



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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Vol. 28 Issue 528

Oct. 19, 2012

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Barlow Girls](#)

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Lenny LeBlanc](#)

[Never Alone-
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[Broken Girl-
Matthew West](#)

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Matthew West](#)

Prayer

Lord, I thank You that because Your Spirit lives in me, I have everything I need to overcome any attack the devil would try to orchestrate against me. Because Your resurrection power resides in me, I am stronger than the devil; I am tougher than any problem; and I can outlast any time of difficulty, because You protect me. It is not a question of IF I will win, but of WHEN I will win the victory through You Jesus, as where God guides He provides, even for everything we are given to do. I have read the Bible and know the outcome, for You are Lord, and we know the finish. I thank You for giving me the power of the Holy Spirit to outlast every attack and to persist until I have accomplished what You have asked me to do. Give me peace I ask in Jesus' name.

Amen.

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1 THE ARK of the Lord was in the country of the Philistines seven months. 2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? Tell us with what we shall send it to its place. 3 And they said, If you send away the ark of the God of Israel, do not send it empty, but at least return to Him a guilt offering. Then you will be healed, and it will be known to you why His hand is not removed [and healing granted you]. 4 Then they said, What shall be the guilt offering which we shall return to Him? They answered, Five golden tumors and five golden mice, according to the number of the Philistine lords, for one plague was on you all, even on your lords. 5 Therefore you must make images of your tumors and of your mice that destroy the land, and give glory to the God of Israel. Perhaps He will lighten His hand from off you and your gods and your land. 6 Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He had done wonders and made a mock of them, did they not let the people go, and they departed? 7 Now then, make and prepare a new cart and two milch cows on which no yoke has ever come; and yoke the cows to the cart, but take their calves home, away from them. 8 And take the ark of the Lord and place it upon the cart, and put in a box at its side the figures of gold which you are returning to Him as a guilt offering. Then send it away and let it be gone. 9 And watch. If it goes up by the way of its own land to Beth-shemesh, then He has done us this great evil. But if not, then we shall know that it was not His hand that struck us; it happened to us by chance. 10 And the men did so, and took two milch cows and yoked them to the cart and shut up their calves at home. 11 And they put the ark of the Lord on the cart and along with it the box with the mice of gold and the images of their tumors. 12 And the cows went straight toward Beth-shemesh along the highway, lowing as they went, and turned not aside to the right or the left. And the Philistine lords followed them as far as the border of Beth-shemesh. 13 Now the men of Beth-shemesh were reaping their wheat harvest in the valley, and they lifted up their eyes and saw the ark, and rejoiced to see it. 14 The cart came into the field of Joshua of Beth-shemesh and stopped there. A great stone was there; and the men split up the wood of the cart and offered the cows as a burnt offering to the Lord. 15 The Levites took down the ark of the Lord and the box beside it in which were the figures of gold and put them upon the great stone. And the men of Beth-shemesh offered burnt offerings and made sacrifices that day to the Lord. 16 When the five lords of the Philistines saw it, they returned that day to Ekron. 17 And these are the tumors of gold which the Philistines returned for a guilt offering to the Lord: one each for Ashdod, Gaza, Ashkelon, Gath and Ekron; 18 Also the mice of gold was according to the number of all the cities of the Philistines belonging to the five lords, both fortified cities and country villages. The great stone, on which they set the ark of the Lord, remains as a witness to this day in the field of Joshua of Beth-shemesh. 19 And the Lord slew some of the men of Beth-shemesh because they had looked into the ark of the Lord; He slew seventy men of them, and the people mourned because the Lord had made a great slaughter among them. 20 And the men of Beth-shemesh said, Who is able to stand before the Lord, this holy God? And to whom shall He go away from us? 21 And they sent messengers to the inhabitants of Kiriath-jearim, saying, The Philistines have returned the ark of the Lord. Come down and take it up to you.

