



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

[My Heart Will Trust-Hillsong](#)

[Hosanna-Hillsong](#)

[Break Free-Hillsong](#)

[Lead Me To The Cross-Hillsong](#)

Prayer

Lord, I ask You to please forgive me for complaining to my husband about everything he does that I don't like. He needs me to be his friend and supporter, and I now realize how often he must perceive me as another enemy he has to fight. Please help me to come to You with all my complaints while maintaining a helpful and supportive attitude toward my husband. I am sorry for the damage I've done, and I now ask You to help me turn things around in my marriage relationship. Teach me how to respond in every situation with a respectful and supportive attitude toward my husband. I know I need Your help, Lord, so I am looking to You for the grace and the strength I need to do this right, in Jesus' name. Amen.....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

[" The Unforgiveable Sin" Greg Laurie](#)

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

Bible Study Sites

[Chuck Smith Through The Bible](#)

[Bob Coy/Teachings](#)

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[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.....

chapel-flock@sbcglobal.net

1 IN THOSE days, when there was no king in Israel, a certain Levite was living temporarily in the most remote part of the hill district of Ephraim, who took to himself a concubine [of inferior status than a wife] from Bethlehem in Judah. 2 And his concubine was untrue to him and went away from him to her father's house at Bethlehem of Judah and stayed there the space of four months. 3 Then her husband arose and went after her to speak kindly to her [to her heart] and to bring her back, having with him his servant and a couple of donkeys. And she brought him into her father's house, and when her father saw him, he rejoiced to meet him. 4 And his father-in-law, the girl's father, [insistently] detained him, and he remained with him three days. So they ate and drank, and he lodged there. 5 On the fourth day they arose early in the morning, and the [Levite] prepared to leave, but the girl's father said to his son-in-law, Strengthen your heart with a morsel of bread and afterward go your way. 6 So both men sat down and ate and drank together, and the girl's father said to the man, Consent to stay all night and let your heart be merry. 7 And when the man rose up to depart, his father-in-law urged him; so he lodged there again. 8 And he arose early in the morning on the fifth day to depart, but the girl's father said, Strengthen your heart and tarry until toward evening. So they ate, both of them. 9 And when the man and his concubine and his servant rose up to leave, his father-in-law, the girl's father, said to him, Behold, now the day draws toward evening, I pray you stay all night. Behold, now the day grows to an end, lodge here and let your heart be merry, and tomorrow get early on your way and go home. 10 But the man would not stay that night; so he rose up and departed and came opposite to Jebus, which is Jerusalem. With him were two saddled donkeys [and his servant] and his concubine. 11 When they were near Jebus, it was late, and the servant said to his master, Come I pray, and let us turn into this Jebusite city and lodge in it. 12 His master said to him, We will not turn aside into the city of foreigners where there are no Israelites. We will go on to Gibeah. 13 And he said to his servant, Come and let us go to one of these places and spend the night in Gibeah or in Ramah. 14 So they passed on and went their way, and the sun went down on them near Gibeah, which belongs to Benjamin, 15 And they turned aside there to go in and lodge at Gibeah. And the Levite went in and sat down in the open square of the city, for no man took them into his house to spend the night. 16 And behold, an old man was coming from his work in the field at evening. He was from the hill country of Ephraim but was living temporarily in Gibeah, but the men of the place were Benjamites. 17 And when he looked up, he saw the wayfarer in the city square, and the old man said, Where are you going? And from where did you come? 18 The Levite replied, We are passing from Bethlehem of Judah to the rear side of the hill country of Ephraim; I am from there. I went to Bethlehem of Judah, but I am [now] going [home] to the house of the Lord [where I serve], and there is no man who receives me into his house. 19 Yet we have both straw and provender for our donkeys and bread and wine also for me, your handmaid, and the young man who is with your servants; there is no lack of anything. 20 And the old man said, Peace be to you, but leave all your wants to me; only do not lodge in the street. 21 So he brought him into his house and gave provender to the donkeys. And the guests washed their feet and ate and drank. 22 Now as they were making their hearts merry, behold, the men of the city, certain worthless fellows, beset the house round about, beat on the door, and said to the master of the house, the old man, Bring forth the man who came to your house, that we may have intercourse with him. 23 And the man, the master of the house, went out and said to them, No, my kinsmen, I pray you, do not act so wickedly; seeing that this man is my guest, do not do this [wicked] folly. 24 Behold, here are my virgin daughter and this man's concubine; them I will bring out now; debase them and do with them what seems good to you, but to this man do not so vile a thing. 25 But the men would not listen to him. So the man took his concubine and forced her forth to them, and they had intercourse with her and abused her all the night until morning. And when the dawn began to break, they let her go. 26 At daybreak the woman came and fell down and lay at the door of the man's house where her master was, till it was light. 27 And her master rose up in the morning and opened the doors of the house and went out to go his way; and behold, his concubine had fallen down at the door of the house, and her hands were upon the threshold. 28 And he said to her, Up, and let us be going. But there was no answer [for she was dead]. Then he put her [body] upon the donkey, and the man rose up and went home. 29 And when he came into his house, he took a knife, and took hold of his dead concubine and divided her [body] limb by limb into twelve pieces and sent her [body] throughout all the territory of Israel. 30 And all who saw it said, There was no such deed done or seen from the day that the Israelites came up out of the land of Egypt to this day; consider it, take counsel, and speak [your minds].

