



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

[He Said-Group 1 Crew, Chris August](#)

[We Are-Kari Jobe](#)

[Find You On My Knee's-Kari Jobe](#)

[Here-Kari Jobe](#)

Prayer

Lord, I thank You for saving me by the power of God. Help me put aside the works of the flesh once and for all. Please teach me to walk in the Spirit. I know that You have designed a powerful life for me, and I want to enter into that life in all its fullness. My heart's desire is to know You better and to walk with You, so today I am asking that Your Spirit propel me forward into this newer and higher way of living. Thank You for leading me into Your path ways, and for Your mercy that is new each day, in Jesus' name. Amen.

Sparkling Gems from the Greek.

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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 IF THERE is a controversy between men, and they come into court and the judges decide between them, justifying the innocent and condemning the guilty, **2** Then if the guilty man deserves to be beaten, the judge shall cause him to lie down and be beaten in his presence with a certain number of stripes according to his offense. **3** Forty stripes may be given him but not more, lest, if he should be beaten with many stripes, your brother should [be treated like a beast and] seem low and worthless to you. **4** You shall not muzzle the ox when he treads out the grain. **5** If brothers live together and one of them dies and has no son, his wife shall not be married outside the family to a stranger [an excluded man]. Her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her. **6** And the firstborn son shall succeed to the name of the dead brother, that his name may not be blotted out of Israel. **7** And if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, My husband's brother refuses to continue his brother's name in Israel; he will not perform the duty of my husband's brother. **8** Then the elders of his city shall call him and speak to him. And if he stands firm and says, I do not want to take her, **9** Then shall his brother's wife come to him in the presence of the elders and pull his shoe off his foot and spit in his face and shall answer, So shall it be done to that man who does not build up his brother's house. **10** And his family shall be called in Israel, The House of Him Whose Shoe Was Loosed. **11** When men strive together one with another and the wife of the one draws near to rescue her husband out of the hand of him who is beating him, and puts out her hand and seizes the other man by the private parts, **12** Then you shall cut off her hand; your eyes shall not pity her. **13** You shall not have in your bag true and false weights, a large and a small. **14** You shall not have in your house true and false measures, a large and a small. **15** But you shall have a perfect and just weight and a perfect and just measure, that your days may be prolonged in the land which the Lord your God gives you. **16** For all who do such things, all who do unrighteously, are an abomination to the Lord your God. **17** Remember what Amalek did to you on the way when you had come forth from Egypt, **18** How he did not fear God, but when you were faint and weary he attacked you along the way and cut off all the stragglers at your rear. **19** Therefore when the Lord your God has given you rest from all your enemies round about in the land which the Lord your God gives you to possess as an inheritance, you shall blot out the remembrance of Amalek from under the heavens; you must not forget.

Chapter 25

Now in Chapter twenty-five, he continues these interesting kinds of regulations.

If two men have a controversy between themselves, then they come to the judges; and let the judges justify the righteous, and condemn the wicked. And if it comes to pass, that the wicked man is worthy to be beaten, then you are to lay upon him not more than forty stripes, [forty stripes is the limit] (Deu 25:1-3):

Now forty is the number of judgment and they weren't to lay upon them more than forty stripes. Usually they would lay upon them thirty-nine, because you couldn't exceed forty and you wanted to have mercy tempered with your justice so the sentence was so often thirty-nine stripes. That was the sentence that was laid upon Jesus, thirty-nine stripes.

Now, thou shalt not muzzle the ox while it is treading out the corn (Deu 25:4).

As long as the ox is working treading out the corn then he gets to eat all the corn he wants, don't put a muzzle on him, let him eat.

If your brothers dwell together, and one of them dies, and have no child, the wife of the dead shall not marry outside the family to a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And the first child which she bears shall be named after the brother that is dead, that his name be not put out of Israel (Deu 25:5-6).

