



~ 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 want You to work so mightily in me that "goodness" and "faithfulness" become an integral part of my life. Please forgive me for the times I've been flesh-bound and insensitive to the human needs that are all around me. I have walked right past people with serious needs; yet I haven't even noticed. I am convicted by this, Lord, and I'm asking You to help me shift my focus from myself to those who are around me. I also ask You to help me become so faithful that people will know they can depend on me, in Jesus' name. Amen....

Sparkling Gems from the Greek.

Just About Midnight

Mountain Of God

Let It Rain-
Jesus Culture

Light Of Your Face-
Kim Walker

Video's / New Information/ Prayer Requests

Testimony---Pastor Mike MacIntosh; Horizon

Radio Stations

KWVE ...Calvary Chapel

KLOV

Bible Study Sites

Chuck Smith
Through The Bible

Bob Coy/Teachings

Mike MacIntosh

Jon Courson

Biblos.com

Billy Graham

Charles Stanley

David Wilkerson

Greg Laurie

Virtue for Women-
Cathe Laurie

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 AND WHEN all these things have come upon you, the blessings and the curses which I have set before you, and you shall call them to mind among all the nations where the Lord your God has driven you, **2** And shall return to the Lord your God and obey His voice according to all that I command you today, you and your children, with all your [mind and] heart and with all your being, **3** Then the Lord your God will restore your fortunes and have compassion upon you and will gather you again from all the nations where He has scattered you. **4** Even if any of your dispersed are in the uttermost parts of the heavens, from there the Lord your God will gather you and from there will He bring you. **5** And the Lord your God will bring you into the land which your fathers possessed, and you shall possess it; and He will do you good and multiply you above your fathers. **6** And the Lord your God will circumcise your hearts and the hearts of your descendants, to love the Lord your God with all your [mind and] heart and with all your being, that you may live. **7** And the Lord your God will put all these curses upon your enemies and on those who hate you, who persecute you. **8** And you shall return and obey the voice of the Lord and do all His commandments which I command you today. **9** And the Lord your God will make you abundantly prosperous in every work of your hand, in the fruit of your body, of your cattle, of your land, for good; for the Lord will again delight in prospering you, as He took delight in your fathers, **10** If you obey the voice of the Lord your God, to keep His commandments and His statutes which are written in this Book of the Law, and if you turn to the Lord your God with all your [mind and] heart and with all your being. **11** For this commandment which I command you this day is not too difficult for you, nor is it far off. **12** It is not [a secret laid up] in heaven, that you should say, Who shall go up for us to heaven and bring it to us, that we may hear and do it? **13** Neither is it beyond the sea, that you should say, Who shall go over the sea for us and bring it to us, that we may hear and do it? **14** But the word is very near you, in your mouth and in your mind and in your heart, so that you can do it. **15** See, I have set before you this day life and good, and death and evil. **16** [If you obey the commandments of the Lord your God which] I command you today, to love the Lord your God, to walk in His ways, and to keep His commandments and His statutes and His ordinances, then you shall live and multiply, and the Lord your God will bless you in the land into which you go to possess. **17** But if your [mind and] heart turn away and you will not hear, but are drawn away to worship other gods and serve them, **18** I declare to you today that you shall surely perish, and you shall not live long in the land which you pass over the Jordan to enter and possess. **19** I call heaven and earth to witness this day against you that I have set before you life and death, the blessings and the curses; therefore choose life, that you and your descendants may live **20** And may love the Lord your God, obey His voice, and cling to Him. For He is your life and the length of your days, that you may dwell in the land which the Lord swore to give to your fathers, to Abraham, Isaac, and Jacob.

Chapter 30.

It shall come to pass when all these things are come upon thee the blessing and the curse, which I have set before thee, and you call them to mind among all the nations, whither the Lord thy God has driven thee (Deu 30:1).

In other words, you are driven out of the land and you're in captivity and you remember what God has said.

