



~ 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 the next time I am tempted to get envious over someone else's blessing or position. Help me to keep my head on straight and not to allow things in my life that will recharge my flesh and stir me up to do things that are sinful or wrong. Forgive me for thinking that I constantly have to be entertained. I'm so sorry that I've wasted so much of my time and thrown away so much money on things that don't matter. I don't want to be dominated by my flesh anymore. Today I am calling on You to help me break away from my past patterns so I can start on a new and higher path. Lord, my true treasures are stored up in heaven. Shape me to be exactly what You want me to be, in Jesus' name. Amen.

Sparkling Gems from the Greek.

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[The Hurt And The Healer-Mercy Me](#)

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[There's A Reason-Mercy Me](#)

[I Can Only Imagine-Mercy Me](#)

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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 A man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a bill of divorce, puts it in her hand, and sends her out of his house, 2 And when she departs out of his house she goes and marries another man, 3 And if the latter husband dislikes her and writes her a bill of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies, who took her as his wife, 4 Then her former husband, who sent her away, may not take her again to be his wife after she is defiled. For that is an abomination before the Lord; and you shall not bring guilt upon the land which the Lord your God gives you as an inheritance. 5 When a man is newly married, he shall not go out with the army or be charged with any business; he shall be free at home one year and shall cheer his wife whom he has taken. 6 No man shall take a mill or an upper millstone in pledge, for he would be taking a life in pledge. 7 If a man is found kidnapping any of his brethren of the Israelites and treats him as a slave or a servant or sells him, then that thief shall die. So you shall put evil from among you. 8 Take heed in the plague of leprosy, that you watch diligently and do according to all that the Levitical priests shall teach you. As I commanded them, so you shall be watchful and do. 9 Remember [earnestly] what the Lord your God did to Miriam on the way after you had come out of Egypt. 10 When you lend your brother anything, you shall not go into his house to get his pledge. 11 You shall stand outside and the man to whom you lend shall bring the pledge out to you. 12 And if the man is poor, you shall not keep his pledge overnight. 13 You shall surely restore to him the pledge at sunset, that he may sleep in his garment and bless you; and it shall be credited to you as righteousness (rightness and justice) before the Lord your God. 14 You shall not oppress or extort from a hired servant who is poor and needy, whether he is of your brethren or of your strangers and sojourners who are in your land inside your towns. 15 You shall give him his hire on the day he earns it before the sun goes down, for he is poor, and sets his heart upon it; lest he cry against you to the Lord, and it be sin to you. 16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; only for his own sin shall anyone be put to death. 17 You shall not pervert the justice due the stranger or the sojourner or the fatherless, or take a widow's garment in pledge. 18 But you shall [earnestly] remember that you were a slave in Egypt and the Lord your God redeemed you from there; therefore I command you to do this. 19 When you reap your harvest in your field and have forgotten a sheaf in the field, you shall not go back to get it; it shall be for the stranger and the sojourner, the fatherless, and the widow, that the Lord your God may bless you in all the work of your hands. 20 When you beat your olive tree, do not go over the boughs again; the leavings shall be for the stranger and the sojourner, the fatherless, and the widow. 21 When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger and the sojourner, the fatherless, and the widow. 22 You shall [earnestly] remember that you were a slave in the land of Egypt; therefore I command you to do this.**

Chapter 24

Now,

When a man hath taken a wife, and married her, and it come to pass that she finds no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in unto her hand, and send her out of his house (Deu 24:1).

So the law of divorce.

Now what does constitute an uncleanness? A man marries a woman and finds an uncleanness. There are some who say "Well, he discovers that she is not a virgin". No, that's not it because that has already been dealt with in the previous laws. If he says she is not a virgin and they can't prove her virginity she is to be put to death. So it isn't that he marries her and then finds out the uncleanness, that she is not a virgin. That isn't it and that was the big argument among the Jews, what constituted uncleanness.

And one school of the rabbis said, "Well, if she wasn't a virgin". Well that could not be so because God has already dealt with that under other laws. So it left open what constituted uncleanness and that is an open issue.

