebuke him, to command him to be silent, and to order him to leave, in Your name Jesus. With Your Spirit empowering me, as You lead me, I know I will be able to keep believing and walking by faith until I finally see the manifestation of God’s will for me and plans in my life in Jesus’ name. Amen...

Sparkling Gems from the Greek.

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[David Crowder](#)

[Here Is Our King-](#)  
[David Crowder](#)

[O Praise Him-](#)  
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[Never Let Go-](#)  
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### Video’s / New Information/ Prayer Requests

[“ God Who Is For You ” Bob Coy; Radio section](#)

## Radio Stations

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## Bible Study Sites

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[Through The Bible](#)

[Bob Coy/Teachings](#)

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[Virtue for Women-](#)  
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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** WHEN ALL the kings of the Amorites who were beyond the Jordan to the west and all the kings of the Canaanites who were by the sea heard that the Lord had dried up the waters of the Jordan before the Israelites until we had crossed over, their hearts melted and there was no spirit in them any more because of the Israelites. **2** At that time the Lord said to Joshua, Make knives of flint and circumcise the [new generation of] Israelites as before. **3** So Joshua made knives of flint and circumcised the sons of Israel at Gibeath-haaraloth. **4** And this is the reason Joshua circumcised them: all the males of the people who came out of Egypt, all the men of war, had died in the wilderness on the way after they came out of Egypt. **5** Though all the people who came out were circumcised, yet all the people who were born in the wilderness on the way after Israel came out of Egypt had not been circumcised. **6** For the Israelites walked forty years in the wilderness till all who were men of war who came out of Egypt perished, because they did not hearken to the voice of the Lord; to them the Lord swore that He would not let them see the land which the Lord swore to their fathers to give us, a land flowing with milk and honey. **7** So it was their uncircumcised children whom He raised up in their stead whom Joshua circumcised, because the rite had not been performed on the way. **8** When they finished circumcising all the males of the nation, they remained in their places in the camp till they were healed. **9** And the Lord said to Joshua, This day have I rolled away the reproach of Egypt from you. So the name of the place is called Gilgal [rolling] to this day. **10** And the Israelites encamped in Gilgal; and they kept the Passover on the fourteenth day of the month at evening in the plains of Jericho. **11** And on that same day they ate the produce of the land: unleavened cakes and parched grain. **12** And the manna ceased on the day after they ate of the produce of the land; and the Israelites had manna no more, but they ate of the fruit of the land of Canaan that year. **13** When Joshua was by Jericho, he looked up, and behold, a Man stood near him with His drawn sword in His hand. And Joshua went to Him and said to Him, Are you for us or for our adversaries? **14** And He said, No [neither], but as Prince of the Lord's host have I now come. And Joshua fell on his face to the earth and worshiped, and said to Him, What says my Lord to His servant? **15** And the Prince of the Lord's host said to Joshua, Loose your shoes from off your feet, for the place where you stand is holy. And Joshua did so.

## Chapter 5

Now in chapter five we read where all of the adult males were at this point circumcised. It was a rite that they did not follow while they were in the wilderness. So that those who were born in the wilderness, now were men, did not go through the rite of circumcision. But now that they are to enter into the land, the circumcision was always a type of the cutting away of the heart after the flesh. God wanted a people whose heart was after the Spirit. So it was a symbolic act. God said, "Circumcise your hearts"(Deuteronomy 30:6). In other words, cut away from your heart that longing or desiring after the flesh.

Paul in the book of Romans speaks of the error of the Jews in observing a rite without the reality. Though they'd gone through the rite of circumcision, yet their hearts were after fleshly things; thus, there was an inconsistency there. Now that they're gonna enter into this new relationship with God, coming into the land, because it is to typify a new relation after the Spirit, which is that new relationship that God wants to bring you into; a life of victory over the flesh.