So it was a neat little provision so your name wouldn't die in Israel. You married a gal and you died, then your brother would have to marry her. And the first son would be named after you so that your name would go on in Israel. Now if your brother didn't want to marry her. Imagine the dog, look at all the problems she gave to my brother, I don't want that woman. Then he should come before the elders of the city. And he could say, "I don't want to marry her." So he would have to take off his shoe and hand it to her. And then she in turn would spit in his face. Verse nine; I'm not joshing you, it's here.

Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall say to him, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed (Deu 25:9-10).

So you became sort of a villain kind of guy in Israel after that. You were the dirty guy, you know, who wouldn't fulfill a thing of raising up your brother's name or keeping alive your brother's name. You would be called "the house from whom the shoe was loosed." Quite a title that you would have to bear.

Now in verse eleven,

If men are striving together and the wives intervene (Deu 25:11):

Then so forth then it all depends upon how they intervene. They could be in big trouble.

You're not to have in your bag different weights, great and small (Deu 25:12).

Now this is a common practice. You know they did everything with balances. The only scales they had were balanced scales. But fellows would often have two weights for the balances, one when they were buying and one for when they were selling, diverse weights. And so, here is the national standard of weights and measures that God established in Israel. You're not to have different weights in your bag, but you are to use the standard weights when you're buying or selling, you know, instead of having the heavier ones when you're selling and the lighter ones when you are buying. Diverse weights are an abomination unto the Lord. There is a proverb to that effect and it was something that people were guilty of doing.

Thou shalt not have in thine house different measures, great and small. But thou shalt have a perfect and a just weight, a perfect and a just measure (Deu 25:14-15):

In other words, God wants you to deal honestly in your dealings with each other. No deceit, no cheating of one another.

For all of those that do such things, are unrighteous, and they're an abomination unto the LORD (Deu 25:16).

Now in verse seventeen, God goes back and He says,

Now, you remember [that guy] Amalek what he did unto you... And in time to come you're not to forget what Amalek did (Deu 25:17, 19).

He was dirty. What he did is he attacked them from the rear and killed off those people who were lame or sick and not able to keep up with the group, the stragglers. And he was attacking from the rear and wiping out the stragglers. It was a dirty tactic that Amalek did. And so you're to remember what Amalek did and one day you're going to get revenge and when you do you, you're going to wipe out Amalek completely.

Now the time came when Amalek was to be wiped out in their history and you remember that Samuel ordered Saul to go down and wipe out Amalek utterly. "Don't leave anything or anyone alive. Don't even leave their cattle or their sheep alive. Destroy them utterly."

Now as we get into Biblical typology it is interesting because Amalek is a type of the flesh. And God's edict for our flesh is, wipe it out utterly, don't leave any remnants. And any place you leave a remnant in the flesh you're going to be in trouble.

So Saul went down and he saw some of the cattle were really healthy and good-looking, you know, stock and all, so he kept those alive. But the sickly ones, man, he really just hacked them to pieces and the same with the sheep. Some of the good, healthy looking sheep they kept alive but the sickly ones, man, they just really cut them to pieces. And they also saved alive Agag, the king.

And so as he was returning from this battle and aged Samuel came out to meet him, he said unto Samuel, "As the Lord lives I have done all that God has commanded me". And Samuel said if you have done all that God has commanded how come I hear the bleating of the sheep and the lowing of the cattle? And, he, Saul, said they were such nice stock and all, we decided to bring them back so we could use them as sacrifices. We are going to offer them as sacrifices to God. And Samuel answered, "Thou has done foolishly, it is better to obey than to sacrifice, and to hearken than the fat of rams. In that you have done foolishly and not obeyed the voice of God in utterly wiping them out, God has now rejected you from being king over Israel. (1 Sam 15)

For now here back under the law God had declared that the Amaleks were to be utterly wiped out. When the time came Saul failed to do it.

