



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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## Worship Music

### Prayer

Lord, I thank You for loving me so much that You would give Your Word to equip me for life. I realize that all the answers I need are found in Your Word. I have often complained that I needed more power and wisdom. But the truth is, everything I need is in Your Word. Help me to diligently read my Bible, take it deeply into my heart and soul, and apply it to my life. As I do so, I ask that it would supernaturally release its divine power to transform me from being a simple, basic believer to becoming one who is super-equipped for life, through You. Teach me Lord, and may I hear You clearly, in Jesus' name. Amen....

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1 A LONG time after that, when the Lord had given Israel rest from all their enemies round about, and Joshua had grown old and advanced in years, 2 Joshua summoned all Israel, their elders, heads, judges, and officers, and said to them, I am old and advanced in years. 3 And you have seen all that the Lord your God has done to all these nations for your sake; for it is the Lord your God Who has fought for you. 4 Behold, I have allotted to you as an inheritance for your tribes those nations that remain, with all the nations I have cut off, from the Jordan to the Great Sea on the west. 5 The Lord your God will thrust them out from before you and drive them out of your sight, and you shall possess their land, as the Lord your God promised you. 6 So be very courageous and steadfast to keep and do all that is written in the Book of the Law of Moses, turning not aside from it to the right hand or the left, 7 That you may not mix with these nations that remain among you, or make mention of the names of their gods or swear by them or serve them or bow down to them. 8 But cling to the Lord your God as you have done to this day. 9 For the Lord has driven out from before you great and strong nations; and as for you, no man has been able to withstand you to this day. 10 One man of you shall put to flight a thousand, for it is the Lord your God Who fights for you, as He promised you. 11 Be very watchful of yourselves, therefore, to love the Lord your God. 12 For if you turn back and adhere to the remnant of these nations left among you and make marriages with them, you marrying their women and they yours, 13 Know with certainty that the Lord your God will not continue to drive these nations from before you; but they shall be a snare and trap to you, and a scourge in your sides and thorns in your eyes, until you perish from off this good land which the Lord your God has given you. 14 And behold, this day I am going the way of all the earth. Know in all your hearts and in all your souls that not one thing has failed of all the good things which the Lord your God promised concerning you. All have come to pass for you; not one thing of them has failed. 15 But just as all good things which the Lord promised you have come to you, so will the Lord carry out [His] every [warning of] evil upon you, until He has destroyed you from off this good land which the Lord your God has given you. 16 If you transgress the covenant of the Lord your God, which He commanded you, if you serve other gods and bow down to them, then the anger of the Lord will be kindled against you, and you shall perish quickly from off the good land He has given you.

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In chapter twenty-three,

It came to pass a long time after that the Lord had given rest to Israel (Jos 23:1)

A long time, being about seventeen years. So from the time that they conquered the land, the people had gone back to the other side, Reuben, Gad, and Manasseh, about seventeen years later.

Joshua waxed old and stricken in age (Jos 23:1).

The stricken in age as a phrase that refers to actually a feebleness because of age. Now with Moses, man, he was a healthy critter right up until the day he died. He didn't need glasses or anything else. His strength did not wane at all but he was still very healthy up until the day of his death.

Caleb fared much better than Joshua, Caleb remained very healthy. When he was a hundred and twenty-five years old, he said, "Now Moses promised me this area down here, and I want to go down. I want permission to go down and take it." He said, "I'm as strong as I was the day I spied out the land, and I'm ready to take a company of men and go down and wipe out those guys." So he got along pretty well in his older years, but Joshua was well stricken in years, which does refer to a feebleness. The well stricken in years would mean really, he really had now a hard time getting around. He probably was hard of hearing and just the processes of age had set in upon him.

I make that point to make another point. That is that God, for purposes that we do not understand, allows some people to age very well. They can remain strong and healthy till the day they die, whereas other people age really takes its toll upon them, and they become very feeble, and weaken with age.

The question, "Does that mean that Joshua was less favored by God than Moses? Or was less favored by God than Caleb? Does that mean that Joshua did not have enough faith, and because of his lack of faith he was stricken in years?" I don't think so at all. I think that, that's just the way it happens. That there are some people who live to a ripe, old age and remain healthy all the time, and there are some people who when they get old become feeble, and it has nothing at all to do with their faith, or their relationship to God, or God's love for them.

