



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 27 Issue 504

Sept.17, 2012

www.chapel-flock.com

Worship Music

Prayer

Lord, please forgive me for the times I have been two-faced and double-tongued, speaking different things to different people. After reading Your Word today, I realize it is wrong to act this way with those who are over me in authority. They need to be able to rest assured that I am being truthful with them, and now I see that I have given them a cause to doubt my word. Forgive me, and please help me conquer this serious character flaw in my life. Holy Spirit, help me today to uproot this double-tongued tendency from my life. Teach me how to habitually speak the truth. Help me also to not add thing to things when I speak, I ask it in Jesus' name.

Amen

Sparkling Gems from the Greek.

[Love Comes Down-
Kerrie Roberts](#)

[Unstoppable-
Kerrie Roberts](#)

[This Love Doesn't Run-
Kerrie Roberts](#)

[Bring Us Home](#)

Video's / New Information/ Prayer Requests

[“ Victory Over Rejection” Charles Stanley](#)

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

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

1 THEN JERUBBAAL, that is, Gideon, and all the people who were with him rose early and encamped beside the spring of Harod; and the camp of Midian was north of them by the hill of Moreh in the valley. **2** The Lord said to Gideon, The people who are with you are too many for Me to give the Midianites into their hands, lest Israel boast about themselves against Me, saying, My own hand has delivered me. **3** So now proclaim in the ears of the men, saying, Whoever is fearful and trembling, let him turn back and depart from Mount Gilead. And 22,000 of the men returned, but 10,000 remained. **4** And the Lord said to Gideon, The men are still too many; bring them down to the water, and I will test them for you there. And he of whom I say to you, This man shall go with you, shall go with you; and he of whom I say to you, This man shall not go with you, shall not go. **5** So he brought the men down to the water, and the Lord said to Gideon, Everyone who laps up the water with his tongue as a dog laps it, you shall set by himself, likewise everyone who bows down on his knees to drink. **6** And the number of those who lapped, putting their hand to their mouth, was 300 men, but all the rest of the people bowed down upon their knees to drink water. **7** And the Lord said to Gideon, With the 300 men who lapped I will deliver you, and give the Midianites into your hand. Let all the others return every man to his home. **8** So the people took provisions and their trumpets in their hands, and he sent all the rest of Israel every man to his home and retained those 300 men. And the host of Midian was below him in the valley. **9** That same night the Lord said to Gideon, Arise, go down against their camp, for I have given it into your hand. **10** But if you fear to go down, go with Purah your servant down to the camp **11** And you shall hear what they say, and afterward your hands shall be strengthened to go down against the camp. Then he went down with Purah his servant to the outposts of the camp of the armed men. **12** And the Midianites and the Amalekites and all the sons of the east lay along the valley like locusts for multitude; and their camels were without number, as the sand on the seashore for multitude. **13** When Gideon arrived, behold, a man was telling a dream to his comrade. And he said, Behold, I dreamed a dream, and behold, a cake of barley bread tumbled into the camp of Midian and came to the tent and struck it so that it fell, and turned it upside down so that the tent lay flat. **14** And his comrade replied, This is nothing else but the sword of Gideon son of Joash, a man of Israel. Into his hand God has given Midian and all the host. **15** When Gideon heard the telling of the dream and its interpretation, he worshiped and returned to the camp of Israel and said, Arise, for the Lord has given into your hand the host of Midian. **16** And he divided the 300 men into three companies, and he put into the hands of all of them trumpets and empty pitchers, with torches inside the pitchers. **17** And he said to them, Look at me, then do likewise. When I come to the edge of their camp, do as I do. **18** When I blow the trumpet, I and all who are with me, then you blow the trumpets also on every side of all the camp and shout, For the Lord and for Gideon! **19** So Gideon and the 100 men who were with him came to the outskirts of the camp at the beginning of the middle watch, when the guards had just been changed, and they blew the trumpets and smashed the pitchers that were in their hands. **20** And the three companies blew the trumpets and shattered the pitchers, holding the torches in their left hands, and in their right hands the trumpets to blow [leaving no chance to use swords], and they cried, The sword for the Lord and Gideon! **21** They stood every man in his place round about the camp, and all the [Midianite] army ran—they cried out and fled. **22** When [Gideon's men] blew the 300 trumpets, the Lord set every [Midianite's] sword against his comrade and against all the army, and the army fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah by Tabbath. **23** And the men of Israel were called together out of Naphtali and Asher and all Manasseh, and they pursued Midian. **24** And Gideon sent messengers throughout all the hill country of Ephraim, saying, Come down against the Midianites and take all the intervening fords as far as Beth-barah and also the Jordan. So all the men of Ephraim were gathered together and took all the fords as far as Beth-barah and also the Jordan. **25** And [the men of Ephraim] took the two princes of Midian, Oreb and Zeeb, and they slew Oreb at the rock of Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian; and they brought the heads of Oreb and Zeeb to Gideon beyond the Jordan.

