



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 27 Issue 497  
Sept. 06, 2012

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

## Worship Music

### Prayer

Lord, thank You for giving me the shield of faith. Help me to be brave and bold and to hold my shield high in front of me to stop every attack of the enemy. After reading Your Word today, I understand that I have a responsibility to soak my faith in Your Word so it can extinguish each and every flaming arrow the devil tries to shoot into my life. I ask You to help me be sincerely committed to making Your Word the top priority in my life—soaking my faith with that Word until it becomes an impenetrable wall of defense against the enemy's attacks. Fill me with Your wisdom, knowledge, intelligence and understanding in Jesus' name. Amen.

Sparkling Gems from the Greek.

[He Knows My Name-  
Maranatha Singers](#)

[Lord I lift Your Name On  
High-Maranatha Singers](#)

[Shout To The Lord-  
Darlene Zschech](#)

[I Give You My Heart-  
Hillsong](#)

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

[“ Our Intimacy With God” Charles Stanley](#)

## Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

### Study Questions For Joshua:

1. When the Israelites crossed over the Jordan into the Promised Land, we are reminded of their exodus from Egypt when they crossed the Red Sea. How were these events related?(Joshua 3:14-17; Exodus 14: 15-29).
2. We all make mistakes in life. Although Joshua was a great leader, what was the mistake he made twice in Joshua 7:11-12 and 9:14-18?
3. Even though Rahab was not an Israelite, her faith earned her a place in the genealogy of Jesus Christ. What was the incredible thing she did and what did it benefit? (Joshua chapter 2 and Joshua 6:22-25).
4. The children of Israel didn't take all the land promised to them. How is this a lesson in our spiritual walk? (Joshua 13:1-2).
5. At the end of Joshua's life, he exhorts the Israelites to fear the Lord. In Joshua 24:15 he says, " Choose this day whom you will serve." Who will you serve? God is asking this question today. Use the last part of this verse for your answer.

## Bible Study Sites

[Chuck Smith  
Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-  
Cathe Laurie](#)

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

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

1 THEN JOSHUA gathered all the tribes of Israel to Shechem, and summoned the elders of Israel and their heads, their judges, and their officers; they presented themselves before God. 2 Joshua said to all the people, Thus says the Lord, the God of Israel, Your fathers dwelt in olden times beyond the Euphrates River, including Terah the father of Abraham and Nahor, and they served other gods. 3 And I took your father Abraham from beyond the Euphrates River and led him through all the land of Canaan and multiplied his offspring. I gave him Isaac, 4 And I gave to Isaac Jacob and Esau. And I gave to Esau the hill country of Seir to possess, but Jacob and his children went down to Egypt. 5 I sent Moses and Aaron, and I plagued Egypt with what I did in the midst of it; and afterward I brought you out. 6 I brought your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. 7 When they cried to the Lord, He put darkness between you and the Egyptians, and brought the sea upon them and covered them; and your eyes saw what I did in Egypt. And you lived in the wilderness a long time [forty years]. 8 I brought you into the land of the Amorites who lived on the other side of the Jordan; they fought with you, and I gave them into your hand, and you possessed their land, and I destroyed them before you. 9 Then Balak son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam son of Beor to curse you. 10 But I would not listen to Balaam; therefore he blessed you; so I delivered you out of Balak's hand. 11 You went over the Jordan and came to Jericho; and the men of Jericho fought against you, as did the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites, and Jebusites, and I gave them into your hands. 12 I sent the hornet [that is, the terror of you] before you, which drove the two kings of the Amorites out before you; but it was not by your sword or by your bow. 13 I have given you a land for which you did not labor and cities you did not build, and you dwell in them; you eat from vineyards and olive yards you did not plant. 14 Now therefore, [reverently] fear the Lord and serve Him in sincerity and in truth; put away the gods which your fathers served on the other side of the [Euphrates] River and in Egypt, and serve the Lord. 15 And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served on the other side of the River, or the gods of the Amorites, in whose land you dwell; but as for me and my house, we will serve the Lord. 16 The people answered, Far be it from us to forsake the Lord to serve other gods; 17 For it is the Lord our God Who brought us and our fathers up out of the land of Egypt, from the house of bondage, Who did those great signs in our sight and preserved us in all the way that we went and among all the peoples through whom we passed. 18 And the Lord drove out before us all the people, the Amorites who dwelt in the land. Therefore we also will serve the Lord, for He is our God. 19 And Joshua said to the people, You cannot serve the Lord, for He is a holy God; He is a jealous God. He will not forgive your transgressions or your sins. 20 If you forsake the Lord and serve strange gods, then He will turn and do you harm and consume you, after having done you good. 21 And the people said to Joshua, No; but we will serve the Lord. 22 Then Joshua said to the people, You are witnesses against yourselves that you have chosen the Lord, to serve Him. And they said, We are witnesses. 23 Then put away, said he, the foreign gods that are among you and incline your hearts to the Lord, the God of Israel. 24 The people said to Joshua, The Lord our God we will serve; His voice we will obey. 25 So Joshua made a covenant with the people that day, and made statutes and ordinances for them at Shechem. 26 And Joshua wrote these words in the Book of the Law of God; and he took a great stone and set it up there under an oak that was in [the court of] the sanctuary of the Lord. 27 And Joshua said to all the people, See, this stone shall be a witness against us, for it has heard all the words the Lord spoke to us; so it shall be a witness against you, lest [afterward] you lie (pretend) and deny your God. 28 So Joshua sent the people away, every man to his inheritance. 29 After this, Joshua son of Nun, the servant of the Lord, died, being 110 years old. 30 They buried him at the edge of his inheritance in Timnath-serah in the hill country of Ephraim, on the north side of the hill of Gaash. 31 Israel served the Lord all the days of Joshua and of the elders who outlived Joshua and had known all the works the Lord had done for Israel. 32 And the bones of Joseph, which the Israelites brought up out of Egypt, they buried in Shechem in the portion of ground Jacob bought from the sons of Hamor, the father of Shechem, for 100 pieces of money; and it became the inheritance of the Josephites. 33 And Eleazar son of Aaron died; and they buried him at Gibeah [on the hill] of Phinehas his son, which was given him in the hill country of Ephraim.

