



~ 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 overcome those fleshy moments when I am tempted to rejoice at someone else's hardships. I must admit that when I hear something has happened to a person who wronged me, something inside me secretly rejoices. I know that this is wrong and that it is not the way You behave. Please forgive me for responding in a way that is contrary to love. Help me to be concerned and prayerful for every person who is undergoing any kind of hardship in life—even those who have acted like they are my enemies. Cause Your compassion, mercy, and empathy to flow through me. Fill me with what to say to each person and how to pray for them, and what You would have me to do to help a person whom is in need, in Jesus' name. Amen.

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

“ How Can I Overcome Depression And Anxiety? ”

Charles Stanley

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[You Are Love-
Darlene Zschech](#)

[Under Grace-
Darlene Zschech](#)

[We Are Your People-
Darlene Zschech](#)

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[David Wilkerson](#)

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[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.....

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1 THEN SANG Deborah and Barak son of Abinoam on that day, saying, 2 For the leaders who took the lead in Israel, for the people who offered themselves willingly, bless the Lord! 3 Hear, O kings; give ear, O princes; I will sing to the Lord. I will sing praise to the Lord, the God of Israel. 4 Lord, when You went forth out of Seir, when You marched out of the field of Edom, the earth trembled and the heavens also dropped, yes, the clouds dropped water. 5 The mountains quaked at the presence of the Lord, yes, yonder Sinai at the presence of the Lord, the God of Israel. 6 After the days of Shamgar son of Anath, after the days of Jael [meaning here Ehud] the caravans ceased, travelers walked through byways. 7 The villages were unoccupied and rulers ceased in Israel until you arose—you, Deborah, arose—a mother in Israel. 8 [Formerly] they chose new gods; then war was in the gates. Was there a shield or spear seen among 40,000 in Israel? 9 My heart goes out to the commanders of Israel who offered themselves willingly among the people. Bless the Lord! 10 Tell of it—you who ride on white donkeys, you who sit on rich carpets, and you who walk by the way. 11 Far from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward His villagers in Israel. Then the people of the Lord went down to the gates. 12 Awake, awake, Deborah! Awake, awake, utter a song! Arise, Barak, and lead away your captives, you son of Abinoam. 13 Then down marched the remnant of the nobles, the people of the Lord marched down for Me against the mighty. 14 Out of Ephraim they came down whose root is in Amalek, after you, Benjamin, with your kinsmen. Out of Machir came down commanders and lawgivers, and out of Zebulun those who handle the pen or stylus of the writer. 15 And the princes of Issachar came with Deborah, and Issachar was faithful to Barak; into the valley they rushed forth at his heels. [But] among the clans of Reuben were great searchings of heart. 16 Why [Reuben] did you linger among the sheepfolds listening to the piping for the flocks? Among the clans of Reuben there were great searchings of heart. 17 Gilead remained beyond the Jordan, and why did Dan stay with the ships? Asher sat still on the seacoast and remained by his creeks. [These came not forth to battle for God's people.] 18 But Zebulun was a people who endangered their lives to the death; Naphtali did also on the heights of the field. 19 The kings came and fought, then fought the kings of Canaan at Taanach by the waters of Megiddo. Gain of booty they did not obtain. 20 From the heavens the stars fought, from their courses they fought against Sisera. 21 The torrent Kishon swept [the foe] away, the onrushing torrent, the torrent Kishon. O my soul, march on with strength! 22 Then the horses' hoofs beat loudly because of the galloping of [fleeing] valiant riders. 23 Curse Meroz, said the messenger of the Lord. Curse bitterly its inhabitants, because they came not to the help of the Lord, to the help of the Lord against the mighty! 24 Blessed above women shall Jael, the wife of Heber the Kenite, be; blessed shall she be above women in the tent. 25 [Sisera] asked for water, and she gave [him] milk; she brought him curds in a lordly dish. 26 She put her [left] hand to the tent pin, and her right hand to the workmen's hammer. And with the wooden hammer she smote Sisera, she smote his head, yes, she struck and pierced his temple. 27 He sank, he fell, he lay still at her feet. At her feet he sank, he fell; where he sank, there he fell—dead! 28 The mother of Sisera looked out at a window and wailed through the lattice, Why is his chariot so long in coming? Why do the hoofbeats of his chariots tarry? 29 Her wise ladies answered her, yet she repeated her words to herself, 30 Have they not found and been dividing the spoil? A maiden or two for every man, a spoil of dyed garments for Sisera, a spoil of dyed stuffs embroidered, two pieces of dyed work embroidered for my neck as spoil? 31 So let all Your enemies perish, O Lord! But let those who love Him be like the sun when it rises in its might. And the land had peace and rest for forty years.