Chapter 7

So in chapter seven,

[when] Jerubbaal, who is Gideon, and all the people who were with him, rose up early, and they pitched beside the well of Harod (Jdg 7:1):

Now the well of Harod is still there today. It is at the base of Mount Gilboa or in the range of Gilboa, actually Gilead is all a part of that range and there at the base is this beautiful little spring with water that comes flowing forth. There's a kibbutz there now and the people at the kibbutz had made a neat big swimming pool, huge pool and the spring now feeds the pool. And there is this little stream by there and you can still go down and lap up the water like a dog if you like and be chosen for Gideon's army.

And so the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley (Jdg 7:1).

So out from Mount Gilboa area there is this valley there. And the other side of the valley this little hill of Moreh. It isn't really a mountain but a hillside, and encamped in that valley was this huge host of the Midianites.

The LORD said unto Gideon, Gideon you've got too many people for me to give the Midianites into their hands (Jdg 7:2),

Now at this point there were a hundred and thirty-two thousand Midianites and there were about a hundred thirty-five Midianites, thirty-two thousand who had gathered together with Gideon. God said, "You've got too many people."

lest Israel vaunt themselves against me, saying, Mine own hand has saved me (Jdg 7:2).

Now, the thing that God was concerned in is that people would glory in the work of God and take glory to themselves for the work of God. God wants to work. But when God works he wants the glory for the work that He has done. He doesn't want people praising the instrument; He wants people praising Him. And if God would deliver the Midianites into the hands of Gideon's army with thirty-two thousand men, they would go around taking glory for the victory instead of giving glory to the Lord.

Now it was interesting when we were in Israel prior to nineteen seventy-three, the Israelis were extremely proud of the nineteen sixty-seven war. They were very proud of their victory over the Syrians, the Egyptians and the Jordanians. Everywhere you went you would hear the Israelis boasting of their tremendous fighting power. And we would often times say, "Well don't you think that God was with you?" And they would smirk and they would tell of the fighting power of the Israeli soldiers and they were really glorying themselves in that victory.

In the Yom Kippur war there came a different attitude. They came within a hair's breadth of being defeated in nineteen seventy-three in the Yom Kippur War. They were close to defeat. They were very smug, they felt that the barlev line down the Suez Canal could not be taken. It fell within twenty-four hours. They thought that their fortifications on the Golan Heights were impenetrable. They crossed within the first twenty-four hours. And Israel was at the brink of defeat in the Yom Kippur War and it was only a series of miracles that the nation was spared. And so after the Yom Kippur War there wasn't so much talk anymore about the Israeli army and it's powers and so forth but there was more talk about God after the Yom Kippur War. Now after the next war when they wipe out Russia there's only gonna be talk of God because they'll know that that's the only way it could've happened.

God often times makes things so ludicrous that it's very obvious that only God could have done it. And so God declares that the time of the army Russian defeated He said, "And I will be sanctified before the nations of the world and they will know that I am the God of Israel." Now, we are trembling before Russia, we're really afraid to say to Russia, "Get out of Afghanistan or we're gonna send our troops over there and drive you out." We're afraid to say that. We are afraid of a confrontation with Russia because we know the tremendous military might of Russia today. We know the nuclear warheads, we know of the rockets, we know of all their sophisticated weaponry and we're fearful of a confrontation with Russia. The world is trembling before this tremendous military power. And when Israel utterly wipes them out you'll know that there's only one reason for it and that's God.

