



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

Prayer

Lord, I thank You that I don't have to walk in the works of the flesh. Because of Your grace, I can surrender to the power and Presence of the Holy Spirit inside me. As I surrender to the Spirit, I ask that His divine life release His supernatural fruits in me. I want to be more patient, longsuffering, and kind. I know that I need these attributes in my life and that I am lacking them right now. So rather than continue down the path I've been on, I am stopping everything right now to ask You to change me. Please produce the life of Jesus Christ and His wonderful character in me, in Jesus' name. Amen.

Sparkling Gems from the Greek.

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Kathy Troccoli](#)

[He Will Make Away-
Kathy Troccoli](#)

[Love That Won't Walk
Away-Kathy Troccoli](#)

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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 YOU will listen diligently to the voice of the Lord your God, being watchful to do all His commandments which I command you this day, the Lord your God will set you high above all the nations of the earth. 2 And all these blessings shall come upon you and overtake you if you heed the voice of the Lord your God. 3 Blessed shall you be in the city and blessed shall you be in the field. 4 Blessed shall be the fruit of your body and the fruit of your ground and the fruit of your beasts, the increase of your cattle and the young of your flock. 5 Blessed shall be your basket and your kneading trough. 6 Blessed shall you be when you come in and blessed shall you be when you go out. 7 The Lord shall cause your enemies who rise up against you to be defeated before your face; they shall come out against you one way and flee before you seven ways. 8 The Lord shall command the blessing upon you in your storehouse and in all that you undertake. And He will bless you in the land which the Lord your God gives you. 9 The Lord will establish you as a people holy to Himself, as He has sworn to you, if you keep the commandments of the Lord your God and walk in His ways. 10 And all people of the earth shall see that you are called by the name [and in the presence of] the Lord, and they shall be afraid of you. 11 And the Lord shall make you have a surplus of prosperity, through the fruit of your body, of your livestock, and of your ground, in the land which the Lord swore to your fathers to give you. 12 The Lord shall open to you His good treasury, the heavens, to give the rain of your land in its season and to bless all the work of your hands; and you shall lend to many nations, but you shall not borrow. 13 And the Lord shall make you the head, and not the tail; and you shall be above only, and you shall not be beneath, if you heed the commandments of the Lord your God which I command you this day and are watchful to do them. 14 And you shall not turn aside from any of the words which I command you this day, to the right hand or to the left, to go after other gods to serve them. 15 But if you will not obey the voice of the Lord your God, being watchful to do all His commandments and His statutes which I command you this day, then all these curses shall come upon you and overtake you: 16 Cursed shall you be in the city and cursed shall you be in the field. 17 Cursed shall be your basket and your kneading trough. 18 Cursed shall be the fruit of your body, of your land, of the increase of your cattle and the young of your sheep. 19 Cursed shall you be when you come in and cursed shall you be when you go out. 20 The Lord shall send you curses, confusion, and rebuke in every enterprise to which you set your hand, until you are destroyed, perishing quickly because of the evil of your doings by which you have forsaken me [Moses and God as one]. 21 The Lord will make the pestilence cling to you until He has consumed you from the land into which you go to possess. 22 The Lord will smite you with consumption, with fever and inflammation, fiery heat, sword and drought, blasting and mildew; they shall pursue you until you perish. 23 The heavens over your head shall be brass and the earth under you shall be iron. 24 The Lord shall make the rain of your land powdered soil and dust; from the heavens it shall come down upon you until you are destroyed. 25 The Lord shall cause you to be struck down before your enemies; you shall go out one way against them and flee seven ways before them, and you shall be tossed to and fro and be a terror among all the kingdoms of the earth. [Fulfilled in II Chron. 29:8.] 