Chapter 5

And then sang Deborah and Barak the song of Abinoam on that day, saying [or Barak the son of Abinoam] (Jdg 5:1)

So this is the song of Deborah and Barak,

[Hallelujah,] Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. Hear, O kings; give ear, O princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel. LORD, when you went out of Seir, when you marched out of the field of Edom, the earth trembled, the heavens dropped, the clouds also dropped water. The mountains melted from before the LORD, Mount Sinai the LORD God of Israel. In the days of Shamgar (Jdg 5:2-6)

Now here's the next mention of Shamgar and it jumps all the way from Mount Sinai to Shamgar. It's interesting that not more is written of him in the text.

the son of Anath, in the days of Jael, the highways were unoccupied, and the travelers walked by the byways (Jdg 5:6).

Now it is speaking really of the fear in which the people lived in these days. They were oppressed by their enemies so bad that they wouldn't take the main roads when they wanted to go someplace. They'd always go by the back roads because their enemies were possessing the land. If they would take the main roads that they'd be ripped off by their enemies. So, in getting from one place to another, so much fear that they would always by way of the back roads to get to—from one place to another.

The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, I arose a mother in Israel. And they chose new gods; then was war in the gates: there was a shield or spear seen among forty thousand in Israel? (Jdg 5:7-8)

Actually there—was there a shield or spear? Actually, they were just disarmed, they had nothing.

My heart is toward the governors of Israel, that offered themselves willingly among the people, Bless ye the LORD. They that are delivered from the noise of the archers [they that are delivered from the noise of the archers] in the places of drawing water (Jdg 5:9,11), Actually they were so oppressed by their enemies that their enemies would go to the springs and to the places where there were water and they would just sit in the bushes with their bows and arrows. People would come, they would just take target practice at the people. I mean, they really were living a very tough life. They had forsaken God. God had forsaken them.

And there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of the villages in Israel: then shall the people of the LORD go down to the gates. Awake, awake, Deborah: awake, awake, utter a song: rise, Barak, and lead the captivity captive, thou son of Abinoam. And he made him that remaineth have dominion over the nobles [and so forth] (Jdg 5:11-13)

And so it's the song of victory and how God delivered and the question: Why didn't other tribes come to help?

But Zebulun and Naphtali were a people that jeopardized their lives unto to death in the high places of the field. The kings came and fought, then fought the kings of Canaan and Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. Then were the horsehoofs broken by the means of the prancings, and the prancings of the mighty ones (Jdg 5:18-22).

And so, God fought with them. A rain, a flood that took away their chariots and destroyed them there in the valley of Megiddo or they got bogged, or the chariots became bogged in the mud. And then the curse of Meroz.

Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty (Jdg 5:23).

The curse of Meroz was the curse of not doing anything, trying to take a neutral position, standing back and not offering to help in the work of God. It is tragic that many people today are guilty of the same thing; not involvement, standing back. God is wanting to do a work in this world today. God has chosen to use people to do His work. And when a call comes out from God it is our responsibility to respond to that call of God. And if we don't respond to the call of God to help the Lord to do His work, you say, "God doesn't need my help." That is so true. But He's chosen to use your help and if God chooses to use your help then you better help. And if you do not help when God has chosen you to use your help, then you rest under the curse. God will do his thing. God will do his work.

Even as Mordecai assured Esther, "If you fail, then their deliverance will arise from another quarter but you're gonna be cut off, you're gonna be slain, you're gonna lose out." God will deliver his people, that's got to be. God is gonna do His work but God uses men to do His work. God calls men to do His work. If you fail to respond to the call of God, if you fail to help God to do His work, God will do His work but you as Meroz will be cursed.

Curse ye bitterly, for they came not to the help of the LORD in the battle against the mighty (Jdg 5:23).

And so, then she pronounces the blessing upon Jael, the wife of Heber.

She shall be above all the women in the tent. He asked for water, she gave him milk: she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he laid down: at her feet he bowed, he fell: where he bowed, there he fell down dead. The mother of Sisera looked out the window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? And her wise ladies answered her, O, she returned answering to herself. Have they not sped? Have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, divers colours of needlework on both sides, that are fit for the necks of them that shall take the spoil? So all thine enemies shall perish, O LORD: but let them that love him be as the sun when he goeth forth in his might. And the land had rest for forty years (Jdg 5:24-31).

