



~ 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, help me bring order into my own personal life. Since what is happening in my private life is exactly what I will bring into my public life, I want to bring more order into my own personal affairs. Help me take an honest look at my life so I can see those areas that desperately need my attention. Once I acknowledge the areas that need fixing, please give me the courage to delve into those areas and to get things right. I want every area of my life to glorify You, so if there is a secret part of my life that doesn't bring honor to You, I'm looking to You to help me make the needed changes. In Jesus' name I ask it. Amen....

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1 THESE ARE the inheritances in the land of Canaan distributed to the Israelites by Eleazar the priest, Joshua son of Nun, and the heads of the fathers' houses of their tribes. 2 Their inheritance was by lot, as the Lord commanded Moses, for the nine and one-half tribes. 3 For Moses had given an inheritance to the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance among them, 4 For the people of Joseph were two tribes, Manasseh and Ephraim. And no part was given in the land to the Levites except cities in which to live, with their pasturelands for their livestock and for their possessions. 5 As the Lord commanded Moses, so the Israelites did, and they divided the land. 6 Then the people of Judah came to Joshua in Gilgal, and Caleb son of Jephunneh the Kenizzite said to him, You know what the Lord said to Moses the man of God concerning me and you in Kadesh-barnea. 7 Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to scout out the land. And I brought him a report as it was in my heart. 8 But my brethren who went up with me made the hearts of the people melt; yet I wholly followed the Lord my God. 9 And Moses swore on that day, Surely the land on which your feet have walked shall be an inheritance to you and your children always, because you have wholly followed the Lord my God. 10 And now, behold, the Lord has kept me alive, as He said, these forty-five years since the Lord spoke this word to Moses, while the Israelites wandered in the wilderness; and now, behold, I am this day eighty-five years old. 11 Yet I am as strong today as I was the day Moses sent me; as my strength was then, so is my strength now for war and to go out and to come in. 12 So now give me this hill country of which the Lord spoke that day. For you heard then how the [giantlike] Anakim were there and that the cities were great and fortified; if the Lord will be with me, I shall drive them out just as the Lord said. 13 Then Joshua blessed him and gave Hebron to Caleb son of Jephunneh for an inheritance. 14 So Hebron became the inheritance of Caleb son of Jephunneh the Kenizzite to this day, because he wholly followed the Lord, the God of Israel. 15 The name of Hebron before was Kiriath-arba [city of Arba]. This Arba was the greatest of the Anakim. And the land had rest from war.

←————→
Chapter 14

Now in chapter fourteen we have the interesting account of this fellow Caleb. When Moses had sent out the twelve spies to go into the land, Caleb was a companion to Joshua. They spied out the south country of Israel. From near Jerusalem to the Dead Sea, the valley of Eshcol, on over to the valley of Elah, and southwards towards Hebron, and Beersheba on down to the southern border of Kadesh-Barnea.

Now when they came back and gave the good report, said, "Hey that land is great." They had a big bunch of grapes that they carried on a stake between them. They got this pole and they tied this huge bunch of grapes. I'll tell you there in the Valley of Eshcol they have some beautiful, beautiful grapes. Some of the most, ah—can't talk about it. They are good, they are eating grapes. The Jews only really grow table grapes, and they are, they're just delicious. That the Moslems only grow the table grapes; the Jews grow the wine grapes. But the Moslems grow the eating grapes, because the Moslems don't believe in drinking wine. So they only grow table grapes. The area, of course, there in the valley of Eshcol, Hebron and so forth, is Moslem territory, the Arabs. But they have some of the most delicious grapes. Even to the present day, and huge bunches.

So these guys picked one of these great bunches of grapes. They were some of the first tourists to go into the land of Israel. The word "spies" actually is the word for "tourist" in Hebrew. They brought back souvenirs, this big bunch of grapes. They said, "Wow that land is all right. You know; it's flowing with milk and honey. Look at this bunch of grapes that we've picked. Oh, it's a good land."

But the ten other spies said, "Oh man, it's a land that eats up its inhabitants. They have huge cities, big walls, and there are giants there. We were like grasshoppers." And these ten spies put fear in the heart of Israel and they turned away.

Now Moses when God said, "All right you know you're gonna have to wander". Moses promised Caleb, he said, "Look Caleb, when we take the land, you can have that territory that you spied out. That's yours." So they had covered, they had conquered pretty much the northern part, the upper Galilee region, the area of Samaria.