Chapter 6

So they called some of their diviners and seers and all, and they said, "What shall we do with this thing? So they said, Well the thing is, send it back to the people of Israel. But don't send it back without an offering. So make some golden things like boils, because of the boils that broke out, and make little mice, golden mice also and put it with the ark of the covenant. And take two cows, and take a new cart, and put it on the cart. And let these two cows take the young away from them. And let these two cows go, and let them take it back to the children of Israel. Now if the cows make a direct line for the camp of Israel, then you know that it was the Lord in all this thing. But if the cows just don't seem to know where to go, and start to wander in the fields, or turn back for their calves, then you'll know that it was just an accident, [some kind of a weird coincidence that it happened]. And so they made this cart, and they got these two cows, and they took them from their calves, and harnessed them to this cart with the little golden emeralds, or boils, and the little golden mice as an offering unto the Lord. And they set them loose and the cows made a direct line for the camp of Israel, just sort of mooing all the way. And so the lords of the Philistines followed to see the thing [and of course] as the ark came and approached the camp of Israel again the people shouted for joy there around Bethshemesh, where the ark was returning... So when the lords of the Philistines saw it, [they went back and they said, Boy it was, they went right there. And they recognized that it was the hand of the Lord that was against them.] Now the men of Bethshemesh were curious and they began to look into the ark (1Sa 6:1-19).

Now this is something that was strictly forbidden under the law of God to look into the ark of God. Only the priests were allowed to see the ark of God, and before they would remove it out of the Holy of Holies they would cover it with these blankets. But these men, out of curiosity began to peer at it, and actually seventy of them died who curiously were looking at the ark of God. Now there is a statement here which is a difficult translation in verse nineteen.

And he smote the men of Bethshemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men (1Sa 6:19): Actually it should read, "Of the city, or of the people of fifty thousand, seventy were slain, seventy men were slain." In other words, of that population of the area, approximately fifty thousand people, seventy of them were slain, and the people lamented, because the Lord had smitten the people with this great slaughter. And the men of Bethshemesh said, Who is able to stand before this holy Lord God? and to whom shall he go up from us (1Sa 6:19-20)?

In other words, "We gotta get rid of this thing, who of us can stand before the holiness of God?" Interesting question and one that we should be interested in. We should recognize first of all the holiness of God. That absolute holiness of God is actually deadly for sinful man to approach. We, none of us dare try to stand before a holy God in our own righteousness. We remember on the mount when God gave the law, He said, "Now put a fence around. Don't let anybody approach lest they be slain by the presence of God."

Access to God in the Old Testament was not a simple thing. The high priest could only approach once a year, and that after many sacrifices. When he approached God he had bells on the borders of his garments, a rope tied around his ankle. As he was in the Holy of Holies, they would stand without listening for the bells. If the bells would stop ringing they knew that there was some flaw in the priest or in the offering, and they'd been smitten dead before the holiness of God. They'd pull him out with a rope. They wouldn't dare go in to fetch him. The holiness of God was something that they highly respected in those days. Tragically we don't really respect the holiness of God that much today.

In the early church when there was such great purity, when Ananias and Sapphira decided that they were going to pull off their little scam and pretend that they were giving everything to God, when in reality they were holding back from God, because of the purity of the early church, there was such purity that this sin could not abide. When Ananias laid it down, Peter says, "That's what you sold it for?"

He said, "Yep."

He said, "Why have you decided to lie against God?" And, Ananias fell over dead. The holiness of God. He dared to come into the purity of the assembly with this scam. His wife being a party to the whole thing, not knowing what happened to her husband, came in a little later, put down her half, and he said, "Did you sell the property for that much?"

"Yep."

He said, "Look, you and your husband have agreed together to lie against the Holy Spirit. You've not lied to man; you've lied to God. Behold, the feet of those who carried your husband out, are gonna carry you out." She fell over dead.

Now some people say, "Oh God, return purity to your church." Well you better be careful how you pray. You might not last if God will return such purity to the church. That holiness of God, something that they highly respected, especially when they saw these guys dropping over dead who dared to presume to look at the ark of God, and so they said, "Who amongst us can dwell amongst this holy God? Who of us can stand amongst this holy God?" You know, "Where are we gonna send this thing? Let's get rid of it." (Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986)

V. PRAYER, THE GREAT ESSENTIAL

"You know the value of prayer: it is precious beyond all price. Never, never neglect it."--Sir Thomas Buxton

"Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother: pray, pray, pray."--Edward Payson

Prayer, in the preacher's life, in the preacher's study, in the preacher's pulpit, must be a conspicuous and an all-impregnating force and an all-coloring ingredient. It must play no secondary part, be no mere coating. To him it is given to be with his Lord "all night in prayer." The preacher, to train himself in self-denying prayer, is charged to look to his Master, who, "rising up a great while before day, went out, and departed into a solitary place, and there prayed." The preacher's study ought to be a closet, a Bethel, an altar, a vision, and a ladder, that every thought might ascend heavenward ere it went manward; that every part of the sermon might be scented by the air of heaven and made serious, because God was in the study.