So it was necessary that they go through the rite of circumcision, and all, of the adult males be circumcised in order that they might cut away the flesh; and thus, signify the fact that they were gonna walk after the Spirit and a heart after God. So as I said, it was not done in the wilderness and so it was done after they entered into the land. The first thing was this circumcision in order that they might again declare themselves a people unto God, to walk after the Spirit and not after the flesh.

And so God said, This day have I rolled away the reproach of Egypt from off of you. Therefore the name of the place is called Gilgal (Jos 5:9-10),

Which means a rolling, because God there rolled away that reproach of Egypt, which is a type of the flesh, and the life after the flesh. They longed for the flesh pots of Egypt. Egypt always is symbolic of living after the flesh and lusting after the flesh.

So Israel encamped in Gilgal, they kept the passover on the fourteenth day of the month at even in the plains of Jericho (Jos 5:10).

So this is the first Passover in the Promised Land. They came in just four days beforehand, circumcised themselves, and now are beginning this new relationship with God observing the Passover now in the new land.

And they did eat of the old corn of the land on the morrow after the Passover, the unleavened cakes, the parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year (Jos 5:11-12).

So again, coming in now to a new diet. The life of the Spirit is a life of variety. It's a life of excitement. It really is thrilling to walk after the Spirit and live after the Spirit. You never know what God has planned for you today. It's just an exciting life, a life of variety. I never lack for excitement. Walking after the Spirit is the most exciting experience in the world. So they are leaving now the old manna, that monotonous kind of a diet, and now going to begin to eat of the fruits of the land that God has promised as they come into now the land of Canaan.

I love verses thirteen through fifteen.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and he looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said to him, Are you for us, or for our enemies? And he said, Not for your enemies; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and worshiped, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy

shoe from off thy foot; for the place where you stand is holy. And Joshua did so (Jos 5:13-15).

Here Joshua met Jesus, Jesus the Captain of the Lord's host. You see, if it were an angel then He would've refused his worship. John several times in the book of Revelation tried to worship the angel, and he said, "Stand up worship the Lord." The Lord said, "Thou shalt worship the Lord thy God and Him only." Therefore the Captain of the Lord's host is none other than Jesus who is standing there ready to lead him into the land of promise. "As the Captain of the Lord's host have I come." Joshua fell on his knees, his face, and said, "What do you want me to do Lord?" Much like Paul the apostle. "Lord, what will You have me to do?"

Now here is a true picture of leadership. The finest leader is the man who is lead. The finest ruler is a man who is ruled. God chose Joshua for a leader to rule over the people of Israel because Joshua was ruled over by the Lord; the proper chain of command. No man is fit to rule who is not ruled. That's the tragedy of history where we have had despots upon the throne. These autocratic, despotic rulers who did not feel a responsibility to anybody else, but became the final authority within themselves, they became tyrants. The people always suffer under the rule of such people. But those who have a consciousness of the fact that they are ruled, those who have submitted themselves to His throne, are able to reign upon their thrones. But you've got to have that chain of command.

When the centurion came to Jesus and sought that Jesus would heal his daughter who was very sick, Jesus said, "I will come to your house."

He said, "Oh no Lord, that isn't necessary. I'm not worthy that you should come to my house. For you see, I understand authority, I also am a man of authority having under me, men." "I am also a man", he said, "under authority, having under me men." He sees the chain. "I'm a man who is under authority, but I have under me men." He recognized the position of Jesus. Having submitted to the Father, a man under authority, yet having authority himself.

So I can say to one man, "Do this", and he'll do it, to another, "do that", and he does it. I have authority, but I'm under authority. "I know that You have authority, and all You have to do is speak the word, and my servant will be healed." God said, "All right. That's far out. I haven't seen this kind of faith among the Israelites." A man who recognized what true authority is. Oh, that we would realize that we don't have any right to rule unless we ourselves are ruled.

