



~ 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, after what I've read today, I don't want to allow any spirit of compromise in my life. I now understand that the doctrine of the Nicolaitans is compromise with the world. Lord, I don't want to live with one foot in the church and another foot in the world. I want to break free completely from the world and its influence so I can give myself completely to Your cause. I want to be holy, to live in a way that pleases You, and to experience Your power in my life. Today I am renewing my commitment to You all over again. I turn from the world, and I am running to You. Lord lead me and guide me in Your way, I ask it in Your precious name, Jesus.

Amen....

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1 ALLOTMENT WAS made for the tribe of Manasseh, for he was the firstborn of Joseph. To Machir the firstborn of Manasseh, the father of Gilead, were allotted Gilead and Bashan because he was a man of war. 2 Allotment was also made for the other Manassites by their families—for the sons of Abiezer, of Helek, Asriel, Shechem, Hopher, and Shemida, the male offspring of Manasseh son of Joseph by their families. 3 But Zelophehad son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons but only daughters; their names were Mahlah, Noah, Hoglah, Milcah, and Tirzah. 4 They came before Eleazar the priest and Joshua son of Nun and the leaders and said, The Lord commanded Moses to give us an inheritance with our brethren. So according to the Lord's command, Joshua gave them an inheritance among their father's brethren. 5 So there fell ten portions to Manasseh besides the land of Gilead and Bashan, which is on the other side of the Jordan, 6 Because the [five] daughters of Manasseh received an inheritance among his [five] sons. The land of Gilead belonged to the other [half] of the Manassites. 7 The territory of Manasseh reached from Asher to Michmethah east of Shechem; and the border went along southward to the inhabitants of En-tappuah. 8 The land of Tappuah belonged to Manasseh, but the town of Tappuah on the border of Manasseh belonged to the Ephraimites. 9 Then the boundary went down to the brook Kanah. The cities south of the brook lying among the cities of Manasseh belonged to Ephraim. But Manasseh's boundary went on north of the brook and ended at the sea. 10 The land to the south was Ephraim's and that to the north was Manasseh's, and the sea was the boundary; on the north Asher was reached, and on the east Issachar. 11 Also Manasseh had in Issachar and in Asher [these six towns], their inhabitants and their villages: Beth-shean, Ibleam, Dor, Endor, Taanach, and Megiddo. 12 Yet the sons of Manasseh could not drive out the inhabitants of those cities, but the Canaanites persisted in dwelling in that land. 13 When the Israelites became strong, they put the Canaanites to forced labor but did not utterly drive them out. 14 The tribe of Joseph spoke to Joshua, saying, Why have you given [us] but one lot and one portion as an inheritance when [we] are a great [abundant] people, for until now the Lord has blessed [us]? 15 Joshua replied, If you are a great people, get up to the forest and clear ground for yourselves in the land of the Perizzites and the Rephaim, since the Ephraim hill country is too narrow for you. 16 The Josephites said, The hill country is not enough for us, and all the Canaanites who dwell in the valley have iron chariots, both those in Beth-shean and its villages and in the Valley of Jezreel. 17 And Joshua said to the house of Joseph, to Ephraim and to Manasseh, You are a great and numerous people and have great power; you shall not have only one lot 18 But the hill country shall be yours; though it is a forest, you shall clear and possess it to its farthest borders; for you shall drive out the Canaanites, though they have iron chariots and are strong.

Let's turn now to Joshua, chapter seventeen, as we begin our study this evening.

As we get into the seventeenth chapter, we find that the land has continued to be divided by Joshua, and the portion that was to be given to a half of the tribe of Manasseh. Now Manasseh took part of its inheritance on the other side of the Jordan River, a half of a tribe. And then the other half was to settle on the western bank on what is actually the west bank today in the land of Israel. Part of that did belong to Manasseh at the time of the dividing of the land.

When we get down to verse twelve we read again of the failure of the children of Israel to completely drive out the enemy.

Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in the land. Yet it came to pass, when the children of Israel were stronger, that they put the Canaanites to tribute; but they did not utterly drive them out (Jos 17:12-13).

This was a failure on the part of the children of Israel to enter into the complete victory and the complete conquering of the land.

