



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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[www.chapel-flock.com](http://www.chapel-flock.com)

## Worship Music

### Prayer

Lord, help me to become more committed to my marriage. Forgive me for being a contributor to strife and conflict, and teach me how to refrain my tongue from speaking evil so I can bring benefit and blessing to my spouse. Open my heart and my eyes, Lord. Show me things I can do to encourage my mate. No one has more influence in my spouse's life than I do, so I am asking You to help me to be the right kind of influence he (or she) needs, in Jesus' name. Amen.....

Sparkling Gems from the Greek.

### Video's / New Information/ Prayer Requests

[" Danger Of Compromise " Chuck Smith](#)

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](mailto:chapel-flock@sbcglobal.net)

[Praise You In The Storm-Casting Crowns](#)

[East To West-Casting Crowns](#)

[Who Am I-Casting Crowns](#)

[Mercy-Casting Crowns](#)

## Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

## Bible Study Sites

[Chuck Smith Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

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[Biblos.com](#)

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[Virtue for Women-Cathe Laurie](#)

1 THERE WAS a certain man of Ramathaim-zophim, of the hill country of Ephraim, named Elkanah son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. 2 He had two wives, one named Hannah and the other named Peninnah. Peninnah had children, but Hannah had none. 3 This man went from his city year by year to worship and sacrifice to the Lord of hosts at Shiloh, where Hophni and Phinehas, the two sons of Eli, were the Lord's priests. 4 When the day came that Elkanah sacrificed, he would give to Peninnah his wife and all her sons and daughters portions [of the sacrificial meat]. 5 But to Hannah he gave a double portion, for he loved Hannah, but the Lord had given her no children. 6 [This embarrassed and grieved Hannah] and her rival provoked her greatly to vex her, because the Lord had left her childless. 7 So it was year after year; whenever Hannah went up to the Lord's house, Peninnah provoked her, so she wept and did not eat. 8 Then Elkanah her husband said to her, Hannah, why do you cry? And why do you not eat? And why are you grieving? Am I not more to you than ten sons? 9 So Hannah rose after they had eaten and drunk in Shiloh. Now Eli the priest was sitting on his seat beside a post of the temple (tent) of the Lord. 10 And [Hannah] was in distress of soul, praying to the Lord and weeping bitterly. 11 She vowed, saying, O Lord of hosts, if You will indeed look on the affliction of Your handmaid and [earnestly] remember, and not forget Your handmaid but will give me a son, I will give him to the Lord all his life; no razor shall touch his head. 12 And as she continued praying before the Lord, Eli noticed her mouth. 13 Hannah was speaking in her heart; only her lips moved but her voice was not heard. So Eli thought she was drunk. 14 Eli said to her, How long will you be intoxicated? Put wine away from you. 15 But Hannah answered, No, my lord, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but I was pouring out my soul before the Lord. 16 Regard not your handmaid as a wicked woman; for out of my great complaint and bitter provocation I have been speaking. 17 Then Eli said, Go in peace, and may the God of Israel grant your petition which you have asked of Him. 18 Hannah said, Let your handmaid find grace in your sight. So [she] went her way and ate, her countenance no longer sad. 19 The family rose early the next morning, worshiped before the Lord, and returned to their home in Ramah. Elkanah knew Hannah his wife, and the Lord remembered her. 20 Hannah became pregnant and in due time bore a son and named him Samuel [heard of God], Because, she said, I have asked him of the Lord. 21 And Elkanah and all his house went up to offer to the Lord the yearly sacrifice and pay his vow. 22 But Hannah did not go, for she said to her husband, I will not go until the child is weaned, and then I will bring him, that he may appear before the Lord and remain there as long as he lives. 23 Elkanah her husband said to her, Do what seems best to you. Wait until you have weaned him; only may the Lord establish His word. So Hannah remained and nursed her son until she weaned him. 24 When she had weaned him, she took him with her, with a three-year-old bull, an ephah of flour, and a skin bottle of wine [to pour over the burnt offering for a sweet odor], and brought Samuel to the Lord's house in Shiloh. The child was growing. 25 Then they slew the bull, and brought the child to Eli. 26 Hannah said, Oh, my lord! As your soul lives, my lord, I am the woman who stood by you here praying to the Lord. 27 For this child I prayed, and the Lord has granted my petition made to Him. 28 Therefore I have given him to the Lord; as long as he lives he is given to the Lord. And they worshiped the Lord there.