I do not know of any man in the Old Testament who had greater faith and more miracles through his ministry than Elisha the prophet. Yet we read in the scriptures, "Now Elisha fell sick of the sickness whereof he died." This mighty man of faith, tremendous spiritual insight, and yet he fell sick of the sickness whereof he died. Does God allow His children to get sick? You bet He does. Does God allow His children to get old? You bet He does. Some of them when they get old, do they get stricken with years? Yes, they do. How is it that some age well, and some don't age well? I don't know. But I think that it is very wrong for us to insinuate, or to declare that if a person just has enough faith they don't need to get feeble with old age. If that person becomes stricken in years that we begin to look at them as sort of spiritually second rate. I don't know the ways of God, the purposes of God, but I do know that God allows His children many times to endure suffering.

In the New Testament we read in the book of Acts that, "Herod stretched forth his hand against the church, and he had James beheaded." When he saw that it pleased the Jews, this was James the brother of John, when he saw that it pleased the Jews, he put Peter in prison intending to bring him forth the next day for a trial and execution. The church got together and prayed, and about the midnight hour an angel of the Lord appeared to Peter in the prison, and said, "Put your shoes on, Peter." Peter put his shoes on. He says, "Follow me." The gates all started opening automatically. Peter followed the angel out. When they got outside of the prison, the angel left him. All of a sudden he realized he wasn't dreaming. He thought, "This is just a dream. But it's chilly tonight, and I'm out here and it's not a dream. It's real. I'm free."

So he went to the house where the church was holding a prayer meeting, and he knocked on the door. The young girl Rhoda came to the door, and he said, "Let me in; it's Peter." She was so excited she ran back to the prayer meeting where they were praying, "God help Peter, get Peter out of there, save Peter." And she said, "Peter's at the door." And they said, "Oh you're crazy. You're dreaming." But he kept knocking, so they went to the door, and sure enough there's Peter. So you can't really say it was the faith of the church praying that sprung Peter out of prison.

Now did the Lord love James more than He loved Peter? "Herod stretched forth his hand and beheaded James." Could not God have also saved James from being beheaded? Yes, I'm sure He could. Why didn't He? I don't know. I do not know the mind of God. But there you have a case of where the Lord did rescue Peter. Why? Because the Lord wasn't through with Peter yet. Later on Peter was crucified upside down. Why didn't the Lord rescue him then? Did he lose faith as he grew older? No. It was just God's time for him to go.

Now one day it's gonna be God's time for us to go. We do not know by what means God may choose to take us. But death is not defeat for the child of God. We look at it entirely the wrong way. God loves us. God has given to us marvelous promises. God will sustain us. God will be with us. God will strengthen us. God will heal us. But there comes a time for each of us when the purposes of God have been accomplished within our lives, and why should He leave us around this rotten place any longer, and He sees fit then to take us to our blessed reward with Him in heaven. That isn't defeat. That's victory when the Lord chooses by whatever means to take us home.

Now some people die sudden death. They appear to be in top physical condition, good health, and suddenly they are taken with a heart attack or in an accident. We cannot understand or know why God takes some in early childhood, some in early manhood, some in late years. When my father and brother were killed in my brother's plane, here my father was retired. We figured that he maybe would be around for another ten years or so, he was in good health and still very active. My brother had a motorcycle shop and my dad had just taken up dirtbike riding and was really loving it. He was just an active kind of a person, but we knew getting up at that age, you know, five, ten years, and that's gonna be it.

But my brother, tremendous athlete in the prime of life at twenty-four years. I could understand the Lord taking my dad, he's, you know, at that age and you're gonna go before too long now. But my brother at twenty-four years, why would you snuff out a life that's right here in the prime of health? As so many people said, "His whole life was before him." But what makes you think that it isn't? But we cannot understand the ways of God.

God said, "My ways are not your ways, My ways are beyond your finding out," and it is only an exercise of futility to try to find the answers to the whys of God. "Why did God? Why did God?" And whenever a person prefaces a question to me, "Why does God?" I just say, "I don't know." I do not know the whys of God nor will I allow myself to fall into the trap of seeking to understand the whys of God. Because so many people just more or less eat themselves up with the whys of God. "Why did God?" And they let that just eat them up rather than just accepting, "God did and He knows best and so I just commit it to God and His wisdom."