Now we have pointed out to you in the past how that the whole experience of the children of Israel coming out of the bondage of Egypt, passing through the wilderness, coming into the Promised Land, is a spiritual allegory. It is representative of we as Christians coming out of Egypt, the bondage in sin. The Red Sea is equivalent to our baptism coming into a new relationship with God. How that God has promised unto us, a life of victory over our flesh, coming into the walk and the life of the Spirit that God wants each of you to experience and to know. He desires that we take full victory over every area that the enemy has had a stronghold in our lives. If we allow any of these strongholds of the enemy to remain, they are going to be a continual and constant problem to you in your spiritual growth.

Now many of these areas of our flesh, maybe it is a bad temper, maybe it is anger, maybe it is other types of characteristics, pride or whatever that you have to deal with in your life. Now God wants to give you complete and full victory over these areas of your flesh. He has provided all that you need. But many times, even as the children of Israel failed to utterly drive out the enemies, but yet in time to come, their failure to drive out the enemy utterly worked to their own disadvantage. So many times in our own lives where we fail to enter into the full victory of that very area where we haven't really gone in and laid claim to our victory in Christ, is the very area where we find ourselves attacked by Satan in the future, and oftentimes defeated in the future because we failed to fully take the promise that God has given to us and lay claim to the full victory that we can have as we walk in the Spirit.

So the failure of complete victory is one of the sad tragic, well one of the little notes of Joshua all the way through. You see that they did not utterly drive out the inhabitants, that they did not take fully the land. That they did not conquer all that God had given, and it later worked to their own harm. So let us not follow after the same example, but let us impressing into our walk in the Spirit, enter into the fullness.

I was talking with a group of ministers yesterday from Germany that were visiting here some sixty Lutheran ministers from Germany, and I told them that I desire to be totally open to God for all that God has for my life.

I don't want to close any doors to God by my presuppositions, by my theological background, or training, I don't want to have any closed doors to God. I want to be totally open for whatever God might have in mind for me, for my life. Because number one, I need every bit of help I can get. Thus I don't want to fall short of anything that God may have for me. I want to be open to it. I want to always have a total openness when I approach God. "God, whatever You have in mind, whatever Lord, You have there to give to me, Lord, I desire it. I need it. I want it."

I feel sorry for many people who have such a concept of God that they can't open themselves totally up to God. But they put the limitation. "Now God, I really don't want this. Lord, I don't need that."

They'll put limitations on God, as though God is going to give something to me that is not going to really be a benefit or blessing to me. I don't want to put any kind of strings upon what God might want to do for my life, in my life, or through my life. I want to be totally open before God in all things. So I want to gain every victory that God has for me. I want to possess all of the promises that God has given to me. I want to claim the whole land. Why should I come short of the fullness that God wants to work in my life? Why should I stop short when God is urging me to go on? Why should I allow or tolerate an area of my flesh that is still not committed to the Spirit and under the control of the Spirit? Why should I set up a peaceful co-existence with some weakness of my own flesh? I desire to know the full complete victory of Jesus Christ in every area of my life. I want to keep pressing on and laying claim, until I have conquered through Christ all that has been promised to me. God laid out the borders and I don't want to come out short of anything that God has for me.

But the children of Israel tragically did. They did not conquer all of the land. They left enemies and pockets of the enemies within the land. When they became stronger rather than driving them out, they just taxed them, and made slaves of them. But there was a failure. Verse fourteen, The children of Joseph spake to Joshua, saying, Why has thou given us but one lot and one portion to inherit, seeing that we are a great people, forasmuch as the Lord has blessed me hitherto (Jos 17:14)?

Now Ephraim and Manasseh were two of the larger tribes, and they were the sons of Joseph. So that when it refers here to the tribe of Joseph, it is actually referring to the double tribes of Ephraim and Manasseh. Because they had so many they said, "Why have you just given us one lot? We really are so big we should have two lots." That is in the casting of lots they would, they divided off the land, they made a map and divided off the map, and then they would cast lots, who would get this portion, and they said, "We've got so many people we really need two lots for the tribe of Joseph.