So Joshua, the leader over the people and yet being led. "What do you want me to do Lord?" The real heart of a servant. So the Lord didn't have much for him to do, "Just take your shoes off. The ground where you're standing is holy." So much as the Lord spoke to Moses out of the burning bush, the command to remove his sandals, so also to Joshua. So as the Captain of the Lord's host, to lead the people of God into the conquest of the land. (Through The Bible; C 2000 Series; Chuck Smith; 1979-1986)

## II. OUR SUFFICIENCY IS OF GOD

"But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior, and the fewness and fullness of his words have often struck even strangers with admiration as they used to reach others with consolation. The most awful, living, reverend frame I ever felt or beheld, I must say, was his prayer. And truly it was a testimony. He knew and lived nearer to the Lord than other men, for they that know him most will see most reason to approach him with reverence and fear."--William Penn of George Fox

The sweetest graces by a slight perversion may bear the bitterest fruit. The sun gives life, but sunstrokes are death. Preaching is to give life; it may kill. The preacher holds the keys; he may lock as well as unlock. Preaching is God's great institution for the planting and maturing of spiritual life. When properly executed, its benefits are untold; when wrongly executed, no evil can exceed its damaging results. It is an easy matter to destroy the flock if the shepherd be unwary or the pasture be destroyed, easy to capture the citadel if the watchmen be asleep or the food and water be poisoned. Invested with such gracious prerogatives, exposed to so great evils, involving so many grave responsibilities, it would be a parody on the shrewdness of the devil and a libel on his character and reputation if he did not bring his master influences to adulterate the preacher and the preaching. In face of all this, the exclamatory interrogatory of Paul, "Who is sufficient for these things?" is never out of order.

Paul says: "Our sufficiency is of God, who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." The true ministry is God-touched, God-enabled, and God-made. The Spirit of God is on the preacher in anointing power, the fruit of the Spirit is in his heart, the Spirit of God has vitalized the man and the word; his preaching gives life, gives life as the spring gives life; gives life as the resurrection gives life; gives ardent life as the summer gives ardent life; gives fruitful life as the autumn gives fruitful life. The life-giving preacher is a man of God, whose heart is ever athirst for God, whose soul is ever following hard after God, whose eye is single to God, and in whom by the power of God's Spirit the flesh and the world have been crucified and his ministry is like the generous flood of a life-giving river.

The preaching that kills is non-spiritual preaching. The ability of the preaching is not from God. Lower sources than God have given to it energy and stimulant. The Spirit is not evident in the preacher nor his preaching. Many kinds of forces may be projected and stimulated by preaching that kills, but they are not spiritual forces. They may resemble spiritual forces, but are only the shadow, the counterfeit; life they may seem to have, but the life is magnetized. The preaching that kills is the letter; shapely and orderly it may be, but it is the letter still, the dry, husky letter, the empty, bald shell. The letter may have the germ of life in it, but it has no breath of spring to evoke it; winter seeds they are, as hard as the winter's soil, as icy as the winter's air, no thawing nor germinating by them. This letter-preaching has the truth. But even divine truth has no life-giving energy alone; it must be energized by the Spirit, with all God's forces at its back. Truth unquickened by God's Spirit deadens as much as, or more than, error. It may be the truth without