26 And your dead body shall be food for all the birds of the air and the beasts of the earth, and there shall be no one to frighten them away. 27 The Lord will smite you with the boils of Egypt and the tumors, the scurvy and the itch, from which you cannot be healed. 28 The Lord will smite you with madness and blindness and dismay of [mind and] heart. 29 And you shall grope at noonday as the blind grope in darkness. And you shall not prosper in your ways; and you shall be only oppressed and robbed continually, and there shall be no one to save you. 30 You shall betroth a wife, but another man shall lie with her; you shall build a house, but not live in it; you shall plant a vineyard, but not gather its grapes. 31 Your ox shall be slain before your eyes, but you shall not eat of it; your donkey shall be violently taken away before your face and not be restored to you; your sheep shall be given to your enemies, and you shall have no one to help you. 32 Your sons and daughters shall be given to another people, and your eyes shall look and fail with longing for them all the day; and there shall be no power in your hands to prevent it. [Fulfilled in II Chron. 29:9.] 33 A nation which you have not known shall eat up the fruit of your land and of all your labors, and you shall be only oppressed and crushed continually, [Fulfilled in Judg. 6:1-6; 13:1.] 34 So that you shall be driven mad by the sights which your eyes shall see. 35 The Lord will smite you on the knees and on the legs with a sore boil that cannot be healed, from the sole of your foot to the top of your head. 36 The Lord shall bring you and your king whom you have set over you to a nation which neither you nor your fathers have known, and there you shall [be forced to] serve other gods, of wood and stone. [Fulfilled in II Kings 17:4, 6; 24:12, 14; 25:7, 11; Dan. 6:11, 12.] 37 And you shall become an amazement, a proverb, and a byword among all the peoples to which the Lord will lead you. 38 You shall carry much seed out into the field and shall gather little in, for the locust shall consume it. [Fulfilled in Hag. 1:6.] 39 You shall plant vineyards and dress them but shall neither drink of the wine nor gather the grapes, for the worm shall eat them. 40 You shall have olive trees throughout all your territory but you shall not anoint yourselves with the oil, for your olive trees shall drop their fruit. 41 You shall beget sons and daughters but shall not enjoy them, for they shall go into captivity. [Fulfilled in Lam. 1:5.] 42 All your trees and the fruit of your ground shall the locust possess. [Fulfilled in Joel 1:4.] 43 The transient (stranger) among you shall mount up higher and higher above you, and you shall come down lower and lower. 44 He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail. 45 All these curses shall come upon you and shall pursue you and overtake you till you are destroyed, because you do not obey the voice of the Lord your God, to keep His commandments and His statutes which He commanded you. 46 They shall be upon you for a sign [of warning to other nations] and for a wonder, and upon your descendants forever. 47 Because you did not serve the Lord your God with joyfulness of [mind and] heart [in gratitude] for the abundance of all [with which He had blessed you], 48 Therefore you shall serve your enemies whom the Lord shall send against you, in hunger and thirst, in nakedness and in want of all things; and He will put a yoke of iron upon your neck until He has destroyed you. 49 The Lord will bring a nation against you from afar, from the end of the earth, as swift as the eagle flies, a nation whose language you shall not understand, 50 A nation of unyielding countenance who will not regard the person of the old or show favor to the young, 51 And shall eat the fruit of your cattle and the fruit of your ground until you are destroyed, who also shall not leave you grain, new wine, oil, the increase of your cattle or the young of your sheep until they have caused you to perish. 52 They shall besiege you in all your towns until your high and fortified walls in which you trusted come down throughout all your land; and they shall besiege you in all your towns throughout all your land which the Lord your God has given you. 53 And you shall eat the fruit of your own body, the flesh of your sons and daughters whom the Lord your God has given you, in the siege and in the [pressing] misery with which your enemies shall distress you. [Fulfilled in II Kings 6:24-29.] 54 The man who is most tender among you and extremely particular and well-bred, his eye shall be cruel and grudging of food toward his brother and toward the wife of his bosom and toward those of his children still remaining, 55 So that he will not give to any of them any of the flesh of his children