←—————→  
Chapter 24

Chapter twenty-four, Joshua is continuing this final charge to the children of Israel. Picture now this old man he was. He was faithful to the Lord. He has done a good job, but now he is bent over with age. He has been weakened. His voice is probably shaky and trembling.

And Joshua gathered all the tribes of Israel to Shechem, [Right in the heart of the land there between mount Ebal, and Gerezim.] and he called for the elders of Israel, and for their heads, and for their judges, the officers; and they presented themselves before God. And Joshua said to all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old times, even Terah, the father of Abraham, the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac, Jacob and Esau: I gave to Esau the area of mount Seir, to possess it; but Jacob and his children went down to Egypt. And I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. And I brought your fathers out of Egypt: and you came unto the sea; and the Egyptians pursued after your fathers with their chariots and horsemen unto the Red Sea. And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and you dwelt in the wilderness a long season. And I brought you into the land of the Amorites, that dwelt here on the other side of Jordan; [And I fought with you] and they fought with you: [rather] and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. Then Balak the son of Zippor, the king of Moab, arose and he warred against Israel, and he called Balaam the son of Beor to curse you: But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand (Jos 24:1-10).

Now you'll notice that this has gone into the first person. So actually Joshua at this point is prophesying to the leaders of Israel and God is now speaking through Joshua a word of prophecy to these people. Having gone into the first person here, as God declares, "I destroyed them", and "I delivered you out of his hand."

And I sent the hornet before you, and drove out the Amorites; but not with your sword, nor with your bow. And I have given you a land for which you did not labour, cities which you did not build, that you might dwell in them; vineyards and oliveyards which you did not plant and yet you eat of them. Now therefore fear [or reverence] the Lord, and serve him in sincerity and truth: and put away the gods that your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. Now if it seems evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land you dwell: but as for me and my house, we will serve the Lord (Jos 24:12-15).

So Joshua stands before these people, declares to them the marvelous works of God, and then he challenges them to choose this day, whom you're going to serve, recognizing that God has given man the power and capacity of choice. Each man chooses, not if you will serve or not, but who you will serve. For every man is serving somebody. Every man is governed by some passion, some guiding principle, some philosophy, which has become his god. He reminds them that in ancient times before the flood, people were worshipping gods. The Amorites in whose land they were now dwelling had their own gods. There are many different gods that a man can worship, many governing principles by which his life can be directed. A man can live after his own flesh that can become his god. A man can live obsessed by the desire for success, and that can become his god. A man can live obsessed with the desire of wealth, that becomes his god. But you must choose which god you are going to serve, the true and the living God, or the gods that the people worshiped and served who lived before the flood.