admixture; but without the Spirit its shade and touch are deadly, its truth error, its light darkness. The letter-preaching is unctious, neither mellowed nor oiled by the Spirit. There may be tears, but tears cannot run God's machinery; tears may be but summer's breath on a snow-covered iceberg, nothing but surface slush. Feelings and earnestness there may be, but it is the emotion of the actor and the earnestness of the attorney. The preacher may feel from the kindling of his own sparks, be eloquent over his own exegesis, earnest in delivering the product of his own brain; the professor may usurp the place and imitate the fire of the apostle; brains and nerves may serve the place and feign the work of God's Spirit, and by these forces the letter may glow and sparkle like an illumined text, but the glow and sparkle will be as barren of life as the field sown with pearls. The death-dealing element lies back of the words, back of the sermon, back of the occasion, back of the manner, back of the action. The great hindrance is in the preacher himself. He has not in himself the mighty life-creating forces. There may be no discount on his orthodoxy, honesty, cleanness, or earnestness; but somehow the man, the inner man, in its secret places has never broken down and surrendered to God, his inner life is not a great highway for the transmission of God's message, God's power. Somehow self and not God rules in the holy of holiest. Somewhere, all unconscious to himself, some spiritual nonconductor has touched his inner being, and the divine current has been arrested. His inner being has never felt its thorough spiritual bankruptcy, its utter powerlessness; he has never learned to cry out with an ineffable cry of self-despair and self-helplessness till God's power and God's fire comes in and fills, purifies, empowers. Self-esteem, self-ability in some pernicious shape has defamed and violated the temple which should be held sacred for God. Life-giving preaching costs the preacher much--death to self, crucifixion to the world, the travail of his own soul. Crucified preaching only can give life. Crucified preaching can come only from a crucified man.

### III. THE LETTER KILLETH

"During this affliction I was brought to examine my life in relation to eternity closer than I had done when in the enjoyment of health. In this examination relative to the discharge of my duties toward my fellow creatures as a man, a Christian minister, and an officer of the Church, I stood approved by my own conscience; but in relation to my Redeemer and Saviour the result was different. My returns of gratitude and loving obedience bear no proportion to my obligations for redeeming, preserving, and supporting me through the vicissitudes of life from infancy to old age. The coldness of my love to Him who first loved me and has done so much for me overwhelmed and confused me; and to complete my unworthy character, I had not only neglected to improve the grace given to the extent of my duty and privilege, but for want of improvement had, while abounding in perplexing care and labor, declined from first zeal and love. I was confounded, humbled myself, implored mercy, and renewed my covenant to strive and devote myself unreservedly to the Lord." --Bishop McKendree

The preaching that kills may be, and often is, orthodox--dogmatically, inviolably orthodox. We love orthodoxy. It is good. It is the best. It is the clean, clear-cut teaching of God's Word, the trophies won by truth in its conflict with error, the levees which faith has raised against the desolating floods of honest or reckless misbelief or unbelief; but orthodoxy, clear and hard as crystal, suspicious and militant, may be but the letter well-shaped, well-named, and well-learned, the letter which kills. Nothing is so dead as a dead orthodoxy, too dead to speculate, too dead to think, to study, or to pray.

The preaching that kills may have insight and grasp of principles, may be scholarly and critical in taste, may have every minutia of the derivation and grammar of the letter, may be able to trim the letter into its perfect pattern, and illumine it as Plato and Cicero may be illumined, may study it as a lawyer studies his text-books to form his brief or to defend his case, and yet be like a frost, a killing frost. Letter-preaching may be eloquent, enameled with poetry and rhetoric, sprinkled with prayer spiced with sensation, illumined by genius and yet these be but the massive or chaste, costly mountings, the rare and beautiful flowers which coffin the corpse. The preaching which kills may be without scholarship, unmarked by any freshness of thought or feeling, clothed in tasteless generalities or vapid specialties, with style irregular, slovenly, savoring neither of closet nor of study, graced neither by thought, expression, or prayer. Under such preaching how wide and utter the desolation! how profound the spiritual death!