Chapter 19

[Now again, in chapter nineteen it says,] It came to pass in those days, when there was no king in Israel (Jdg 19:1),

Now no king in Israel. You see Israel was intended by God to be a theocracy. God wanted to be the king. He wanted the people to submit to His rules, to His reign, but the declaration "there was no king in Israel" meant that the people were not submitting to God. Thus there was confusion, everybody was doing what he felt was right and there was great confusion. These things that are told here are not told in a sense of condoning what's happening, in fact they're told in the other sense of condemning what they're doing. But just showing the confusion that existed during this particular period of the history of the children of Israel. And the whole purpose is just to relay actually the confusion that exists during this period of time.

So it came to pass there was no king, there was a certain Levite who also was living in mount Ephraim, and he took him a concubine from Bethlehemjudah (Jdg 19:1).

Now this is wrong that a priest should have a concubine, not his wife, just a concubine. This is following really the pagan practices of the people that were around him and even the priest. Now his concubine left him, went out and was a prostitute, returned to her father who was living in Bethlehem. And so after a few months he was missing her and so he decided to go back and talk her into coming back with him. They had a live-in relationship; living together without marriage. Some of the people today think they are so modern, so chic, you know, "we're just living together" as though that were, you know, chic. All right have it your way, c-h-i-c. Hey, this has been going on for a long time. You're old-fashioned, nothing modern about that. Sin's been around from the beginning.

So he went back, he went down to Bethlehem where she'd gone back to her dad to talk her into moving back in with him again. And her dad took a liking for the guy and he was good in his sales pitch and she decided to go back with him. But the dad said, "Aha, you know, stick around, you know, let's just drink and have a good time."

And so they drank and it got evening and the guy says, "Well, I'll be going home." "No you can't go tonight. Stay until tomorrow, you know, and you get a start off tomorrow." So he stayed to the next day and so they got up and started to celebrate again and they kept drinking through the day. And came evening and said, "Well I better be going." "Ahh, you can't go, it's getting dark. You might as well wait until tomorrow and leave tomorrow." And so he spent the night again and, you know, same old thing. And in the afternoon he said, "Hey, I gotta be going." "Awe, no, no spend the night and tomorrow get up real early and get a good start." He said, "Hey, I've got to go." So he saddled up the two donkeys, he took his servant and the concubine and they started back towards Ephraim from Bethlehem. It was getting evening as they came to Jebus, which was later to be Jerusalem; about five miles from Bethlehem and the servant said, "We better turn into Jebus here and spend the night." And he said, "No I don't want to spend the night in a city that doesn't belong to the Israelites. Let's go on." And so they came to Ramah, which is sort of a northern suburb of Jerusalem, and somehow that didn't appeal to them so they went a little further to a city of the Benjamites, the city of Gibeah. And he said to his servant, "Come let us draw near and we'll spend the night here." As the sun went down they were by Gibeah, that belongs to Benjamin. And they turned in to lodge in Gibeah: and when he went in, he sat down in the street: for there was no man that took him into his house for lodging (Jdg 19:14-15). Now, in those days they didn't have motels, hotel kind of things and people were just gracious and they would just take you into their home. If you were a traveler coming along, hospitality was a thing of the day, you know, "Come and spend the night with us." And so no one invited him to spend the night.

And an old man was coming in from the fields. He had been working rather late and he also was from the Mount Ephraim area, which meant that he was of the tribe of Ephraim, not a Benjamite. And he saw this fellow in the street and he said, "What are you doing here in the street? You can't spend the night in the street."