Now Caleb came to Joshua, and he said, "Joshua, when you and I spied out the land, when we came back and gave our report to Moses, you'll remember that Moses promised me that I could have for my family, the territory that we spied out." He said, "Now look I'm eighty-five years old, but I'm just as strong as the day that we spied out the land." He said, "I want your permission now to go down and take that land that was promised to me."

I love the grit of this old fellow. Eighty-five years old, he says, "Man, I'm ready to go to battle. I'm ready to take that land that God had promised to me, that Moses promised that I could have. I want your permission now to go down and take it." So Joshua gave unto Caleb the permission to go down the area of Hebron, and those areas around Hebron, the areas that were promised to Caleb. So Caleb went down and conquered that area around Hebron. He was from the tribe of Judah, and Judah actually had that entire area south from Jerusalem, east to the Dead Sea, Jordan River, Dead Sea, and west all the way on over towards the Elah Valley where from there to the coast was the tribe of Dan.

So Joshua blessed him, [verse thirteen of chapter fourteen] and he gave him Hebron, [and the environs about it] for his inheritance. [The reason given the end of verse fourteen] because he wholly followed the Lord God of Israel (Jos 14:13-14).

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

VII. EZRA, THE PRAYING REFORMER

"Before the Great War there were many signs of a new interest in PRAYER and new hope from its exercise. How these signs have multiplied is known to every one. This one thing at least that is good the War has done for us already. Let us not miss our opportunity. Prayer is not an easy exercise. It requires encouragement, exposition, and training. There never was a time when men and women were more sincerely anxious to be told how to pray. Prayer is the mightiest instrument in our armory, and if we are to use it as God has given the encouragement, we must do everything in our power to bring it into exercise."—Rev. James Hastings.

Ezra, the priest, and one of God's great reformers, comes before us in the Old Testament as a praying man, one who uses prayer to overcome difficulties and bring good things to pass. He had returned from Babylon under the patronage of the King of Babylon, who had been strangely moved toward Ezra and who favored him in many ways. Ezra had been in Jerusalem but a few days when the princes came to him with the distressing information that the people had not separated themselves from the people of that country, and were doing according to the abominations of the heathen nations about them. And that which was worse than all was that the princes and rulers in Israel had been chief in the trespass.

It was a sad state of affairs facing Ezra as he found the Church almost hopelessly involved with the world. God demands of His Church in all ages that it should be separated from the world, a separation so sharp that it amounts to an antagonism. To effect this very end, He put Israel in the Promised Land, and cut them off from other nations by mountains, deserts and seas, and straightway charged them that they should not form any relation with alien nations, neither marital, social nor business.

But Ezra finds the Church at Jerusalem, as he returns from Babylon, paralyzed and hopelessly and thoroughly prostrated by the violation of this principle. They had intermarried, and had formed the closest and most sacred ties in family, social and business life, with the Gentile nations. All were involved in it, priests, Levites, princes and people. The family, the business, and the religious life of the people was founded in this violation of God's law. What was to be done? What could be done? Here were the important questions which faced this leader in Israel, this man of God.

Everything appeared to be against the recovery of the Church. Ezra could not preach to them, because the whole city would be inflamed, and would hound him out of the place. What force was there which could recover them to God so that they would dissolve business partnerships, divorce wives and husbands, cut acquaintances and dissolve friendships? The first thing about Ezra which is worthy of remark was that he saw the situation and realized how serious it was. He was not a blind-eyed optimist who never sees anything wrong in the Church. By the mouth of Isaiah God had propounded the very pertinent question, "Who is blind but my servant?" But it could not possibly be made to apply to Ezra. Nor did he minimize the condition of things or seek to palliate the sins of the people or to minimize the enormity of their crimes. Their offense appeared in his eyes to be serious in the extreme. It is worth not a little to have leaders in Zion who have eyes to see the sins of the Church as well as the evils of the times. One great need of the modern Church is for leaders after the style of Ezra, who are not blind in their seeing department, and who are willing to see the state of things in the Church and who are not reluctant to open their eyes to the real situation.