So God often in the history of Israel made the odds totally ludicrous because these are a proud people and if God would deliver the Midianites into the hand of Gideon with thirty-two thousand they would go around bragging on their tremendous fighting ability. We were outnumbered five to one by men we wiped them. So God said, "Gideon you've got too many. If I deliver the Midianites into their hands, they're gonna vaunt themselves, they're gonna be puffed up and proud of what they have done." And they'll say, "We with our own power, our own hand have saved ourself."

So go out, and proclaim in the ears of the people, saying, Whoever is fearful and afraid, let him return and depart early from mount Gilead (Jdg 7:3).

And so of the thirty-two thousand that came to fight with Gideon, twenty-two thousand were afraid to fight so they went home. Now there was a reason that God wanted to get rid of the fearful. It's not good to have men who are really frightened in the battle lines with you, for they're apt to panic in a time of crises and to flee and leave that flank exposed.

So, God first got rid of the fearful.

[Looking now over the ten thousand] the LORD said to Gideon, The people are still too many Gideon (Jdg 7:4);

They're still apt to bolster themselves. Odds of thirteen to one, too many Gideon, you've got to get rid of some more. I don't want Israel glorying in this. I want the glory for this. "So take them down to the water, the water that comes out of the water of Herod there and let them get a drink. And you watch them as they are drinking and those that get down and put their face in the water, send them home. But those that pick the water up in their hand and lap it out of their hand like a dog, with these men will I deliver the Midianites into your hands."

So Gideon took them down to the little stream that flows out from the well of Herod, watched the men as they drank their water. And three hundred men picked it up in their hands and lapped it as a dog. Nine thousand, seven hundred got down on all fours and put their face in the water and were sent home.

And God said, [Now with these three hundred] will I deliver the Midianites into your hand. And so the Lord said to Gideon, If you're afraid to go down; then take your servant and you slip down tonight to the host of the Midianites and you just listen (Jdg 7:9-11)

So Gideon had fear about this whole thing and who wouldn't. At this point you've got three hundred men and that huge army out there. And so Gideon, with his servant, the army was like grasshoppers before a multitude; camels without number. And so Gideon came close to the camp at night and outside of a tent he was listening with his servant and there was a man inside who was telling his dream.

He said, I had a [weird] dream. There was a cake of barley bread it tumbled into the host of Midian, and it came unto a tent, and it smote it that it fell, and overthrew it, and the tent lay along. And the fellow [who could interpret dreams] answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all of the host. And so it was, when Gideon heard the telling of the dream, and the interpretation, that he worshipped, and he returned to the host of Israel, and said, Arise; for the LORD has delivered into your hand the host of Midian (Jdg 7:13-15).

Now Gideon first of all was testing to make sure the angel—let me bring out an offering and he saw the miracle there. Then he put out the fleece and now here's the final thing, he slips down and God confirms that once more. And so there are actually three confirmations to the call of God to Gideon.

And so he divided the three hundred men into three companies, he put a trumpet in every man's hand, with empty pitchers, lamps within the pitchers. He said unto them, Look on me, and do likewise: when we come to the outside of the camp, it shall be that, as I do, ye shall do. When I blow the trumpet, I and all that are with me, then blow ye your trumpets also on every side of the camp, and say, The sword of the LORD, and of Gideon. So Gideon, and the three hundred men that were with him, came to the outside of the camp beginning in the middle watch; [about midnight] they have but newly set the watch: and they blew the trumpets, they broke the pitchers that were in their hands. And the three companies blew the trumpets, and broke the pitchers, held the lamps in their left hands, the trumpets in their right hands to blow: and they cried, The sword of the LORD, and of Gideon. And they stood every man in his place round about the camp: and all of the host ran, and cried, and fled (Jdg 7:16-21).

Now Gideon's men just stood there blowing their trumpets and holding up the pitchers. And the Midianites became so startled and so discomfited, they began swinging their swords at each other in the darkness and in the confusion. They began to wipe each other out and they began to run while Gideon and his men were just standing there blowing their trumpets. God has interesting ways of turning the enemy on his heel.

And so the three hundred blew their trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled... And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of Manasseh, and they pursued after the Midianites. And Gideon sent out messengers throughout all of mount Ephraim, saying, Come down against the Midianites, and take before them the waters to Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters to Bethbarah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb: and they slew Oreb upon a rock, and Zeeb they slew at the winepress of Zeeb, and they pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side of Jordan (Jdg 7:22-25).