He said, "Well, no one's invited me home." He said, "Well, come on home to my house." He said, "Where you from?"

He said, "I'm from Ephraim. I have been journeying from Bethlehem." "Oh, I'm from Ephraim, too. Where are you from? Do you know so-and-so." "Yeah." You know and that kind of stuff. And so he invited him home to spend the night with him. And as it got dark the men of Gibeah came to the door and they began to pound on the door and they said, Send the man out that we saw coming into your house, that we might know him (Jdg 19:22).

So now we find that very thing for which God judged Sodom and destroyed, it is happening even among his own people there in the tribe of Benjamin. The very same thing that happened when the angels came into the house of Lot in Sodom and the men of the city circled the house and said, "Send them out that we might know them" or "that we might have sexual relations with him" or "homosexual relations with them." And here we see the moral depravity that has taken place even among God's people, the Benjamites. And so it's giving you an insight into the moral decay of Israel during the period of the Judges and again an insight into the whole cultural scene.

The old man said, "Hey, this man's my guest. I've got a daughter who's a virgin and here's his concubine. We'll send them out and you do with them whatever you want but don't, you know, touch my guest."

Women, be thankful for Jesus Christ. What he has done for women's rights, what Jesus has done for the women is absolutely glorious. You take the cultures of the world where the Christian influence is not strong and look at the place of the women in those cultures, even today. It is Jesus Christ who elevated the woman from something of a chattel, a slave, something to be pawned off by the man's will and elevated her into an equal in the sight of God. For in Christ Jesus there is neither male nor female, there's no superior sex or anything else, there is just a beautiful equality in Jesus Christ. And Jesus elevated the woman from this place of the pagan cultures where she was put down and subjugated and treated like dirt. And Jesus lifted the womanhood and gave respect and dignity to women, which the men weren't willing to grant in their pagan cultures. You go today to Israel and look at the place of the Bedouin women and be thankful for what Jesus Christ has done for you, lifting, bringing respect and glory and honor and equality unto the women. But He had not yet come. They were following still the cultures of the people around them. Here's a man willing to give his daughter, his virgin daughter to a lustful crowd, "Don't touch my guest that has come." And so they sent the concubine out and all night long the men raped her, one after another until in the morning she crawled back to the steps of the house and there she died. In the morning when the priest came out he said, "Get up, let's get going. What ails you?" There was no answer, he touched her and found she was dead. So he put her on the donkey, took her back to Ephraim to his house and there he butchered her body, cutting it into twelve pieces and sending a piece of her body to all of the tribes.

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

II. PUTTING GOD TO WORK

"For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside thee who worketh for him that waiteth for him."—Isaiah 64:4.

The assertion voiced in the title given this chapter is but another way of declaring that God has of His own motion placed Himself under the law of prayer, and has obligated Himself to answer the prayers of men. He has ordained prayer as a means whereby He will do things through men as they pray, which He would not otherwise do. Prayer is a specific divine appointment, an ordinance of heaven, whereby God purposes to carry out His gracious designs on earth and to execute and make efficient the plan of salvation.

When we say that prayer puts God to work, it is simply to say that man has it in his power by prayer to move God to work in His own way among men, in which way He would not work if prayer was not made. Thus while prayer moves God to work, at the same time God puts prayer to work. As God has ordained prayer, and as prayer has no existence separate from men, but involves men, then logically prayer is the one force which puts God to work in earth's affairs through men and their prayers.

Let these fundamental truths concerning God and prayer be kept in mind in all allusions to prayer, and in all our reading of the incidents of prayer in the Scriptures.

If prayer puts God to work on earth, then, by the same token, prayerlessness rules God out of the world's affairs, and prevents Him from working. And if prayer moves God to work in this world's affairs, then prayerlessness excludes God from everything concerning men, and leaves man on earth the mere creature of circumstances, at the mercy of blind fate or without help of any kind from God. It leaves man in this world with its tremendous responsibilities and its difficult problems, and with all of its sorrows, burdens and afflictions, without any God at all. In reality the denial of prayer is a denial of God Himself, for God and prayer are so inseparable that they can never be divorced.