Now surely they became extremely liberal in their interpretation of it. One school of the rabbis, they taught that if she doesn't fix your eggs to suit you for breakfast, that's uncleanness: you can give her a writing of divorcement. And of course in those days divorces were quite easy. All you do is write out "I divorce you" and you hand it to her and she's had it.

Now Jesus was challenged on this very issue. And really the challenge was "what constitutes uncleanness?" They came to Jesus one day with a trap question, and it was a definite trap question. They said to Jesus, "Can a man put away his wife for any cause?" Now here in the Mosaic Law if he find an uncleanness in her he can give her a bill of divorcement. Now they knew that Jesus was teaching a more strict code. So they came to Him with this trick, trap question, "Can a man put away his wife for any cause?" Jesus said, "If a man puts away his wife and marries another except it be for fornication, he causes her to commit adultery and whoso marries her commits adultery."

Aha. He's fallen right into their trap. That's just what they were hoping He would answer. So they came right back to Him, and said, "How is it then that Moses said let him give her a writing of a bill of divorcement"? They figured they had trapped Him. We've got you now because it is acknowledged that God gave the law to Moses. No challenge: no question about that. It was a well-established fact that the law came by God to Moses. So Jesus is actually now in conflict with what God declared. For God said unto Moses, "Let him give her a writing of a bill of divorcement" and the law of divorce was established by God through Moses, and it's there in their law. And for Jesus to come down in such a strict way puts Him now at variance against God, exactly what they were hoping He would do. But Jesus went on to say, "In the beginning it was not so."

Now the law was added later on; the law came many years later. "In the beginning," God now goes back to Adam and Eve. Jesus now goes back to God's perfect initial plan for family relationships or husband and wife relationships. It was originally God's divine intent, that you have a once for life marriage relationship. "In the beginning God made them male and female and for this cause a man shall leave his mother and father and shall cleave to his wife and the two shall become one flesh. Therefore that which God has joined together, let no man put asunder". And that is God's divine ideal for every couple. But Jesus said, "because of the hardness of your hearts Moses said let him give her a writing of a bill of divorcement".

Now, Jesus is not going back to the law. He's going back to before the law. He's going back to God's divine intent for man, for husband and wife relationships. But because man's heart is hard and he can not come up to God's divine ordinance and will, God then under the law gave the law of divorce that a man finding an uncleanness in his wife could put her away.

Now, I believe that some marriages are a mistake from the beginning. They should never have been. Young people so often getting married have a totally wrong concept of marriage. I'm tired of living at home. I don't want to take orders from my parents anymore. I'm going to escape. I'm going to get married. I want my freedom. And you say, "When are you going to get married?" "Oh, we're getting married the first." "The first what?" "The first chance I get." You know, they're just out to get married. So that many times they do not use good sense or good judgment in their choice of a marriage partner. Because he was good-looking and he was a tackle on the football team, and played first string and all, oh, you know, I'm in love. But the guy is as mean and rough at home as he is out on the football field. He has no love, no care, no tenderness; the marriage was a mistake from the beginning. He uses his wife as a punching bag. He gets rid of all his aggressions on her. And the poor little thing is beat up, terrified.

Now does God say, "Well, young lady, you made a mistake, you made your bed, you live in it. You're just going to have to settle down with the fact you are going to be his punching bag and you're going to live the rest of your life in terror of this brute". I don't believe so. I don't believe that God requires that. I don't believe that God ever intended that marriage be a terrorized paranoia where you live in constant terror. I don't think that was God's intention for marriage, ever.

In fact God said to the husbands, "Love your wives as God loves the church and gave Himself for it". But there are some people whose hearts are hardened against God's divine ideal. Whose hearts are hardened against God, thus they make very poor marriage partners. And God, knowing that people could not achieve, that is all people could not achieve His divine ideal, then created the alternate out by the law of divorcement that He gave to Moses. But no, that isn't God's best for a person's life; the best and first ideal that God gave to a person is one marriage for life. Now those who have made mistakes or can't live with that, God has developed the alternate, then give her a writing of a bill of divorcement.