As the engine never moves until the fire is kindled, so preaching, with all its machinery, perfection, and polish, is at a dead standstill, as far as spiritual results are concerned, till prayer has kindled and created the steam. The texture, fineness, and strength of the sermon is as so much rubbish unless the mighty impulse of prayer is in it, through it, and behind it. The preacher must, by prayer, put God in the sermon. The preacher must, by prayer, move God toward the people before he can move the people to God by his words. The preacher must have had audience and ready access to God before he can have access to the people. An open way to God for the preacher is the surest pledge of an open way to the people.

It is necessary to iterate and reiterate that prayer, as a mere habit, as a performance gone through by routine or in a professional way, is a dead and rotten thing. Such praying has no connection with the praying for which we plead. We are stressing true praying, which engages and sets on fire every high element of the preacher's being--prayer which is born of vital oneness with Christ and the fullness of the Holy Ghost, which springs from the deep, overflowing fountains of tender compassion, deathless solicitude for man's eternal good; a consuming zeal for the glory of God; a thorough conviction of the preacher's difficult and delicate work and of the imperative need of God's mightiest help. Praying grounded on these solemn and profound convictions is the only true praying. Preaching backed by such praying is the only preaching which sows the seeds of eternal life in human hearts and builds men up for heaven.

It is true that there may be popular preaching, pleasant preaching, taking preaching, preaching of much intellectual, literary, and brainy force, with its measure and form of good, with little or no praying; but the preaching which secures God's end in preaching must be born of prayer from text to exordium, delivered with the energy and spirit of prayer, followed and made to germinate, and kept in vital force in the hearts of the hearers by the preacher's prayers, long after the occasion has past.

We may excuse the spiritual poverty of our preaching in many ways, but the true secret will be found in the lack of urgent prayer for God's presence in the power of the Holy Spirit. There are preachers innumerable who can deliver masterful sermons after their order; but the effects are short-lived and do not enter as a factor at all into the regions of the spirit where the fearful war between God and Satan, heaven and hell, is being waged because they are not made powerfully militant and spiritually victorious by prayer.

The preachers who gain mighty results for God are the men who have prevailed in their pleadings with God ere venturing to plead with men. The preachers who are the mightiest in their closets with God are the mightiest in their pulpits with men.

Preachers are human folks, and are exposed to and often caught by the strong driftings of human currents. Praying is spiritual work; and human nature does not like taxing, spiritual work. Human nature wants to sail to heaven under a favoring breeze, a full, smooth sea. Prayer is humbling work. It abases intellect and pride, crucifies vainglory, and signs our spiritual bankruptcy, and all these are hard for flesh and blood to bear. It is easier not to pray than to bear them. So we come to one of the crying evils of these times, maybe of all times--little or no praying. Of these two evils, perhaps little praying is worse than no praying. Little praying is a kind of make-believe, a salvo for the conscience, a farce and a delusion.

The little estimate we put on prayer is evident from the little time we give to it. The time given to prayer by the average preacher scarcely counts in the sum of the daily aggregate. Not infrequently the preacher's only praying is by his bedside in his nightdress, ready for bed and soon in it, with, perchance the addition of a few hasty snatches of prayer ere he is dressed in the morning. How feeble, vain, and little is such praying compared with the time and energy devoted to praying by holy men in and out of the Bible! How poor and mean our petty, childish praying is beside the habits of the true men of God in all ages! To men who think praying their main business and devote time to it according to this high estimate of its importance does God commit the keys of his kingdom, and by them does he work his spiritual wonders in this world. Great praying is the sign and seal of God's great leaders and the earnest of the conquering forces with which God will crown their labors.