So, Deborah, an interesting person. Quite a song that she wrote. The purpose of these songs was to put the people into remembrance again of God's delivering power. They'd often write the victories of God in songs and then they would sing these songs. And in the singing of the songs you remember a song many times long after you've forgotten incidents, the song is still there in your mind and you're singing. And many times you sing just because you like the tune. You're not even paying any attention to the words but then suddenly the words begin to sink in. And so that was the purpose of putting the works of God to song in those days and it was often done. (Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986)

XII.

"Let your hearts be much set on revivals of religion. Never forget that the churches have hitherto existed and prospered by revivals; and that if they are to exist and prosper in time to come, it must be by the same cause which has from the first been their glory and defence."—Joel Hawes

"If any minister can be satisfied without conversions, he shall have no conversions."—C. H. Spurgeon

"I do not believe that my desires for a revival were ever half so strong as they ought to be; nor do I see how a minister can help being in a "constant fever" when his Master is dishonoured and souls are destroyed in so many ways."—Edward Payson

"An aged saint once came to the pastor at night and said: "We are about to have a revival." He was asked why he knew so. His answer was, "I went into the stable to take care of my cattle two hours ago, and there the Lord has kept me in prayer until just now. And I feel that we are going to be revived." It was the commencement of a revival."—H. C. Fish

It has been said that the history of revivals is the history of religion, and no one can study their history without being impressed with their mighty influence upon the destiny of the race. To look back over the progress of the Divine Kingdom upon earth is to review revival periods which have come like refreshing showers upon dry and thirsty ground, making the desert to blossom as the rose, and bringing new eras of spiritual life and activity just when the Church had fallen under the influence of the apathy of the times, and needed to be aroused to a new sense of her duty and responsibility. "From one point of view, and that not the least important," writes Principal Lindsay, in "The Church and the Ministry in the Early Centuries," "the history of the Church flows on from one time of revival to another, and whether we take the awakenings in the old Catholic, the mediaeval, or the modern Church, these have always been the work of men specially gifted with the power of seeing and declaring the secrets of the deepest Christian life, and the effect of their work has always been proportionate to the spiritual receptivity of the generation they have spoken to."

As God, from the beginning, has wrought prominently through revivals, there can be no denial of the fact that revivals are a part of the Divine plan. The Kingdom of our Lord has been advanced in large measure by special seasons of gracious and rapid accomplishment of the work of conversion, and it may be inferred, therefore, that the means through which God has worked in other times will be employed in our time to produce similar results. "The quiet conversion of one sinner after another, under the ordinary ministry of the Gospel," says one writer on the subject, "must always be regarded with feelings of satisfaction and gratitude by the ministers and disciples of Christ; but a periodical manifestation of the simultaneous conversion of thousands is also to be desired, because of its adaptation to afford a visible and impressive demonstration that God has made that same Jesus, Who was rejected and crucified, both Lord and Christ; and that, in virtue of His Divine Mediatorship, He has assumed the royal sceptre of universal supremacy, and "must reign till all His enemies be made His footstool." It is, therefore, reasonable to expect that, from time to time, He will repeat that which on the day of Pentecost formed the conclusive and crowning evidence of His Messiahship and Sovereignty; and, by so doing, startle the slumbering souls of careless worldlings, gain the attentive ear of the unconverted, and, in a remarkable way, break in upon those brilliant dreams of earthly glory, grandeur, wealth, power and happiness, which the rebellious and God-forgetting multitude so fondly cherish. Such an outpouring of the Holy Spirit forms at once a demonstrative proof of the completeness and acceptance of His once offering of Himself as a sacrifice for sin, and a prophetic "earnest" of the certainty that He "shall appear the second time without sin unto salvation," to judge the world in righteousness."

And that revivals are to be expected, proceeding, as they do, from the right use of the appropriate means, is a fact which needs not a little emphasis in these days, when the material is exalted at the expense of the spiritual, and when ethical standards are supposed to be supreme. That a revival is not a miracle was powerfully taught by Charles G. Finney. There might, he said, be a miracle among its antecedent causes, or there might not. The Apostles employed miracles simply as a means by which they arrested attention to their message, and established its Divine authority. "But the miracle was not the revival. The miracle was one thing; the revival that followed it was quite another thing. The revivals in the Apostles' days were connected with miracles, but they were not miracles." All revivals are dependent upon God, but in revivals, as in other things, He invites and requires the assistance of man, and the full result is obtained when there is co-operation between the Divine and the human. In other words, to employ a familiar phrase, God alone can save the world, but God cannot save the world alone. God and man unite for the task, the response of the Divine being invariably in proportion to the desire and the effort of the human.