This letter-preaching deals with the surface and shadow of things, and not the things themselves. It does not penetrate the inner part. It has no deep insight into, no strong grasp of, the hidden life of God's Word. It is true to the outside, but the outside is the hull which must be broken and penetrated for the kernel. The letter may be dressed so as to attract and be fashionable, but the attraction is not toward God nor is the fashion for heaven. The failure is in the preacher. God has not made him. He has never been in the hands of God like clay in the hands of the potter. He has been busy about the sermon, its thought and finish, its drawing and impressive forces; but the deep things of God have never been sought, studied, fathomed, experienced by him. He has never stood before "the throne high and lifted up," never heard the seraphim song, never seen the vision nor felt the rush of that awful holiness, and cried out in utter abandon and despair under the sense of weakness and guilt, and had his life renewed, his heart touched, purged, inflamed by the live coal from God's altar. His ministry may draw people to him, to the Church, to the form and ceremony; but no true drawings to God, no sweet, holy, divine communion induced. The Church has been frescoed but not edified, pleased but not sanctified. Life is suppressed; a chill is on the summer air; the soil is baked. The city of our God becomes the city of the dead; the Church a graveyard, not an embattled army. Praise and prayer are stifled; worship is dead. The preacher and the preaching have helped sin, not holiness; peopled hell, not heaven.

Preaching which kills is prayerless preaching. Without prayer the preacher creates death, and not life. The preacher who is feeble in prayer is feeble in life-giving forces. The preacher who has retired prayer as a conspicuous and largely prevailing element in his own character has shorn his preaching of its distinctive life-giving power. Professional praying there is and will be, but professional praying helps the preaching to its deadly work. Professional praying chills and kills both preaching and praying. Much of the lax devotion and lazy, irreverent attitudes in congregational praying are attributable to professional praying in the pulpit. Long, discursive, dry, and inane are the prayers in many pulpits. Without unction or heart, they fall like a killing frost on all the graces of worship. Death-dealing prayers they are. Every vestige of devotion has perished under their breath. The deader they are the longer they grow. A plea for short praying, live praying, real heart praying, praying by the Holy Spirit--direct, specific, ardent, simple, unctuous in the pulpit--is in order. A school to

teach preachers how to pray, as God counts praying, would be more beneficial to true piety, true worship, and true preaching than all theological schools.

**Stop! Pause! Consider! Where are we? What are we doing? Preaching to kill? Praying to kill? Praying to God! the great God, the Maker of all worlds, the Judge of all men! What reverence! what simplicity! what sincerity! what truth in the inward parts is demanded! How real we must be! How hearty! Prayer to God the noblest exercise, the loftiest effort of man, the most real thing! Shall we not discard forever accursed preaching that kills and prayer that kills, and do the real thing, the mightiest thing--prayerful praying, life-creating preaching, bring the mightiest force to bear on heaven and earth and draw on God's exhaustless and open treasure for the need and beggary of man?**

#### **IV. TENDENCIES TO BE AVOIDED**

"Let us often look at Brainerd in the woods of America pouring out his very soul before God for the perishing heathen without whose salvation nothing could make him happy. Prayer--secret fervent believing prayer--lies at the root of all personal godliness. A competent knowledge of the language where a missionary lives, a mild and winning temper, a heart given up to God in closet religion--these, these are the attainments which, more than all knowledge, or all other gifts, will fit us to become the instruments of God in the great work of human redemption."--Carrey's Brotherhood, Serampore

There are two extreme tendencies in the ministry. The one is to shut itself out from intercourse with the people. The monk, the hermit were illustrations of this; they shut themselves out from men to be more with God. They failed, of course. Our being with God is of use only as we expend its priceless benefits on men. This age, neither with preacher nor with people, is much intent on God. Our hankering is not that way. We shut ourselves to our study, we become students, bookworms, Bible worms, sermon makers, noted for literature, thought, and sermons; but the people and God, where are they? Out of heart, out of mind. Preachers who are great thinkers, great students must be the greatest of prayers, or else they will be the greatest of backsliders, heartless professionals, rationalistic, less than the least of preachers in God's estimate.

The other tendency is to thoroughly popularize the ministry. He is no longer God's man, but a man of affairs, of the people. He prays not, because his mission is to the people. If he can move the people, create an interest, a sensation in favor of religion, an interest in Church work--he is satisfied. His personal relation to God is no factor in his work. Prayer has little or no place in his plans. The disaster and ruin of such a ministry cannot be computed by earthly arithmetic. What the preacher is in prayer to God, for himself, for his people, so is his power for real good to men, so is his true fruitfulness, his true fidelity to God, to man, for time, for eternity.

