



~ 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 ask You to help me live my life in a way that glorifies You. You are my Lord, and I am Your servant and child. I don't want to do anything with my life that brings disrespect or dishonor to Your precious name. Help me to not exaggerate or embellish the truth. I ask You to correct me when I am lured into snobbery or pride and to lovingly rebuke me when I "act ugly" toward others. I want to be like You, Jesus, and I'm not going to stop pressing ahead until I demonstrate Your life and Your nature in my life. In Jesus' name. Amen.

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1 NOW THESE are the nations which the Lord left to prove Israel by them, that is, all in Israel who had not previously experienced war in Canaan; 2 It was only that the generations of the Israelites might know and be taught war, at least those who previously knew nothing of it. 3 The remaining nations are: the five lords of the Philistines, all the Canaanites, the Sidonians, and the Hivites who dwelt on Mount Lebanon from Mount Baal-hermon to the entrance of Hamath. 4 They were for the testing and proving of Israel to know whether Israel would listen and obey the commandments of the Lord, which He commanded their fathers by Moses. 5 And the Israelites dwelt among the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites; 6 And they married their daughters and gave their own daughters to their sons, and served their gods. 7 And the Israelites did evil in the sight of the Lord and forgot the Lord their God and served the Baals and the Ashtaroth. 8 So the anger of the Lord was kindled against Israel, and He sold them into the hand of Chushan-rishathaim king of Mesopotamia; and the Israelites served Chushan-rishathaim eight years. 9 But when the Israelites cried to the Lord, the Lord raised up a deliverer for the people of Israel to deliver them, Othniel son of Kenaz, Caleb's younger brother. 10 The Spirit of the Lord came upon him, and he judged Israel. He went out to war, and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand and his hand prevailed over Chushan-rishathaim. 11 And the land had rest forty years. Then Othniel son of Kenaz died. 12 And the Israelites again did evil in the sight of the Lord, and the Lord strengthened Eglon king of Moab against Israel because they had done what was evil in the sight of the Lord. 13 And [Eglon] gathered to him the men of Ammon and Amalek, and went and smote Israel, and they possessed the City of Palm Trees (Jericho). 14 And the Israelites served Eglon king of Moab eighteen years. 15 But when the Israelites cried to the Lord, the Lord raised them up a deliverer, Ehud son of Gera, a Benjamite, a left-handed man; and by him the Israelites sent tribute to Eglon king of Moab. 16 Ehud made for himself a sword, a cubit long, which had two edges, and he girded it on his right thigh under his clothing. 17 And he brought the tribute to Eglon king of Moab. Now Eglon was a very fat man. 18 And when Ehud had finished presenting the tribute, he sent away the people who had carried it. 19 He himself went [with them] as far as the sculptured [boundary] stones near Gilgal, and then turned back and came to Eglon and said, I have a secret errand to you, O king. Eglon commanded silence, and all who stood by him went out from him. 20 When Ehud had come [near] to him as he was sitting alone in his cool upper apartment, Ehud said, I have a commission from God to execute to you. And the king arose from his seat. 21 Then Ehud put forth his left hand and took the sword from his right thigh and thrust it into Eglon's belly. 22 And the hilt also went in after the blade, and the fat closed upon the blade, for [Ehud] did not draw the sword out of his belly, and the dirt came out. 23 Then Ehud went out into the vestibule and shut the doors of the upper room upon [Eglon] and locked them. 24 When [Ehud] had gone out, [Eglon's] servants came. And when they saw the doors of the upper room were locked, they thought, Surely he [is seeking privacy while he] relieves himself in the closet of the cool chamber. 25 They waited a long time until they became embarrassed and uneasy, but when he still did not open the doors of the upper room, they took the key and opened them, and there lay their master fallen to the floor, dead! 26 Ehud escaped while they delayed and passed beyond the sculptured [boundary] stones (images) and escaped to Seirah. 27 When he arrived, he blew a trumpet in the hill country of Ephraim, and the Israelites went down from the hill country, with him at their head. 28 And he said to them, Follow me, for the Lord has delivered your enemies the Moabites into your hand. So they went down after him and seized the fords of the Jordan against the Moabites and permitted not a man to pass over. 29 They slew at that time about 10,000 Moabites, all strong, courageous men; not a man escaped. 30 So Moab was subdued that day under the hand of Israel, and the land had peace and rest for eighty years. 31 After [Ehud] was Shamgar son of Anath, who slew 600 Philistine men with an oxgoad. He also delivered Israel.