Now do you know who the last Amalek is in the Scripture that is recorded? He comes up in the book of Esther, and his name was Hammon. And you remember that he conspired to wipe out all of the Jews. You see that if you don't obey God and utterly get rid of the flesh then one day the flesh will raise up and seek to destroy you. And so here in your typology that is why God ordered the utter destruction of Amalek. Hear unto the law and don't forget what Amalek did.

Therefore it shall be, [verse nineteen] when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, you shall blot out the remembrance of Amalek from under heaven; don't forget it (Deu 25:19).

But Saul failed in that and his failure almost cost the Jews their national existence. Hammon had the day set for the extermination of all the Jews and it was only because God divinely intervened through Esther that the Jews were spared. Interesting story of Amalek if you want to follow it through in a Biblical typology it's very fascinating indeed.

Shall we stand? May God's hand be upon your life in a special way this week. We're entering into the time of frenzy as people are preparing to observe the birthday of our Lord. Or are they? May the Lord keep you from the frenzy of this time of year, from the season. May it be for you a real time of reflection upon the Lord, upon what the coming of Christ has meant to you personally. Upon the gift that God has given unto you, His only begotten Son, eternal life, His Holy Spirit. And thus, may this be a very beautiful, rich time of the year as we remember again how much God cares. For God cares for you and God loves you more than you'll ever know. He just wants you to know that love and experience that. So, may this be a week of experiencing God's overflowing love. Just let it flow, let it happen. In Jesus' name. (Through The Bible; C 2000 Series; Chuck Smith; 1979-1986)

IX. PRAYER AND A DEFINITE RELIGIOUS STANDARD

"The Angel Gabriel described Him as 'that holy thing' before He was born. As He was, so are we, in our measure, in this world."—Dr. Alexander White