The preacher is commissioned to pray as well as to preach. His mission is incomplete if he does not do both well. The preacher may speak with all the eloquence of men and of angels; but unless he can pray with a faith which draws all heaven to his aid, his preaching will be "as sounding brass or a tinkling cymbal" for permanent God-honoring, soul-saving uses.

VI. A PRAYING MINISTRY SUCCESSFUL

"The principal cause of my leanness and unfruitfulness is owing to an unaccountable backwardness to pray. I can write or read or converse or hear with a ready heart; but prayer is more spiritual and inward than any of these, and the more spiritual any duty is the more my carnal heart is apt to start from it. Prayer and patience and faith are never disappointed. I have long since learned that if ever I was to be a minister faith and prayer must make me one. When I can find my heart in frame and liberty for prayer, everything else is comparatively easy."--Richard Newton

It may be put down as a spiritual axiom that in every truly successful ministry prayer is an evident and controlling force--evident and controlling in the life of the preacher, evident and controlling in the deep spirituality of his work. A ministry may be a very thoughtful ministry without prayer; the preacher may secure fame and popularity without prayer; the whole machinery of the preacher's life and work may be run without the oil of prayer or with scarcely enough to grease one cog; but no ministry can be a spiritual one, securing holiness in the preacher and in his people, without prayer being made an evident and controlling force.

The preacher that prays indeed puts God into the work. God does not come into the preacher's work as a matter of course or on general principles, but he comes by prayer and special urgency. That God will be found of us in the day that we seek him with the whole heart is as true of the preacher as of the penitent. A prayerful ministry is the only ministry that brings the preacher into sympathy with the people. Prayer as essentially unites to the human as it does to the divine. A prayerful ministry is the only ministry qualified for the high offices and responsibilities of the preacher. Colleges, learning, books, theology, preaching cannot make a preacher, but praying does. The apostles' commission to preach was a blank till filled up by the Pentecost which praying brought. A prayerful minister has passed beyond the regions of the popular, beyond the man of mere affairs, of secularities, of pulpit attractiveness; passed beyond the ecclesiastical organizer or general into a sublimer and mightier region, the region of the spiritual. Holiness is the product of his work; transfigured hearts and lives emblazon the reality of his work, its trueness and substantial nature. God is with him. His ministry is not projected on worldly or surface principles. He is deeply stored with and deeply schooled in the things of God. His long, deep communings with God about his people and the agony of his wrestling spirit have crowned him as a prince in the things of God. The iciness of the mere professional has long since melted under the intensity of his praying.

The superficial results of many a ministry, the deadness of others, are to be found in the lack of praying. No ministry can succeed without much praying, and this praying must be fundamental, ever-abiding, ever-increasing. The text, the sermon, should be the result of prayer. The study should be bathed in prayer, all its duties so impregnated with prayer, its whole spirit the spirit of prayer. "I am sorry that I have prayed so little," was the deathbed regret of one of God's chosen ones, a sad and remorseful regret for a preacher. "I want a life of greater, deeper, truer prayer," said the late Archbishop Tait. So may we all say, and this may we all secure.

God's true preachers have been distinguished by one great feature: they were men of prayer. Differing often in many things, they have always had a common center. They may have started from different points, and traveled by different roads, but they converged to one point: they were one in prayer. God to them was the center of attraction, and prayer was the path that led to God. These men prayed not occasionally, not a little at regular or at odd times; but they so prayed that their prayers entered into and shaped their characters; they so prayed as to affect their own lives and the lives of others; they so prayed as to make the history of the Church and influence the current of the times. They spent much time in prayer, not because they marked the shadow on the dial or the hands on the clock, but because it was to them so momentous and engaging a business that they could scarcely give over.

Prayer was to them what it was to Paul, a striving with earnest effort of soul; what it was to Jacob, a wrestling and prevailing; what it was to Christ, "strong crying and tears." They "prayed always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." "The effectual, fervent prayer" has been the mightiest weapon of God's mightiest soldiers. The statement in regard to Elijah--that he "was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit"--comprehends all prophets and preachers who have moved their generation for God, and shows the instrument by which they worked their wonders.