This book presents the history, the personal history of Samuel who was the last of the Judges. It ushers in the beginning of the period of the kings in the children of Israel, or among the children of Israel.

There's a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah. He had two wives; one was Hannah, the other Peninnah: Peninnah had children, Hannah had no children. This man went out of the city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. [Which at that time was the religious center of the nation.] And the two sons of Eli, [Who was the high priest at that time] Hophni and Phinehas, the priests of the Lord, were there. And it came when the time was that Elkanah offered, he gave to Peninnah, and her children portions: But unto Hannah he gave a goodly [or an extra] portion; because he loved Hannah very much: but God had shut up her womb [and that she was barren] (1Sa 1:1-5).

So the scene is set the man living in polygamy, two wives. One he loved more than the other. One had many children, but the one he really loved could not have any children.

And so her adversary (1Sa 1:6),

That is Hannah's adversary, or the other wife. So there was friction in the house between the two wives as they bide for the attention and the love of the one man. As I said this morning, any man's a fool who thinks that he can satisfy all of the needs of two women. You're bound to have problems. So they did.

The inner strife within the house as

Peninnah provoked Hannah, made her fret, because that she was barren (1Sa 1:6).

Really pressed the issue, really taunted her over her inability to have children. So Elkanah was heading for Shiloh, vacation time, feast time. Time of celebration, it's to be a time of merriment and rejoicing as you go up to the house of God to worship. It's interesting to me that God wants the rejoicing to, or the worship of Him to be a rejoicing, happy experience. They called them the "feasts" and they were just feasts. People would go up and just have a great feast. It was a holiday, a time in which they worshiped God and gathered before Him, a time of rejoicing and happiness. So Elkanah was heading up for this time and taking his wife Hannah with him. She was weeping all the time and wouldn't eat. So Elkanah said to her, Why do you weep? why aren't you eating? why is your heart so grieved? am I not better to you than ten sons? ["Can't you be happy with me?"] So Hannah rose up after they had eaten in Shiloh, and after they had drunk. And Eli the priest sat upon a seat by a post of the temple of the Lord. And she was in bitterness of soul, and she prayed unto the Lord, and she wept sore. And during this period she vowed a vow unto the Lord, and she said, Lord if you will indeed look upon the affliction of your handmaid, and remember me, and not forget me, but if you will give unto me a man child, ["Give me a boy"] I will give him unto the Lord all the days of his life, and there shall no razor come upon his head (1Sa 1:8-11).

**"Lord if you'll just give me a son, I'll give him back to You, but I want a son, I'll give him back to You all the days of his life."**

Now there are many times when we pray and we wonder why our prayers are not answered immediately. There are some times in which God delays the answer to our prayers. Here's the case now Hannah no doubt had been praying about a son for a long time. Cursed with barrenness she had no doubt brought it before the Lord many times in prayer. "Oh God give me a son. Lord I want a son. God why haven't You given me a son?" Yet there seemingly was no answer to her prayer. God delayed the answer.

Now with Hannah there was a reason why God delayed the answer, and with us. If God delays the answer of our prayers there's a reason for His delay. Often times, with Hannah, the reason being that God is seeking to bring us around to His purposes. The Bible says, "The eyes of the Lord go to and fro throughout the entire earth to show Himself strong on behalf of those whose hearts are completely towards Him" (2 Chronicles 16:9). So God was waiting, bringing Hannah around to where her heart was completely towards God, and the things of God, and that which God wanted.

God was needing a man to lead Israel during these desperate days of transition. He needed a man that He could speak to, and that would speak to the people for Him. For during this period of their history, they had not really heard from God. It says, "The word of the Lord was precious", it means it was scarce. God wasn't speaking to men. There were no men whose ears were really open to God.