which he is eating, because he has nothing left to him in the siege and in the distress with which your enemies shall distress you in all your towns. 56 The most tender and daintily bred woman among you, who would not venture to set the sole of her foot upon the ground because she is so dainty and kind, will grudge to the husband of her bosom, to her son and to her daughter 57 Her afterbirth that comes out from her body and the children whom she shall bear. For she will eat them secretly for want of anything else in the siege and distress with which your enemies shall distress you in your towns. 58 If you will not be watchful to do all the words of this law that are written in this book, that you may [reverently] fear this glorious and fearful name [and presence]—THE LORD YOUR GOD— 59 Then the Lord will bring upon you and your descendants extraordinary strokes and blows, great plagues of long continuance, and grievous sicknesses of long duration. 60 Moreover, He will bring upon you all the diseases of Egypt of which you were afraid, and they shall cling to you. 61 Also every sickness and every affliction which is not written in this Book of the Law the Lord will bring upon you until you are destroyed. 62 And you shall be left few in number, whereas you had been as the stars of the heavens for multitude, because you would not obey the voice of the Lord your God. 63 And as the Lord rejoiced over you to do you good and to multiply you, so the Lord will rejoice to bring ruin upon you and to destroy you; and you shall be plucked from the land into which you go to possess. 64 And the Lord shall scatter you among all peoples from one end of the earth to the other; and there you shall [be forced to] serve other gods, of wood and stone, which neither you nor your fathers have known. [Fulfilled in Dan. 3:6.] 65 And among these nations you shall find no ease and there shall be no rest for the sole of your foot; but the Lord will give you there a trembling heart, failing of eyes [from disappointment of hope], fainting of mind, and languishing of spirit. 66 Your life shall hang in doubt before you; day and night you shall be worried, and have no assurance of your life. 67 In the morning you shall say, Would that it were evening! and at evening you shall say, Would that it were morning!—because of the anxiety and dread of your [minds and] hearts and the sights which you shall see with your [own] eyes. 68 And the Lord shall bring you into Egypt again with ships by the way about which I said to you, You shall never see it again. And there you shall be sold to your enemies as bondmen and bondwomen, but no man shall buy you.

Chapter 28

Now as we come into chapter twenty-eight, It shall come to pass, if thou shalt hearken diligently [You see the condition. If you hearken diligently] unto the voice of the LORD thy God, to observe and do all his commandments (Deu 28:1) You get this over and over again because this was the condition of the covenant. Whereby they could have this land and dwell there. This was the condition of God's blessing; it was the obedience to the commandments of God. That God will set thee on high above all the nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of your cows, your flocks, your sheep. Blessed shall be thy basket and store. You'll be blessed when you come in, and blessed when you go out. The LORD will cause your enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee from thee seven ways. The LORD shall command the blessing upon thee in your storehouses, and in all that you set your hand to do; the Lord shall bless your land which he gives to you. He shall establish thee an holy people unto himself... And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle... The LORD shall open unto thee his good treasure, the heaven to give rain unto the land in his season,... thou shalt lend unto many nations, and not borrow. And the LORD shall make thee the head, and not the tail;... if that thou hearken unto the commandments of the LORD thy God, to observe and to do them: and shall not go aside from keeping these commandments (Deu 28:1-14). Now again all the blessings that God is promising to them, conditions upon their keeping the commandments of God and doing them. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes [and so forth]: then cursed shalt thou be in the city, and in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of your body, and the fruit of the land, the increase of the cows, the flocks, and the sheep. Cursed shalt thou be when you come in, and cursed when you go out... The LORD shall make the pestilence to cleave unto you,... and the LORD will smite you with consumption... And the heaven that is over you shall be brass, and the earth shall be like iron, the drought. [verse twenty-five] The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And your carcase will be meat for the birds of the air, and the beasts of the earth, and no man shall fray them away. The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, therefore you can not be healed. The LORD shall smite thee with madness, and blindness, to the astonishment of heart: And thou shalt grope at noonday (Deu 28:15-19, 21-23, 25-29), And God goes on to tell to them the curses that will come upon them if they turn away from God and begin to worship and serve other gods, the gods of the land. This is what is going to happen. Now, we are dealing with a basic law of God. And it is important that we recognize this. The law of God is expressed in another verse of scripture, which declares: "Righteousness exalts a nation but sin is a reproach to any people"(Proverbs 14:34). If a nation will establish itself as a righteous nation, if a nation will place God at the center of its national life, recognizing and acknowledging God, that nation shall be blessed of God abundantly. That was exactly what our founding fathers had in mind when they established this the United States of America. They had in their minds to establish a nation that would guarantee the religious freedoms. A nation though that honored God in the heart and in the life of the nation itself. And it was their purpose to keep the people aware of the dependency upon God. And because our nation was thus established, our nation was greatly blessed of God. "America, America, God shed His grace on thee." And our nation grew strong, and powerful among the nations of the earth. And we today living in this nation are enjoying the benefits that have come to this nation because of the wisdom of the founding fathers in founding a nation with God at the heart and the center, even imprinting on the coins, "in God we trust". Trying to bring to the people a national conscienceness of the need of God and the centrality of God in the national life. And the nation did become strong; the nation did become prosperous. But now in our prosperity we have men in the Supreme Court and throughout our whole governmental processes who do not believe that God should be a part of the nation. These men are men who are controlled by the humanistic philosophies, whose god is materialism. And because they are humanist they have sought to put God out of the national conscienceness, these humanists not only control our government they control the major mass media in the United States. You cannot buy time on the major networks for religious broadcasting because they