So Joshua agreed to it that there should be two lots given to them. So they drew another lot so that Manasseh was dwelling next to Ephraim on the West Bank, and the other part of Manasseh, of course, was over on the east bank on the other side of the Jordan River. (Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986)

XIV. PAUL AND HIS PRAYING (Continued)

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

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

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

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

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

It requires no strained interpretation to read into this simple record the fact that Paul must have been praying when the angel appeared unto him with that message of encouragement and assurance of safety. Paul's habit of prayer and his strong belief in prayer must have driven him to his knees. Such an emergency with him would necessarily move him to pray under such crucial circumstances. After the shipwreck, while on the island of Melita, we have another representation of Paul at prayer. He is at his work of praying for a very ill man. While a fire was being made, a deadly poisonous viper fastened itself on his hand, and the barbarians immediately concluded it was a case of retribution for some crime Paul had committed, but they soon discovered that Paul did not die, and changed their minds and concluded that he was a sort of god. In the same quarter at the time, was the father of Publius, who was very ill of a fever, and bloody flux, approaching seemingly his end. Paul went to him, and laid his hands upon him, and with simple confidence in God he prayed, and immediately the disease was rebuked, and the man was healed. When the natives of the island beheld this remarkable incident, they brought others to Paul, and they were healed, after the same fashion, by Paul's praying. Turning back in Paul's life to the time he was at Ephesus on his way to Jerusalem, we find him stopping at Tyre after he departed from Ephesus. Before leaving Ephesus he had prayed with them all. But he did not trust in his words howsoever strong, fitting and solemn they might have been. God must be recognized, invoked and sought. Paul did not take it for granted, after he had done his best, that God as a master of course would bless his efforts to do good, but he sought God. God does not do things in a matter-of-course sort of way. God must be invoked, sought unto, and put into things by prayer. Following his visit to Ephesus, he arrived at Tyre, where he stopped a few days. Here he found some disciples, who begged Paul not to go to Jerusalem, saying through the Spirit that he should not go up to that city. But Paul adhered to his original purpose to go to Jerusalem. The account says: "And when we had accomplished those days, we departed, and went our way; and they all brought us on our way with their wives and children, till we were out of the city; and we kneeled down on the shore and prayed." What a sight to behold on that seashore! Here is a family picture of love and devotion, where husbands, wives and even children are present, and prayer is made out in the open air. What an impression it must have made upon those children! The vessel was ready to depart, but prayer must cement their affections and sanctify wives and children, and bless their parting—a parting which was to be final so far as this world was concerned. The scene is beautiful and does honor to the head and heart of Paul, to his person and his piety, and shows the tender affection in which he was held. His devoted habit of sanctifying all things by prayer comes directly to the light. "We kneeled down on the shore and prayed." Never did sea strand see a grander picture or witness a lovelier sight—Paul on his knees on the sands of that shore, invoking God's blessing upon these men, women and children.

When Paul was arraigned at Jerusalem, in making his public defense, he refers to two instances of his praying. One was when he was in the house of Judas, in Damascus, after he had been stricken to the earth and brought under conviction. He was there three days, and to him was Ananias sent, to lay his hand upon him, at the time of his blindness and darkness. It was during those three days of prayer. This is the Scriptural record, and the words are those of Ananias addressed to him: "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." The Lord had emboldened the timid Ananias to go and minister to Paul, by telling him, "Behold he prayeth." And so we have in this reference Paul's prayerfulness intensified by the exhortation of Ananias. Prayer precedes pardon of sins. Prayer becomes those who seek God. Prayer belongs to the earnest, sincere inquirer after God. Pardon of sin and acceptance with God always come at the end of earnest praying. The evidence of sincerity in a true seeker of religion is that it can be said of him, "Behold he prayeth." The other reference in his defense lets us into the prayerful intensity into which his whole religious life had been fashioned and shows us how in the absorbing ecstasy of prayer, the vision came and directions were received by which his toilsome life was to be guided. Also we see the familiar terms on which he stood and talked with his Lord: "And it came to pass when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me." And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee." And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting to his death, and kept the raiment of them that slew him." And he said unto me, Depart, for I will send thee far hence unto the Gentiles." Prayer always brings directions from heaven as to what God would have us to do. If we prayed more and more directly, we should make fewer mistakes in life as to duty. God's will concerning us is revealed in answer to prayer. If we prayed more and prayed better and sweeter, then clearer and more entrancing visions would be given us, and our intercourse with God, would be of the most intimate, free, and bold order. It is difficult to itemize or classify Paul's praying. It is so comprehensive, so discursive, and so minute, that it is no easy task to do so. Paul teaches much about prayer in his didactics. He specifically enforces the duty and necessity of prayer upon the Church, but that which was better for Paul and better for us is that he himself prayed much and illustrated his own teaching. He practiced what he preached. He put to the test the exercise of prayer which he urged upon the people of his day. To the Church at Rome he plainly and specifically asseverated with solemnity his habit of praying. This he wrote to those Roman believers: "For God is my witness, whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers." Paul not only prayed for himself.