So Hannah finally out of the desperation of her soul said, "Lord, if You will just give to me a son, I will give him back to You all the days of his life." This is what God was desiring, this is what God was looking for, and so when God brought her around to this place of that commitment to God. "Lord, if You'll just give me a son, I'll give him back to You." Then the Lord answered her prayer.

When God now gives, He many times delays giving, in order that He might give more, or in order that what is given is used for His purposes. I feel that many times when we are praying, the Bible says, "We don't always know how to pray as we ought" (Romans 8:26), and this is very true. We oftentimes pray for things that in our initial prayer, we're thinking about ourselves. James says, "You haven't received naught because you asked amiss that you might consume it upon your own lusts" (James 4:3). Much of our prayer is that of personal kind of requests to God, as we almost look at God as a Santa Claus kind of "I want this. I want that. I want this." We're thinking not really of God, but we are thinking of ourselves. What I want, rather than what does God want. Now the Bible says, "If we ask anything according to His will, He hears us, and if He hears us, then we have received the petitions that we have asked of Him." Much of what we ask is not really according to God's will, it's according to my own desires. I'm thinking of myself, how I can use it for me.

Hannah no doubt was for a long time just thinking, "Lord, I want a son so that other wife will shut her mouth", tired of this business of being chided all the time. "Lord, I want a son that I can nurse. I want a son that I can take care of." She was thinking of herself. Now through the processes of God's working in her life, she was a godly woman, it is expressed as we get into the next chapter and we read of her rejoicing when God answered her prayer. We see that in the praise of Hannah, there are earmarks of a depth of spirituality. Now she's brought into harmony with the purposes of God. "God just give me a son, and I will give him back to You all the days of his life."

Now it came to pass, as she was continuing to pray before the Lord, that Eli the priest sitting there on the post was watching her. [He saw the grimaces on her face, and] he saw her mouth moving [and he listened], but he couldn't hear any words: and so he just concluded that she was drunk. And he said unto her, Hey woman why are you so drunk? put away your wine. And she answered, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I have poured out my soul before the Lord (1Sa 1:12-15).

Denied the accusations of the priest and just said, "I am a woman of a sorrowful spirit. I poured out my soul to the Lord."

Don't count your handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken unto the Lord. Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that you have asked of him. And she said, Let your handmaid find grace in thy sight. So the woman went her way, did eat, her countenance was no more sad (1Sa 1:16-18).

She believed the word of the Lord. Change of attitude. She didn't go around looking sad anymore. She didn't go around not eating. Her husband probably wondered the change in her whole attitude. But it was faith, believing the word of God through the priest. Believing that God was now gonna give her a son. It would be actually contrary to fact for her to go on with sadness and grieving, not eating. God has promised. He's gonna to answer.

Herein is of course one of the marks of faith, acting as though you have it, before you actually have it. It's an attitude. If God has promised to give it to me, why should I go around just moping, and sad, and sorrowful? Why should I go around worried and concerned if God has promised to give it to me? If I really believe the promises of God, I'm gonna start rejoicing. I'm gonna start, actually, my attitude, and my actions are gonna be in harmony with what I actually believe. So because she believed the promise of God, her countenance would change.

She started eating.

And so they rose up in the morning early, and after worship they headed back to their house at Ramah: [Which is just north of Jerusalem, the modern city of Ram Allah.] and Hannah became pregnant; the Lord remembered her. Therefore it came to pass, when the time was come after Hannah had conceived, that she bare a son, and called his name Samuel, [Which means "asked of God".] Because I asked him of the Lord. [So Samuel means "asked of God".] And the man Elkanah, and all of his house, went up to offer to the Lord yearly the sacrifice, and to make his vow. But Hannah did not go up; for she said to her husband, I will not go up until I have

weaned the child, and then I will take him to the house of God that he may abide there. So Elkanah her husband said unto her, Do what seems good; wait until you've weaned him; only the Lord establish his word. So the woman abode, and gave, and nursed her son [actually] until she had weaned him. And after Samuel had been weaned, she took him up with her, with three bullocks, a bushel of flour, a bottle of wine, and brought him to the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that was here, [I'm the woman if you'll remember that was lying there, and you thought I was drunk.] and I told you I was asking God for a son. And this is the son for whom I prayed (1Sa 1:19-27).