Very naturally, seeing these dreadful evils in the Church and in the society of Jerusalem, he was distressed. The sad condition of things grieved him, so much so that he rent his garments, plucked his hair, and sat down astonished. All these things are evidences of his great distress of soul at the terrible state of affairs. Then it was in that frame of mind, concerned, solicitous and troubled in soul, that he gave himself to prayer, to confession of the sins of the people, and to pleading for pardoning mercy at the hands of God. To whom should he go in a time like this but unto the God who hears prayer, who is ready to pardon and who can bring the unexpected thing to pass? He was amazed beyond expression at the wicked conduct of the people, was deeply moved and began to fast and pray. Prayer and fasting always accomplish something. He prays with a broken heart, for there is naught else that he can do. He prays unto God, deeply burdened, prostrate on the ground and weeping, while the whole city unites with him in prayer.

Prayer was the only way to placate God, and Ezra became a great mover in a great work for God, with marvelous results. The whole work, its principles and its results, are summarized by just one verse in Ezra 10:1: "Now when Ezra had prayed, and had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children, for the people wept sore." There had been mighty, simple and persevering prayer. Intense and prevailing prayer had accomplished its end. Ezra's praying had brought into being and brought forth results in a great work for God. It was mighty praying because it brought Almighty God to do His own work, which was absolutely hopeless from any other source save by prayer and by God. But nothing is hopeless to prayer because nothing is hopelessly to God.

Again we must say that prayer has only to do with God, and is only resultful as it has to do with God. Whatever influence the praying of Ezra had upon himself, its chief, if not its only, results followed because it affected God, and moved Him to do the work. A great and general repentance followed this praying of Ezra, and there occurred a wonderful reformation in Israel. And Ezra's mourning and his praying were the great factors which had to do with bringing these great things to pass. So thorough was the revival which occurred that as evidences of its genuineness it is noted that the leaders in Israel came to Ezra with these words: "We have trespassed against our God, and have taken strange wives of the people of the land. Yet now there is hope in Israel concerning this thing. "Now therefore let us make a covenant with our God to put away all the wives, and such as are born to them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. "Arise, for this matter belongeth unto thee. We also will be with thee; be of good courage, and do it."

VIII. NEHEMIAH, THE PRAYING BUILDER

"We care not for your splendid abilities as a minister, or your natural endowment as an orator before men. We are sure that the truth of the matter is this: No one will or can command success and become a real praying soul unless intense application is the price. I am even now convinced that the difference between the saints like Wesley, Fletcher, Edwards, Brainerd, Bramwell, Bounds, and ourselves is energy, perseverance, invincible determination to succeed or die in the attempt. God help us."—Rev. Homer W. Hodge.

In enumerating the praying saints of the Old Testament, we must not leave out of that sacred catalogue Nehemiah, the builder. He stands out on an equal footing with the others who have been considered. In the story of the reconstruction of Jerusalem after the captivity, he plays a prominent part, and prayer is prominent in his life during those years. He was a captive in Babylon, and had an important position in the palace of the king to whom he was cup bearer. There must have been considerable merit in him to cause the king to take a Hebrew captive and place him in such an office, where he really had the life of the king in his charge, because he was responsible for the wine which he drank. It was while Nehemiah was in Babylon, in the king's palace, that one day his brethren came from Jerusalem, and very naturally Nehemiah desired news from the people there and information concerning the city itself. The distressing information was given him that the walls were broken down, the gates were burned with fire, and the remnant who were left there at the beginning of the captivity were in great affliction and reproach. Just one verse gives the effect of this sad news upon this man of God: "And it came to pass when I heard these words, that I sat down and wept, and mourned certain days and fasted, and prayed before the God of heaven."

Here was a man whose heart was in his own native land far away from where he now lived. He loved Israel, was concerned for the welfare of Zion, and was true to God. Deeply distressed by the information concerning his brethren at Jerusalem, he mourned and wept. How few the strong men in these days who can weep at the evils and abominations of the times! How rare those who, seeing the desolations of Zion, are sufficiently interested and concerned for the welfare of the Church to mourn! Mourning and weeping over the decay of religion, the decline of revival power, and the fearful inroads of worldliness in the Church are almost an unknown quantity. There is so much of so-called optimism that leaders have no eyes to see the breaking down of the walls of Zion and the low spiritual state of the Christians of the present day, and have less heart to mourn and cry about it. Nehemiah was a mourner in Zion. And possessing this state of heart, distressed beyond measure, he does that which other praying saints had done—he goes to God and makes it a subject of prayer. The prayer is recorded in Nehemiah 1, and is a model after which to pattern our prayers. He begins with adoration, makes confession of the sins of his nation, pleads the promises of God, mentions former mercies, and begs for pardoning mercy. Then with an eye to the future—for unquestionably he had planned, the next time he was summoned into the King's presence, to ask permission to visit Jerusalem and to do there what was possible to remedy the distressing state of affairs—we hear him pray for something very special: "And prosper thy servant this day, I pray thee, and grant him mercy in the sight of this man. For," he adds by way of explanation, "I was the king's cup bearer."