This co-operation, then, being necessary, what is the duty which we, as co-workers with God, require to undertake? First of all, and most important of all—the point which we desire particularly to emphasise—we must give ourselves to prayer. "Revivals," as Dr. J. Wilbur Chapman reminds us, "are born in prayer. When Wesley prayed England was revived; when Knox prayed, Scotland was refreshed; when the Sunday School teachers of Tannybrook prayed, 11,000 young people were added to the Church in a year. Whole nights of prayer have always been succeeded by whole days of soul-winning."

When D. L. Moody's Church in Chicago lay in ashes, he went over to England, in 1872, not to preach, but to listen to others preach while his new church was being built. One Sunday morning he was prevailed upon to preach in a London pulpit. But somehow the spiritual atmosphere was lacking. He confessed afterwards that he never had such a hard time preaching in his life. Everything was perfectly dead, and, as he vainly tried to preach, he said to himself, "What a fool I was to consent to preach! I came here to listen, and here I am preaching." Then the awful thought came to him that he had to preach again at night, and only the fact that he had given the promise to do so kept him faithful to the engagement. But when Mr. Moody entered the pulpit at night, and faced the crowded congregation, he was conscious of a new atmosphere. "The powers of an unseen world seemed to have fallen upon the audience." As he drew towards the close of his sermon he became emboldened to give out an invitation, and as he concluded he said, "If there is a man or woman here who will tonight accept Jesus Christ, please stand up." At once about 500 people rose to their feet. Thinking that there must be some mistake, he asked the people to be seated, and then, in order that there might be no possible misunderstanding, he repeated the invitation, couching it in even more definite and difficult terms. Again the same number rose. Still thinking that something must be wrong, Mr. Moody, for the second time, asked the standing men and women to be seated, and then he invited all who really meant to accept Christ to pass into the vestry. Fully 500 people did as requested, and that was the beginning of a revival in that church and neighbourhood, which brought Mr. Moody back from Dublin, a few days later, that he might assist the wonderful work of God.

The sequel, however, must be given, or our purpose in relating the incident will be defeated. When Mr. Moody preached at the morning service there was a woman in the congregation who had an invalid sister. On her return home she told the invalid that the preacher had been a Mr. Moody from Chicago, and on hearing this she turned pale. "What," she said, "Mr. Moody from Chicago I read about him some time ago in an American paper, and I have been praying God to send him to London, and to our church. If I had known he was going to

preach this morning I would have eaten no breakfast. I would have spent the whole time in prayer. Now, sister, go out of the room, lock the door, send me no dinner; no matter who comes, don't let them see me. I am going to spend the whole afternoon in prayer." And so while Mr. Moody stood in the pulpit that had been like an ice-chamber in the morning, the bedridden saint was holding him up before God, and God, who ever delights to answer prayer, poured out His Spirit in mighty power. The God of revivals who answered the prayer of His child for Mr. Moody, is willing to hear and to answer the faithful, believing prayers of His people today. Wherever God's conditions are met there the revival is sure to fall. Professor Thos. Nicholson, of Cornell College, U.S.A., relates an experience on his first circuit that impresses anew the old lesson of the place of prayer in the work of God.

There had not been a revival on that circuit in years, and things were not spiritually hopeful. During more than four weeks the pastor had preached faithfully, visited from house to house, in stores, shops, and out-of-the-way places, and had done everything he could. The fifth Monday night saw many of the official members at lodges, but only a corporal's guard at the church.

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From that meeting the pastor went home, cast down, but not in despair. He resolved to spend that night in prayer. "Locking the door, he took Bible and hymn book and began to inquire more diligently of the Lord, though the meetings had been the subject of hours of earnest prayer. Only God knows the anxiety and the faithful, prayerful study of that night. Near the dawn a great peace and a full assurance came that God would surely bless the plan which had been decided upon, and a text was chosen which he felt sure was of the Lord. Dropping upon the bed, the pastor slept about two hours, then rose, hastily breakfasted, and went nine miles to the far side of the circuit to visit some sick people. All day the assurance increased.