"Here he is, here's the proof, here's my little boy."

There have been many occasions here at Calvary Chapel where young couples have come up and have expressed their desire to have a child. Maybe they've been married four, or five, six years, some of them married ten, twelve years, and they come up and they express their desire for a child. "We've been married this long, and we've never been able to have a child. Oh, we're thinking about adopting, but we'd love to have a child." We have laid hands on them, and prayed for them, and a year or two later, they come up and say, "This is the baby that we prayed for. This is the child." We have these same kinds of experiences. A lot of little miracle babies around here. Where God has answered the prayer and has blessed the home with children.

She was excited, she said, "Oh my lord, I'm the woman. I'm the one that was here. It was for this child that I prayed. The Lord has given me my petition that I've asked of Him."

Therefore I am giving him back to the Lord; as long as he lives he shall be the Lord's. And he worshiped the Lord there (1Sa 1:28).

Now this is where we get the dedication of babies on Sunday morning. It is more or less following this same pattern of Hannah. We've asked God to bless, to give us children, recognizing that these children are gifts from God, we bring them back to God and say "God, you have given us this child, but we want to give this child to You, for Your purposes that the child might serve You all the days of their life. That Your purposes and Your will might be accomplished within the child." So the dedication of our babies unto the Lord.

Now I do not know of any scriptural basis for baptizing babies. I do not know of a single scriptural proof for the baptism of babies. I really believe that baptism is more the act of a conscious adult. There are two scriptures really that deal with baptism. The one is, "Repent and be baptized". Now I have yet to meet one of these little babies that has repented. In Mark's gospel it says, "He that believeth and is baptized," and they really don't have enough intelligence yet to believe.

Now it doesn't mean that the child would be lost if it dies. I believe that a child within a Christian home is saved if it dies before an age of accountability. I believe that I Corinthians, the second chapter teaches this. That, "The believing wife, or husband, either of them being a believer, the child is covered by the believing parents, else would your children be unclean. But now," Paul said, "they are holy." So the faith of a believing parent covers for that child. You say, "But what about an unbelieving parent?" That I don't know, the Bible is silent. I must be silent.

You say, "But would it be fair," well, God will do whatever's fair. But the Bible doesn't say specifically, I can't say specifically. I believe that God will be fair. I'm sure that He'll be fair. I know He'll be fair and I rest my case there in the righteousness and the fairness of God. God will be absolutely fair in all His judgments. There's not one person gonna get a bad deal before the judgment bar of God. There's not one person's gonna be a walk away, gonna be able to walk away and say, "That isn't fair". God will deal justly with every case and every extenuation in each case. The justice of God is something that I am absolutely convinced of. The absolute righteousness of the judgments of God.

The justice of man is something I have little belief in. I cry with the crowd, "There ain't no justice," but that's only speaking from a human standpoint. But from the divine standpoint the absolute righteousness of the judgment of God is something that I have no question about whatsoever. Thus, I'm not really worried about those people that have never heard of Jesus Christ or the babies who die, or whatever. I know that God is gonna be absolutely righteous and fair in His judgments. So I just rest it there. But babies can be scripturally, can be dedicated or presented to God.

Now in the New Testament when Jesus was born, they came and offered the sacrifices for the firstborn child and they presented Him unto the Lord. The priests lifted Him up in his hands and blessed Him, and said, "Now Lord let thy servant die in peace for You've allowed me to see Your salvation." But again the idea of, "Here's my child Lord. I present it to You that You might use this life for whatever purposes, that Your influences might come upon this child and lead and guide him as he grows, and develops. And Lord, I give him back to You all the days of his life." I think that it's a marvelous gesture on the part of a parent. We dedicated all of our children to the Lord, actually between us dedicated them to the Lord before they were ever born.

Now it is true that when they're old enough they've got to make their own commitments, and their own decisions. The fact that we dedicated them to the Lord doesn't follow that they are going to consent to that dedication when they get old enough to do what they want. But hopefully by that time we will have given enough spiritual input and all that when they are older, they will not depart from that faith that they have gained while growing up under our tutorage. So it is more than just dedicating; there is a responsibility as parents to train up the child, or to catechize the child in the ways of the Lord. To teach them, to instruct them in the ways of the Lord, so that as they grow older these will be things that have been planted in their hearts and minds deeply, become a very part of their very thinking processes.