←————→
Chapter 3

Now these are the nations which the LORD left, to prove Israel (Jdg 3:1),

There were the Philistines, the Canaanites, the Hivites and the Hittites and the Jebusites and the Perizzites and the Amorites that God left, six nations.

And verse six,

The children of Israel took their daughters (Jdg 3:6)

That is of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites.

They took their daughters to be their wives, and they gave their daughters to their sons, and they served their gods. And the children of Israel did evil in the sight of the LORD, and they forgot Jehovah their God, and they served Baalim and the groves (Jdg 3:6-7).

Now the groves were the places of worship and usually extremely licentious type of worship.

Therefore the anger of the LORD was hot against Israel, they sold them into the hand of Chushanrishathaim the king of Mesopotamia: and they served him for eight years. And when the children of Israel cried unto the LORD, the LORD raised up and delivered to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother (Jdg 3:8-9).

So Othniel was the fellow who married Caleb's daughter. Remember he took the city Kirjath there near Hebron and so Othniel became the first judge over Israel.

And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered this Mesopotamia king into his hand; and his hand prevailed against him. And the land had rest for forty years (Jdg 3:10-11).

Now forty years is probably sort of a rounded off kind of a figure. It is used over and over again. It would appear that—well, actually though, forty years you got a generation as long as the guy was alive, that generation. When he died, you get a new generation and

back to the old apostasy again. It just didn't carry over into the second generation. And so, here you have the forty years appearing over and over again, which is just about that time of a generation and the failure to go on into the next generation. And so during the years of Othniel they had rest.

And the children of Israel, [verse twelve] did evil again in the sight of the LORD (Jdg 3:12):

You know it's—you'd like to take them and just bump their heads together or something. It's just so upsetting.

And the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. And he gathered unto him the children of Ammon and Amalek, and they went and smote Israel, and possessed the city of the palm trees. So the children of Israel served Eglon the king of Moab for eighteen years. But when the children of Israel cried unto the LORD, the LORD raised up a deliverer, Ehud the son of Gera, a Benjamite, a man who was left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab. But Ehud made himself a dagger, sharpened both sides, and made it about eighteen inches long, put it under his robe on his left side (Jdg 3:12-16).

And he went into the king of Moab. Let's see now we got Ehud and Eglon. Eglon's the king so he came into Eglon with a present and then he said, "I have a secret message for you." And so Eglon the king of Moab sent out all the servants and he said, "I have a message from the Lord for you." And he drew out the dagger. Oh, Eglon was a really fat guy. He put the dagger in and the fat closed around and he couldn't pull it out. So he left it in halved and all. And when he went out of the room, he closed the door and locked it and he told the servants, "the king is taking a nap" and so he took off running.

So that they waited outside and waited outside until they got embarrassed they were waiting there so long they said, "Well, we better go in and check on the king." So they got the key, unlocked the door, when they got in they found the king was dead and had given good time to escape. And so he called together an army and they came against the Moabites and God delivered them out of the hand of Moab. They killed that time about ten thousand men of Moab who tried to escape out of Israel back into the land. And the land had rest for eighty years. So here's twice forty.

And after him was Shamgar the son of Anath (Jdg 3:31),

He was the third judge. And we really don't know much about Shamgar except he must have been a tough cookie because he killed six hundred Philistines with an ox goad. Just the stick that they used when they were pawing with an ox, they'd have a goad, a stick that they'd kick and been a flanks with to keep them going. And evidently he was maybe farming and plowing and keeping with his oxen and here came a company of Philistines over the hill and so he goes after them with an ox goad. Six hundred men with an ox goad. So he was the third judge of Israel. That's about all we know of Shamgar. Like to know more about that character. (Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986)

X. " Purpose In Prayer " EM Bounds

"I look upon all the four Gospels as thoroughly genuine, for there is in them the reflection of a greatness which emanated from the person of Jesus and which was of as Divine a kind as ever was seen on earth."—Goethe

There are no possibilities, no necessity for prayerless praying, a heartless performance, a senseless routine, a dead habit, a hasty, careless performance—it justifies nothing. Prayerless praying has no life, gives no life, is dead, breathes out death. Not a battle-axe but a child's toy, for play not for service. Prayerless praying does not come up to the importance and aims of a recreation. Prayerless praying is only a weight, an impediment in the hour of struggle, of intense conflict, a call to retreat in the moment of battle and victory.