It seemed all right to pray for his people, but how was a heathen king, with possibly no sympathy whatever for the sad condition of his city and his people in a captive land, and who had no interest in the matter, to be so favorably affected that he would consent to give up his faithful cup bearer and allow him to be gone for months? But Nehemiah believed in a God who could touch even the mind of a heathen ruler and move him favorably toward the request of his praying servant. Nehemiah was summoned into the king's presence, and God used even the appearance of Nehemiah's countenance as an entering wedge to gain the consent of Artaxerxes. This started the inquiry of the king as to its cause, and the final result was that the king not only permitted Nehemiah to go back to Jerusalem but furnished him with everything needful for the journey and for the success of the enterprise. Nor did Nehemiah rest his ease when he first prayed about this matter, but he stated this significant fact as he was talking to the king: "So I prayed unto the God of heaven?" leading out the impression that while the king was inquiring about his request and the length of time he would be gone, he was then and there talking to God about the matter. The intense, persistent praying of Nehemiah prevailed. God can even affect the mind of a heathen ruler, and this he can do in answer to prayer without in the least overturning his free agency or forcing his will. It was a parallel case with that of Esther when she called upon her people to fast and pray for her as she went uninvited into the king's presence. As a result, his mind at a very critical moment was touched by the Spirit of God, and he was favorably moved toward Esther and held out to her the golden scepter.

Nor did the praying of Nehemiah cease when he had succeeded thus far. In building the wall of Jerusalem, he met with great opposition from Sanballat and Tobiah, who ridiculed the efforts of the people to rebuild the city's walls. Unmoved by these revilings and the intense opposition of these wicked opponents of that which was for God's cause, he pursued the task which he had undertaken. But he mixes prayer with all he does: "Hear, O our God, for we are despised; and turn their reproach upon their own head, and give them for a prey in the land of our captivity." And in continuing the account he says, "Nevertheless we made our prayer unto our God." All along in the accounts of the high and noble work he was doing, we find prayer comes out prominently to the front. Even after the walls were completed, these same enemies of his and of the people of God again opposed him in his task. But he renews his praying, and he himself records this significant prayer: "Now there, O God, strengthen my hands." Still further on, when Sanballat and Tobiah had hired an emissary to frighten and hinder Nehemiah, we find him setting himself directly against this new attack, and then again he turns to God in prayer: "My God, think thou upon Tobiah and Sanballat according to these their works and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear." And God answered his faithful laborer, and defeated the counsels and the plans of these wicked opponents of Israel. Nehemiah discovered to his dismay that the portions of the Levites had not been given them, and as a result the house of God was forsaken. He took steps to see that the lawful tithes were forthcoming so that God's house should be opened to all religious services, and appointed treasurers to give attention to this business. But prayer must not be overlooked, so we find his prayer recorded at this time: "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof." Let it not be thought that this was the plea of self-righteousness as was that of the Pharisee in our Lord's time who professedly went up to the temple to pray, who paraded his self-righteous claims in God's sight. It was a prayer after the fashion of Hezekiah, who reminded God of his fidelity to Him and of his heart's being right in his sight.

Once more Nehemiah finds evil among the people of God. Just as he corrected the evil which caused the closing of the house of God, he discovers practices of Sabbath breaking, and here he has not only to counsel the people and seek to correct them by mild means, but he proposes to exercise his authority if they did not cease their buying and selling on the Sabbath Day. But he must close this part of his work also with prayer, and so he records his prayer on that occasion: "Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy." Lastly, as a reformer, he discovers another great evil among the people. They had intermarried with the men and women of Ashdod, Ammon and Moab. Contending with them, he caused them to reform in this matter, and the close of his record has a prayer in it: "Remember me, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites." Cleansing them from all strangers, he appointed the wards of the priests, and the Levites, and his recorded career closes with this brief prayer: "Remember me, O my God, for good." Fortunate is that Church whose leaders are men of prayer. Happy is that congregation who are contemplating the erection of a church to have leaders who will lay its foundations in prayer, and whose walls go up side by side with prayer. Prayer helps to build churches and to erect the walls of houses of worship. Prayer defeats the opponents of those who are prosecuting God's enterprises. Prayer touches favorably the minds even of those not connected with the Church, and moves them toward Church matters. Prayer helps mightily in all matters concerning God's cause and wonderfully aids and encourages the hearts of those who have His work in hand in this world.