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

The transition from the period of the Judges (during which God raised up and empowered specific persons for specific purposes) to that of a "theocratic monarchy" (in which a king was to reign over Israel as God's representative) is described in 1 Samuel. The identities of the inspired authors of the books of Samuel and Kings are unknown, and although early, perhaps partial, editions of these books no doubt existed, both books seem to be dealing with questions that Jews may have been asking during the Babylonian exile (586–538 b.c.). These exiles had recently witnessed and experienced the downfall of the Davidic monarchy (586 b.c.); the capture and burning of Jerusalem and the temple; the ravaging of their families, friends, and neighbors; and their own deportation from the land. The totality of these recent experiences stood in stark contrast to the glorious (eternal!) promises that God had made to their ancestors (for example, Genesis 12:1–4; 2 Samuel 7; Psalm 132).

First Samuel seems to be answering the exiles' question, How did we get a dynastic kingship in the first place? In it, the author describes Samuel's role in anointing Saul and eventually David, tracing the latter's rise to power in contrast to Saul's tragic end.

Second Samuel seems to deal with the question, Who was this David, the first king in his dynasty, and what was so special about him? In other words, why should we be so concerned about the fate of his dynasty? The answer, of course, is that God, through His prophets Samuel and Nathan, had selected David and his successors to be the ones through whom He would rule His people (2 Samuel 7)—they would be "theocratic monarchs." Connected to this choice/promise were the related promises that God would "dwell" in Jerusalem, specifically in the temple, and that from there He would rule over, protect, bless, communicate with, forgive, and provide for His people.

The exiles' question was, Why did this disaster happen to us? The answer given in the books of Samuel and Kings is: you, your ancestors, and your rulers, in spite of God's call to repentance and reform, have chosen, in general, the path of disloyalty to God and of disobedience to the stipulations of the "Torah" (=teaching) of the Living God. This disloyalty was evident even as the kingship was being established, it was evident even in the life of the so-called ideal ruler David, and it continued to be evident in the lives of David's successors and the people they governed. Because of disloyalty and disobedience, the covenant curses (see Leviticus 26 and Deuteronomy 28) had fallen upon God's people.

The books of 1 and 2 Chronicles cover much the same period of Israel's history, although they trace Israel's beginnings back to Adam. Even though the "chronicler" makes use of material from Samuel and Kings, the perspective in these books is a bit different. Most importantly, the message of Chronicles was addressed to people who were living in the post-exilic period (that is, sometime after the first return, under the leadership of Sheshbazzar and Zerubbabel, had taken place in 538 b.c.; see The Babylonian Exile and the Return from Exile). Even though many of the people receiving this message were living in the Promised Land, even in Jerusalem, and were worshiping God at the rebuilt temple, they were well aware that this was not the glorious restoration that previously had been promised by their prophets. Indeed, they were living under the dominating rule of a foreign power (the Persians), there was no reigning Davidic king, the "glory of God" had not returned to the rebuilt temple, and life in the land was not the sought-for "rest" that had been promised. Their question seems to have been, Is there any future for us, for God's people?

The chronicler's answer is yes. He emphasizes that the chief legacy of the Davidic dynasty was actually the temple and its service (via the Levitical priesthood). In the chronicler's presentation of Israel's history, emphasis is placed on David as the one making preparations for building the temple, on Solomon as the temple builder, and on God-fearing rulers such as Jehoshaphat, Hezekiah, and Josiah who instigated and led religious reforms.

So, in spite of the fact that conditions were not yet all that had been promised, the small and struggling Judean community had a great history and heritage, and they were being encouraged to follow in the more positive footsteps of previous godly rulers and generations as they awaited God's fuller restoration of the land, the temple, and the ideal Davidic ruler—the Anointed One, the Messiah.

Thus historical books such as Samuel, Kings, and Chronicles should be read, not as mere political, economic, military, or ethnic history, but as a "re-presentation" of Israel's history (almost like an extended sermon) that addressed, in the first instance, the readers/hearers of the exilic and postexilic periods.