Why do we not pray? What are the hindrances to prayer? This is not a curious nor trivial question. It goes not only to the whole matter of our praying, but to the whole matter of our religion. Religion is bound to decline when praying is hindered. That which hinders praying, hinders religion. He who is too busy to pray will be too busy to live a holy life.

Other duties become pressing and absorbing and crowd out prayer. Choked to death, would be the coroner's verdict in many cases of dead praying, if an inquest could be secured on this dire, spiritual calamity. This way of hindering prayer becomes so natural, so easy, so innocent that it comes on us all unawares. If we will allow our praying to be crowded out, it will always be done. Satan had rather we let the grass grow on the path to our prayer-chamber than anything else. A dosed chamber of prayer means gone out of business religiously or what is worse, made an assignment and carrying on our religion in some other name than God's and to somebody else's glory. God's glory is only secured in the business of religion by carrying that religion on with a large capital of prayer. The apostles understood this when they declared that their time must not be employed in even the sacred duties of alms-giving; they must give themselves, they said, "continually to prayer and to the ministry of the Word," prayer being put first with them and the ministry of the Word having its efficiency and life from prayer.

The process of hindering prayer by crowding out is simple and goes by advancing stages. First, prayer is hurried through. Unrest and agitation, fatal to all devout exercises, come in. Then the time is shortened, relish for the exercise palls. Then it is crowded into a corner and depends on the fragments of time for its exercise. Its value depreciates. The duty has lost its importance. It no longer commands respect nor brings benefit. It has fallen out of estimate, out of heart, out of the habits, out of the life. We cease to pray and cease to live spiritually.

There is no stay to the desolating floods of worldliness and business and cares, but prayer. Christ meant this when He charged us to watch and pray. There is no pioneering corps for the Gospel but prayer. Paul knew that when he declared that "night and day he prayed exceedingly that we might see your face and might perfect that which is lacking in your faith." There is no arriving at a high state of grace without much praying and no staying in those high altitudes without great praying. Epaphras knew this when he "laboured fervently in prayers" for the Colossian Church, "that they might stand perfect and complete in all the will of God."

The only way to preserve our praying from being hindered is to estimate prayer at its true and great value. Estimate it as Daniel did, who, when he "knew that the writing was signed he went into his house, and his windows being opened to Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God as he did aforetime." Put praying into the high values as Daniel did, above place, honour, ease, wealth, life. Put praying into the habits as Daniel did. "As he did aforetime," has much in it to give firmness and fidelity in the hour of trial; much in it to remove hindrances and master opposing circumstances.

One of Satan's wiliest tricks is to destroy the best by the good. Business and other duties are good, but we are so filled with these that they crowd out and destroy the best. Prayer holds the citadel for God, and if Satan can by any means weaken prayer he is a gainer so far, and when prayer is dead the citadel is taken. We must keep prayer as the faithful sentinel keeps guard, with sleepless vigilance. We must not keep it half-starved and feeble as a baby, but we must keep it in giant strength. Our prayer-chamber should have our freshest strength, our calmest time, its hours unfettered, without obtrusion, without haste. Private place and plenty of time are the life of prayer. "To kneel upon our knees three times a day and pray and give thanks before God as we did aforetime," is the very heart and soul of religion, and makes men, like Daniel, of "an excellent spirit," "greatly beloved in heaven."

The greatness of prayer, involving as it does the whole man, in the intensest form, is not realised without spiritual discipline. This makes it hard work, and before this exacting and consuming effort our spiritual sloth or feebleness stands abashed.

The simplicity of prayer, its child-like elements form a great obstacle to true praying. Intellect gets in the way of the heart. The child spirit only is the spirit of prayer. It is no holiday occupation to make the man a child again. In song, in poetry, in memory he may wish himself a child again, but in prayer he must be a child again in reality. At his mother's knee, artless, sweet, intense, direct, trustful. With no shade of doubt, no temper to be denied. A desire which burns and consumes which can only be voiced by a cry. It is no easy work to have this child-life spirit of prayer.