This past week I had two funeral services. One for a man who was fifty-five years old, in great shape, good health, had a massive coronary as he was coming down the ski slopes at Mammoth. What a way to go. The other one was for a baby who lived for nineteen hours. "Why God?" You don't know. You'll never know, it's foolish to try to understand.

So Joshua, though God loved him, he was a servant of God, a faithful servant of God, yet as he got older he became feeble and he was well stricken with years. The years weren't good to Joshua, though God loved him and he was a true and faithful servant. So loving God, serving God, believing in God, trusting God is no guarantee against the fact that you may be plagued with physical problems. Some of the dearest, sweetest, most faithful Christians I know have had tremendous health problems. It doesn't mean that there's a lack of faith in their life, it doesn't mean that there's a lack of commitment and devotion. It may even mean that they have a deeper commitment and devotion, that you wouldn't be able to take that kind of stuff. God knows that your faith is so weak He dares not to lay anything like that on you. You may be cursing Him, but He knows that they have the depth and the quality that they can abide these things. Don't be so foolish as to think that a person is a second rate child of God just because they have suffered some kind of chronic illness in their life. If only they followed some magic formula of positive confession or anything else that they could've been delivered from that particular ailment. That's hogwash. Some of the dearest saints of God endured horrible persecution and torture and suffering and hardships. God knew they had that inner strength and fortitude to take it.

I thank God that He has given me tremendous health. That's something that I thank God for all the time, because I feel so good. Maybe I am one of those weak spiritual characters. God knows that He dare not let me be sick too long, I'd murmur and complain and groan about it. So He keeps me in good, strong, physical condition so He doesn't have to listen to my murmuring and my moaning all the time. I don't know why God keeps me healthy. I thank Him for it, but I pray that I would have enough grace to thank Him even if I weren't so healthy. I pray that I'd have enough spiritual grace to give thanks unto God even if I had a weak, sickly body. But you cannot equate spirituality and physical health.

You say, "Oh, but the scripture says I wish above all things that God make us prosper and be in good health, even as thy soul doth prosper." (3 John 1:2) You didn't know I knew that scripture did you? Yes, I did know it was there. That is John's personal little salutation to the excellent lady. Just as I would write to a friend and say, "I trust that you'll stay healthy and prosper even as you are prospering spiritually." But it is not at all a declaration of God's purpose or will for a person's life; it is John's personal little greeting to the elect lady.

You say, "But then should we pray for the sick?" You bet, because the scripture says, "Pray for the sick." Should we expect them to be healed? You bet because the prayer of faith will save the sick, and the Lord will raise them up. But yet on the other hand, don't think that you're gonna escape the aging processes. Don't think you're gonna escape death unless the Lord raptures His church, which I think He is, but I mean it's wrong for you to think that you have some kind of a divine immunity from problems, from distresses, from physical sufferings, from accidents or anything else.

God does help us. God is good to us. You'll never fully understand the whys of God. I've wrestled with the whys of God for years growing up in a home that was a home that was really spiritually tuned. Extremely beautiful godly mother, deeply committed dad, one of the greatest personal witnesses I've ever met for Jesus Christ. Always witnessing to people. I grew up in this neat kind of an environment, of just believing and trusting in God. From my birth I can't remember a time when I didn't believe and trust in the Lord and love the Lord.

I can remember when I was a little guy going down the street on my bike and just worshiping the Lord. I was just praying and I decided, well, I was always taught you know when you pray you've got to close your eyes. I just wanted to pray and worship the Lord, and I closed my eyes and I ran into a car. I started wrestling with the whys of God. "Why God did You let me run into the car? After all I was praying. When I'm so spiritual and praying, Lord, why weren't You watching over me? Your angels were supposed to keep me from that, Lord. What's going wrong here?" Well, I discovered that God also, like my little granddaughter says, "God gave me a bwain, and He wants me to use it." So we're not to become foolish or extreme. We're to leave the whys with God.

Joshua was old and was stricken in years.