And you return unto the LORD your God, and shall obey his voice according to all that I command you this day, you and your children, with all of your heart, and with all of your soul; then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee (Deu 30:2-4)

Now in Matthew's gospel chapter twenty-four, verse thirty-one, we find this prophecy of Jesus declaring that its fulfillment will take place when He returns in His glory. "And the Son of Man shall return in His glory then shall the angels go throughout the four corners of the heaven gathering together God's people back into the land." His elect. So that the elect of Matthew twenty-four does not refer to the church, as some who say that the church is going to go through the Great Tribulation do teach, but it is a direct fulfillment of this prophecy that relates to the nation Israel when the Lord returns as the Messiah. Then He is going to gather those who have been driven out to the various parts of the earth back into the land, from the four corners of the earth. And His elect will be drawn back into the land in a direct fulfillment of this prophecy. Jesus relates to this in Matthew 24:31.

That is why those who emphasis their ministry in the New Testament often become confused as to Israel, it's destiny and as to the church. Because they take the Scriptures that God has applied to Israel and they try to apply them to the church. They get all mixed up because they don't have the Old Testament background to see where this particular prophecy is a direct quotation almost of the prophecy, is a direct reference to this prophecy in Deuteronomy, the book that Jesus quoted the most. And when you see it there you realize the elect of Matthew twenty-four, who are gathered together after the Tribulation of those days cannot be the church but is the fulfillment here in Deuteronomy.

Now the Lord thy God will then circumcise your heart, and the heart of thy children, to love the LORD thy God with all thy heart, and with all thy soul, that you may have live (Deu 30:6).

And so at that time God will just deal with a man's heart and take away the fleshly desires and so forth out of his heart.

For the LORD will again rejoice over you for good, as He rejoiced over your fathers; If thou shalt hearken unto the voice of the LORD thy God, to keep His commandments and His statutes which are written in the Book of the Law (Deu 30:9-10).

And so over and over and over again Moses is talking to them about the commandments. The importance of keeping the commandments. The same in verse eleven:

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that

you should say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that you may do it (Deu 30:11-14).

So, God has given His Word and He has given His Word in understandable terms. And not only that, He has put it in your heart, and in your mouth. And any time a person says, "Well, I know I should not have done that," he is testifying to the fact that God has put His Word, His commandment in his heart. "How do I know that I shouldn't have done that? Well, I just know, inside". God has put His law within my heart; the commandment is there. I know when I do right. I know when I do wrong. I know when I fail to do right. Oh, I know I should've done that. I knew all the time that I should have done that. Of course you do, because the commandment is there in your heart. And with your mouth, you are only testifying to the fact that the commandment is there in your heart. You know in your heart what is right and what is wrong.

I know I ought to serve God. I know I ought to commit my life completely to God. I know I should commit this situation to the Lord. Then why don't you if you know, and you do know?

God has not hid Himself in some kind of mystic obscurity, so that you have to be some kind of a mystic and go into some kind of a trance and leave your body and project your spirit out into the heavens someplace, where God might there speak to you in the hallowed chamber, with an echoing voice, so that you will know the word and the will of God for your life. Neither is He across the sea some place in a monastery in Tibet. Or in some high place in India with some Guru sitting in a little shed, spreading his divine light. The Word of God is very close to you, extremely close to you. The commandment of God is very close to you. It's actually in your heart, and God has there written His Law. So that you know within your heart when you have done the right thing, you know when you have done the wrong thing and you confess it with your mouth.

So often I say, "I should not have done that, I know it." So often I say, "I should do this. I know I should." Therefore I am not innocent; I am guilty because He who knows to do good and doeth it not to him, it is sin. My failure to do that, which I know I should do, is sin. I know it; it's in my heart.