If praying were but an hour in the closet, difficulties would face and hinder even that hour, but praying is the whole life preparing for the closet. How difficult it is to cover home and business, all the sweets and all the bitters of life, with the holy atmosphere of the closet! A holy life is the only preparation for prayer. It is just as difficult to pray, as it is to live a holy life. In this we find a wall of exclusion built around our closets; men do not love holy praying, because they do not love and will not do holy living. Montgomery sets forth the difficulties of true praying when he declares the sublimity and simplicity of prayer. Prayer is the simplest form of speech

That infant lips can try.

Prayer is the sublimest strains that reach

The Majesty on high.

This is not only good poetry, but a profound truth as to the loftiness and simplicity of prayer. There are great difficulties in reaching the exalted, angelic strains of prayer. The difficulty of coming down to the simplicity of infant lips is not much less.

Prayer in the Old Testament is called wrestling. Conflict and skill, strenuous, exhaustive effort are involved. In the New Testament we have the terms striving, labouring fervently, fervent, effectual, agony, all indicating intense effort put forth, difficulties overcome. We, in our praises sing out—

"What various hindrances we meet

In coming to a mercy seat."

We also have learned that the gracious results secured by prayer are generally proportioned to the outlay in removing the hindrances which obstruct our soul's high communion with God.

Christ spake a parable to this end, that men ought always to pray and not faint. The parable of the importunate widow teaches the difficulties in praying, how they are to be surmounted, and the happy results which follow from valorous praying. Difficulties will always obstruct the way to the closet as long as it remains true,

"That Satan trembles when he sees

The Courageous faith is made stronger and purer by mastering difficulties. These difficulties but couch the eye of faith to the glorious prize which is to be won by the successful wrestler in prayer. Men must not faint in the contest of prayer, but to this high and holy work they weakest saint upon his knees."

They must give themselves, defying the difficulties in the way, and experience more than an angel's happiness in the results. Luther said: "To have prayed well is to have studied well." More than that, to have prayed well is to have fought well. To have prayed well is to have lived well. To pray well is to die well.

Prayer is a rare gift, not a popular, ready gift. Prayer is not the fruit of natural talents; it is the product of faith, of holiness, of deeply spiritual character. Men learn to pray as they learn to love. Perfection in simplicity, in humility in faith—these form its chief ingredients. Novices in these graces are not adepts in prayer. It cannot be seized upon by untrained hands; graduates in heaven's highest school of art can alone touch its finest keys, raise its sweetest, highest notes. Fine material, free finish are requisite. Master workmen are required, for mere journeymen cannot execute the work of prayer.

The spirit of prayer should rule our spirits and our conduct. The spirit of the prayer-chamber must control our lives or the closet hour will be dull and sapless. Always praying in spirit; always acting in the spirit of praying; these make our praying strong. The spirit of every moment is that which imparts strength to the closet communion. It is what we are out of the closet gives victory or brings defeat to the closet. If the spirit of the world prevails in our non-closet hours, the spirit of the world will prevail in our closet hours, and that will be a vain and idle farce.

We must live for God out of the closet if we would meet God in the closet. We must bless God by praying lives if we would have God's blessing in the closet. We must do God's will in our lives if we would have God's ear in the closet. We must listen to God's voice in public if we would have God listen to our voice in private. God must have our hearts out of the closet, if we would have God's presence in the closet. If we would have God in the closet, God must have us out of the closet. There is no way of praying to God, but by living to God. The closet is not a confessional, simply, but the hour of holy communion and high and sweet intercourse and of intense intercession..

Men would pray better if they lived better. They would get more from God if they lived more obedient and well pleasing to God. We would have more strength and time for the Divine work of intercession if we did not have to expend so much strength and time settling up old scores and paying our delinquent taxes. Our spiritual liabilities are so greatly in excess of our spiritual assets that our closet time is spent in taking out a decree of bankruptcy instead of being the time of great spiritual wealth for us and for others. Our closets are too much like the sign, "Closed for Repairs."