Prayer affects three different spheres of existence—the divine, the angelic and the human. It puts God to work, it puts angels to work, and it puts man to work. It lays its hands upon God, angels and men. What a wonderful reach there is in prayer! It brings into play the forces of heaven and earth. God, angels and men are subjects of this wonderful law of prayer, and all these have to do with the possibilities and the results of prayer. God has so far placed Himself subject to prayer that by reason of His own appointment, He is induced to work among men in a way in which He does not work if men do not pray. Prayer lays hold upon God and influences Him to work. This is the meaning of prayer as it concerns God. This is the doctrine of prayer, or else there is nothing whatever in prayer.

Prayer puts God to work in all things prayed for. While man in his weakness and poverty waits, trusts and prays, God undertakes the work. "For from old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside thee, which worketh for him that waiteth for thee."

Jesus Christ commits Himself to the force of prayer. "Whatsoever ye ask in My Name," He says, "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." And again: "If ye abide in Me, and My words abide in you, ye shall ask what he will and it shall be done unto you."

To no other energy is the promise of God committed as to that of prayer. Upon no other force are the purposes of God so dependent as this one of prayer. The Word of God dilates on the results and necessity of prayer. The work of God stays or advances as prayer puts forth its strength. Prophets and apostles have urged the utility, force and necessity of prayer. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Prayer, with its antecedents and attendants, is the one and only condition of the final triumph of the Gospel. It is the one and only condition which honours the Father and glorifies the Son. Little and poor praying has weakened Christ's power on earth, postponed the glorious results of His reign, and retired God from His sovereignty.

Prayer puts God's work in His hands, and keeps it there. It looks to Him constantly and depends on Him implicitly to further His own cause. Prayer is but faith resting in, acting with, and leaning on and obeying God. This is why God loves it so well, why He puts all power into its hands, and why He so highly esteems men of prayer.

Every movement for the advancement of the Gospel must be created by and inspired by prayer. In all these movements of God, prayer precedes and attends as an invariable and necessary condition.

In this relation, God makes prayer identical in force and power with Himself and says to those on earth who pray: "You are on the earth to carry on My cause. I am in heaven, the Lord of all, the Maker of all, the Holy One of all. Now whatever you need for My cause, ask Me and I will do it. Shape the future by your prayers, and all that you need for present supplies, command Me. I made heaven and earth, and all things in them. Ask largely. Open thy mouth wide, and I will fill it. It is My work which you are doing. It concerns My cause. Be prompt and fall in praying. Do not abate your asking, and I will not wince nor abate in My giving." Everywhere in His Word God conditions His actions on prayer. Everywhere in His Word His actions and attitude are shaped by prayer. To quote all the Scriptural passages which prove the immediate, direct and personal relation of prayer to God, would be to transfer whole pages of the Scripture to this study. Man has personal relations with God. Prayer is the divinely appointed means by which man comes into direct connection with God. By His own ordinance God holds Himself bound to hear prayer. God bestows His great good on His children when they seek it along the avenue of prayer. When Solomon closed his great prayer which he offered at the dedication of the Temple, God appeared to him, approved him, and laid down the universal principles of His action. In 2 Chron. 7:12-15 we read as follows: "And the Lord appeared to Solomon by night and said unto him, I have heard thy prayer, and have chosen this place to myself, for a house of sacrifice." "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among the people; if my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land. Now my eyes shall be open, and my ears attentive to the prayer that is made in this place." In His purposes concerning the Jews in the Babylonish captivity (Jeremiah 29:10-13) God asserts His unfailing principles: "For thus saith the Lord, that after seventy years be accomplished, at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart." In Bible terminology prayer means calling upon God for things we desire, asking things of God. Thus we read: "Call upon me and I will answer thee, and will show thee great and mighty things which thou knowest not" (Jeremiah 33:3). "Call upon me in the day of trouble, and I will deliver thee" (Psalm 50:15). "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am" (Isaiah 58:9).

Prayer is revealed as a direct application to God for some temporal or spiritual good. It is an appeal to God to intervene in life's affairs for the good of those for whom we pray. God is recognised as the source and fountain of all good, and prayer implies that all His good is held in His keeping for those who call upon Him in truth. That prayer is an application to God, intercourse with God, and communion with God, comes out strongly and simply in the praying of Old Testament saints. Abraham's intercession for Sodom is a striking illustration of the nature of prayer, intercourse with God, and showing the intercessory side of prayer. The declared purpose of God to destroy Sodom confronted Abraham, and his soul within him was greatly moved because of his great interest in that fated city. His nephew and family resided there. That purpose of God must be changed. God's decree for the destruction of this evil city's inhabitants must be revoked.