It is impossible for the preacher to keep his spirit in harmony with the divine nature of his high calling without much prayer. That the preacher by dint of duty and laborious fidelity to the work and routine of the ministry can keep himself in trim and fitness is a serious mistake. Even sermon-making, incessant and taxing as an art, as a duty, as a work, or as a pleasure, will engross and harden, will estrange the heart, by neglect of prayer, from God. The scientist loses God in nature. The preacher may lose God in his sermon.

Prayer freshens the heart of the preacher, keeps it in tune with God and in sympathy with the people, lifts his ministry out of the chilly air of a profession, fructifies routine and moves every wheel with the facility and power of a divine unction.

Mr. Spurgeon says: "Of course the preacher is above all others distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than ordinary Christians, else he were disqualified for the office he has undertaken. If you as ministers are not very prayerful, you are to be pitied. If you become lax in sacred devotion, not only will you need to be pitied but your people also, and the day cometh in which you shall be ashamed and confounded. All our libraries and studies are mere emptiness compared with our closets. Our seasons of fasting and prayer at the Tabernacle have been high days indeed; never has heaven's gate stood wider; never have our hearts been nearer the central Glory."

The praying which makes a prayerful ministry is not a little praying put in as we put flavor to give it a pleasant smack, but the praying must be in the body, and form the blood and bones. Prayer is no petty duty, put into a corner; no piecemeal performance made out of the fragments of time which have been snatched from business and other engagements of life; but it means that the best of our time, the heart of our time and strength must be given. It does not mean the closet absorbed in the study or swallowed up in the activities of ministerial duties; but it means the closet first, the study and activities second, both study and activities freshened and made efficient by the closet. Prayer that affects one's ministry must give tone to one's life. The praying which gives color and bent to character is no pleasant, hurried pastime. It must enter as strongly into the heart and life as Christ's "strong crying and tears" did; must draw out the soul into an agony of desire as Paul's did; must be an inwrought fire and force like the "effectual, fervent prayer" of James; must be of that quality which, when put into the golden censer and incensed before God, works mighty spiritual throes and revolutions. Prayer is not a little habit pinned on to us while we were tied to our mother's apron strings; neither is it a little decent quarter of a minute's grace said over an hour's dinner, but it is a most serious work of our most serious years. It engages more of time and appetite than our longest dinings or richest feasts. The prayer that makes much of our preaching must be made much of. The character of our praying will determine the character of our preaching. Light praying will make light preaching. Prayer makes preaching strong, gives it unction, and makes it stick. In every ministry weighty for good, prayer has always been a serious business.

The preacher must be preeminently a man of prayer. His heart must graduate in the school of prayer. In the school of prayer only can the heart learn to preach. No learning can make up for the failure to pray. No earnestness, no diligence, no study, no gifts will supply its lack.

Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men. More than this, prayerless words in the pulpit and out of it are deadening words.

#### V. PRAYER, THE GREAT ESSENTIAL

"You know the value of prayer: it is precious beyond all price. Never, never neglect it."--Sir Thomas Buxton

"Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother: pray, pray, pray."--Edward Payson