And so he called them together, the elders, and the heads of the people, the judges, their officers, and he said, I am old and stricken with age (Jos 23:2):

Joshua that's a negative confession, that's terrible, you should never say that. What a horrible confession to make. Hey, no. This is plain honest. Why can't I be honest? If I don't feel good, why can't I say, "I don't feel good." Why should I be dishonest and say, "Oh I feel great," if I'm feeling miserable? "Oh, it doesn't hurt" and it's paining like everything. Joshua was just plain honest. "Folks, I'm old and I'm stricken with years." Well it was probably obvious. He was probably leaning on his cane and could probably hardly see him, you know, just straining. Just plain honesty. He reminds them of God's goodness,

You have seen all that the Lord your God hath done to the nations because of you; for the Lord your God has fought for you. Now I've divided the land by the lot... And the Lord your God, shall expel the rest of your enemies from before you, [So Joshua the old man stricken with years, says,] Be courageous and keep and do all that is written in the book of the law of Moses, don't turn aside from it to the right or to the left; That you might come among these nations, that remain; neither make mention of the name of their gods, nor swear by them, nor serve them, nor bow yourselves to them: But cleave unto the Lord your God, as ye have done this day. For the Lord hath driven out from before you great nations and strong: but as for you, no man has been able to stand before you unto this day. One man of you shall chase a thousand: for the Lord your God, he it is that fights for you, as he has promised you. Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do any wise and go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go unto them, and they to you: Know of a certainty that the Lord your God will no more drive out any of those nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off the good land which the Lord has given to you (Jos 23:3-10, 12-13).

So Joshua was giving them a charge, the charge included that of separation. To remain separate from these people. Not to get involved and enter marriages and so forth. Not that God has separated races and is opposed today to any mixture of races, that's not at all what it is saying or advocating. God was preserving a race in order that He might bring His Son through this particular race. But it isn't that today there should be any kind of superior or inferior races of people. That is wrong, for in Christ He has made us all one whether we be Jews or Gentiles, Barbarian, Scythian, bond or free, Christ is all and in all today, new creatures in Christ Jesus.

Now he said,

Behold, I'm going the way of all the earth: and you know in your hearts and in your souls, that not one good thing has failed of all of the things which the Lord has spoken concerning you; if all come to pass, and not one thing has failed thereof. [God has been true, God has been faithful to His promises.] Therefore it shall come to pass, that as all good things are come upon you, [you can be sure that if you fail God,] and turn away from God the evil things are also gonna come upon you, the destruction, and all that he promised. When you've transgressed from the covenant of the Lord your God, which he commanded you, and you've gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from the land (Jos 23:14-16).

So, "even as God has watched over you for good," he is declaring, "God will watch over you for evil." So cleave to the Lord, and love the Lord, serve the Lord.

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

VI. "Nothing is impossible to industry,' said one of the seven sages of Greece. Let us change the word industry for persevering prayer, and the motto will be more Christian and more worthy of universal adoption. I am persuaded that we are all more deficient in a spirit of prayer than in any other grace. God loves importunate prayer so much that He will not give us much blessing without it. And the reason that He loves such prayer is that He loves us and knows that it is a necessary preparation for our receiving the richest blessings which He is waiting and longing to bestow.

"I never prayed sincerely and earnestly for anything but it came at some time—no matter at how distant a day, somehow, in some shape, probably the last I would have devised, it came".—Adoniram Judson

"It is good, I find, to persevere in attempts to pray. If I cannot pray with perseverance or continue long in my address to the Divine Being, I have found that the more I do in secret prayer the more I have delight to do, and have enjoyed more of the spirit of prayer; and frequently I have found the contrary, when by journeying or otherwise, I have been deprived of retirement."—David Brainerd

Christ puts importunity as a distinguishing characteristic of true praying. We must not only pray, but we must pray with great urgency, with intentness and with repetition. We must not only pray, but we must pray again and again. We must not get tired of praying. We must be thoroughly in earnest, deeply concerned about the things for which we ask, for Jesus Christ made it very plain that the secret of prayer and its success lie in its urgency. We must press our prayers upon God.

In a parable of exquisite pathos and simplicity, our Lord taught not simply that men ought to pray, but that men ought to pray with full heartiness, and press the matter with vigorous energy and brave hearts.

"And He spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city, a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge His elect, which cry to Him day and night, and He is longsuffering over them? I say unto you, that He will avenge them speedily. Howbeit when the Son of man cometh, shall He find faith on the earth?"