"Toward night a pouring rain set in, the roads were heavy and we reached home, wet, supperless, and a little late, only to find no fire in the church, the lights unlit, and no signs of service. The janitor had concluded that the rain would prevent the service. We changed the order, rang the bell, and prepared for war. Three young men formed the congregation, but in that 'full assurance' the pastor delivered the message which had been prayed out on the preceding night, as earnestly and as fully as if the house had been crowded, then made a personal appeal to each young man in turn. Two yielded, and testified before the meeting closed.

"The tired pastor went to a sweet rest, and next morning, rising a little later than usual, learned that one of the young men was going from store to store throughout the town telling of his wonderful deliverance, and exhorting the people to salvation. Night after night conversions occurred, until in two weeks we heard 144 people testify in forty-five minutes. All three points of that circuit saw a blaze of revival that winter, and family after family came into the church, unto the membership was more than trebled.

"Out of that meeting one convert is a successful pastor in the Michigan Conference, another is the wife of one of the choicest of our pastors, and a third was in the ministry for a number of years, and then went to another denomination, where he is faithful unto this day. Probably none of the members ever knew of the pastor's night of prayer, but he verily believes that God somehow does for the man who thus prays, what He does not do for the man who does not pray, and he is certain that 'more things are wrought by prayer than this world dreams of.'"

All the true revivals have been born in prayer. When God's people become so concerned about the state of religion that they lie on their faces day and night in earnest supplication, the blessing will be sure to fail.

It is the same all down the ages. Every revival of which we have any record has been bathed in prayer. Take, for example, the wonderful revival in Shotts (Scotland) in 1630. The fact that several of the then persecuted ministers would take a part in solemn convocation having become generally known, a vast concourse of godly persons assembled on this occasion from all quarters of the country, and several days were spent in social prayer, preparatory to the service. In the evening, instead of retiring to rest, the multitude divided themselves into little bands and spent the whole night in supplication and praise. The Monday was consecrated to thanksgiving, a practice not then common, and proved the great days of the feast. After much entreaty, John Livingston, chaplain to the Countess of Wigton, a young man and not ordained, agreed to preach. He had spent the night in prayer and conference—but as the hour of assembling approached his heart quailed at the thought of addressing so many aged and experienced saints, and he actually fled from the duty he had undertaken. But just as the kirk of Shotts was vanishing from his view, those words, "Was I ever a barren wilderness or a land of darkness?" were borne in upon his mind with such force as compelled him to return to the work.

He took for his text Ezekiel 36:25, 26, and discoursed with great power for about two hours. Five hundred conversions were believed to have occurred under that one sermon, thus prefaced by prayer. "It was the sowing of a seed through Clydesdale, so that many of the most eminent Christians of that country could date their conversion, or some remarkable confirmation of their case, from that day."

Of Richard Baxter it has been said that, "he stained his study walls with praying breath; and after becoming thus anointed with the unction of the Holy Ghost he sent a river of living water over Kidderminster." Whitfield once thus prayed, "O Lord, give me souls or take my soul." After much closet pleading, "he once went to the Devil's fair and took more than a thousand souls out of the paw of the lion in a single day."

Mr. Finney says: "I once knew a minister who had a revival fourteen winters in succession. I did not know how to account for it till I saw one of his members get up in a prayer meeting and make a confession. "Brethren," he said, "I have been long in the habit of praying every Saturday night till after midnight for the descent of the Holy Ghost among us. And now, brethren (and he began to weep), I confess that I have neglected it for two or three weeks." The secret was out. That minister had a praying church."

And so we might go on multiplying illustration upon illustration to show the place of prayer in revival and to demonstrate that every mighty movement of the Spirit of God had its source in the prayer-chamber. The lesson of it all is this, that as workers together with God we must regard ourselves as in not a little measure responsible for the conditions which prevail around us today. Are we concerned about the coldness of the Church? Do we grieve over the lack of conversions? Does our soul go out to God in midnight cries for the outpouring of His Spirit?

If not, part of the blame lies at our door. If we do our part, God will do His. Around us is a world lost in sin, above us is a God willing and able to save; it is ours to build the bridge that links heaven and earth, and prayer is the mighty instrument that does the work.

And so the old cry comes to us with insistent voice, "Pray, brethren, pray."

(Purpose In Prayer; EM Bounds; Chapter 11; 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.)

XIII.