Prayer, in the preacher's life, in the preacher's study, in the preacher's pulpit, must be a conspicuous and an all-impregnating force and an all-coloring ingredient. It must play no secondary part, be no mere coating. To him it is given to be with his Lord "all night in prayer." The preacher, to train himself in self-denying prayer, is charged to look to his Master, who, "rising up a great while before day, went out, and departed into a solitary place, and there prayed." The preacher's study ought to be a closet, a Bethel, an altar, a vision, and a ladder, that every thought might ascend heavenward ere it went manward; that every part of the sermon might be scented by the air of heaven and made serious, because God was in the study. As the engine never moves until the fire is kindled, so preaching, with all its machinery, perfection, and polish, is at a dead standstill, as far as spiritual results are concerned, till prayer has kindled and created the steam. The texture, fineness, and strength of the sermon is as so much rubbish unless the mighty impulse of prayer is in it, through it, and behind it. The preacher must, by prayer, put God in the sermon. The preacher must, by prayer, move God toward the people before he can move the people to God by his words. The preacher must have had audience and ready access to God before he can have access to the people. An open way to God for the preacher is the surest pledge of an open way to the people. It is necessary to iterate and reiterate that prayer, as a mere habit, as a performance gone through by routine or in a professional way, is a dead and rotten thing. Such praying has no connection with the praying for which we plead. We are stressing true praying, which engages and sets on fire every high element of the preacher's being--prayer which is born of vital oneness with Christ and the fullness of the Holy Ghost, which springs from the deep, overflowing fountains of tender compassion, deathless solicitude for man's eternal good; a consuming zeal for the glory of God; a thorough conviction of the preacher's difficult and delicate work and of the imperative need of God's mightiest help. Praying grounded on these solemn and profound convictions is the only true praying. Preaching backed by such praying is the only preaching which sows the seeds of eternal life in human hearts and builds men up for heaven. It is true that there may be popular preaching, pleasant preaching, taking preaching, preaching of much intellectual, literary, and brainy force, with its measure and form of good, with little or no praying; but the preaching which secures God's end in preaching must be born of prayer from text to exordium, delivered with the energy and spirit of prayer, followed and made to germinate, and kept in vital force in the hearts of the hearers by the preacher's prayers, long after the occasion has past. We may excuse the spiritual poverty of our preaching in many ways, but the true secret will be found in the lack of urgent prayer for God's presence in the power of the Holy Spirit. There are preachers innumerable who can deliver masterful sermons after their order; but the effects are short-lived and do not enter as a factor at all into the regions of the spirit where the fearful war between God and Satan, heaven and hell, is being waged because they are not made powerfully militant and spiritually victorious by prayer.

The preachers who gain mighty results for God are the men who have prevailed in their pleadings with God ere venturing to plead with men. The preachers who are the mightiest in their closets with God are the mightiest in their pulpits with men. Preachers are human folks, and are exposed to and often caught by the strong driftings of human currents. Praying is spiritual work; and human nature does not like taxing, spiritual work. Human nature wants to sail to heaven under a favoring breeze, a full, smooth sea. Prayer is humbling work. It abases intellect and pride, crucifies vainglory, and signs our spiritual bankruptcy, and all these are hard for flesh and blood to bear. It is easier not to pray than to bear them. So we come to one of the crying evils of these times, maybe of all times--little or no praying. Of these two evils, perhaps little praying is worse than no praying. Little praying is a kind of make-believe, a salvo for the conscience, a farce and a delusion. The little estimate we put on prayer is evident from the little time we give to it. The time given to prayer by the average preacher scarcely counts in the sum of the daily aggregate. Not infrequently the preacher's only praying is by his bedside in his nightdress, ready for bed and soon in it, with, perchance the addition of a few hasty snatches of prayer ere he is dressed in the morning. How feeble, vain, and little is such praying compared with the time and energy devoted to praying by holy men in and out of the Bible! How poor and mean our petty, childish praying is beside the habits of the true men of God in all ages! To men who think praying their main business and devote time to it according to this high estimate of its importance does God commit the keys of his kingdom, and by them does he work his spiritual wonders in this world. Great praying is the sign and seal of God's great leaders and the earnest of the conquering forces with which God will crown their labors.

The preacher is commissioned to pray as well as to preach. His mission is incomplete if he does not do both well. The preacher may speak with all the eloquence of men and of angels; but unless he can pray with a faith which draws all heaven to his aid, his preaching will be "as sounding brass or a tinkling cymbal" for permanent God-honoring, soul-saving uses.

(Power Through Prayer; EM Bounds; Chapter 2-5 ; 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.)

( Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 340-341)

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