IX. SAMUEL, THE CHILD OF PRAYER

"That was a grand action by Jerome, one of the Roman fathers. He laid aside all pressing engagements and went to fulfill the call God gave him, viz., to translate the Holy Scriptures. His congregations were larger than many preachers of today but he said to his people, 'Now it is necessary that the Scriptures be translated; you must find you another minister: I am bound for the wilderness and shall not return until my task is finished.' Away he went and labored and prayed until he produced the Latin Vulgate which will last as long as the world stands. So we must say to our friends, 'I must away and have time for prayer and solitude.' And though we did not write Latin Vulgates yet our work will be immortal: Glory to God."—Rev. C. H. Spurgeon.

Samuel came into this world and was given existence in direct answer to prayer. He was born of a praying mother, whose heart was full of earnest desire for a son. He came into life under prayer surroundings, and his first months in this world were spent in direct contact with a woman who knew how to pray. It was a prayer accompanied by a solemn vow that if he should be given, he should be "lent unto the Lord," and true to that vow, this praying mother put him directly in touch with the minister of the sanctuary and under the influence of "the house of prayer." It was no wonder he developed into a man of prayer. We could not have expected otherwise with such a beginning in life and with such early environments. Such surroundings always make impressions upon children and tend to make character and determine destiny. He was in a favorable place to hear God when He spoke to him, and was in an atmosphere where it tended to his heeding the divine call which came to him. It was the most natural thing in the world when at the third call from heaven, when he recognized God's voice, that his childish heart responded so promptly, "Speak, Lord, thy servant heareth." Quickly was there a response from his boyish spirit, of submission, willingness and prayer.

Had he been born of a different sort of mother, had he been placed under different surroundings, had he spent his early days in contact with different influences, does any one for one moment suppose he could have easily heard the voice of God calling him to His service, and that he would have so readily yielded his young life to the God who brought him into being? Would a worldly home, with worldly surroundings, separated from the Church of God, with a worldly-minded mother, have produced such a character as Samuel? It takes such influences and agencies in early life to produce such praying men as Samuel. Would you have your child called early into divine service and separated from the world unto God? Would you have him so situated that he will be called in childhood by the Spirit of God? Put him under prayer influences. Place him near to and directly under the influence of the Man of God and in close touch with that house which is called "the house of prayer." Samuel knew God in boyhood. As a consequence he knew God in manhood. He recognized God in childhood, obeyed him and prayed unto him. The result was that he recognized God in manhood, obeyed him, and prayed unto him. If more children were born of praying mothers, brought up in direct contact with "the house of prayer," and reared under prayer environments, more children would hear the voice of God's spirit speaking to them, and would more quickly respond to those divine calls to a religious life. Would we have praying men in our churches? We must have praying mothers to give them birth, praying homes to color their lives, and praying surroundings to impress their minds and to lay the foundations for praying lives. Praying Samuels come from praying Hannahs. Praying priests come from "the house of prayer." Praying leaders come from praying homes. Israel for years had been under bondage to the Philistines and the ark was housed in the home of Abinadab, whose son Eleazer was appointed to keep this sacred testimony of God. The people had gone into idolatry and Samuel was disturbed about the religious condition of the nation. The ark of God was absent, the people were given to the worship of idols, and there had been a grievous departure from God. Calling upon them to put away their strange gods, he urged them to prepare their hearts unto the Lord and to begin again to serve Him—promising them that the Lord would deliver them out of the hands of the Philistines. His preaching thus plainly to them, for with all else belonging to him, Samuel was a preacher of the times, made a deep impression and bore rich fruits as such preaching always does. "Then the children of Israel did put away Baalim and Ashtoreth, and served the Lord only." But this was not enough. Prayer must be mixed with and must accompany their reformation. So Samuel, true to his convictions about prayer, says to the people, "Gather all Israel to Mizpeh, and I will pray for you unto the Lord." While Samuel was offering up prayer for these wicked Israelites, the Philistines drew near to battle against the nation, but the Lord intervened at the critical moment and thundered with a great thunder, and discomfited these enemies of Israel, "and they were smitten before Israel." The nation fortunately had a man who could pray, who knew the place and the worth of prayer, and a leader who had the ear of God and who could influence God. But Samuel's praying did not stop there. He judged Israel all the days of his life, and had occasion from year to year to go in circuit to Bethel, Gilgal and Mizpeh. Then he returned home to Ramah, where he resided. "And there he built an altar unto the Lord." Here was an altar of sacrifice but as well was it an altar of prayer. And while it may have been for the benefit of the community where he lived, after the fashion of a town church, yet it must not be overlooked that it must have been a family altar, a place where the sacrifice for sin was offered but at the same time where his