AND the men of Ephraim said unto him, Why have you served us thus, why didn't you call us, when you wanted to fight with the Midianites? And they began to chide him sharply (Jdg 7:22-25; 8:1).

And we get into that next week. The problem we had with Ephraimites because he didn't call them. Well, he had called them, they didn't respond but that's all part of next week's story. And we'll move on in the book of Judges and getting to that interesting character of Samson also next week.

Shall we stand.

Important things to remember from tonight's lesson. Number one, God has a work to do, He's calling for your help. Noninvolvement in the work of God will bring a curse upon your life. When God does His work, He wants it done in such a way as He receives the glory from it. God doesn't want you front stage taking vows for his performance as people are so often prone to do. Taking credit for what God has done, taking glory for what God has wrought. God does not want to share His glory. He wants the glory for the work that He has accomplished. And that is why He goes to such ridiculous measures. That's why He refuses such ridiculous instruments so that the instrument isn't prone to glory in himself but can only glory in God who has done His work. God uses unlikely people and weird situations to accomplish His work in order that men will glory in God rather than in the genius, the brilliance or whatever of men as we are so prone to do.

Learn the lesson of serving the Lord. Don't turn from Him to other gods. "For as long as he sought the Lord," the scripture said concerning Asa, "God made his way to prosper." As long as you seek the Lord, God will be with you and bless you. But if you forsake the Lord then He will forsake you. You'll go into captivity; you'll be oppressed by the enemy. Many of our problems are brought on by ourselves. We have been guilty of forsaking God and it only invites trouble. Walk with the Lord and He will walk with you. And may you walk with Him this week. And may you experience His power, His presence and His spirit as He works in your life and as He works through your life, His works in this needy world. May God make you an instrument of His love, that through you others might experience God's love for them as you show God's love to them. (Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986)

II. PRAYER—FILLS MAN'S POVERTY WITH GOD'S RICHES

"For two hours I struggled on, forsaken of God, and met neither God nor man, all one chilly afternoon. When at last, standing still and looking at Schiehallion clothed in white from top to bottom, this of David shot up into my heart: "Wash me, and I shall be whiter than snow!" In a moment I was with God, or rather God was with me. I walked home with my heart in a flame of fire."—Alexander Whyte, D.D.

We have much fine writing and learned talk about the subjective benefits of prayer; how prayer secures its full measure of results, not by affecting God, but by affecting us, by becoming a training school for those who pray. We are taught by such teachers that the province of prayer is not to get, but to train. Prayer thus becomes a mere performance, a drill-sergeant, a school, in which patience, tranquility and dependence are taught. In this school, denial of prayer is the most valuable teacher. How well all this may look, and how reasonable soever it may seem, there is nothing of it in the Bible. The clear and oft-repeated language of the Bible is that prayer is to be answered by God; that God occupies the relation of a father to us, and that as Father He gives to us when we ask the things for which we ask. The best praying, therefore, is the praying that gets an answer. The possibilities and necessity of prayer are graven in the eternal foundations of the Gospel. The relation that is established between the Father and the Son and the decreed covenant between the two, has prayer as the base of its existence, and the conditions of the advance and success of the Gospel. Prayer is the condition by which all foes are to be overcome and all the inheritance is to be possessed.

These are axiomatic truths, though they may be very homely ones. But these are the times when Bible axioms need to be stressed, pressed, iterated and reiterated. The very air is rife with influences, practices and theories which sap foundations, and the most veritable truths and the most self-evident axioms go down by insidious and invisible attacks.

More than this: the tendency of these times is to an ostentatious parade of doing, which enfeebles the life and dissipates the spirit of praying. There may be kneeling, and there may be standing in prayerful attitude. There may be much bowing of the head, and yet there may be no serious, real praying. Prayer is real work. Praying is vital work. Prayer has in its keeping the very heart of worship. There may be the exhibit, the circumstance, and the pomp of praying, and yet no real praying. There may be much attitude, gesture, and verbiage, but no praying.