are controlled by the humanists. They don't want anything that would cause people to begin to have a national conscienceness of God. They have begun their ruling whereby they have ruled prayer out of the public school, the Bible out of public schools, and now the celebration of Christmas out of the public schools, except in only a secular sense. I have on my desk a paper from the superintendent of one of our local school systems here to all of the teachers, telling them that they are to delete any story of Christmas that deals with Mary and the Christ child. That they are not to sing any carols that have anything to do about a baby being born in Bethlehem or anything about Jesus Christ. And it tells how that they must be subtle in these things so they don't get a big backwash. And it goes ahead and instructs them on their Christmas program, how to do it so as not to give offense to the Christians because Christ has been totally deleted out of it. But it goes ahead and it quotes from certain Supreme Court edicts that makes it necessary to rule even Christmas carols and Christ even out of Christmas. And they are even changing the name and no longer calling it your Christmas vacation, because they don't even want the word Christmas because it has Christ in it. I don't think I need to tell you that our nation is in a very precarious position tonight. And a strong, great powerful nation, we are deteriorating very rapidly. For the very things that made us strong we are trying to rule out of our national life. And even as God blessed our nation because we were willing to put God at the center of our national life, even as we have chosen now to rule God out of our national life, we are beginning to experience the curses and they are going to extremes. Our nation is rapidly going downhill. We are faced with insurmountable kinds of problems. They are talking about gas rationing right after the first of the year. Kuwait is talking about cutting off twenty-five percent of its oil production making our oil needs even more critical. We already know they can't do anything about the economy that is in a royal mess. And we see the deterioration of this nation because we have sought by legislature, by court rulings to rule God out of our national life. Our nation was strong because it was founded upon godly principles. It is becoming weak as we seek to rule God out. Now, the whole sad thing about this is here we are, enjoying the benefits of our forefathers who had enough foresight to make the constitute, and all, guarantee religious freedoms and it gave us the right for all these things. You see according to the ruling to the Supreme Court students who are gay have a right to meet on campus, to have a room furnished for their meetings so that they can advocate and discuss the gay life, pass out literature and so forth advocating that life. They have a court ruling, a Supreme Court ruling, that gives them that privilege. However, that same Supreme Court ruled that children do not have a right to meet together in a public school building and study or talk about the Bible, even if they meet there at their own choice. And yet we still have printed on our coins "in God we trust", how hypocritical can a nation be? Whenever there is a national emergency the President says "pray", as long as you're not in a school building. Now there is just a basic principle involved. When a nation will follow God, that nation will be blessed, when a nation turns from God, that nation is going to be cursed. I am praying that God will bring to us a national revival. I think that that is the only hope for this nation, is a real revival that will cause the people to turn back to God and really elect legislators, presidents, that will appoint Supreme Court and court positions, not to lesbians and homosexuals and all like our governor in the state of California. But to men who have a conscienceness of God, who fear God, who realize that they are not the final judge, but one day they are going to stand before the judge to give an account of themselves. And men who have a sense of accountability. If a man doesn't believe in God he has no sense of accountability. He becomes the authority within himself. And whenever a man becomes an authority within himself you have anarchy, and you have anarchy even within the court system, as they become authorities within themselves to determine what the law says. And if a man has no fear of God within his heart, how can you hope to have righteous judgment? Oh, may God help us as Christians to get up off our couches, and to become active in the sponsoring of godly men for public office. I feel we have an obligation to do so or else we have no right to sit back and cry when the whole thing goes down the tubes. So God pronounces the curses that are going to come and He goes on, in verse thirty-seven, He tells them that they shall become, that they will be driven into other nations. And they shall become an astonishment, a proverb, and a byword, among all nations whither the LORD leads you [Verse thirty-seven] (Deu 28:37). Now it is interesting that that has happened to the Jew. In being driven into the other nations they became a byword and it seems like they were hated, sometimes even without cause by people. There are people today who have very strong anti-Semitic feelings and the term Jew became almost a dirty term. A byword, a curse, because they disobeyed the commandments of God.