It was no small undertaking which faced Abraham when he conceived the idea of beseeching God to spare Sodom. Abraham sets himself to change God's purpose and to save Sodom with the other cities of the plain. It was certainly a most difficult and delicate work for him to undertake to throw his influence with God in favour of those doomed cities so as to save them. He bases his plea on the simple fact of the number of righteous men who could be found in Sodom, and appeals to the infinite rectitude of God not to destroy the righteous with the wicked. "That be far from thee to slay the righteous with the wicked. Shall not the Judge of all the earth do right?" With what deep self-abasement and reverence does Abraham enter upon his high and divine work! He stood before God in solemn awe, and meditation, and then drew near to God and spake. He advanced step by step in faith, in demand and urgency, and God granted every request which he made. It has been well said that "Abraham left off asking before God left off granting." It seems that Abraham had a kind of optimistic view of the piety of Sodom. He scarcely expected when he undertook this matter to have it end in failure. He was greatly in earnest, and had every encouragement to press his case. In his final request he surely thought that with Lot, his wife, his daughters, his sons, and his sons-in-law, he had his ten righteous persons for whose sake God would spare the city. But alas! The count failed when the final test came. There were not ten righteous people in that large population.

But this was true. If he did not save Sodom by his importunate praying, the purposes of God were stayed for a season, and possibly had not Abraham's goodness of heart over-estimated the number of pious people in that devoted city, God might have saved it had he reduced his figures still further. This is a representative case illustrative of Old Testament praying, and disclosing God's mode of working through prayer. It shows further how God is moved to work in answer to prayer in this world even when it comes to changing His purposes concerning a sinful community. This praying of Abraham was no mere performance, no dull, lifeless ceremony, but an earnest plea, a strong advocacy, to secure a desired end, to have an influence, one person with another person. How full of meaning is this series of remarkable intercessions made by Abraham! Here we have arguments designed to convince God, and pleas to persuade God to change His purpose. We see deep humility, but holy boldness as well, perseverance, and advances made based on victory in each petition. Here we have enlarged asking encouraged by enlarged answers. God stays and answers as long as Abraham stays and asks. To Abraham God is existent, approachable, and all powerful, but at the same time He defers to men, acts favourably on their desires, and grants them favours asked for. Not to pray is a denial of God, a denial of His existence, a denial of His nature, and a denial of His purposes toward mankind. God has specifically to do with prayer promises in their breadth, certainty and limitations. Jesus Christ presses us into the presence of God with these prayer promises, not only by the assurance that God will answer, but that no other being but God can answer. He presses us to God because only in this way can we move God to take a hand in earth's affairs, and induce Him to intervene in our behalf. "All things whatsoever ye ask in prayer, believing, ye shall receive," says Jesus, and this all-comprehensive condition not only presses us to pray for all things, everything great and small, but it sets us on and shuts us up to God, for who but God can cover the illimitable of universal things, and can assure us certainly of receiving the very thing for which we may ask in all the Thesaurus of earthly and heavenly good? It is Jesus Christ, the Son of God, who makes demands on us to pray, and it is He who puts Himself and all He has so fully in the answer. He it is who puts Himself at our service and answers our demands when we pray. And just as He puts Himself and the Father at our command in prayer, to come directly into our lives and to work for our good, so also does He engage to answer the demands of two or more believers who are agreed as touching any one thing. "If two of you shall agree on earth as touching anything, that they shall ask, it shall be done for them of my Father which is in heaven." None but God could put Himself in a covenant so binding as that, for God only could fulfill such a promise and could reach to its exacting and all controlling demands. God only can answer for the promises. God needs prayer, and man needs prayer, too. It is indispensable to God's work in this world, and is essential to getting God to work in earth's affairs. So God binds men to pray by the most solemn obligations. God commands men to pray, and so not to pray is plain disobedience to an imperative command of Almighty God. Prayer is such a condition without which the graces, the salvation and the good of God are not bestowed on men. Prayer is a high privilege, a royal prerogative and manifold and eternal are the losses by failure to exercise it. Prayer is the great, universal force to advance God's cause; the reverence which hallows God's name; the ability to do God's will, and the establishment of God's kingdom in the hearts of the children of men. These, and their coincidents and agencies, are created and affected by prayer. One of the constitutional enforcements of the Gospel is prayer. Without prayer, the Gospel can neither be preached effectively, promulgated faithfully, experienced in the heart, nor be practiced in the life. And for the very simple reason that by leaving prayer out of the catalogue of religious duties, we leave God out, and His work cannot progress without Him. The movements which God purposed under Cyrus, king of Persia, prophesied about by Isaiah many years before Cyrus was born, are conditioned on prayer. God declares His purpose, power, independence and defiance of obstacles in the way of Him carrying out those purposes. His omnipotent and absolutely infinite power is set to encourage prayer. He has been ordering all events, directing all conditions, and creating all things, that He might answer prayer, and then turns Himself over to His praying ones to be commanded. And then all the results and power He holds in His hands will be bestowed in lavish and unmeasured munificence to carry out prayers and to make prayer the mightiest energy in the world. The passage in Isaiah 46 is too lengthy to be quoted in its entirety but it is well worth reading. It closes with such strong words as these. words about prayer. which are the climax of all which God has been