Now Paul the apostle takes this passage, quotes it in Romans ten. And there as he quotes this passage, again he says, "say not that it is in heaven that someone should ascend to bring it down or in the depths that someone should have to descend to bring it up or beyond the seas that someone should have to bring it back. But the Word of God is nigh unto thee, yes it is close to thee, it is even in your heart and in your mouth," (Romans 10:6-8), for, and now Paul adds this, "If thou shalt confess with thy mouth that Jesus Christ is Lord and believe in your heart that God has raised Him from the dead thou shalt be saved" (Romans 10:9). Now Paul goes ahead and takes this same passage and he shows how close every man is to salvation. Salvation is just as near as your heart and your mouth.

Salvation is something that you cannot achieve or attain by climbing up to heaven. You can't go across the sea and kill the seven-headed dragon and steal the seven golden apples in order to be saved. It isn't—salvation isn't some difficult experience that you can achieve only by tremendous effort and ability. But Salvation is so close and so easy that no one is without excuse. For it is as close as your mouth and your heart. "If thou shalt confess with thy mouth that Jesus Christ is Lord, and believe in your heart that God has raised Him from the dead, thou shalt be saved. For with the mouth confession is made unto righteousness and with the heart man believes unto salvation."

That's how close any one of you are tonight. You say, "Oh, I feel like I'm a million miles from God. I feel like God is so far away". No, God is very near to you. I feel like I'm so far from salvation. No, you're very close to salvation. "But you don't know about the life I've been living." I don't care about the life you've been living; I don't want to know it. I do know that any one of you can be saved at this very moment if you will just confess that Jesus Christ is Lord. If you would just now say, "Oh, Lord if you would take over my life, I surrender my life to you. Take it over now." Then He would. "Jesus I believe you rose from the dead." You'll be saved. That's just how close you are.

See, believing is a matter of choice, and you can choose to believe now or you can choose to not believe. You can choose to believe that Jesus did rise from the dead, thus attesting to the truth of what He declared. That He indeed was the Son of God who came down to bear the sins of man in order that He might give to us eternal life, who believe in Him. And the resurrection caps the thing off. It made the hope for eternal life a living hope, more than just a hope. He gave sustenance to the hope by the resurrection.

Or you can choose to believe that He didn't rise from the dead. That somehow the disciples gave some spiked drinks to the guards. And after they passed out, they heaved ho on the stone. And they stole the body of Jesus, took it off someplace else. Buried it where nobody could find it and then got together and made up a big story about finding the tomb empty and the linen cloths in which Jesus was wrapped all there in a form but no body in it. And that they made a pact between themselves that they would stick to this story. That no one would squeal or tell the plot, even if they were put to death and all of them went to their death with this lie, with the exception of John who died of old age. But the rest of them all went to violent deaths for this lie that they told.

Now, Satan has a philosophy of man; he had a philosophy of Job. When God said to Satan, "Have you seen my servant Job? Perfect man, one who loves good, hates evil" (Job 1:8). Satan expressed his philosophy concerning Job. He said, "Did Job serve you for nothing? Job is a mercenary, God. The way you bless that man, a fellow would be a fool not to serve you, the way you have blessed him. Why you've given that guy everything he wants, anybody would serve you for that. Job is a hireling. Job is a mercenary. He is serving you, Lord, for profit. Let me take away his riches, let me take away his goods. He will turn around and curse you." Satan took away his goods. Everything he had and he came back. And after Satan wiped him out completely, when the servant came with the last message, Job fell on his face before the Lord and he said, "Naked I came into the world and naked I'm going out, The Lord has given

and the Lord has taken away, blessed be the name of the Lord" (Job 1:21). And in all these things, Job did not curse God neither did he charge God foolishly. He didn't say, "Oh, God doesn't love me anymore, God doesn't care." He didn't charge God foolishly. So Satan came back egg all over his face. His philosophy was proved wrong.

God said, "Where have you been?" Satan said, "Oh, I've been cruising around the world, going up and down, to and fro throughout it". "Oh, wait a minute, have you checked out my servant Job? Good man." God is doing a little bragging on him now. "One who loves good, hates evil, perfect man upright."