Who can approach into God's presence in prayer? Who can come before the great God, Maker of all worlds, the God and Father of our Lord Jesus Christ, who holds in His hands all good, and who is all powerful and able to do all things? Man's approach to this great God—what lowliness, what truth, what cleanness of hands, and purity of heart is needed and demanded!

Definition of prayer scarcely belongs to Bible range at any point. Everywhere we are impressed that it is more important and urgent that men pray, than that they be skilled in the homiletic didactics of prayer. That is a thing of the heart, not of the schools. It is more of feeling than of words. Praying is the best school in which to learn to pray, prayer the best dictionary to define the art and nature of praying.

We repeat and reiterate. Prayer is not a mere habit, riveted by custom and memory, something which must be gone through with, its value depending upon the decency and perfection of the performance. Prayer is not a duty which must be performed, to ease obligation and to quiet conscience. Prayer is not mere privilege, a sacred indulgence to be taken advantage of, at leisure, at pleasure, at will, and no serious loss attending its omission.

Prayer is a solemn service due to God, an adoration, a worship, an approach to God for some request, the presenting of some desire, the expression of some need to Him, who supplies all need, and who satisfies all desires; who, as a Father, finds His greatest pleasure in relieving the wants and granting the desires of His children. Prayer is the child's request, not to the winds nor to the world, but to the Father. Prayer is the outstretched arms of the child for the Father's help. Prayer is the child's cry calling to the Father's ear, the Father's heart, and to the Father's ability, which the Father is to hear, the Father is to feel, and which the Father is to relieve. Prayer is the seeking of God's great and greatest good, which will not come if we do not pray.

Prayer is an ardent and believing cry to God for some specific thing. God's rule is to answer by giving the specific thing asked for. With it may come much of other gifts and graces. Strength, serenity, sweetness, and faith may come as the bearers of the gifts. But even they come because God hears and answers prayer.

We do but follow the plain letter and spirit of the Bible when we affirm that God answers prayer, and answers by giving us the very things we desire, and that the withholding of that which we desire and the giving of something else is not the rule, but rare and exceptional. When His children cry for bread He gives them bread.

Revelation does not deal in philosophical subtleties, nor verbal niceties and hair-splitting distinctions. It unfolds relationships, declares principles, and enforces duties. The heart must define, the experience must realise. Paul came on the stage too late to define prayer. That which had been so well done by patriarchs and prophets needed no return to dictionaries. Christ is Himself the illustration and definition of prayer. He prayed as man had never prayed. He put prayer on a higher basis, with grander results and simpler being than it had ever known. He taught Paul how to pray by the revelation of Himself, which is the first call to prayer, and the first lesson in praying. Prayer, like love, is too ethereal and too heavenly to be held in the gross arms of chilly definitions. It belongs to Heaven, and to the heart, and not to words and ideas only.

Prayer is no petty invention of man, a fancied relief for fancied ills. Prayer is no dreary performance, dead and death-dealing, but is God's enabling act for man, living and life-giving, joy and joy-giving. Prayer is the contact of a living soul with God. In prayer, God stoops to kiss man, to bless man, and to aid man in everything that God can devise or man can need. Prayer fills man's emptiness with God's fullness. It fills man's poverty with God's riches. It puts away man's weakness with God's strength. It banishes man's littleness with God's greatness. Prayer is God's plan to supply man's great and continuous need with God's great and continuous abundance.

What is this prayer to which men are called? It is not a mere form, a child's play. It is serious, difficult work, the manliest, the mightiest work, the divinest work which man can do. Prayer lifts men out of the earthliness and links them with the heavenly. Men are never nearer Heaven, nearer God, never more God-like, never in deeper sympathy and truer partnership with Jesus Christ, than when praying. Love, philanthropy, holy affiances,—all of them helpful and tender for men—are born and perfected by prayer.

Prayer is not merely a question of duty, but of salvation. Are men saved who are not men of prayer? Is not the gift, the inclination, the habit of prayer, one of the elements or characteristics of salvation? Can it be possible to be in affinity with Jesus Christ and not be prayerful? Is it possible to have the Holy Spirit and not have the spirit of prayer? Can one have the new birth and not be born to prayer? Is not the life of the Spirit and the life of prayer coordinate and consistent? Can brotherly love be in the heart which is unschooled in prayer?