This poor woman's case was a most hopeless one, but importunity brings hope from the realms of despair and creates success where neither success nor its conditions existed. There could be no stronger case, to show how unwearied and dauntless importunity gains its ends where everything else fails. The preface to this parable says: "He spake a parable to this end, that men ought always to pray and not to faint." He knew that men would soon get faint-hearted in praying, so to hearten us He gives this picture of the marvellous power of importunity.

The widow, weak and helpless, is helplessness personified; bereft of every hope and influence which could move an unjust judge, she yet wins her case solely by her tireless and offensive importunity. Could the necessity of importunity, its power and tremendous importance in prayer, be pictured in deeper or more impressive colouring? It surmounts or removes all obstacles, overcomes every resisting force and gains its ends in the face of invincible hindrances. We can do nothing without prayer. All things can be done by importunate prayer.

That is the teaching of Jesus Christ.

Another parable spoken by Jesus enforces the same great truth. A man at midnight goes to his friend for a loan of bread. His pleas are strong, based on friendship and the embarrassing and exacting demands of necessity, but these all fail. He gets no bread, but he stays and presses, and waits and gains. Sheer importunity succeeds where all other pleas and influences had failed.

The case of the Syrophenician woman is a parable in action. She is arrested in her approaches to Christ by the information that He will not see anyone. She is denied His presence, and then in His presence is treated with seeming indifference, with the chill of silence and unconcern: she presses and approaches, the pressure and approach are repulsed by the stern and crushing statement that He is not sent to her kith or kind, that she is rebuffed from His mission and power. She is humiliated by being called a dog. Yet she accepts all, overcomes all, wins all by her humble, dauntless, invincible importunity. The Son of God, pleased, surprised, overpowered by her unconquerable importunity, says to her: "O, woman, great is thy faith; be it unto thee even as thou wilt." Jesus Christ surrenders Himself to the importunity of a great faith. "And shall not God avenge His own elect which cry day and night unto Him, though He bear long with them?"

Jesus Christ puts ability to importune as one of the elements of prayer, one of the main conditions of prayer. The prayer of the Syrophenician woman is an exhibition of the matchless power of importunity, of a conflict more real and involving more of vital energy, endurance, and all the higher elements than was ever illustrated in the conflicts of Isthmia or Olympia.

The first lessons of importunity are taught in the Sermon on the Mount—"Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened." These are steps of advance—"For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

Without continuance the prayer may go unanswered. Importunity is made up of the ability to hold on, to press on, to wait with unrelaxed and unrelaxable grasp, restless desire and restful patience. Importunate prayer is not an incident, but the main thing, not a performance but a passion, not a need but a necessity.

Prayer in its highest form and grandest success assumes the attitude of a wrestler with God. It is the contest, trial and victory of faith; a victory not secured from an enemy, but from Him who tries our faith that He may enlarge it: that tests our strength to make us stronger. Few things give such quickened and permanent vigour to the soul as a long exhaustive season of importunate prayer. It makes an experience, an epoch, a new calendar for the spirit, a new life to religion, a soldierly training. The Bible never wearies in its pressure and illustration of the fact that the highest spiritual good is secured as the return of the outgoing of the highest form of spiritual effort. There is neither encouragement nor room in Bible religion for feeble desires, listless efforts, lazy attitudes; all must be strenuous, urgent, ardent. Inflamed desires, impassioned, unwearied insistence delight heaven. God would have His children incorrigibly in earnest and persistently bold in their efforts. Heaven is too busy to listen to half-hearted prayers or to respond to pop-calls.

Our whole being must be in our praying; like John Knox, we must say and feel, "Give me Scotland, or I die." Our experience and revelations of God are born of our costly sacrifice, our costly conflicts, our costly praying. The wrestling, all night praying, of Jacob made an era never to be forgotten in Jacob's life, brought God to the rescue, changed Esau's attitude and conduct, changed Jacob's character, saved and affected his life and entered into the habits of a nation. Our seasons of importunate prayer cut themselves like the print of a diamond, into our hardest places, and mark with ineffaceable traces our characters. They are the salient periods of our lives! The memorial stones which endure and to which we turn.