Verse forty-five, More over all them curses shall come upon thee, [in other words, man, if this isn't enough, God goes on and on and on.] and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and statutes which he commanded thee:... And because you did not serve the LORD, [verse forty-seven] with joyfulness, and with gladness of heart, for the abundance of all things (Deu 28:45-47); Oh, what a sad, tragic thing, God has given us so much that we would murmur and complain. God has blessed us so much. We murmur because the new one hundred-dollar boots we bought are stiff and we have to break them in, and how about those poor Cambodians who don't even have shoes? Lepers who don't even have feet. I mean we have so much to be thankful for and we should be serving God with joyfulness and gladness of heart. God loves a happy disposition. God wants you to serve Him joyfully, not gripingly. Again if you can't serve God without griping then don't serve God. If you can't give to God without complaining then don't give to God. It's an insult to God for you to complain about what you've given to Him. What a horrible insult to God. So if you can't give it joyfully then don't give it, don't insult God, by complaining about what you've given or what you've done or had to do for Him. Better not to do it. That's why we don't ask you to do things around here at Calvary; we don't want any griping service to God. Whatever you do for God, you do it with your heart and do it joyfully or don't do it. That's why we wait for people to come to us and ask how they can serve the Lord before we ever give them any jobs. We never go around soliciting people to fill a job here at Calvary, because we don't want you to feel pressured. Oh, here comes Romaine again. He's going to get on me for that job. Oh, what shall I tell him this time, you know? No Way. We will never approach you for any service unto the Lord. That is something that has to come from your own heart, your own desire. Whatever you do for God just do it joyfully with gladness, and God accepts it and receives it and just appreciates it. No other way is God interested in anything you might have for Him. Now because you did not serve the Lord your God with joyfulness, you're going to then serve your enemies in hunger, and thirst, and nakedness, and in want of things: and your enemies will put a yolk of iron on your neck, till he has destroyed you. And, the LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue those shalt not understand; [which is a reference to the Roman Empire.] A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, [and all] and He shall besiege thee in all they gates... [and in verse fifty-three, God said] you are even going to eat the fruit of thine own body, [in other words, you will be so hungry you'll eat you own children.] (Deu 28:48-51, 53) And this horrible curse did come to pass in the history of these people as they were driven by hunger

to eating their own children as one of the times is recorded in 2 Kings chapter six.