VII. MUCH TIME SHOULD BE GIVEN TO PRAYER

"The great masters and teachers in Christian doctrine have always found in prayer their highest source of illumination. Not to go beyond the limits of the English Church, it is recorded of Bishop Andrews that he spent five hours daily on his knees. The greatest practical resolves that have enriched and beautified human life in Christian times have been arrived at in prayer."--Canon Liddon

While many private prayers, in the nature of things, must be short; while public prayers, as a rule, ought to be short and condensed; while there is ample room for and value put on ejaculatory prayer--yet in our private communions with God time is a feature essential to its value. Much time spent with God is the secret of all successful praying. Prayer which is felt as a mighty force is the mediate or immediate product of much time spent with God. Our short prayers owe their point and efficiency to the long ones that have preceded them. The short prevailing prayer cannot be prayed by one who has not prevailed with God in a mightier struggle of long continuance. Jacob's victory of faith could not have been gained without that all-night wrestling. God's acquaintance is not made by pop calls. God does not bestow his gifts on the casual or hasty comers and goers. Much with God alone is the secret of knowing him and of influence with him. He yields to the persistency of a faith that knows him. He bestows his richest gifts upon those who declare their desire for and appreciation of those gifts by the constancy as well as earnestness of their importunity. Christ, who in this as well as other things is our Example, spent many whole nights in prayer. His custom was to pray much. He had his habitual place to pray. Many long seasons of praying make up his history and character. Paul prayed day and night. It took time from very important interests for Daniel to pray three times a day. David's morning, noon, and night praying were doubtless on many occasions very protracted. While we have no specific account of the time these Bible saints spent in prayer, yet the indications are that they consumed much time in prayer, and on some occasions long seasons of praying was their custom.

We would not have any think that the value of their prayers is to be measured by the clock, but our purpose is to impress on our minds the necessity of being much alone with God; and that if this feature has not been produced by our faith, then our faith is of a feeble and surface type.

The men who have most fully illustrated Christ in their character, and have most powerfully affected the world for him, have been men who spent so much time with God as to make it a notable feature of their lives. Charles Simeon devoted the hours from four till eight in the morning to God. Mr. Wesley spent two hours daily in prayer. He began at four in the morning. Of him, one who knew him well wrote: "He thought prayer to be more his business than anything else, and I have seen him come out of his closet with a serenity of face next to shining." John Fletcher stained the walls of his room by the breath of his prayers. Sometimes he would pray all night; always, frequently, and with great earnestness. His whole life was a life of prayer. "I would not rise from my seat," he said, "without lifting my heart to God." His greeting to a friend was always: "Do I meet you praying?" Luther said: "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day. I have so much business I cannot get on without spending three hours daily in prayer." He had a motto: "He that has prayed well has studied well."

Archbishop Leighton was so much alone with God that he seemed to be in a perpetual meditation. "Prayer and praise were his business and his pleasure," says his biographer. Bishop Ken was so much with God that his soul was said to be God-enamored. He was with God before the clock struck three every morning. Bishop Asbury said: "I propose to rise at four o'clock as often as I can and spend two hours in prayer and meditation." Samuel Rutherford, the fragrance of whose piety is still rich, rose at three in the morning to meet God in prayer. Joseph Alleine arose at four o'clock for his business of praying till eight. If he heard other tradesmen plying their business before he was up, he would exclaim: "O how this shames me! Doth not my Master deserve more than theirs?" He who has learned this trade well draws at will, on sight, and with acceptance of heaven's unfailing bank.

One of the holiest and among the most gifted of Scotch preachers says: "I ought to spend the best hours in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into a corner. The morning hours, from six to eight, are the most uninterrupted and should be thus employed. After tea is my best hour, and that should be solemnly dedicated to God. I ought not to give up the good old habit of prayer before going to bed; but guard must be kept against sleep. When I awake in the night, I ought to rise and pray. A little time after breakfast might be given to intercession." This was the praying plan of Robert McCheyne. The memorable Methodist band in their praying shame us. "From four to five in the morning, private prayer; from five to six in the evening, private prayer."

John Welch, the holy and wonderful Scotch preacher, thought the day ill spent if he did not spend eight or ten hours in prayer. He kept a plaid that he might wrap himself when he arose to pray at night. His wife would complain when she found him lying on the ground weeping. He would reply: "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them!"