Much of the feebleness, barrenness and paucity of religion results from the failure to have a Scriptural and reasonable standard in religion, by which to shape character and measure results; and this largely results from the omission of prayer or the failure to put prayer in the standard. We cannot possibly mark our advances in religion if there is no point to which we are definitely advancing. Always there must be something definite before the mind's eye at which we are aiming and to which we are driving. We cannot contrast shapeliness with unshapeliness if there be no pattern after which to model. Neither can there be inspiration if there be no high end to stimulate us. Many Christians are disjointed and aimless because they have no pattern before them after which conduct and character are to be shaped. They just move on aimlessly, their minds in a cloudy state, no pattern in view, no point in sight, no standard after which they are striving. There is no standard by which to value and gauge their efforts. No magnet is there to fill their eyes, quicken their steps, and to draw them and keep them steady. All this vague idea of religion grows out of loose notions about prayer. That which helps to make the standard of religion clear and definite is prayer. That which aids in placing that standard high is prayer. The praying ones are those who have something definite in view. In fact prayer itself is a very definite thing, aims at something specific, and has a mark at which it aims. Prayer aims at the most definite, the highest and the sweetest religious experience. The praying ones want all that God has in store for them. They are not satisfied with anything like a low religious life, superficial, vague and indefinite. The praying ones are not only after a "deeper work of grace," but want the very deepest work of grace possible and promised. They are not after being saved from some sin, but saved from all sin, both inward and outward. They are after not only deliverance from sinning, but from sin itself, from its being, its power and its pollution. They are after holiness of heart and life. Prayer believes in, and seeks for the very highest religious life set before us in the Word of God. Prayer is the condition of that life. Prayer points out the only pathway to such a life. The standard of a religious life is the standard of prayer. Prayer is so vital, so essential, so far-reaching, that it enters into all religion, and sets the standard clear and definite before the eye. The degree of our estimate of prayer fixes our ideas of the standard of a religious life. The standard of Bible religion is the standard of prayer. The more there is of prayer in the life, the more definite and the higher our notions of religion. The Scriptures alone make the standard of life and experience. When we make our own standard, there is delusion and falsity for our desires, convenience and pleasure form the rule, and that is always a fleshly and a low rule. From it, all the fundamental principles of a Christly religion are left out. Whatever standard of religion which makes in it provision for the flesh, is unscriptural and hurtful. Nor will it do to leave it to others to fix the standard of religion for us. When we allow others to make our standard of religion, it is generally deficient because in imitation, defects are transferred to the imitator more readily than virtues, and a second edition of a man is marred by its defects. The most serious damage in thus determining what religion is by what others say, is in allowing current opinion, the contagion of example, the grade of religion current among us, to shape our religious opinions and characters. Adoniram Judson once wrote to a friend, "Let me beg you, not to rest contented with the commonplace religion that is now so prevalent." Commonplace religion is pleasing to flesh and blood. There is no self-denial in it, no cross bearing, no self-crucifixion. It is good enough for our neighbours. Why should we be singular and straight-laced? Others are living on a low plane, on a compromising level, living as the world lives. Why should we be peculiar, zealous of good works? Why should we fight to win heaven while so many are sailing there on "flowery beds of ease"? Are the easy-going, careless, sauntering crowd, living prayerless lives, going to heaven? Is heaven a fit place for non-praying, loose living, ease loving people? That is the supreme question. Paul gives the following caution about making for ourselves the jolly, pleasure-seeking religious company all about us the standard of our measurement: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you." No standard of religion is worth a moment's consideration which leaves prayer out of the account. No standard is worth any thought which does not make prayer the main thing in religion. So necessary is prayer, so fundamental in God's plan, so all important to everything like a religious life, that it enters into all Bible religion. Prayer itself is a standard, definite, emphatic, Scriptural. A life of prayer is the Divine rule. This is the pattern, just as our Lord, being a man of prayer, is the one pattern for us after whom to copy. Prayer fashions the pattern of a religious life. Prayer is the measure. Prayer molds the life. The vague, indefinite, popular view of religion has no prayer in it. In its programme, prayer is entirely left out or put so low down and made so insignificant, that it hardly is worth mentioning. Man's standard of religion has no prayer about it. It is God's standard at which we are to aim, not man's. It is not the opinions of men, not what they say, but what the Scriptures say. Loose notions of religion grow out of low notions of prayer. Prayerlessness begets loose, cloudy and indefinite views of what religion is. Aimless living and prayerlessness go hand in hand. Prayer sets something definite in the mind. Prayer seeks after something specific. The more definite our views as to the nature and need of prayer, the more definite will be our views of Christian experience and right living, and the less vague our views of religion. A low standard of religion lives hard by a low standard of praying. Everything in a religious life depends upon being definite. The definiteness of our religious experiences and of our living will depend upon the definiteness of our views of what religion is and of the things of which it consists. The Scriptures ever set before us the one standard of full consecration to God. This is the Divine rule. This is the human side of this standard. The sacrifice acceptable to God must be a complete one, entire, a whole burnt offering. This is the measure laid down in God's Word. Nothing less than this can be pleasing to God. Nothing half-hearted can please Him. "A living sacrifice," holy, and perfect in all its parts, is the measurement of our service to God. A full renunciation of self, a free recognition of God's right to us, and a sincere offering of all to Him—this is the Divine requirement. Nothing indefinite in that. Nothing is in that which is governed by the opinions of others or affected by how men live about us. And while a life of prayer is embraced in such a full consecration, at the same time prayer leads up to the point where a complete consecration is made to God. Consecration is but the silent expression of prayer. And the highest religious standard is the measure of prayer and self-dedication to God. The prayer-life and the consecrated life are partners in religion. They are so closely allied they are never separated. The prayer life is the direct fruit of entire consecration to God, Prayer is the natural outflow of a really consecrated life. The measure of consecration is the measure of real prayer. No consecration is pleasing to God which is not perfect in all its parts, just as no burnt offering of a Jew was ever acceptable to God unless it was a "whole burnt offering."