Now, Satan offers his second philosophy concerning man. It is this, skin-for-skin, all that a man has will he give for his life. That's a pretty accurate evaluation of man. Life is the most precious possession that we have and all a man has he will give for his life. Because if I don't have my life what good is it to have anything? So when it comes right down to it, your life is your most valued possession. That was Satan's philosophy. It was an accurate evaluation of man. He has had a long time to study human nature. And psychologists will tell us that self-preservation is the strongest natural instinct that you possess. So they agree with Satan's evaluation. I don't know, maybe they were inspired.

Now, you see the problems you are facing. If a man will give all that he has for his life. And all these men gave their lives because they had agreed together to the lie that Jesus was risen from the dead, if indeed he did not raise and it was all a big hoax that they were perpetrating, You have somehow have to explain how all these men were willing to give their lives for a hoax. You will have to explain how they overcame man's strong basic instinct of self-preservation. So you can choose to believe that the story of the resurrection is a hoax or you can choose to believe that it was true. If you believe that it was a hoax, you have some real problems. With logic, if you believe it was true, then there is no problem, it all makes sense and all these guys bore witness of it. They said, "We bear witness of this". So, you are believing the mouth of witnesses.

And if you are not willing to believe the mouth of witnesses, then we might as well throw out our whole jurisprudence system, because our whole jurisprudence system is based upon the establishing of fact by the testimony of witnesses. So you get the witnesses that are agreeing together this is what happened. If we can't believe the witnesses then we really should establish a whole new system of jurisprudence.

So you choose to believe or you choose not to believe that He rose from the dead. It's a matter of choice, strictly. But by choosing to believe you gain so much. Why would you be so dumb to choose not to believe, in spite of all the evidence? You know, it just shows man's stubborn heart and foolish heart, because he doesn't want to acknowledge God. A man is an agnostic, not because God can't be known, God can be known. There are thousands who come to this church every week that will attest to you that God can be known. So a man is an agnostic, not because God cannot be known, but because the man has chosen not to know God, because God is very close to every man. Salvation is very near. All you have to do is turn your life over to Jesus as Lord. Just believe that God raised Him from the dead and you will be saved.

Paul takes this passage and he shows how that God has dealt with us through this passage in a new way. Because the commandment that Moses speaks about here in the sixteenth verse is that you

love the LORD your God, and that you walk with Him, and that you obey all of His commandments, and statutes, and judgments (Deu 30:16).

All right, I love God. And I want to walk with God, but my flesh is weak and I have violated the commandments of God. So the addition that Paul makes by saying, "If thou shalt confess with thy mouth and believe in my heart that God raised Him from the dead", that takes care of my failure. By that I am forgiven of my violation of the commandment. By that I am washed and cleansed from my sins, thereby I have salvation. I have the life of God, that age-abiding life in Jesus Christ.

So, Moses said,

I call heaven and earth, (verse nineteen), to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life (Deu 30:19).

Because it is a matter of choice you choose to serve God. You choose to believe God. You choose to follow God or you choose not to. It is a matter of choice and He is encouraging you. Choose life and the blessings of God rather than death and the curse of God upon your life, but it's your choice. You make that choice for yourself. God doesn't make that choice for you. You make that choice for yourself. God knows and has always known the choice you are going to make, but yet, you're the one that makes the choice. And the foreknowledge of God does not take away from your responsibility to make the choice. Therefore, choose life, choose the blessing, that you may love the Lord your God and obey His voice and cleave unto Him for He is thy life, and the length of thy days (Deu 30:20):

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

III. PRAYER AND TRUST

"One evening I left my office in New York, with a bitterly cold wind in my face. I had with me, (as I thought) my thick, warm muffler, but when I proceeded to button-up against the storm, I found that it was gone. I turned back, looked along the streets, searched my office, but in vain. I realized, then, that I must have dropped it, and prayed God that I might find it; for such was the state of the weather, that it would be running a great risk to proceed without it. I looked, again, up and down the surrounding streets, but without success. Suddenly, I saw a man on the opposite side of the road holding out something in his hand. I crossed over and asked him if that were my muffler? He handed it to me saying, 'It was blown to me by the wind.' He who rides upon the storm, had used the wind as a means of answering prayer." -- William Horst.