Even Terah the father of Abraham worshiped other gods. The Amorites worshiped other gods, "Choose whom you will serve," then declaring, "As for me and my house, we will serve the Lord." Though he's old and stricken in years, still he rules his house. It's marvelous when the husband, the father, can speak for his house. "As for me and my house, we will serve the Lord." The people responded and said to Joshua, "Oh, we also will serve the Lord,"

and Joshua said, You can't serve the Lord (Jos 24:19).

They said, "We will," he said, "You can't," for he said, God is a jealous God and when you start turning away from Him, turning your backs upon Him; He won't take that lightly but He will bring his judgments among you.

For if you forsake the Lord, and serve strange gods, he will turn and do you hurt, and consume you, after that he has done good. And the people said to Joshua, No; we will serve the Lord. And Joshua said to the people, You are witnesses against yourselves that ye have chosen to serve the Lord, to serve him. And they said, We are witnesses. He said, All right then put away the strange gods which are among you, and incline your heart unto Jehovah God of Israel. And the people said to Joshua, Jehovah our God we will serve and his voice we will obey. And Joshua made a covenant with the people that day, and set them a statute and an ordinance there in Shechem. Joshua wrote these words in the book of the law of God, and took a great stone, and set it there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: and it shall be therefore a witness unto you, lest ye deny your God. So Joshua let the people depart, and every man went to his own inheritance. Now it came to pass at this time, that Joshua, died, being a hundred and ten years old. And they buried him actually there in mount Ephraim in this city that was given to him for his inheritance. And Israel served the Lord all the days of Joshua, and the days of the elders that overlived Joshua, which had known all the works of the Lord, that he had done for Israel (Jos 24:16-31).

Now it is interesting how that as you go back in history, that God had done marvelous works among people. Those that have seen that work of God remain committed and true, but rarely does a work continue into a second generation.

We look at the church and there have been marvelous spiritual revivals in the history of the church. Usually new denominations have been born out of spiritual revivals. But it is tragic that rarely does a work of God continue through a second generation. Those that have seen the work of God continue to relay that which God has done. But you get into a new generation, and there comes modifications, there comes organization, there comes structure. The seeking to more or less codify that which God has done.

Rarely does the work of God go on into another generation, which makes me glad that I'm living in this last generation. I don't have to worry about this thing going on. We're going up, we're not going on. But that would be my chief concern if I didn't believe that the rapture was so close. It's beautiful what God has done for us. I'm thrilled with what God has done for us, but my chief concern would be that after we have gone, we have been able to see this glorious work of God, that others would come in and they'd analyze it and get the thing all structured. They'd be able to tell you all of the reasons why it was such a success. They'd get the whole thing organized, developed, and the whole thing went down the tubes like everything else has done in the past, as far as denominations and all. Thank God that we won't have to see that day.

But it's been true through the history. Those that have been privileged to see that work of God usually remain true. It's the next generation, somehow there is a failure to adequately communicate to the next generation the marvelous things of God. In trying to analyze the failure, I think that perhaps when God blesses us, the blessings are usually multi-faceted. It's a blessing in almost every area, spiritual blessings, material blessings, physical blessings. But we went through a lot of struggles, a lot of testing of faith, a lot of deprivations, a lot of hardships. We went without so many times. Now that we are blessed, we don't want our children to have, to experience the same hardships that we experienced. We don't want them to have to live by faith, as we had to live by faith, to have to just trust in God for the next meal. Thus, we seek to keep our children from a lot of the same hardships that we endured.

And I think in that, we are keeping them from learning a lot of important lessons of trust, and faith, and being able to see the miraculous work of God in response to that faith, and believing, and trusting in Him. Thus they don't have the same privileges of knowing the miracle working power of God that we experienced, because we were going through the periods of deprivation and hardship. Thus God doesn't become as real to them as He was to us because they haven't had to trust Him for that meal, to believe Him for a set of tires.

Now here at the end of Joshua there's a very interesting notation, and why this would come here at the end of Joshua, I am sure I don't know. Chuck Misler could probably give you some suggestions.

And the bones of Joseph, which the children of Israel brought out of Egypt, they buried in Shechem, in a parcel of ground which Jacob had bought from Hamor the father of Shechem for a hundred pieces of silver: and it became the inheritance of the children of Joseph (Jos 24:32).