And a consecration of this sort, after this Divine measurement, has in it as a basic principle, the business of praying. Consecration is made to God. Prayer has to do with God. Consecration is putting one's self entirely at the disposal of God. And God wants and commands all His consecrated ones to be praying ones. This is the one definite standard at which we must aim. Lower than this we cannot afford to seek. A Scriptural standard of religion includes a clear religious experience. Religion is nothing if not experimental. Religion appeals to the inner consciousness. It is an experience if anything at all, and an experience in addition to a religious life. There is the internal part of religion as well as the external. Not only are we to "work out our salvation with fear and trembling," but "it is God that worketh in us to will and do of His good pleasure." There is a "good work in you," as well as a life outside to be lived. The new birth is a definite Christian experience, proved by infallible marks, appealing to the inner consciousness. The witness of the Spirit is not an indefinite, vague something, but is a definite, clear inward assurance given by the Holy Spirit that we are the children of God. In fact everything belonging to religious experience is clear and definite, bringing conscious joy, peace and love. And this is the Divine standard of religion, a standard attained by earnest, constant prayer, and a religious experience kept alive and enlarged by the same means of prayer. An end to be gained, to which effort is to be directed, is important in every pursuit in order to give unity, energy and steadiness to it. In the Christian life, such an end is all important. Without a high standard before us to be gained, for which we are earnestly seeking, lassitude will unnerve effort, and past experience will taint or exhale into mere sentiment, or be hardened into cold, loveless principle. We must go on. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." The present ground we occupy must be held by making advances, and all the future must be covered and brightened by it. In religion, we must not only go on. We must know where we are going to. This is all important. It is essential that in going on in religious experience, we have something definite in view, and strike out for that one point. To ever go on and not to know to which place we are going, is altogether too vague and indefinite, and is like a man who starts out on a journey and does not have any destination in view. It is important that we lose not sight of the starting point in a religious life, and that we measure the steps already trod. But it is likewise necessary that the end be kept in view and that the steps necessary to reach the standard be always in the eye.

X. PRAYER BORN OF COMPASSION

"Open your New Testament, take it with you to your knees, and set Jesus Christ out of it before you. Are you like David in the sixty-third Psalm? Is your soul thirsting for God, and is your flesh longing for God in a dry and thirsty land where no water is? Then set Jesus at the well of Samaria before the eyes of your thirsty heart And, again set Him before your heart when He stood on the last day, that great day of the feast, and cried, saying, 'If any man thirst let him come to me and drink.' Or, are you like David after the matter of Uriah? 'For, day and night, thy hand was heavy upon me: my moisture is turned into the drouth of summer.' Then set Him before you who says: 'I am not come to call the righteous, but sinners to repentance. They that be whole need not a physician, but they that are sick.' . . . Or are you the unhappy father of a prodigal son? Then, set your Father in heaven always before you: and set the Son of God always before you as He composes and preaches the parable of all parables for you and your son."—Dr. Alexander White