Importunity, it may be repeated, is a condition of prayer. We are to press the matter, not with vain repetitions, but with urgent repetitions. We repeat, not to count the times, but to gain the prayer. We cannot quit praying because heart and soul are in it. We pray "with all perseverance." We hang to our prayers because by them we live. We press our pleas because we must have them or die. Christ gives us two most expressive parables to emphasise the necessity of importunity in praying. Perhaps Abraham lost Sodom by failing to press to the utmost his privilege of praying. Joash, we know, lost because he stayed his smiting. Perseverance counts much with God as well as with man. If Elijah had ceased at his first petition the heavens would have scarcely yielded their rain to his feeble praying. If Jacob had quit praying at decent bedtime he would scarcely have survived the next day's meeting with Esau. If the Syrophenician woman had allowed her faith to faint by silence, humiliation, repulse, or stop mid-way its struggles, her grief-stricken home would never have been brightened by the healing of her daughter. Pray and never faint, is the motto Christ gives us for praying. It is the test of our faith, and the severer the trial and the longer the waiting, the more glorious the results. The benefits and necessity of importunity are taught by Old Testament saints. Praying men must be strong in hope, and faith, and prayer. They must know how to wait and to press, to wait on God and be in earnest in our approaches to Him.

Abraham has left us an example of importunate intercession in his passionate pleading with God on behalf of Sodom and Gomorrah, and if, as already indicated, he had not ceased in his asking, perhaps God would not have ceased in His giving. "Abraham left off asking before God left off granting." Moses taught the power of importunity when he interceded for Israel forty days and forty nights, by fasting and prayer. And he succeeded in his importunity.

Jesus, in His teaching and example, illustrated and perfected this principle of Old Testament pleading and waiting. How strange that the only Son of God, who came on a mission direct from His Father, whose only heaven on earth, whose only life and law were to do His Father's will in that mission—what a mystery that He should be under the law of prayer, that the blessings which came to Him were impregnated and purchased by prayer; stranger still that importunity in prayer was the process by which His wealthiest supplies from God were gained. Had He not prayed with importunity, no transfiguration would have been in His history, no mighty works had rendered Divine His career. His all-night praying was that which filled with compassion and power His all-day work. The importunate praying of His life crowned His death with its triumph. He learned the high lesson of submission to God's will in the struggles of importunate prayer before He illustrated that submission so sublimely on the cross.

"Whether we like it or not," said Mr. Spurgeon, "asking is the rule of the kingdom." "Ask, and ye shall receive." It is a rule that never will be altered in anybody's case. Our Lord Jesus Christ is the elder brother of the family, but God has not relaxed the rule for Him. Remember this text: Jehovah says to His own Son, "Ask of Me, and I will give Thee the heaven for Thine inheritance, and the uttermost parts of the earth for Thy possession." If the Royal and Divine Son of God cannot be exempted from the rule of asking that He may have, you and I cannot expect the rule to be relaxed in our favour. Why should it be? What reason can be pleaded why we should be exempted from prayer? What argument can there be why we should be deprived of the privilege and delivered from the necessity of supplication? I can see none: can you? God will bless Elijah and send rain on Israel, but Elijah must pray for it. If the chosen nation is to prosper, Samuel must plead for it. If the Jews are to be delivered, Daniel must intercede. God will bless Paul, and the nations shall be converted through him, but Paul must pray. Pray he did without ceasing; his epistles show that he expected nothing except by asking for it. If you may have everything by asking, and nothing without asking, I beg you to see how absolutely vital prayer is, and I beseech you to abound in it. "There is not the least doubt that much of our praying fails for lack of persistency. It is without the fire and strength of perseverance. Persistence is of the essence of true praying. It may not be always called into exercise, but it must be there as the reserve force. Jesus taught that perseverance is the essential element of prayer. Men must be in earnest when they kneel at God's footstool. Too often we get faint-hearted and quit praying at the point where we ought to begin. We let go at the very point where we should hold on strongest. Our prayers are weak because they are not impassioned by an unflinching and resistless will. God loves the importunate pleader, and sends him answers that would never have been granted but for the persistency that refuses to let go until the petition craved for is granted.

(Purpose In Prayer; EM Bounds; Chapter 5; 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.)

(Bible; Amplified; 2005; Page 368-369; Joyce Meyers; Word Software 9; 2008; Bible KJV 2005)

( Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 340-341)

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