He made a practice of praying for others. He was preeminently an intercessor. As he urged intercessory prayer on others, so he interceded himself for others beside himself. He begins that remarkable Epistle to the Romans in the spirit of prayer: He closes it with this solemn charge: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive with me in your prayers to God for me." But this is not all. In the very heart of that Epistle, he commands "Continuing instant in prayer." That is, give constant attention to prayer. Make it the business of life. Be devoted to it. Just what he did himself, for Paul was a standing example of the doctrine of prayer which he advocated and pressed upon the people. In his Epistles to the Thessalonians, how all-inclusive and wonderful the praying! Says he in writing his First Epistle to this Church: "We give thanks to God always for you, making mention of you in my prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope." Not to quote all he says, it is worth while to read his words to this same Church of true believers further on: "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. Now God himself direct our way unto you. And the Lord make you to increase and abound in love one toward another, even as we do toward you, to the end he may establish your hearts unblameable in holiness before God, even our Father." And this sort of praying for these Thessalonian Christians is in direct line with that closing prayer for these

same believers in this Epistle, where he records that striking prayer for their entire sanctification: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." How Paul did pray for those early Christians! They were in his mind and on his heart, and he was continually at it, "night and day praying exceedingly." Oh, if we had a legion of preachers in these days of superficial piety and these times of prayerlessness, who were given to praying for their churches as Paul did for those to whom he ministered in his day! Praying men are needed. Likewise praying preachers are demanded in this age. At the conclusion of that remarkable prayer in the third chapter of Ephesians, he declared that "God was able to do exceeding abundantly above all that we could ask or think," now he declares he is praying exceeding abundantly, striving after the most earnest order, to have his prayers run parallel with God's power, and that they may not limit that power nor exhaust that power, but get all there is in it to bless and greatly enrich His Church.

Paul and his compeers prayed for the saints everywhere. It may be referred to again. With what solemnity does Paul call the attention of the Roman Christians to the important fact of praying for them, believers whom he had never seen! "God is my witness that without ceasing, I make mention of you in my prayers." To the churches he says, "Praying always for you." Again on the same line, we hear him articulating dearly, "Always in every prayer of mine for you all, making request with joy." Again he writes thus: "I do not cease to pray for you." Once more we read the record, "Wherefore we pray always for you." And again it is written, "Cease not to give thanks for you, making mention of you in my prayers." And then he says, "Remembrance of thee in my prayers night and day." His declaration, "night and day praying exceedingly," is a condensed record of the engrossing nature of the praying done by this praying apostle. It shows conclusively how important prayer was in his estimate and in his ministry, and further shows how to him prayer was an agony of earnest striving in seeking from God blessings which could be secured in no other way. The unselfishness of his praying is seen in his writing to the Romans where he tells them, "Making request if by any means I might have a prosperous journey to come to you. For I long to see you that I may impart to you some spiritual gift to the end ye may be established." The object of his desire to visit Rome was not for selfish gratification, the pleasure of a trip, or for other reasons, but that he might be the means under God of "imparting to them some spiritual gift," in order that they "might be established" in their hearts, unblameably in love. It was that his visit might give to them some spiritual gift which they had not received and that they might be established at those points where they needed to be rooted, and grounded in faith, in love, and in all that made up Christian life and character.