Now it is obvious that this would come early, "If he marries her and finds an uncleanness in her;" in other words, just as soon as you're married, you realize, "hey this was a mistake" then you're allowed to put her away with a bill of divorcement. Now, if then she were to go out and marry another man and the other man that she married in time would die, and you think, "Well, she wasn't too bad, maybe I'll take her back". No, you can't do that. You've already put her away once: thus you are not to take her back again as your wife. This would be an abomination unto the Lord.

And so interesting law of divorce that is here under the law that God did give in certain conditions. And Jesus declared, "the law was given for the hardness of the hearts of the people" because man could not come up to God's divine ideal. How much better if we come up to God's divine ideal, but if you can't handle that then God has made the out through divorce.

Now when a man has taken a new wife, he doesn't have to go to war, or charged with any business: for a whole year. He can just stay at home and cheer his wife (Deu 24:5).

With some wives it wouldn't be much cheer after a few months.

You're not to take the upper millstone as a pledge (Deu 24:6):

Now the reason why you weren't to take a millstone as a pledge is because people, actually that was their livelihood. You used your millstone to grind your wheat and all. If you don't have your millstone you're out of bread, you know. So you weren't allowed to take these as a pledge for a debt. If a man was found stealing [or kidnapping] any of the children to make merchandise of them; he was to be put to death [kidnappers, capital punishment]; Then watch out for the plague of leprosy, let the priest follow Moses' instructions on that. Remember what the Lord did to Miriam; [that is by her coming against Moses.] (Deu 24:7-9)

So, honor the leadership.

Then further laws concerning the pledges that you could take and the pledges you weren't to take. You weren't to take a man's blanket as a pledge because if at night he got cold and he said, "Oh, God, I'm cold" and started praying to God, God would hold it against you because you had his blanket. So you're in trouble with God because this guy is complaining to God and you're the fault, you see. You don't want to do any thing that would cause a fellow to complain to God about his situation, because then God comes to you for it.

And so if you hire a man, you are to pay him at the end of the day lest he is hungry and he complain to God. "Oh God he didn't pay me today and I'm so hungry, Oh I'm hungry". Then God comes to you because you're the fault of this guy bothering God. So you're not to put the fathers to death for the sins of the children, and you're not to put the children to death for the sins of the fathers: A man was to be put to death for his own sin. You're not to pervert the judgment of a stranger, or the fatherless; or take a widow's raiment as a pledge (Deu 24:16-17): God watches out for the stranger, for the fatherless, for the downcast, for the outcast, and so forth;

God has a special tender care for them. Now when you cut down the harvest in your field and if you remember, "Oh, I left a sheaf out in the field", don't go back and get it. Just leave that for the poor, they can come in behind you and get it.

When you go through and pick your olives, you only pick the olive tree once (Deu 24:20): Those olives that are still green and not ready to be picked you just leave them on the tree, so the poor people can come into your grove. They can pick the olives that you leave. When you go through and pick the grapes in your vineyard, you're not pick them all (Deu 24:21): Leave the green ones, those that aren't completely ripe, but you can't go back and pick your vineyard the second time. You have one shot through to get your harvest; whatever is left you just leave it on the vines for the poor people. So, it was an excellent welfare program. The poor could always go out into the fields and gather up whatever was left in the fields.

Now I've noticed up here when they are harvesting the cabbage and all. Actually they leave as much in the field as what they pick, almost. How wonderful it would be if after they have gone through, rather than plowing under the cabbage, the poor people could just come in and help themselves to the cabbage, or the celery, or the lettuce, or these various fields that are planted up here; much better than plowing it under. It would be there and you just say, "All right. Just come in and help yourselves." And the people would just come in and help themselves to it. That's what they did in those days. You could shake your olive tree once, and whatever came down in that first shaking you could have but then you had to leave the rest of it and the poor could move in, and thus the poor could actually, you know, gather enough to actually get along themselves. And so it was an excellent welfare program for the poor. You shall leave it. You're not to glean, for it will be for the stranger, the fatherless and the widow. (Through The Bible; C 2000 Series; Chuck Smith; 1979-1986)