Now the children of Joseph did inhabit this Ephraim, tribe of Ephraim, it did inhabit this particular area of the land, Shechem, and that area through there, so they were the sons of Joseph. But why at this point in the text it would refer to the burial of Joseph's bones, I don't know. We did read where the children of Israel made their exodus out of Egypt, that they brought the bones of Joseph with them. But the recording of the burial of the bones is left here for the end of Joshua.

And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given to him also there in mount Ephraim (Jos 24:33).

So the old guard is passing away and the new guard is coming in. And as we move into Judges we'll begin to see how soon they moved away from God, how soon they went into apostasy. I think that prosperity is probably one of the most difficult things to handle.

My father used to have a little motto on his desk. "God please never prosper me above my capacity to maintain my love for You." He recognized that there was a weakness in his own life. He knew what money could do to him. He knew what it did to his family. Thus it was his constant prayer, "God never bless me beyond my capacity to maintain my love for you." I think that was a rather wise prayer. So many people have been blessed beyond the capacity of maintaining that deep devotion for God. Their love begins to wane as the love of the world, and the things of the world begins to occupy their lives.

Next week we'll move on in the book of Judges. Shall we stand? There is one charge that we skipped over in chapter twenty-two that Joshua gave to the tribes of Reuben, Gad, and Manasseh, as they were returning back, and it's found in verse five.

He said, "Love the Lord your God, walk in His ways, keep His commandments, cleave unto Him, and serve Him with all your heart and soul." I think that's a tremendous exhortation. "Love the Lord your God, walk in His ways, keep His commandments, stick to Him, cleave unto Him, and serve Him with all your heart and with all your soul. Thus may you be blessed of God this week, as you walk with Him, as you serve Him, as you cleave unto Him. ( Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986 )

## VII. Purpose In Prayer; EM Bounds

"I suspect I have been allotting habitually too little time to religious exercises as private devotion, religious meditation, Scripture reading, etc. Hence I am lean and cold and hard. God would perhaps prosper me more in spiritual things if I were to be more diligent in using the means of grace. I had better allot more time, say two hours or an hour and a half, to religious exercises daily, and try whether by so doing I cannot preserve a frame of spirit more habitually devotional, a more lively sense of unseen things, a warmer love to God, and a greater degree of hunger and thirst after righteousness, a heart less prone to be soiled with worldly cares, designs, passions, and apprehension and a real undissembled longing for heaven, its pleasures and its purity."—William Wilberforce

"Men ought always to pray, and not to faint." The words are the words of our Lord, who not only ever sought to impress upon His followers the urgency and the importance of prayer, but set them an example which they alas have been far too slow to copy.

The always speaks for itself. Prayer is not a meaningless function or duty to be crowded into the busy or the weary ends of the day, and we are not obeying our Lord's command when we content ourselves with a few minutes upon our knees in the morning rush or late at night when the faculties, tired with the tasks of the day, call out for rest. God is always within call, it is true; His ear is ever attentive to the cry of His child, but we can never get to know Him if we use the vehicle of prayer as we use the telephone—for a few words of hurried conversation. Intimacy requires development. We can never know God as it is our privilege to know Him, by brief and fragmentary and unconsidered repetitions of intercessions that are requests for personal favours and nothing more. That is not the way in which we can come into communication with heaven's King. "The goal of prayer is the ear of God," a goal that can only be reached by patient and continued and continuous waiting upon Him, pouring out our heart to Him and permitting Him to speak to us. Only by so doing can we expect to know Him, and as we come to know Him better we shall spend more time in His presence and find that presence a constant and ever-increasing delight.

Always does not mean that we are to neglect the ordinary duties of life; what it means is that the soul which has come into intimate contact with God in the silence of the prayer-chamber is never out of conscious touch with the Father, that the heart is always going out to Him in loving communion, and that the moment the mind is released from the task upon which it is engaged it returns as naturally to God as the bird does to its nest. What a beautiful conception of prayer we get if we regard it in this light, if we view it as a constant fellowship, an unbroken audience with the King. Prayer then loses every vestige of dread which it may once have possessed; we regard it no longer as a duty which must be performed, but rather as a privilege which is to be enjoyed, a rare delight that is always revealing some new beauty.