John said of primitive Christian praying, "Whatsoever we ask we receive of Him, because we keep His commandments and do those things which are pleasing in His sight." We should note what illimitable grounds were covered, what illimitable gifts were received by their strong praying: "Whatsoever"—how comprehensive the range and reception of mighty praying; how suggestive the reasons for the ability to pray and to have prayers answered. Obedience, but more than mere obedience, doing the things which please God well. They went to their closets made strong by their strict obedience and loving fidelity to God in their conduct. Their lives were not only true and obedient, but they were thinking about things above obedience, searching for and doing things to make God glad. These can come with eager step and radiant countenance to meet their Father in the closet, not simply to be forgiven, but to be approved and to receive.

It makes much difference whether we come to God as a criminal or a child; to be pardoned or to be approved; to settle scores or to be embraced; for punishment or for favour. Our praying to be strong must be buttressed by holy living. The name of Christ must be honoured by our lives before it will honour our intercessions. The life of faith perfects the prayer of faith.

Our lives not only give colour to our praying, but they give body to it as well. Bad living makes bad praying. We pray feebly because we live feebly. The stream of praying cannot rise higher than the fountain of living. the closet force is made up of the energy which flows from the confluent streams of living. The feebleness of living throws its faintness into closet homes. We cannot talk to God strongly when we have not lived for God strongly. The closet cannot be made holy to God when the life has not been holy to God. The Word of God emphasises our conduct as giving value to our praying. "Then shalt thou call and the Lord shalt answer, Thou shalt cry and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth the finger, and speaking vanity."

Men are to pray "lifting up holy hands without wrath and doubting." We are to pass the time of our sojourning here in fear if we would call on the Father. We cannot divorce praying from conduct. "Whatsoever we ask we receive of Him because we keep His commandments and do those things that are pleasing in His sight." "Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts." the injunction of Christ, "Watch and pray," is to cover and guard conduct that we may come to our closets with all the force secured by a vigilant guard over our lives.

Our religion breaks down oftenest and most sadly in our conduct. Beautiful theories are marred by ugly lives. The most difficult as well as the most impressive point in piety is to live it. Our praying suffers as much as our religion from bad living. Preachers were charged in primitive times to preach by their lives or preach not at all. So Christians everywhere ought to be charged to pray by their lives or pray not at all. Of course, the prayer of repentance is acceptable. But repentance means to quit doing wrong and learn to do well. A repentance which does not produce a change in conduct is a sham. Praying which does not result in pure conduct is a delusion. We have missed the whole office and virtue of praying if it does not rectify conduct. It is in the very nature of things that we must quit praying or quit bad conduct. Cold, dead praying may exist with bad conduct, but cold, dead praying is no praying in God's esteem. Our praying advances in power as it rectifies the life. A life growing in its purity and devotion will be a more prayerful life.

The pity is that so much of our praying is without object or aim. It is without purpose. How much praying there is by men and women who never abide in Christ—hasty praying, sweet praying full of sentiment, pleasing, praying, but not backed by a life wedded to Christ.

Popular praying! How much of this praying is from unsanctified hearts and unhallowed lips! Prayers spring into life under the influence of some great excitement, by some pressing emergency, through some popular clamour, some great peril. But the conditions of prayer are not there. We rush into God's presence and try to link Him—to our cause, inflame Him with our passions, move Him—by our peril. All things are to be prayed for—but with clean hands, with absolute deference to God's will and abiding in Christ. Prayerless praying by lips and hearts untrained to prayer, by lives out of harmony with Jesus Christ; prayerless praying, which has the form and motion of prayer but is without the true heart of prayer, never moves God to an answer. It is of such praying that James says: "Ye have not because ye ask not; ye ask and receive not, because ye ask amiss."

The two great evils—not asking, and asking in a wrong way. Perhaps the greater evil is wrong asking, for it has in it the show of duty done, of praying when there has been no praying—a deceit, a fraud, a sham. The times of the most praying are not really the times of the best praying. The Pharisees prayed much, but they were actuated by vanity; their praying was the symbol of their hypocrisy by which they made God's house of prayer a den of robbers. Theirs was praying on state occasions—mechanical, perfunctory, professional, beautiful in words, fragrant in sentiment, well ordered, well received by the ears that heard, but utterly devoid of every element of real prayer.