VIII. EXAMPLES OF PRAYING MEN

"The act of praying is the very highest energy of which the human mind is capable; praying, that is, with the total concentration of the faculties. The great mass of worldly men and of learned men are absolutely incapable of prayer."--Samuel Taylor Coleridge

Bishop Wilson says: "In H. Martyn's journal the spirit of prayer, the time he devoted to the duty, and his fervor in it are the first things which strike me."

Payson wore the hard-wood boards into grooves where his knees pressed so often and so long. His biographer says: "His continuing instant in prayer, be his circumstances what they might, is the most noticeable fact in his history, and points out the duty of all who would rival his eminency. To his ardent and persevering prayers must no doubt be ascribed in a great measure his distinguished and almost uninterrupted success."

The Marquis DeRenty, to whom Christ was most precious, ordered his servant to call him from his devotions at the end of half an hour. The servant at the time saw his face through an aperture. It was marked with such holiness that he hated to arouse him. His lips were moving, but he was perfectly silent. He waited until three half hours had passed; then he called to him, when he arose from his knees, saying that the half hour was so short when he was communing with Christ. Brainerd said: "I love to be alone in my cottage, where I can spend much time in prayer."

William Bramwell is famous in Methodist annals for personal holiness and for his wonderful success in preaching and for the marvelous answers to his prayers. For hours at a time he would pray. He almost lived on his knees. He went over his circuits like a flame of fire. The fire was kindled by the time he spent in prayer. He often spent as much as four hours in a single season of prayer in retirement.

Bishop Andrewes spent the greatest part of five hours every day in prayer and devotion.

Sir Henry Havelock always spent the first two hours of each day alone with God. If the encampment was struck at 6 A.M., he would rise at four.

Earl Cairns rose daily at six o'clock to secure an hour and a half for the study of the Bible and for prayer, before conducting family worship at a quarter to eight.

Dr. Judson's success in prayer is attributable to the fact that he gave much time to prayer. He says on this point: "Arrange thy affairs, if possible, so that thou canst leisurely devote two or three hours every day not merely to devotional exercises but to the very act of secret prayer and communion with God. Endeavor seven times a day to withdraw from business and company and lift up thy soul to God in private retirement. Begin the day by rising after midnight and devoting some time amid the silence and darkness of the night to this sacred work. Let the hour of opening dawn find thee at the same work. Let the hours of nine, twelve, three, six, and nine at night witness the same. Be resolute in his cause. Make all practicable sacrifices to maintain it. Consider that thy time is short, and that business and company must not be allowed to rob thee of thy God." Impossible, say we, fanatical directions! Dr. Judson impressed an empire for Christ and laid the foundations of God's kingdom with imperishable granite in the heart of Burmah. He was successful, one of the few men who mightily impressed the world for Christ. Many men of greater gifts and genius and learning than he have made no such impression; their religious work is like footsteps in the sands, but he has engraven his work on the adamant. The secret of its profundity and endurance is found in the fact that he gave time to prayer. He kept the iron red-hot with prayer, and God's skill fashioned it with enduring power. No man can do a great and enduring work for God who is not a man of prayer, and no man can be a man of prayer who does not give much time to praying.

Is it true that prayer is simply the compliance with habit, dull and mechanical? A petty performance into which we are trained till tameness, shortness, superficiality are its chief elements? "Is it true that prayer is, as is assumed, little else than the half-passive play of sentiment which flows languidly on through the minutes or hours of easy reverie?" Canon Liddon continues: "Let those who have really prayed give the answer. They sometimes describe prayer with the patriarch Jacob as a wrestling together with an Unseen Power which may last, not unfrequently in an earnest life, late into the night hours, or even to the break of day. Sometimes they refer to common intercession with St. Paul as a concerted struggle. They have, when praying, their eyes fixed on the Great Intercessor in Gethsemane, upon the drops of blood which fall to the ground in that agony of resignation and sacrifice. Importunity is of the essence of successful prayer. Importunity means not dreaminess but sustained work. It is through prayer especially that the kingdom of heaven suffereth violence and the violent take it by force. It was a saying of the late Bishop Hamilton that "No man is likely to do much good in prayer who does not begin by looking upon it in the light of a work to be prepared for and persevered in with all the earnestness which we bring to bear upon subjects which are in our opinion at once most interesting and most necessary."

("Power Through Prayer" ; EM Bounds; Chapter 5-8 ; 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 424-426)

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