Verse fifty-eight, If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, Jehovah, thy God; Then the LORD will make thy plagues awesome, plague your seed, and give you sore sicknesses of long continuance. And He will bring upon you all the diseases of Egypt. And you will be left few in number, whereas you were as the stars of heaven; because you would not obey the voice of the LORD thy God (Deu 28:58-60, 62). You see how obedience is woven into the whole thing? If you obey then consider your blessings, but because you would not obey, because you did not obey, then all the cursing. This is the covenant that God established, God says, "All right, I'm going to give you this land. I'm going to set this covenant with you. Obey me, follow me, you'll enjoy it you'll be blessed. Disobey me, turn from Me, and the curses will follow." It's just the covenant by which God gave to them the land. And the Lord shall scatter thee among all the people, [verse sixty-four] from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known. [And you're going to hate life; life will be very grievous to you.] In the morning you will say, I wish it was evening, and in the evening you will say, I wish it was morning (Deu 28:64, 67).
(Through The Bible; C 2000 Series; Chuck Smith; 1979-1986)

I. PRAYER AND FAITH

"A dear friend of mine who was quite a lover of the chase, told me the following story: 'Rising early one morning,' he said, 'I heard the baying of a score of deerhounds in pursuit of their quarry. Looking away to a broad, open field in front of me, I saw a young fawn making its way across, and giving signs, moreover, that its race was well-nigh run. Reaching the rails of the enclosure, it leaped over and crouched within ten feet from where I stood. A moment later two of the hounds came over, when the fawn ran in my direction and pushed its head between my legs. I lifted the little thing to my breast, and, swinging round and round, fought off the dogs. I felt, just then, that all the dogs in the West could not, and should not capture that fawn after its weakness had appealed to my strength.' So is it, when human helplessness appeals to Almighty God. Well do I remember when the hounds of sin were after my soul, until, at last, I ran into the arms of Almighty God." -- A. C. Dixon.