Prayer does not stand alone. It is not an isolated duty and independent principle. It lives in association with other Christian duties, is wedded to other principles, is a partner with other graces. But to faith, prayer is indissolubly joined. Faith gives it colour and tone, shapes its character, and secures its results.

Trust is faith become absolute, ratified, consummated. There is, when all is said and done, a sort of venture in faith and its exercise. But trust is firm belief, it is faith in full flower. Trust is a conscious act, a fact of which we are sensible. According to the Scriptural concept it is the eye of the new-born soul, and the ear of the renewed soul. It is the feeling of the soul, the spiritual eye, the ear, the taste, the feeling -- these one and all have to do with trust. How luminous, how distinct, how conscious, how powerful, and more than all, how Scriptural is such a trust! How different from many forms of modern belief, so feeble, dry, and cold! These new phases of belief bring no consciousness of their presence, no "Joy unspeakable and full of glory" results from their exercise. They are, for the most part, adventures in the peradventures of the soul. There is no safe, sure trust in anything. The whole transaction takes place in the realm of Maybe and Perhaps.

Trust like life, is feeling, though much more than feeling. An unfelt life is a contradiction; an unfelt trust is a misnomer, a delusion, a contradiction. Trust is the most felt of all attributes. It is all feeling, and it works only by love. An unfelt love is as impossible as an unfelt trust. The trust of which we are now speaking is a conviction. An unfelt conviction? How absurd!

Trust sees God doing things here and now. Yea, more. It rises to a lofty eminence, and looking into the invisible and the eternal, realizes that God has done things, and regards them as being already done. Trust brings eternity into the annals and happenings of time, transmutes the substance of hope into the reality of fruition, and changes promise into present possession. We know when we trust just as we know when we see, just as we are conscious of our sense of touch. Trust sees, receives, holds. Trust is its own witness.

Yet, quite often, faith is too weak to obtain God's greatest good, immediately; so it has to wait in loving, strong, prayerful, pressing obedience, until it grows in strength, and is able to bring down the eternal, into the realms of experience and time.

To this point, trust masses all its forces. Here it holds. And in the struggle, trust's grasp becomes mightier, and grasps, for itself, all that God has done for it in His eternal wisdom and plenitude of grace.

In the matter of waiting in prayer, mightiest prayer, faith rises to its highest plane and becomes indeed the gift of God. It becomes the blessed disposition and expression of the soul which is secured by a constant intercourse with, and unwearied application to God.

Jesus Christ clearly taught that faith was the condition on which prayer was answered. When our Lord had cursed the fig-tree, the disciples were much surprised that its withering had actually taken place, and their remarks indicated their incredulity. It was then that Jesus said to them, "Have faith in God."

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Trust grows nowhere so readily and richly as in the prayer-chamber. Its unfolding and development are rapid and wholesome when they are regularly and well kept. When these engagements are hearty and full and free, trust flourishes exceedingly. The eye and presence of God give vigorous life to trust, just as the eye and the presence of the sun make fruit and flower to grow, and all things glad and bright with fuller life.

"Have faith in God," "Trust in the Lord" form the keynote and foundation of prayer. Primarily, it is not trust in the Word of God, but rather trust in the Person of God. For trust in the Person of God must precede trust in the Word of God. "Ye believe in God, believe also in Me," is the demand our Lord makes on the personal trust of His disciples. The person of Jesus Christ must be central, to the eye of trust. This great truth Jesus sought to impress upon Martha, when her brother lay dead, in the home at Bethany. Martha asserted her belief in the fact of the resurrection of her brother: "Martha saith unto Him, I know that he shall rise again in the resurrection at the last day."