If you 1 Samuel

Samuel, the Last Judge

Saul, the First King; David, God's King (ca. 1100–1050 b.c.)

"As for me, far be it from me that I should sin against the Lord by failing to pray for you. And I will teach you the way that is good and right."

1 Samuel 12:23

"The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart."

1 Samuel 16:7

In the Hebrew Old Testament, 1 and 2 Samuel are one book called Samuel. The translators of the Septuagint divided this writing into two books called the "First and Second Books of the Kingdoms." read only one chapter in the books of Samuel, Kings, or Chronicles, be sure to read 2 Samuel 9!

**1 Samuel** begins with the background and birth of Samuel. He began his preparation for ministry and leadership as a small boy serving Eli. Eventually Samuel's influence as a prophet, priest, and Judge extended throughout the nation. Samuel anointed both Saul and David as kings, marking the transition from the period of the Judges to the monarchy.

#### Samuel, Kings, and Chronicles

The entire history of the kingdom of Israel is told in the two books of Samuel and the two books of Kings. The books of Chronicles tell the same story.

In broad outline,

- 1–2 Samuel=1 Chronicles
- 1–2 Kings=2 Chronicles (both 1 Kings and 2 Chronicles begin with Solomon)

The main differences are that

- 1 Chronicles begins with a lengthy genealogy—beginning with Adam—but it omits the stories of Samuel and Saul (except for Saul's suicide);
- 2 Chronicles omits entirely the history of the northern kingdom.

**Author** ....The author of the book of Samuel is unknown. While Samuel is the subject of the book, it is unlikely that he actually wrote this book, since his death is recorded in 1 Samuel 25:1. Whoever wrote these books used the Book of Jashar as a source ( 2 Samuel 1:18 ) and may also have had access to other sources from this period, such as the Annals of King David ( 1 Chronicles 27:24 ) and the records of Samuel, Nathan, and Gad ( 1 Chronicles 29:29 ).

**The Scene of Samuel's Ministry** ... The Four Towns of Samuel's Judicial and Priestly Circuit ; • Ramah, about five miles north of Jerusalem, was his birthplace, judicial residence, and place of burial ( 1 Samuel 1:19 ; 7:17 ; 25:1 ).

- Bethel, about seven miles north of Ramah, was Samuel's northern office. It was one of the four highest points in the land (the others are Mount Ebal, Hebron, and Mizpah). The view over the land from Bethel is magnificent. Here, 800 years before, Jacob had seen the heavenly ladder ( Genesis 28:10–20 ).
- Mizpah, 2½ miles northwest of Ramah, was an important gathering place for the tribes of Israel during the days of Samuel ( 1 Samuel 7:5–7 ; 10:17 ).
- Gilgal, about 10 miles east of Ramah, near Jericho, was the place where the Israelites camped after crossing the Jordan under Joshua and where Joshua had placed a memorial ( Joshua 4:19–24 ). It continued as a worship center during the days of Samuel and Saul.

#### 1 Samuel 1:1–2:11. Birth of Samuel

Samuel was of the tribe of Levi ( 1 Chronicles 6:33–38 ). His mother, Hannah, was a marvelous example of motherhood; her son turned out to be one of the noblest and purest characters in history.

Shiloh ( 1 Samuel 1:3 ).

- Joshua set up the tabernacle in Shiloh ( Joshua 18:1 ). Every year Israel went to Shiloh to bring sacrifices ( 1 Samuel 1:3 ).
- David brought the ark of the covenant to Jerusalem ( 2 Samuel 6:15 ) about 1000 b.c.
- Jeremiah ( 1 Samuel 7:12–15 ), about 600 b.c. , refers to Shiloh as being in ruins. The implication of these passages is that Shiloh was an important city during the period from Joshua to Samuel, and that sometime before 600 b.c. it was destroyed, deserted, and ceased to exist. ( Halley's Bible Handbook; Henry Halley; Bible History and Commentaries; 2000; Zondervan; pages 217-220 )

(“The Weapon Of Prayer” ; EM Bounds; Chapter 8 ; 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 420-422)

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