Thus, when we open our eyes in the morning, our thought instantly mounts heavenward. To many Christians the morning hours are the most precious portion of the day, because they provide the opportunity for the hallowed fellowship that gives the keynote to the day's programme. And what better introduction can there be to the never-ceasing glory and wonder of a new day than to spend it alone with God? It is said that Mr. Moody, at a time when no other place was available, kept his morning watch in the coal-shed, pouring out his heart to God, and finding in his precious Bible a true "feast of fat things."

George Muller also combined Bible study with prayer in the quiet morning hours. At one time his practice was to give himself to prayer, after having dressed, in the morning. Then his plan underwent a change. As he himself put it: "I saw the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reprov'd, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord. I began, therefore, to meditate on the New Testament early in the morning. The first thing I did, after having asked in a few words for the Lord's blessing upon his precious Word, was to begin to meditate on the Word of God, searching as it were, into every verse to get blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated on, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably thus, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer."

The study of the Word and prayer go together, and where we find the one truly practised, the other is sure to be seen in close alliance. But we do not pray always. That is the trouble with so many of us. We need to pray much more than we do and much longer than we do.

Robert Murray McCheyne, gifted and saintly, of whom it was said, that "Whether viewed as a son, a brother, a friend, or a pastor, he was the most faultless and attractive exhibition of the true Christian they had ever seen embodied in a living form," knew what it was to spend much time upon his knees, and he never wearied in urging upon others the joy and the value of holy intercession. "God's children should pray," he said. "They should cry day and night to Him, God hears every one of your cries in the busy hour of the daytime and in the lonely watches of the night." In every way, by preaching, by exhortation when present and by letters when absent, McCheyne emphasis In his diary we find this: "In the morning was engaged in preparing the head, then the heart. This has been frequently my error, and I have always felt the evil of it, especially in prayer. Reform it then, O Lord." While on his trip to the Holy Land he wrote: "For much of our safety I feel indebted to the prayers of my people. If the veil of the world's machinery were lifted off how much we would find done in answer to the prayers of God's children." In an ordination sermon he said to the preacher: "Give yourself to prayers and the ministry of the Word. If you do not pray, God will probably lay you aside from your ministry, as He did me, to teach you to pray. Remember Luther's maxim, "To have prayed well is to have studied well." Get your texts from God, your thoughts, your words. Carry the names of the little flock upon your breast like the High Priest. Wrestle for the unconverted. Luther spent his last three hours in prayer; John Welch prayed seven or eight hours a day. He used to keep a plaid on his bed that he might wrap himself in when he rose during the night. Sometimes his wife found him on the ground lying weeping. When she complained, he would say, "O, woman, I have the souls of three thousand to answer for, and I know not how it is with many of them." The people he exhorted and charged: "Pray for your pastor. Pray for his body, that he may be kept strong and spared many years. Pray for his soul, that he may be kept humble and holy, a burning and shining light. Pray for his ministry, that it may be abundantly blessed, that he may be anointed to preach good tidings. Let there be no secret prayer without naming him before your God, no family prayer without carrying your pastor in your hearts to God."

"I ought not to omit any of the parts of prayer—confession, adoration, thanksgiving, petition and intercession. There is a fearful tendency to omit confession proceeding from low views of God and His law, slight views of my heart, and the sin of my past life. This must be resisted. There is a constant tendency to omit adoration when I forget to Whom I am speaking, when I rush heedlessly into the presence of Jehovah without thought of His awful name and character. When I have little eyesight for his glory, and little admiration of His wonders, I have the native tendency of the heart to omit giving thanks, and yet it is specially commanded. Often when the heart is dead to the salvation of others I omit intercession, and yet it especially is the spirit of the great Advocate Who has the name of Israel on His heart. I ought to pray before seeing anyone. Often when I sleep long, or meet with others early, and then have family prayer and breakfast and forenoon callers, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system; it is unscriptural. Christ rose before day and went into a solitary place. David says, "Early will I seek Thee; Thou shalt early hear my voice." Mary Magdalene came to the sepulchre while it was yet dark. Family prayer loses much of its power and sweetness; and I can do no good to those who come to seek from me. The conscience feels guilty, the soul unfed, the lamp not trimmed. I feel it is far better to begin with God, to see His face first, to get my soul near Him before it is near another. "When I awake I am still with Thee." If I have slept too long, or I am going an early journey, or my time is in any way shortened, it is best to dress hurriedly and to have a few minutes alone with God than to give up all for lost. But in general it is best to have at least one hour alone with God before engaging in anything else. I ought to spend the best hours of the day in communion with God. When I awake in the night, I ought to rise and pray as David and John Welch."