Jesus lifts her trust clear above the mere fact of the resurrection, to His own Person, by saying: "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die. Believest thou this? She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world." Trust, in an historical fact or in a mere record may be a very passive thing, but trust in a person vitalizes the quality, fructifies it, informs it with love. The trust which informs prayer centres in a Person.

Trust goes even further than this. The trust which inspires our prayer must be not only trust in the Person of God, and of Christ, but in their ability and willingness to grant the thing prayed for. It is not only, "Trust, ye, in the Lord," but, also, "for in the Lord Jehovah, is everlasting strength." The trust which our Lord taught as a condition of effectual prayer, is not of the head but of the heart. It is trust which "doubteth not in his heart." Such trust has the Divine assurance that it shall be honoured with large and satisfying answers. The strong promise of our Lord brings faith down to the present, and counts on a present answer.

Do we believe, without a doubt? When we pray, do we believe, not that we shall receive the things for which we ask on a future day, but that we receive them, then and there? Such is the teaching of this inspiring Scripture. How we need to pray, "Lord, increase our faith," until doubt be gone, and implicit trust claims the promised blessings, as its very own. This is no easy condition. It is reached only after many a failure, after much praying, after many waitings, after much trial of faith. May our faith so increase until we realize and receive all the fulness there is in that Name which guarantees to do so much. Our Lord puts trust as the very foundation of praying. The background of prayer is trust. The whole issuance of Christ's ministry and work was dependent on implicit trust in His Father. The centre of trust is God. Mountains of difficulties, and all other hindrances to prayer are moved out of the way by trust and his virile henchman, faith. When trust is perfect and without doubt, prayer is simply the outstretched hand, ready to receive. Trust perfected, is prayer perfected. Trust looks to receive the thing asked for -- and gets it. Trust is not a belief that God can bless, that He will bless, but that He does bless, here and now. Trust always operates in the present tense. Hope looks toward the future. Trust looks to the present. Hope expects. Trust possesses. Trust receives what prayer acquires. So that what prayer needs, at all times, is abiding and abundant trust.

Their lamentable lack of trust and resultant failure of the disciples to do what they were sent out to do, is seen in the case of the lunatic son, who was brought by his father to nine of them while their Master was on the Mount of Transfiguration. A boy, sadly afflicted, was brought to these men to be cured of his malady. They had been commissioned to do this very kind of work. This was a part of their mission. They attempted to cast out the devil from the boy, but had signally failed. The devil was too much for them. They were humiliated at their failure, and filled with shame, while their enemies were in triumph. Amid the confusion incident to failure Jesus draws near. He is informed of the circumstances, and told of the conditions connected therewith. Here is the succeeding account: "Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me. And Jesus rebuked the devil, and he departed out of him and the child was cured from that very hour. And when He was come into the house, His disciples asked Him privately, Why could not we cast him out? And He said unto them, This kind can come forth by nothing but by prayer and fasting."

Wherein lay the difficulty with these men? They had been lax in cultivating their faith by prayer and, as a consequence, their trust utterly failed. They trusted not God, nor Christ, nor the authenticity of His mission, or their own. So has it been many a time since, in many a crisis in the Church of God. Failure has resulted from a lack of trust, or from a weakness of faith, and this, in turn, from a lack of prayerfulness. Many a failure in revival efforts has been traceable to the same cause. Faith had not been nurtured and made powerful by prayer. Neglect of the inner chamber is the solution of most spiritual failure. And this is as true of our personal struggles with the devil as was the case when we went forth to attempt to cast out devils. To be much on our knees in private communion with God is the only surety that we shall have Him with us either in our personal struggles, or in our efforts to convert sinners.