We speak here more particularly of spiritual compassion, that which is born in a renewed heart, and which finds hospitality there. This compassion has in it the quality of mercy, is of the nature of pity, and moves the soul with tenderness of feeling for others. Compassion is moved at the sight of sin, sorrow and suffering. It stands at the other extreme to indifference of spirit to the wants and woes of others, and is far removed from insensibility and hardness of heart, in the midst of want and trouble and wretchedness. Compassion stands besides sympathy for others, is interested in them, and is concerned about them. That which excites and develops compassion and puts it to work, is the sight of multitudes in want and distress, and helpless to relieve themselves. Helplessness especially appeals to compassion. Compassion is silent but does not remain secluded. It goes out at the sight of trouble, sin and need. Compassion runs out in earnest prayer, first of all, for those for whom it feels, and has a sympathy for them. Prayer for others is born of a sympathetic heart. Prayer is natural and almost spontaneous when compassion is begotten in the heart. Prayer belongs to the compassionate man. There is a certain compassion which belongs to the natural man, which expends its force in simple gifts to those in need, not to be despised. But spiritual compassion, the kind born in a renewed heart, which is Christly in its nature, is deeper, broader and more prayerlike. Christly compassion always moves to prayer. This sort of compassion goes beyond the relief of mere bodily wants, and saying, "Be ye warmed—be ye clothed." It reaches deeper down and goes much farther. Compassion is not blind. Rather we should say, that compassion is not born of blindness. He who has compassion of soul has eyes, first of all, to see the things which excite compassion. He who has no eyes to see the exceeding sinfulness of sin, the wants and woes of humanity, will never have compassion for humanity. It is written of our Lord that "when he saw the multitudes, he was moved with compassion on them." First, seeing the multitudes, with their hunger, their woes and their helpless condition, then compassion. Then prayer for the multitudes. Hard is he, and far from being Christlike, who sees the multitudes, and is unmoved at the sight of their sad state, their unhappiness and their peril. He has no heart of prayer for men. Compassion may not always move men, but is always moved toward men. Compassion may not always turn men to God, but it will, and does, turn God to man. And where it is most helpless to relieve the needs of others, it can at least break out into prayer to God for others. Compassion is never indifferent, selfish, and forgetful of others. Compassion has alone to do with others. The fact that the multitudes were as sheep having no shepherd, was the one thing which appealed to our Lord's compassionate nature. Then their hunger moved Him, and the sight of the sufferings and diseases of these multitudes stirred the pity of His heart. "Father of mercies, send Thy grace All powerful from above, To form in our obedient souls The image of Thy love. 'O may our sympathising breasts That generous pleasure know; Kindly to share in others' joy, And weep for others' woe.'" But compassion has not alone to do with the body and its disabilities and needs. The soul's distressing state, its needs and danger all appeal to compassion. The highest state of grace is known by the infallible mark of compassion for poor sinners. This sort of compassion belongs to grace, and sees not alone the bodies of men, but their immortal spirits, soiled by sin, unhappy in their condition without God, and in imminent peril of being forever lost When compassion beholds this sight of dying men hurrying to the bar of God, then it is that it breaks out into intercessions for sinful men. Then it is that compassion speaks out after this fashion: "But feeble my compassion proves, And can but weep where most it loves; Thy own all saving arm employ, And turn these drops of grief to joy." The Prophet Jeremiah declares this about God, giving the reason why sinners are not consumed by His wrath: "It is of the Lord's mercies we are not consumed, because his compassion fail not." And it is this Divine quality in us which makes us so much like God. So we find the Psalmist describing the righteous man who is pronounced blessed by God: "He is gracious