The conditions of prayer are well ordered and clear—abiding in Christ; in His name. One of the first necessities, if we are to grasp the infinite possibilities of prayer, is to get rid of prayerless praying. It is often beautiful in words and in execution; it has the drapery of prayer in rich and costly form, but it lacks the soul of praying. We fall so easily into the habit of prayerless service, of merely filling a programme. If men only prayed on all occasions and in every place where they go through the motion! If there were only holy inflamed hearts back of all these beautiful words and gracious forms! If there were always uplifted hearts in these erect men who are uttering flawless but vain words before God! If there were always reverent bended hearts when bended knees are uttering words before God to please men's ears! There is nothing that will preserve the life of prayer; its vigour, sweetness, obligations, seriousness and value, so much as a deep conviction that prayer is an approach to God, a pleading with God, an asking of God. Reality will then be in it; reverence will then be in the attitude, in the place, and in the air. Faith will draw, kindle and open. Formality and deadness cannot live in this high and all-serious home of the soul. Prayerless praying lacks the essential element of true praying; it is not based on desire, and is devoid of earnestness and faith. Desire burdens the chariot of prayer, and faith drives its wheels. Prayerless praying has no burden, because no sense of need; no ardency, because none of the vision, strength, or glow of faith. No mighty pressure to prayer, no holding on to God with the deathless, despairing grasp, "I will not let Thee go except Thou bless me." No utter self-abandon, lost in the throes of a desperate, pertinacious, and consuming plea: "Yet now if Thou wilt forgive their sin—if not, blot me, I pray Thee, out of Thy book;" or "Give me Scotland, or I die." Prayerless praying stakes nothing on the issue, for it has nothing to stake. It comes with empty hands, indeed, but they are listless hands as well as empty. They have never learned the lesson of empty hands clinging to the cross; this lesson to them has no form nor comeliness.

Prayerless praying has no heart in its praying. The lack of heart deprives praying of its reality, and makes it an empty and unfit vessel. Heart, soul, life must be in our praying; the heavens must feel the force of our crying, and must be brought into oppressed sympathy for our bitter and needy state, A need that oppresses us, and has no relief but in our crying to God, must voice our praying. Prayerless praying is insincere. It has no honesty at heart. We name in words what we do not want in heart. Our prayers give formal utterance to the things for which our hearts are not only not hungry, but for which they really have no taste. We once heard an eminent and saintly preacher, now in heaven, come abruptly and sharply on a congregation that had just risen from prayer, with the question and statement, "What did you pray for? If God should take hold of you and shake you, and demand what you prayed for, you could not tell Him to save your life what the prayer was that has just died from your lips." So it always is, prayerless praying has neither memory nor heart. A mere form, a heterogeneous mass, an insipid compound, a mixture thrown together for sound and to fill up, but with neither heart nor aim, is prayerless praying. A dry routine, a dreary drudge, a dull and heavy task is this prayerless praying. But prayerless praying is much worse than either task or drudge, it divorces praying from living; it utters its words against the world, but with heart and life runs into the world; it prays for humility, but nurtures pride; prays for self-denial, while indulging the flesh. Nothing exceeds in gracious results true praying, but better not to pray at all than to pray prayerless prayers, for they are but sinning, and the worst of sinning is to sin on our knees. The prayer habit is a good habit, but praying by dint of habit only is a very bad habit. This kind of praying is not conditioned after God's order, nor generated by God's power. It is not only a waste, a perversion, and a delusion, but it is a prolific source of unbelief. Prayerless praying gets no results. God is not reached, self is not helped. It is better not to pray at all than to secure no results from praying. Better for the one who prays, better for others. Men hear of the prodigious results which are to be secured by prayer: the matchless good promised in God's Word to prayer. These keen-eyed worldlings or timid little faith ones mark the great discrepancy between the results promised and results realised, and are led necessarily to doubt the truth and worth of that which is so big in promise and so beggarly in results. Religion and God are dishonoured, doubt and unbelief are strengthened by much asking and no getting. In contrast with this, what a mighty force prayerful praying is. Real prayer helps God and man. God's Kingdom is advanced by it. The greatest good comes to man by it. Prayer can do anything that God can do. The pity is that we do not believe this as we ought, and we do not put it to the test.

(Purpose In Prayer; EM Bounds; Chapter 10; 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 376-378)

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