McCheyne believed in being always in prayer, and his fruitful life, short though that life was, affords an illustration of the power that comes from long and frequent visits to the secret place where we keep tryst with our Lord.

Men of McCheyne's stamp are needed today—praying men, who know how to give themselves to the greatest task demanding their time and their attention; men who can give their whole heart to the holy task of intercession, men who can pray through. God's cause is committed to men; God commits Himself to men. Praying men are the vicegerents of God; they do His work and carry out His plans.

We are obliged to pray if we be citizens of God's Kingdom. Prayerlessness is expatriation, or worse, from God's Kingdom. It is outlawry, a high crime, a constitutional breach. The Christian who relegates prayer to a subordinate place in his life soon loses whatever spiritual zeal he may have once possessed, and the Church that makes little of prayer cannot maintain vital piety, and is powerless to advance the Gospel. The Gospel cannot live, fight, conquer without prayer—prayer unceasing, instant and ardent.

Little prayer is the characteristic of a backslidden age and of a backslidden Church. Whenever there is little praying in the pulpit or in the pew, spiritual bankruptcy is imminent and inevitable.

The cause of God has no commercial age, no cultured age, no age of education, no age of money. But it has one golden age, and that is the age of prayer. When its leaders are men of prayer, when prayer is the prevailing element of worship, like the incense giving continual fragrance to its service, then the cause of God will be triumphant.

Better praying and more of it, that is what we need. We need holier men, and more of them, holier women, and more of them to pray—women like Hannah, who, out of their greatest griefs and temptations brewed their greatest prayers. Through prayer Hannah found her relief. Everywhere the Church was backslidden and apostate, her foes were victorious. Hannah gave herself to prayer, and in sorrow she multiplied her praying. She saw a great revival born of her praying. When the whole nation was oppressed, prophet and priest, Samuel was born to establish a new line of priesthood, and her praying warmed into life a new life for God. Everywhere religion revived and flourished. God, true to His promise, "Ask of Me," though the praying came from a woman's broken heart, heard and answered, sending a new day of holy gladness to revive His people. So once more, let us apply the emphasis and repeat that the great need of the Church in this and all ages is men of such commanding faith, of such unsullied holiness, of such marked spiritual vigour and consuming zeal, that they will work spiritual revolutions through their mighty praying. "Natural ability and educational advantages do not figure as factors in this matter; but a capacity for faith, the ability to pray, the power of a thorough consecration, the ability of self-littleness, an absolute losing of one's self in God's glory and an ever present and insatiable yearning and seeking after all the fulness of God. Men who can set the Church ablaze for God, not in a noisy, showy way, but with an intense and quiet heat that melts and moves every thing for God." The prayer-chamber conserves our relation to God. It hems every raw edge; it tucks up every flowing and entangling garment; girds up every fainting loin. The sheet-anchor holds not the ship more surely and safely than the prayer-chamber holds to God. Satan has to break our hold on, and close up our way to the prayer-chambers, ere he can break our hold on God or close up our way to heaven.

And, to return to the vital point, secret praying is the test, the gauge, the conserver of man's relation to God. The prayer-chamber, while it is the test of the sincerity of our devotion to God, becomes also the measure of the devotion. The self-denial, the sacrifices which we make for our prayer-chambers, the frequency of our visits to that hallowed place of meeting with the Lord, the lingering to stay, the loathness to leave, are values which we put on communion alone with God, the price we pay for the Spirit's trysting hours of heavenly love.

The prayer-chamber conserves our relation to God. It hems every raw edge; it tucks up every flowing and entangling garment; girds up every fainting loin. The sheet-anchor holds not the ship more surely and safely than the prayer-chamber holds to God. Satan has to break our hold on, and close up our way to the prayer-chambers, ere he can break our hold on God or close up our way to heaven.

"Be not afraid to pray; to pray is right;

Pray if thou canst with hope, but ever pray,

Though hope be weak or sick with long delay;

Pray in the darkness if there be no light;

And if for any wish thou dare not pray

Then pray to God to cast that wish away."

(Purpose In Prayer; EM Bounds; Chapter 7; 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 369-372; Joyce Meyers; Word Software 9; 2008; Bible KJV 2005)

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

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

(If you wish to be removed from the mailing list e-mail at: chapel-flock@sbcglobal.net)