XV. PAUL AND HIS REQUESTS FOR PRAYER

"I desire above all things to learn to pray. We want to sound the reveille for the Christian warriors. We desire to find truth of the lack of real praying. What is it? Why is it? Why so little time spent in prayer when Christ, who had command of His time, chose to spend great part of it in INTERCESSION? 'He ever liveth to make intercession for us.' We believe the answer to be the desire is in the heart, but the will is undisciplined, the motive is present, but the affections have not melted under hours of heavenly meditation; the intellect is keen, yet not for hours of tireless research. The intellect and the affections have never been linked together by the sealing of the blessed Holy Ghost to do or die for God's glory in the secret places, with doors shut, lusts crucified."—Rev. Homer W. Hodge.

The many requests of Paul for prayer for himself, made to those to whom he ministered, put prayer to the front in Paul's estimate of its possibilities. Paul prayed much himself, and tried hard to arouse Christians to the imperative importance of the work of prayer. He so deeply felt the need of prayer that he was given to the habit of personal praying. Realizing this for himself, he pressed this invaluable duty upon others. Intercessory prayer, or prayer for others, occupied a high place in his estimate of prayer. It is no surprise, therefore, when we find him throwing himself upon the prayers of the churches to whom he wrote. By all their devotion to Jesus Christ, by all their interest in the advance of God's kingdom on earth, by all the ardor of their personal attachment to Jesus, he charges them to pray much, to pray unceasingly, to pray at all times, to pray in all things, and to make praying a business of praying. And then realizing his own dependence upon prayer for his arduous duties, his sore trials and his heavy responsibilities, he urges those to whom he wrote to pray especially for him. The chief of the Apostles needed prayer. He needed the prayers of others, for this he practically admitted in asking for their prayers. His call to the apostleship did not lift him above this need. He realized and acknowledged his dependence on prayer. He craved and prized the prayers of all good people. He was not ashamed to solicit prayers for himself nor to urge the brethren everywhere to pray for him. In writing to the Hebrews, he bases his request for prayer on two reasons, his honesty and his anxiety to visit them. If he were insincere, he could lay no claim to their prayers. Praying for him, it would be a powerful agent in facilitating his visit to them. They would touch the secret place of the wind and the waves, and arrange all secondary agencies and make them minister to this end. Praying puts God in haste to do for us the things which we wish at His hands.

Paul's frequent request of his brethren was that they would "pray for him." We are to judge of the value of a thing by the frequency of asking for it, and by the special and urgent plea made for it. If that be true, then with Paul the prayers of the saints were among his greatest assets. By the urgency, iteration and reiteration of the request, "Pray for me," Paul showed conclusively the great value he put upon prayer as a means of grace. Paul had no need so pressing as the need of prayer. There were no values so appreciated and appreciable as the prayers of the faithful. Paul put the great factor of prayer as the great factor in his work. The most powerful and far-reaching energy in Paul's estimate is prayer. He covets it and hoards it as he seeks the prayers of God's people. The earnestness of his soul goes out in these requests. Hear him in this entreaty for prayer he is writing to the Romans: "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 for me." Prayers by others for Paul were valuable because they helped him. Great helpers are prayers. Nothing gives so much aid to us in our needs as real prayers. They supply needs and deliver from straits. Paul's faith, so he writes to the Corinthians, had been much tried, and he had been much helped and much strengthened by God's deliverance. "Ye also helping by prayer." What marvelous things has God done for His favored saints through the prayers of others! The saints can help the saints more by fervent praying than in any other way. In the midst of envy and detraction, and in perils by false brethren, he writes thus to the Philippians: "For I know that this shall turn to my salvation though your prayer, and the supply of the Spirit of Jesus Christ. According to my expectation, and my hope, that in nothing I shall be ashamed,

but with all boldness as always, so now also Christ shall be magnified in my body, whether it be by life or death." Shame was taken away, holy boldness secured, and life and death made glorious by the prayers of the saints at Philippi for Paul. Paul had many mighty forces in his ministry. His remarkable conversion was a great force, a point of mighty projecting and propelling power, and yet he did not in his ministry secure its results by the force of his epochal conversion. His call to the apostleship was clear, luminous, and all-convincing, but he did not depend on that for the largest results in his ministry. Paul's course was more clearly marked out and his career rendered more powerfully successful by prayer than by any other force. Paul urges the Roman Christians to pray for him that he may be delivered from unbelieving men. Prayer is a defense and protection against the malignity and machinations of evil men. It can affect men because God can affect them. Paul had not only unbelieving enemies with whom to contend, but many Christians were prejudiced against him to an extent which rendered it questionable whether they would accept any Christian service at his hands. Especially was this the case at Jerusalem, and so prayer, powerful prayer, must be used to remove the mighty and pernicious force of prejudice, inflamed and deep-seated. Prayer on their part for him must be used for his safety, and also that a prosperous journey and God's will might bring him speedily and surely to them, in order to bless and refresh mutually the Roman Christians.