VIII. PRAYER AND CONSECRATION

"Eudamidas, a citizen of Corinth, died in poverty; but having two wealthy friends, Arctæus and Carixenus, left the following testament: In virtue of my last will, I bequeath to Arctæus my mother and to Carixenus my daughter to be taken home to their houses and supported for the remainder of their lives. This testament occasioned much mirth and laughter. The two legatees were pleased and affectionately executed the will. If heathens trusted each other, why should not I cherish a far greater confidence in my beloved Master, Jesus? I hereby, therefore, nominate Him my sole heir, consigning to Him my soul and my children and sisters, that He may adopt, protect, and provide for them by His mighty power unto salvation. The whole residue of the estate shall be entrusted to His holy counsel."—Gotthold

When we study the many-sidedness of prayer, we are surprised at the number of things with which it is connected. There is no phase of human life which it does not affect, and it has to do with everything affecting human salvation. Prayer and consecration are closely related. Prayer leads up to, and governs consecration. Prayer is precedent to consecration, accompanies it, and is a direct result of it. Much goes under the name of consecration which has no consecration in it. Much consecration of the present day is defective, superficial and spurious, worth nothing so far as the office and ends of consecration are concerned. Popular consecration is sadly at fault because it has little or no prayer in it. No consecration is worth a thought which is not the direct fruit of much praying, and which fails to bring one into a life of prayer. Prayer is the one thing prominent in a consecrated life.

Consecration is much more than a life of so-called service. It is a life of personal holiness, first of all. It is that which brings spiritual power into the heart and enlivens the entire inner man. It is a life which ever recognises God, and a life given up to true prayer. Full consecration is the highest type of a Christian life. It is the one Divine standard of experience, of living and of service. It is the one thing at which the believer should aim. Nothing short of entire consecration must satisfy him.

Never is he to be contented till he is fully, entirely the Lord's by his own consent. His praying naturally and involuntarily leads up to this one act of his.

Consecration is the voluntary set dedication of one's self to God, an offering definitely made, and made without any reservation whatever. It is the setting apart of all we are, all we have, and all we expect to have or be, to God first of all. It is not so much the giving of ourselves to the Church, or the mere engaging in some one line of Church work. Almighty God is in view and He is the end of all consecration. It is a separation of one's self to God, a devotement of all that he is and has to a sacred use. Some things may be devoted to a special purpose, but it is not consecration in the true sense. Consecration has a sacred nature. It is devoted to holy ends. It is the voluntary putting of one's self in God's hands to be used sacredly, holily, with sanctifying ends in view.

Consecration is not so much the setting one's self apart from sinful things and wicked ends, but rather it is the separation from worldly, secular and even legitimate things, if they come in conflict with God's plans, to holy uses. It is the devoting of all we have to God for His own specific use. It is a separation from things questionable, or even legitimate, when the choice is to be made between the things of this life and the claims of God. The consecration which meets God's demands and which He accepts is to be full, complete, with no mental reservation, with nothing withheld. It cannot be partial, any more than a whole burnt offering in Old Testament times could have been partial. The whole animal had to be offered in sacrifice. To reserve any part of the animal would have seriously vitiated the offering. So to make a half-hearted, partial consecration is to make no consecration at all, and is to fail utterly in securing the Divine acceptance. It involves our whole being, all we have and all that we are. Everything is definitely and voluntarily placed in God's hands for His supreme use. Consecration is not all there is in holiness. Many make serious mistakes at this point. Consecration makes us relatively holy. We are holy only in the sense that we are now closely related to God, in which we were not related heretofore. Consecration is the human side of holiness. In this sense, it is self-sanctification, and only in this sense. Sanctification or holiness in its truest and highest sense is Divine, the act of the Holy Spirit working in the heart, making it clean and putting therein in a higher degree the fruits of the Spirit. This distinction is clearly set forth and kept in view by Moses in "Leviticus," wherein he shows the human and the Divine side of sanctification or holiness: "Sanctify yourselves, therefore, and be ye holy, for I am the Lord your God. And ye shall keep my statutes and do them; I am the Lord which sanctify you." Here we are to sanctify ourselves, and then in the next word we are taught that it is the Lord which

sanctifies us. God does not consecrate us to His service. We do not sanctify ourselves in this highest sense. Here is the two-fold meaning of sanctification, and a distinction which needs to be always kept in mind.