and full of compassion, and righteous." And as giving great encouragement to penitent praying sinners, the Psalmist thus records some of the striking attributes of the Divine character: "The Lord is gracious and full of compassion, slow to anger, and of great mercy." It is no wonder, then, that we find it recorded several times of our Lord while on earth that "he was moved with compassion." Can any one doubt that His compassion moved Him to pray for those suffering, sorrowing ones who came across His pathway? Paul was wonderfully interested in the religious welfare of his Jewish brethren, was concerned over them, and his heart was strangely warmed with tender compassion for their salvation, even though mistreated and sorely persecuted by them. In writing to the Romans, we hear him thus express himself: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed for my brethren, my kinsmen according to the flesh." What marvellous compassion is here described for Paul's own nation! What wonder that a little later on he records his desire and prayer: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." We have an interesting case in Matthew which gives us an account of what excited so largely the compassion of our Lord at one time: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." It seems from parallel statements that our Lord had called His disciples aside to rest awhile, exhausted as He and they were by the excessive drafts on them, by the ceaseless contact with the persons who were ever coming and going, and by their exhaustive toil in ministering to the immense multitudes. But the multitudes precede Him, and instead of finding wilderness-solitude, quiet and repose, He finds great multitudes eager to see and hear, and to be healed. His compassions are moved. The ripened harvests need labourers. He did not call these labourers at once, by sovereign authority, but charges the disciples to betake themselves to God in prayer, asking Him to send forth labourers into His harvest. Here is the urgency of prayer enforced by the compassions of our Lord. It is prayer born of compassion for perishing humanity. Prayer is pressed on the Church for labourers to be sent into the harvest of the Lord. The harvest will go to waste and perish without the labourers, while the labourers must be God-chosen, God-sent, and God commissioned. But God does not send these labourers into His harvest without prayer. The failure of the labourers is owing to the failure of prayer. The scarcity of labourers in the harvest is due to the fact that the Church fails to pray for labourers according to His command. The ingathering of the harvests of earth for the granaries of heaven is dependent on the prayers of God's people. Prayer secures the labourers sufficient in quantity and in quality for all the needs of the harvest. God's chosen labourers, God's endowed labourers, and God's thrust-forth labourers, are the only ones who will truly go, filled with Christly compassion and endued with Christly power, whose going will avail, and these are secured by prayer. Christ's people on their knees with Christ's compassion in their hearts for dying men and for needy souls, exposed to eternal peril, is the pledge of labourers in numbers and character to meet the wants of earth and the purposes of heaven. God is sovereign of the earth and of heaven, and the choice of labourers in His harvest He delegates to no one else. Prayer honours Him as sovereign and moves Him to His wise and holy selection. We will have to put prayer to the front ere the fields of paganism will be successfully tilled for Christ. God knows His men, and He likewise knows full well His work. Prayer gets God to send forth the best men and the most fit men and the men best qualified to work in the harvest. Moving the missionary cause by forces this side of God has been its bane, its weakness and its failure. Compassion for the world of sinners, fallen in Adam, but redeemed in Christ will move the Church to pray for them and stir the Church to pray the Lord of the harvest to send forth labourers into the harvest. "Lord of the harvest hear Thy needy servants' cry; Answer our faith's effectual prayer, And all our wants supply. "Convert and send forth more Into Thy Church abroad; And let them speak Thy word of power, As workers with their God." "What a comfort and what hope there is to fill our breasts when we think of one in Heaven who ever liveth to intercede for us, because "His compassion fails not!" Above everything else, we have a compassionate Saviour, one "who can have compassion on the ignorant, and on them who are out of the way, for that he himself is compassed about with infirmity." The compassion of our Lord well fits Him for being the Great High Priest of Adam's fallen, lost and helpless race. And if He is filled with such compassion that it moves Him at the Father's right hand to intercede for us, then by every token we should have the same compassion on the ignorant and those out of the way, exposed to Divine wrath, as would move us to pray for them. Just in so far as we are compassionate will we be prayerful for others. Compassion does not expend its force in simply saying, "Be ye warmed; be ye clothed," but drives us to our knees in prayer for those who need Christ and His grace. "The Son of God in tears The wondering angels see; Be thou astonished, O my soul! He shed those tears for thee. "He wept that we might weep; Each sin demands a tear; In heaven alone no sin is found, And there's no weeping there." Jesus Christ was altogether man. While He was the Divine Son of God yet at the same time, He was the human Son of God. Christ had a pre-eminently human side, and, here, compassion reigned. He was tempted in all points as we are, yet without sin. At one time how the flesh seems to have weakened under the fearful strain upon Him, and how He must have inwardly shrunk under the pain and pull! Looking up to heaven, He prays, "Father, save me from this hour." How the spirit nerves and holds—"but for this cause came I to this hour." Only he can solve this mystery who has followed His Lord in straits and gloom and pain, and realised that the "spirit is willing but the flesh is weak." All this but fitted our Lord to be a compassionate Saviour. It is no sin to feel the pain and realise the darkness on the path into which God leads. It is only human to cry out against the pain, the terror, and desolation of that hour. It is Divine to cry out to God in that hour, even while shrinking and sinking down, "For this cause came I unto this hour." Shall I fail through the weakness of the flesh? No. "Father, glorify thy name." How strong it makes us, and how true, to have one pole star to guide us to the glory of God!

E. M. Bounds

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 312-313)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)

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