These prayer requests of Paul are many-sided and all-comprehensive. How many things does his request to the Roman Church include! The request for their prayers, like the Church to whom it is directed, is cosmopolitan. He beseeches them, entreats them, a term indicating intensity and earnestness, "for the sake of Jesus Christ, to strive with him in their prayers for him." This he desires that he may be delivered from evil and designing men, who might hinder and embarrass him in his mission, then further that his service for the poor saints might be accepted by the saints, and that he might ultimately come unto them with joy that they might be refreshed. How full of heart earnestness is his request! How tender and loving is his appeal! How touching and high is the motive to the highest and truest form of prayer, "for the Lord Jesus Christ's sake!" Also for the love we bear to the Spirit, or for the love which the Spirit bears to us; by the ties of the holy brotherhood. By these lofty and constraining motives does he urge them to pray for him and to "strive with him" in their mutual praying. Paul is in the great prayer struggle, a struggle in which the mightiest issues are involved and imperiled; and he is in the midst of this struggle. He is committed to it because Christ is in it. He needs help, help which comes alone through prayer. So he pleads with his brethren to pray for him and with him. By prayer enemies are to be swept out of the way. By prayer prejudices are to be driven out of the hearts of good men. His way to Jerusalem would be cleared of difficulties, the success of his mission would be secured, and the will of God and the good of the saints would be accomplished. All these marvelous ends would be secured by marvelous praying. Wonderful and world-wide are the results to be gained by mighty praying. If all apostolic successors had prayed as Paul did, if all Christians in all these ages had been one with apostolic men in the mighty wrestlings of prayer, how marvelous and divine would have been the history of God's Church! How unparalleled would have been its success! The glory of its millennium would have brightened and blessed the world ages ago. We see in Paul's requests his estimate of the far-reaching power of prayer. Not that prayer has in it any talismanic force, nor that it is a fetish, but that it moves God to do things that it nominates. Prayer has no magic, potent charm in itself, but is only all potent because it gets the Omnipotent God to grant its request. A precedent basis in all prayer as expressed or understood by Paul is that "Ye strive together with me in your prayers for me." It is of the nature of a severe conflict in which Paul's soul is engaged, a wrestle, a hand-to-hand fight. The strain is severe and exhaustive to all the energies of the soul, and the issue is tossed in uncertainty. Paul in this prayer struggle needs reinforcements and divine help in his striving. He is in the midst of the struggle, and will bear the brunt, but he solicits and pleads for the help of others. Their prayers are just now needed, He needs help to offer intense prayers. Prayer is not inaptly called "wrestling," because it is a most intense struggle. To prayer there are the greatest hindrances and the most inveterate foes. Mighty evil forces surge around the closets of prayer. Enemies strong and strongly entrenched are about the closets where praying is done. No feeble, listless act is this praying done by Paul. In this thing he has "put away childish things." The commonplace and the tame have been retired. Paul must do this praying mightily or not do it at all. Hell must feel and stagger and under the mightiness of his prayer stroke, or he strikes not at all. The strongest graces and the manliest efforts are requisite here. Strength is demanded in the praying done by Paul. Courage is at a premium in it. Timid touches and faint-hearted desires avail nothing in the mind of Paul which we are considering. Enemies are to be faced and routed and fields are to be won. The most unflinching and invincible bravery and the highest qualities of Christian soldierhood are demanded for prayer. It is a trumpet call to prayer, a chieftain's clarion note, sounded out for earnest, persistent prayer as the great spiritual conflict rages.

(Prayer And Praying Man; EM Bounds; Chapter 14-15 ; 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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