Consecration being the intelligent, voluntary act of the believer, this act is the direct result of praying. No prayerless man ever conceives the idea of a full consecration. Prayerlessness and consecration have nothing whatever in common. A life of prayer naturally leads up to full consecration. It leads nowhere else. In fact, a life of prayer is satisfied with nothing else but an entire dedication of one's self to God. Consecration recognises fully God's ownership to us. It cheerfully assents to the truth set forth by Paul: "Ye are not your own. For ye are bought with a price. Therefore, glorify God in your body and spirit, which are God's."

And true praying leads that way. It cannot reach any other destination. It is bound to run into this depot. This is its natural result. This is the sort of work which praying turns out. Praying makes consecrated people. It cannot make any other sort. It drives to this end. It aims at this very purpose.

As prayer leads up to and brings forth full consecration, so prayer entirely impregnates a consecrated life. The prayer life and the consecrated life are intimate companions. They are Siamese twins, inseparable. Prayer enters into every phase of a consecrated life. A prayerless life which claims consecration is a misnomer, false, counterfeit.

Consecration is really the setting apart of one's self to a life of prayer. It means not only to pray, but to pray habitually, and to pray more effectually. It is the consecrated man who accomplishes most by His praying. God must hear the man wholly given up to God. God cannot deny the requests of him who has renounced all claims to himself, and who has wholly dedicated himself to God and His service. This act of the consecrated man puts him "on praying ground and pleading terms" with God. It puts Him in reach of God in prayer. It places him where he can get hold of God, and where he can influence God to do things which He would not otherwise do. Consecration brings answers to prayer. God can depend upon consecrated men. God can afford to commit Himself in prayer to those who have fully committed themselves to God. He who gives all to God will get all from God. Having given all to God, he can claim all that God has for him.

As prayer is the condition of full consecration, so prayer is the habit, the rule, of him who has dedicated himself wholly to God. Prayer is becoming in the consecrated life. Prayer is no strange thing in such a life. There is a peculiar affinity between prayer and consecration, for both recognise God, both submit to God, and both have their aim and end in God. Prayer is part and parcel of the consecrated life. Prayer is the constant, the inseparable, the intimate companion of consecration. They walk and talk together.

There is much talk today of consecration, and many are termed consecrated people who know not the alphabet of it. Much modern consecration falls far below the Scripture standard. There is really no real consecration in it. Just as there is much praying without any real prayer in it, so there is much so-called consecration current, today, in the Church which has no real consecration in it. Much for consecration in the Church which receives the praise and plaudits of superficial, formal professors, but which is wide of the mark. There is much hurrying to and fro, here and there, much fuss and feathers, much going about and doing many things, and those who busy themselves after this fashion are called consecrated men and women. The central trouble with all this false consecration is that there is no prayer in it, nor is it in any sense the direct result of praying. People can do many excellent and commendable things in the Church and be utter strangers to a life of consecration, just as they can do many things and be prayerless.

Here is the true test of consecration. It is a life of prayer. Unless prayer be pre-eminent, unless prayer is to the front, the consecration is faulty, deceptive, falsely named. Does he pray? That is the test-question of every so-called consecrated man. Is he a man of prayer? No consecration is worth a thought if it be devoid of prayer. Yea, more—if it be not pre-eminently and primarily a life of prayer.

God wants consecrated men because they can pray and will pray. He can use consecrated men because He can use praying men. As prayerless men are in His way, hinder Him, and prevent the success of His cause, so likewise unconsecrated men are useless to Him, and hinder Him in carrying out His gracious plans, and in executing His noble purposes in redemption. God wants consecrated men because He wants praying men. Consecration and prayer meet in the same man. Prayer is the tool with which the consecrated man works. Consecrated men are the agents through whom prayer works. Prayer helps the consecrated man in maintaining his attitude of consecration, keeps him alive to God, and aids him in doing the work to which he is called and to which he has given himself. Consecration helps to effectual praying. Consecration enables one to get the most out of his praying.

"Let Him to whom we now belong

His sovereign right assert;

And take up every thankful song,

And every loving heart.

"He justly claims us for His own,

Who bought us with a price;

The Christian lives to Christ alone, To Christ alone he dies."