In any study of the principles, and procedure of prayer, of its activities and enterprises, first place, must, of necessity, be given to faith. It is the initial quality in the heart of any man who essays to talk to the Unseen. He must, out of sheer helplessness, stretch forth hands of faith. He must believe, where he cannot prove. In the ultimate issue, prayer is simply faith, claiming its natural yet marvellous prerogatives -- faith taking possession of its illimitable inheritance. True godliness is just as true, steady, and persevering in the realm of faith as it is in the province of prayer. Moreover: when faith ceases to pray, it ceases to live. Faith does the impossible because it brings God to undertake for us, and nothing is impossible with God. How great -- without qualification or limitation -- is the power of faith! If doubt be banished from the heart, and unbelief made stranger there, what we ask of God shall surely come to pass, and a believer hath vouchsafed to him "whatsoever he saith." Prayer projects faith on God, and God on the world. Only God can move mountains, but faith and prayer move God. In His cursing of the fig-tree our Lord demonstrated His power. Following that, He proceeded to declare, that large powers were committed to faith and prayer, not in order to kill but to make alive, not to blast but to bless. At this point in our study, we turn to a saying of our Lord, which there is need to emphasize, since it is the very keystone of the arch of faith and prayer. "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." We should ponder well that statement -- "Believe that ye receive them, and ye shall have them." Here is described a faith which realizes, which appropriates, which takes. Such faith is a consciousness of the Divine, an experienced communion, a realized certainty. Is faith growing or declining as the years go by? Does faith stand strong and four square, these days, as iniquity abounds and the love of many grows cold? Does faith maintain its hold, as religion tends to become a mere formality and worldliness increasingly prevails? The enquiry of our Lord, may, with great appropriateness, be ours. "When the Son of Man cometh," He asks, "shall He find faith on the earth?" We believe that He will, and it is ours, in this our day, to see to it that the lamp of faith is trimmed and burning, lest He come who shall come, and that right early. Faith is the foundation of Christian character and the security of the soul. When Jesus was looking forward to Peter's denial, and cautioning him against it, He said unto His disciple: "Simon, Simon, behold, Satan hath desired to have you, to sift you as wheat; but I have prayed for thee, that thy faith fall not." Our Lord was declaring a central truth; it was Peter's faith He was seeking to guard; for well He knew that when faith is broken down, the foundations of spiritual life give way, and the entire structure of religious experience falls. It was Peter's faith which needed guarding. Hence Christ's solicitude for the welfare of His disciple's soul and His determination to fortify Peter's faith by His own all-prevailing prayer. In his Second Epistle, Peter has this idea in mind when speaking of growth in grace as a measure of safety in the Christian life, and as implying fruitfulness. "And besides this," he declares, "giving diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness." Of this additioning process, faith was the starting-point -- the basis of the other graces of the Spirit. Faith was the foundation on which other things were to be built. Peter does not enjoin his readers to add to works or gifts or virtues but to faith. Much depends on starting right in this business of growing in grace. There is a Divine order, of which Peter was aware; and so he goes on to declare that we are to give diligence to making our calling and election sure, which election is rendered certain adding to faith which, in turn, is done by constant, earnest praying. Thus faith is kept alive by prayer, and every step taken, in this adding of grace to grace, is accompanied by prayer. The faith which precreates powerful praying is the faith which centres itself on a powerful Person. Faith in Christ's ability to do and to do greatly, is the faith which prays greatly. Thus the leper lay hold upon the power of Christ. "Lord, if Thou wilt," he cried, "Thou canst make me clean." In this instance, we are shown how faith centered in Christ's ability to do, and how it secured the healing power. It was concerning this very point, that Jesus questioned the blind men who came to Him for healing: "Believe ye that I am able to do this?" He asks. "They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you." It was to inspire faith in His ability to do that Jesus left behind Him, that last, great statement, which, in the final analysis, is a ringing challenge to faith. "All power," He declared, "is given unto Me in heaven and in earth." Again: faith is obedient; it goes when commanded, as did the nobleman, who came to Jesus, in the day of His flesh, and whose son was grievously sick