"Lord Jesus, cause me to know in my daily experience the glory and sweetness of Thy name, and then teach me how to use it in my prayer, so that I may be even like Israel, a prince prevailing with God. Thy name is my passport, and secures me access; Thy name is my plea, and secures me answer; Thy name is my honour and secures me glory. Blessed Name, Thou art honey in my mouth, music in my ear, heaven in my heart, and all in all to my being!"—C. H. Spurgeon

"I do not mean that every prayer we offer is answered exactly as we desire it to be. Were this the case, it would mean that we would be dictating to God, and prayer would degenerate into a mere system of begging. Just as an earthly father knows what is best for his children's welfare, so does God take into consideration the particular needs of His human family, and meets them out of His wonderful storehouse. If our petitions are in accordance with His will, and if we seek His glory in the asking, the answers will come in ways that will astonish us and fill our hearts with songs of thanksgiving. God is a rich and bountiful Father, and He does not forget His children, nor withhold from them anything which it would be to their advantage to receive."—J. Kennedy Maclean

The example of our Lord in the matter of prayer is one which His followers might well copy. Christ prayed much and He taught much about prayer. His life and His works, as well as His teaching, are illustrations of the nature and necessity of prayer. He lived and laboured to answer prayer. But the necessity of importunity in prayer was the emphasised point in His teaching about prayer. He taught not only that men must pray, but that they must persevere in prayer.

He taught in command and precept the idea of energy and earnestness in praying. He gives to our efforts graduation and climax. We are to ask, but to the asking we must add seeking, and seeking must pass into the full force of effort in knocking. The pleading soul must be aroused to effort by God's silence. Denial, instead of abating or abashing, must arouse its latent energies and kindle anew its highest ardor.

In the Sermon on the Mount, in which He lays down the cardinal duties of His religion, He not only gives prominence to prayer in general and secret prayer in particular, but He sets apart a distinct and different section to give weight to importunate prayer. To prevent any discouragement in praying He lays as a basic principle the fact of God's great fatherly willingness—that God's willingness to answer our prayers exceeds our willingness to give good and necessary things to our children, just as far as God's ability, goodness and perfection exceed our infirmities and evil. As a further assurance and stimulant to prayer Christ gives the most positive and iterated assurance of answer to prayers. He declares: "Ask and it shall be given to you; seek and ye shall find; knock and it shall be opened unto you." And to make assurance doubly sure, He adds: "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened "

Why does He unfold to us the Father's loving readiness to answer the prayers of His children? Why does He asseverate so strongly that prayer will be answered? Why does He repeat that positive asseveration six times? Why does Christ on two distinct occasions go over the same strong promises, iterations, and reiterations in regard to the certainty of prayer being answered? Because He knew that there would be delay in many an answer which would call for importunate pressing, and that if our faith did not have the strongest assurance of God's willingness to answer, delay would break it down. And that our spiritual sloth would come in, under the guise of submission, and say it is not God's will to give what we ask, and so cease praying and lose our case. After Christ had put God's willingness to answer prayer in a very clear and strong light, He then urges to importunity, and that every unanswered prayer, instead of abating our pressure should only increase intensity and energy. If asking does not get, let asking pass into the settled attitude and spirit of seeking. If seeking does not secure the answer, let seeking pass on to the more energetic and clamorous plea of knocking. We must persevere till we get it. No failure here if our faith does not break down.

As our great example in prayer, our Lord puts love as a primary condition—a love that has purified the heart from all the elements of hate, revenge, and ill will. Love is the supreme condition of prayer, a life inspired by love. The 13th chapter of 1st Corinthians is the law of prayer as well as the law of love. The law of love is the law of prayer, and to master this chapter from the epistle of St. Patti is to learn the first and fullest condition of prayer.

Christ taught us also to approach the Father in His name. That is our passport. It is in His name that we are to make our petitions known. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask Me anything in My name, that will I do."

How wide and comprehensive is that "whatsoever." There is no limit to the power of that name. "Whatsoever ye shall ask." That is the Divine declaration, and it opens up to every praying child a vista of infinite resource and possibility.

And that is our heritage. All that Christ has may become ours if we obey the conditions. The one secret is prayer. The place of revealing and of equipment, of grace and of power, is the prayer-chamber, and as we meet there with God we shall not only win our triumphs but we shall also grow in the likeness of our Lord and become His living witnesses to men.

Without prayer the Christian life, robbed of its sweetness and its beauty, becomes cold and formal and dead; but rooted in the secret place where God meets and walks and talks with His own, it grows into such a testimony of Divine power that all men will feel its influence and be touched by the warmth of its love. Thus, resembling our Lord and Master, we shall be used for the glory of God and the salvation of our fellow men.

And that, surely is the purpose of all real prayer and the end of all true service.

(Purpose In Prayer; EM Bounds; Chapter 11; 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 379-381)

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