Everywhere, in the approaches of the people to Him, our Lord put trust in Him, and the divinity of His mission, in the forefront. He gave no definition of trust, and He furnishes no theological discussion of, or analysis of it; for He knew that men would see what faith was by what faith did; and from its free exercise trust grew up, spontaneously, in His presence. It was the product of His work, His power and His Person. These furnished and created an atmosphere most favourable for its exercise and development. Trust is altogether too splendidly simple for verbal definition; too hearty and spontaneous for theological terminology. The very simplicity of trust is that which staggers many people. They look away for some great thing to come to pass, while all the time "the word is nigh thee, even in thy mouth, and in thy heart."

When the saddening news of his daughter's death was brought to Jairus our Lord interposed: "Be not afraid," He said calmly, "only believe." To the woman with the issue of blood, who stood tremblingly before Him, He said: "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

As the two blind men followed Him, pressing their way into the house, He said: "According to your faith be it unto you. And their eyes were opened."

When the paralytic was let down through the roof of the house, where Jesus was teaching, and placed before Him by four of his friends, it is recorded after this fashion: "And Jesus seeing their faith, said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee."

When Jesus dismissed the centurion whose servant was seriously ill, and who had come to Jesus with the prayer that He speak the healing word, without even going to his house, He did it in the manner following: "And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

When the poor leper fell at the feet of Jesus and cried out for relief, "Lord, if Thou wilt, Thou canst make me clean," Jesus immediately granted his request, and the man glorified Him with a loud voice. Then Jesus said unto him, "Arise, go thy way; thy faith hath made thee whole."

The Syrophenician woman came to Jesus with the case of her afflicted daughter, making the case her own, with the prayer, "Lord, help me," making a fearful and heroic struggle. Jesus honours her faith and prayer, saying: "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

After the disciples had utterly failed to cast the devil out of the epileptic boy, the father of the stricken lad came to Jesus with the plaintive and almost despairing cry, "If Thou canst do anything, have compassion on us and help us." But Jesus replied, "If thou canst believe, all things are possible to him that believeth."

Blind Bartimaeus sitting by the wayside, hears our Lord as He passes by, and cries out pitifully and almost despairingly, "Jesus, Thou son of David, have mercy on me." The keen ears of our Lord immediately catch the sound of prayer, and He says to the beggar: "Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."

To the weeping, penitent woman, washing His feet with her tears and wiping them with the hair of her head, Jesus speaks cheering, soul-comforting words: "Thy faith hath saved thee; go in peace."

One day Jesus healed ten lepers at one time, in answer to their united prayer, "Jesus, Master, have mercy on us," and He told them to go and show themselves to the priests. "And it came to pass as they went, they were cleansed."

E.M. Bounds; Prayer; "The Necessity Of Prayer" Chapter 3; Public Domain

Edward McKendree Bounds (August 15, 1835 – August 24, 1913) was a clergyman of the Methodist Episcopal Church South and author of eleven books, nine of which focused on the subject of prayer.



Thousands of thoughts are presented to our minds every day, and we must allow our minds to be renewed after the Spirit and not after the flesh. Our carnal (worldly, fleshly) minds have had so much practice operating freely that we can think wrong thoughts without much effort at all. On the other hand, we have to purposely choose to think right thoughts. After we have finally decided to be like-minded with God, then we will need to choose and continue to choose right thoughts.

When we begin to feel that the battle of the mind is just too difficult and that we are not going to make it, we must cast down that negative kind of thinking. We must choose to think that we are going to make it and decide not to quit. When bombarded with doubts and fears, we need to take a stand and say: "I will never give up! God is on my side. He loves me, and He is helping me!"

You and I will have many choices to make throughout our lives. In Deuteronomy 30:19, the Lord told His people that He had set before them life and death and urged them to choose life. Proverbs 18:21 also tells us we can choose life or death. It says, "Death and life are in the power of the tongue, and they who indulge in it shall eat the fruit of it [for death or life]."

Our thoughts become our words. Therefore, it is vitally important that we choose life-giving thoughts. The Everyday Life Bible.