Moreover: such faith acts. Like the man who was born blind, it goes to wash in the pool of Siloam when told to wash. Like Peter on Gennesaret it casts the net where Jesus commands, instantly, without question or doubt. Such faith takes away the stone from the grave of Lazarus promptly. A praying faith keeps the commandments of God and does those things which are well pleasing in His sight. It asks, "Lord, what wilt Thou have me to do?" and answers quickly, "Speak, Lord, Thy servant heareth." Obedience helps faith, and faith, in turn, helps obedience. To do God's will is essential to true faith, and faith is necessary to implicit obedience. Yet faith is called upon, and that right often to wait in patience before God, and is prepared for God's seeming delays in answering prayer. Faith does not grow disheartened because prayer is not immediately honoured; it takes God at His Word, and lets Him take what time He chooses in fulfilling His purposes, and in carrying on His work. There is bound to be much delay and long days of waiting for true faith, but faith accepts the conditions -- knows there will be delays in answering prayer, and regards such delays as times of testing, in the which, it is privileged to show its mettle, and the stern stuff of which it is made. The case of Lazarus was an instance of where there was delay, where the faith of two good women was sorely tried: Lazarus was critically ill, and his sisters sent for Jesus. But, without any known reason, our Lord delayed His going to the relief of His sick friend. The plea was urgent and touching -- "Lord, behold, he whom Thou lovest is sick," -- but the Master is not moved by it, and the women's earnest request seemed to fall on deaf ears. What a trial to faith! Furthermore: our Lord's tardiness appeared to bring about hopeless disaster. While Jesus tarried, Lazarus died. But the delay of Jesus was exercised in the interests of a greater good. Finally, He makes His way to the home in Bethany. "Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes, that I was not there, to the intent ye may believe; nevertheless let us go unto him." Fear not, O tempted and tried believer, Jesus will come, if patience be exercised, and faith hold fast. His delay will serve to make His coming the more richly blessed. Pray on. Wait on. Thou canst not fail. If Christ delay, wait for Him. In His own good time, He will come, and will not tarry. Delay is often the test and the strength of faith. How much patience is required when these times of testing come! Yet faith gathers strength by waiting and praying. Patience has its perfect work in the school of delay. In some instances, delay is of the very essence of the prayer. God has to do many things, antecedent to giving the final answer -- things which are essential to the lasting good of him who is requesting favour at His hands. Jacob prayed, with point and ardour, to be delivered from Esau. But before that prayer could be answered, there was much to be done with, and for Jacob. He must be changed, as well as Esau. Jacob had to be made into a new man, before Esau could be. Jacob had to be converted to God, before Esau could be converted to Jacob. Among the large and luminous utterances of Jesus concerning prayer, none is more arresting than this: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My Name, I will do it." How wonderful are these statements of what God will do in answer to prayer! Of how great importance these ringing words, prefaced, as they are, with the most solemn verity! Faith in Christ is the basis of all working, and of all praying. All wonderful works depend on wonderful praying, and all praying is done in the Name of Jesus Christ. Amazing lesson, of wondrous simplicity, is this praying in the name of the Lord Jesus! All other conditions are depreciated, everything else is renounced, save Jesus only. The name of Christ -- the Person of our Lord and Saviour Jesus Christ -- must be supremely sovereign, in the hour and article of prayer. If Jesus dwell at the fountain of my life; if the currents of His life have displaced and superseded all self-currents; if implicit obedience to Him be the inspiration and force of every movement of my life, then He can safely commit the praying to my will, and pledge Himself, by an obligation as profound as His own nature, that whatsoever is asked shall be granted. Nothing can be clearer, more distinct, more unlimited both in application and extent, than the exhortation and urgency of Christ, "Have faith in God." Faith covers temporal as well as spiritual needs. Faith dispels all undue anxiety and needless care about what shall be eaten, what shall he drunk, what shall be worn. Faith lives in the present, and regards the day as being sufficient unto the evil thereof. It lives day by day, and dispels all fears for the morrow. Faith brings great ease of mind and perfect peace of heart. "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusted in Thee." When we pray, "Give us this day our daily bread," we are, in a measure, shutting tomorrow out of our prayer. We do not live in tomorrow but in today. We do not seek tomorrow's grace or tomorrow's bread. They thrive best, and get most out of life, who live in the living present. They pray best who pray for today's needs, not for tomorrow's, which may render our prayers unnecessary and redundant by not existing at all! True prayers are born of present trials and present needs. Bread, for today, is bread enough. Bread given for today is the strongest sort of pledge that there will be bread tomorrow. Victory today, is the assurance of victory tomorrow. Our prayers need to be focused upon the present, We must trust God today, and leave the morrow entirely with Him. The present is ours; the future belongs to God. Prayer is the task and duty of each recurring day -- daily prayer for daily needs. As every day demands its bread, so every day demands its prayer. No amount of praying, done today, will suffice for tomorrow's praying. On the other hand, no praying for tomorrow is of any great value to us today. To-day's manna is what we need; tomorrow God will see that our needs are supplied. This is the faith which God seeks to inspire. So leave tomorrow, with its cares, its needs, its troubles, in God's hands. There is no storing tomorrow's grace or tomorrow's praying; neither is there any laying-up of today's grace, to meet tomorrow's necessities. We cannot have tomorrow's grace, we cannot eat tomorrow's bread, we cannot do tomorrow's praying. "Sufficient unto the day is the evil thereof;" and, most assuredly, if we possess faith, sufficient also, will be the good.

E.M. Bounds; Prayer; "The Necessity Of Prayer"

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 313-315)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)

Chapel Flock • PO Box 161102 • Wichita, KS • 67216 • (316) 243-1438

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