We have two kinds of prayer named in the New Testament—prayer and supplication. Prayer denotes prayer in general. Supplication is a more intense and more special form of prayer. These two, supplication and prayer, ought to be combined. Then we would have devotion in its widest and sweetest form, and supplication with its most earnest and personal sense of need.

In Paul's Prayer Directory, found in Ephes. 6, we are taught to be always in prayer, as we are always in the battle. The Holy Spirit is to be sought by intense supplication, and our supplications are to be charged by His vitalising, illuminating and ennobling energy. Watchfulness is to fit us for this intense praying and intense fighting. Perseverance is an essential element in successful praying, as in every other realm of conflict. The saints universal are to be helped on to victory by the aid of our prayers. Apostolic courage, ability and success are to be gained by the prayers of the soldier saints everywhere.

It is only those of deep and true vision who can administer prayer. These "Living Creatures," in Rev. 4:6, are described as "full of eyes before and behind," "full of eyes within." Eyes are for seeing. Clearness, intensity, and perfection of sight are in it. Vigilance and profound insight are in it, the faculty of knowing. It is by prayer that the eyes of our hearts are opened. Clear, profound knowledge of the mysteries of grace is secured by prayer. These "Living Creatures" had eyes "within and without" They were "full of eyes." The highest form of life is intelligent. Ignorance is degrading and low, in the spiritual realm as it is in other realms. Prayer gives us eyes to see God. Prayer is seeing God. The prayer life is knowledge without and within. All vigilance without, all vigilance within. There can be no intelligent prayer without knowledge within. Our inner condition and our inner needs must be felt and known.

It takes prayer to minister. It takes life, the highest form of life, to minister. Prayer is the highest intelligence, the profoundest wisdom, the most vital, the most joyous, the most efficacious, the most powerful of all vocations. It is life, radiant, transporting, eternal life. Away with dry forms, with dead, cold habits of prayer! Away with sterile routine, with senseless performances and petty playthings in prayer! Let us get at the serious work, the chief business of men, that of prayer. Let us work at it skillfully. Let us seek to be adepts in this great work of praying. Let us be master-workmen, in this high art of praying. Let us be so in the habit of prayer, so devoted to prayer, so filled with its rich spices, so ardent by its holy flame, that all Heaven and earth will be perfumed by its aroma, and nations yet in the womb will be blest by our prayers. Heaven will be fuller and brighter in glorious inhabitants, earth will be better prepared for its bridal day, and hell robbed of many of its victims, because we have lived to pray.

There is not only a sad and ruinous neglect of any attempt to pray, but there is an immense waste in the seeming praying which is done, as official praying, state praying, mere habit praying. Men cleave to the form and semblance of a thing after the heart and reality have gone out of it. This finds illustrations in many who seem to pray. Formal praying has a strong hold and a strong following.

Hannah's statement to Eli and her defense against his charge of hypocrisy was: "I have poured out my soul before the Lord." God's serious promise to the Jews was, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me when ye shall search for me with all your heart."

Let all the present day praying be measured by these standards "Pouring out the soul before God," and "Seeking with all the heart," and how much of it will be found to be mere form, waste, worthless. James says of Elijah that he "prayed with prayer."

In Paul's directions to Timothy about prayer, (1 Tim. 1:8) we have a comprehensive verbal description of prayer in its different departments, or varied manifestations. They are all in the plural form, supplications, prayers and intercessions. They declare the many-sidedness, the endless diversity, and the necessity of going beyond the formal simplicity of a single prayer, and press and add prayer upon prayer, supplication to supplication, intercession over and over again, until the combined force of prayers in their most superlative modes, unite their aggregation and pressure with cumulative power to our praying. The unlimited superlative and the unlimited plural are the only measures of prayer. The one term of "prayer" is the common and comprehensive one for the act, the duty, the spirit, and the service we call prayer. It is the condensed statement of worship. The heavenly worship does not have the element of prayer so conspicuous. Prayer is the conspicuous, all-important essence and the all-colouring ingredient of earthly worship, while praise is the pre-eminent, comprehensive, all-colouring, all-inspiring element of the heavenly worship.

("The Reality Of Prayer" ; EM Bounds; Chapter 2 ; 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 381-385)

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)