We must insist upon it that the prime purpose of consecration is not service in the ordinary sense of that word. Service in the minds of not a few means nothing more than engaging in some of the many forms of modern Church activities. There are a multitude of such activities, enough to engage the time and mind of anyone, yea, even more than enough. Some of these may be good, others not so good. The present-day Church is filled with machinery, organisations, committees and societies, so much so that the power it has is altogether insufficient to run the machinery, or to furnish life sufficient to do all this external work. Consecration has a much higher and nobler end than merely to expend itself in these external things. Consecration aims at the right sort of service—the Scriptural kind. It seeks to serve God, but in entirely a different sphere than that which is in the minds of present-day Church leaders and workers. The very first sort of service mentioned by Zachariah, father of John the Baptist, in his wonderful prophecy and statement in Luke 1:74, was thus: "That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness, all the days of our life." Here we have the idea of "serving God in holiness and righteousness all the days of our life." And the same kind of service is mentioned in Luke's strong tribute to the father and mother of John the Baptist before the latter's birth: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." And Paul, in writing to the Philippians, strikes the same keynote in putting the emphasis on blamelessness of life: "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." We must mention a truth which is strangely overlooked in these days by what are called personal workers, that in the Epistles of Paul and others, it is not what are called Church activities which are brought to the front, but rather the personal life. It is good behaviour, righteous conduct, holy living, godly conversation, right tempers—things which belong primarily to the personal life in religion. Everywhere this is emphasised, put in the forefront, made much of and insisted on. Religion first of all puts one to living right. Religion shows itself in the life. Thus is religion to prove its reality, its sincerity and its Divinity.

"So let our lips and lives express The holy Gospel we profess;

So let our works and virtues shine To prove the doctrine all Divine.

"Thus shall we best proclaim abroad The honors of our Saviour God;

When the salvation reigns within And grace subdues the power of sin."

The first great end of consecration is holiness of heart and of life. It is to glorify God, and this can be done in no more effectual way than by a holy life flowing from a heart cleansed from all sin. The great burden of heart pressed on every one who becomes a Christian lies right here. This he is to ever keep in mind, and to further this kind of life and this kind of heart, he is to watch, to pray, and to bend all his diligence in using all the means of grace. He who is truly and fully consecrated, lives a holy life. He seeks after holiness of heart. Is not satisfied without it. For this very purpose he consecrates himself to God. He gives himself entirely over to God in order to be holy in heart and in life. As holiness of heart and of life is thoroughly impregnated with prayer, so consecration and prayer are closely allied in personal religion. It takes prayer to bring one into such a consecrated life of holiness to the Lord, and it takes prayer to maintain such a life. Without much prayer, such a life of holiness will break down. Holy people are praying people. Holiness of heart and life puts people to praying. Consecration puts people to praying in earnest. Prayerless people are strangers to anything like holiness of heart and cleanness of heart. Those who are unfamiliar with the closet are not at all interested in consecration and holiness. Holiness thrives in the place of secret prayer. The environments of the closet of prayer are favourable to its being and its culture. In the closet holiness is found. Consecration brings one into holiness of heart, and prayer stands hard by when it is done. The spirit of consecration is the spirit of prayer. The law of consecration is the law of prayer. Both laws work in perfect harmony without the slightest jar or discord. Consecration is the practical expression of true prayer. People who are consecrated are known by their praying habits. Consecration thus expresses itself in prayer. He who is not interested in prayer has no interest in consecration. Prayer creates an interest in consecration, then prayer brings one into a state of heart where consecration is a subject of delight, bringing joy of heart, satisfaction of soul, contentment of spirit. The consecrated soul is the happiest soul. There is no friction whatever between him who is fully given over to God and God's will. There is perfect harmony between the will of such a man and God, and His will. And the two wills being in perfect accord, this brings rest of soul, absence of friction, and the presence of perfect peace.

"Lord, in the strength of grace, With a glad heart and free,

Myself, my residue of days, I consecrate to Thee.

"Thy ransomed servant, I Restore to Thee Thy own;

And from this moment, live or die,

To serve my God alone."

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 307-308)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)