household gathered for worship, praise and prayer. Here Almighty God was acknowledged in the home, here was the advertisement of a religious home, and here father and mother called upon the name of the Lord, differentiating this home from all the worldly and idolatrous homes about them.

Here is an example of a religious home, the kind so greatly needed in this irreligious, godless age. Blessed is that home which has in it an altar of sacrifice and of prayer, where daily thanksgivings ascend to heaven and where morning and night praying is done. Samuel was not only a praying priest, a praying leader and a praying teacher and leader, but he was a praying father. And any one who knows the situation so far as family religion is concerned knows full well that the great demand of these modern times is religious homes and praying fathers and mothers. Here is where the breakdown in religion occurs, where the religious life of a community first begins to decay, and where we must go first to beget praying men and women in the Church of God. It is in the home that the revival must commence. A crisis came in the history of this nation. The people were infatuated by the glory of a kingdom with a human king, and was prepared to reject God as their king, as He had always been. So they came to Samuel with the bold request, "Make us a king to judge us like all the nations." The thing displeased this man of God, who was jealous for the name, the honor and the pleasure of the Lord God. How could it be otherwise? Who would not have been likewise displeased if he were built after the pattern of Samuel? It grieved him in soul. The Lord, however, came to him just at that time with the comforting assurance so far as he was personally concerned in the transaction, that "they have not rejected thee, but they have rejected me, that I should not reign over them. Harken unto the voice of the people, in all that they say unto thee." Then it was that Samuel followed the bent of his mind, "And Samuel prayed unto the Lord." It seemed that in every matter concerning this people, with which Samuel was connected, he must pray over it. How much more now when there was to be an entire revolution in the form of government, and God was to be displaced as the ruler of the people, and a human king was to be set up? National affairs need to be prayed over. Praying men are demanded to carry to God in prayer the affairs of government. Lawmakers, law judges, and law executives need leaders in Israel to pray for them. How much fewer the mistakes if there was more praying done in civil matters?

But this was not to be the end of this matter. God must show so definitely and plainly His displeasure at such a request as had been made for a human king, that the people might know what a wicked thing they had done, even though God acceded to their request. They must know God still existed and had to do with this people, and with their king and the affairs of the government. So the prayers of Samuel must again be brought into play to carry out the divine purposes. So Samuel called upon the people to stand still, and he would show them what the Lord would do before their eyes. So he called upon God, and in answer God sent a tremendous storm of thunder and rain, which exceedingly terrified the people, and caused them to acknowledge their great sin in asking for a king. So afraid were the people that they hastily called upon Samuel to pray for them and to spare them from what seemed to be destruction. Samuel again prayed, and God heard and answered, and the thunder and rain ceased.

One more incident in the prayer life of Samuel is worth noticing. King Saul had been ordered to destroy all the Amalekites, root and branch, and all their stuff, but Saul, contrary to divine instructions, had spared King Agag and the best of the sheep and the cattle, and had justified it because he claimed that the people wanted it done. God brought this message to Samuel at this time: "It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments." "And it grieved Samuel, and he cried all night unto the Lord." Such a sudden declaration was enough to produce grief of soul in a man like Samuel, who loved his nation, who was true to God, and who above everything else desired the prosperity of Zion. Such grief of soul over the evils of the Church and at the sight of the abominations of the times always drives a man to his knees in prayer. Of course Samuel carried the case to God. It was a time for prayer. The case was too serious for him not to be deeply moved to pray. So greatly was the inner soul of Samuel disturbed that he prayed all night about it. Too much was at stake for him to shut his eyes to the affair, to treat it indifferently, and to let it pass without taking God into the matter, for the future welfare of Israel was in the balance.

(Prayer And Praying Man; EM Bounds; Chapter 7-9 ; 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.)

(Bible; Amplified; 2005; Page 356; Joyce Meyers; Word Software 9; 2008; Bible KJV 2005)

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

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