saying concerning His purposes in connection with Cyrus: "Thus saith the Lord, the Holy One of Israel, and his Maker: Ask me of things to come, concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their hosts have I commanded." In the conclusion of the history of Job, we see how God intervenes in behalf of Job and calls upon his friends to present themselves before Job that he may pray for them. "My wrath is kindled against thee and against thy two friends," is God's statement, with the further words added, "My servant Job shall pray for you, for him will I accept," a striking illustration of God intervening to deliver Job's friends in answer to Job's prayer. We have heretofore spoken of prayer affecting God, angels and men. Christ wrote nothing while living. Memoranda, notes, sermon writing, sermon making, were alien to Him. Autobiography was not to His taste. The Revelation of John was His last utterance. In that book we have pictured the great importance, the priceless value, and the high position which prayer obtains in the movements, history, and unfolding progress of God's Church in this world. We have this picture in Rev. 8:3, disclosing the interest the angels in heaven have in the prayers of the saints and in accomplishing the answers to those prayers: No insistence in the Scriptures is more pressing than prayer. No exhortation is oftener reiterated, none is more hearty, none is more solemn and stirring, than to pray. No principle is more strongly and broadly declared than that which urges us to prayer. There is no duty to which we are more strongly obliged than the obligation to pray. There is no command more imperative and insistent than that of praying. Art thou praying in everything without ceasing, in the closet, hidden from the eyes of men, and praying always and everywhere? That is the personal, pertinent and all-important question for every soul. Many instances occur in God's Word showing that God intervenes in this world in answer to prayer. Nothing is clearer when the Bible is consulted than that Almighty God is brought directly into the things of this world by the praying of His people. Jonah flees from duty and takes ship for a distant port. But God follows him, and by a strange providence this disobedient prophet is cast out of the vessel, and the God who sent him to Nineveh prepares a fish to swallow him. In the fish's belly he cries out to the God against whom he had sinned, and God intervenes and causes the fish to vomit Jonah out on dry land. Even the fishes of the great deep are subject to the law of prayer. Likewise the birds of the air are brought into subjection to this same law. Elijah had foretold to Ahab the coming of that prolonged drouth, and food and even water became scarce. God sent him to the brook Cherith, and said unto him, "It shall be that thou shalt drink of the brook, and I have commanded the ravens to feed thee there. And the ravens brought bread and flesh in the morning, and bread and flesh in the evening." Can any one doubt that this man of God, who later on shut up and opened the rain clouds by prayer was not praying about this time, when so much was at stake? God interposed among the birds of the air this time and strangely moved them to take care of His servant so that he would not want food and water. David in an evil hour, instead of listening to the advice of Joab, his prime minister, yielded to the suggestion of Satan, and counted the people, which displeased God. So God told him to choose one of three evils as a retribution for his folly and sin. Pestilence came among the people in violent form, and David betakes himself to prayer. "And David said unto God, Is it not I that commanded the people to be numbered? Even I it is that hath sinned and done evil indeed. But as for these sheep, what have they done? Let thy hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued" (1 Chron. 21:17). And though God had been greatly grieved at David for numbering Israel, yet He could not resist this appeal of a penitent and prayerful spirit, and God was moved by prayer to put His hand on the springs of disease and stop the fearful plague. God was put to work by David's prayer. Numbers of other cases could be named. These are sufficient. God seems to have taken great pains in His divine revelation to men to show how He interferes in earth's affairs in answer to the praying of His saints. It is as we say, "faith hath saved thee," by which is simply meant that God through the faith of the sinner saves him, faith being only the instrument used by the sinner which brings salvation to him.

("The Weapon Of Prayer" ; EM Bounds; Chapter 1 ; 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.)

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 398-399)

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

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