



~ 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, help me stick with the assignment You have given me for my life. I know that is where I am supposed to be—and I know that is what I am supposed to be doing. Forgive me for vacillating back and forth, in and out, backward and forward. I am asking You to help me become single-minded, concentrated, and focused in my determination never to move out of faith again. I want to live at the address of faith, for I know that is where I will please You the most. Holy Spirit, empower me to push aside every distraction of the devil and to remain fixed and focused on doing exactly what God has instructed me to do. Fill me each day with God’s will for me and plans. Help me to stay focused and on track, let my yes, be yes and my no be no, and remind me that Your yoke is easy and Your burden is light, if it isn’t that way with me Lord, and it has become a job, than I am not doing it as unto the Lord, help me to always remember that Lord, it all is to be done as unto the Lord in Love always. I ask it in Jesus’ name. Amen.
Sparkling Gems from the Greek.

[Jesus Lover Of My Soul-
Kari Jobe](#)

[Healer-Kari Jobe](#)

[We Cry Out-Kari Jobe](#)

[Love Came Down-
Kari Jobe](#)

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[" Choose Your Words Wisely " Francis Chan](#)

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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 NOW ABIMELECH son of Jerubbaal (Gideon) went to Shechem to his mother's kinsmen and said to them and to the whole clan of his mother's family, **2** Say, I pray you, in the hearing of all the men of Shechem, Which is better for you: that all seventy of the sons of Jerubbaal reign over you, or that one man rule over you? Remember also that I am your bone and your flesh. **3** And his mother's kinsmen spoke all these words concerning him in the hearing of all the men of Shechem, and their hearts inclined to follow Abimelech, for they said, He is our brother. **4** And they gave him seventy pieces of silver out of the house of Baal-berith, with which Abimelech hired worthless and foolhardy men who followed him. **5** And he went to his father's house at Ophrah and slew his brothers the sons of Jerubbaal, seventy men, on one stone. But Jotham, the youngest son of Jerubbaal, was left, for he hid himself. **6** And all the men of Shechem gathered together and all of Beth-millo, and they went and made Abimelech king by the oak (terebinth) of the pillar at Shechem. **7** When it was told to Jotham, he went and stood at the top of Mount Gerizim and shouted to them, Hear me, men of Shechem, that God may hear you. **8** One time the trees went forth to anoint a king over them, and they said to the olive tree, Reign over us. **9** But the olive tree said to them, Should I leave my fatness, by which God and man are honored, and go to wave over the trees? **10** Then the trees said to the fig tree, You come and reign over us. **11** But the fig tree said to them, Should I leave my sweetness and my good fruit and go to wave over the trees? **12** Then the trees said to the vine (grapevine), You come and reign over us. **13** And the vine (grapevine) replied, Should I leave my new wine, which rejoices God and man, and go to wave over the trees? **14** Then all the trees said to the bramble, You come and reign over us. **15** And the bramble said to the trees, If in good faith you are anointing me king over you, then come and take refuge in my shade; but if not, let fire come out of the bramble and devour the cedars of Lebanon. **16** Now therefore, if you acted sincerely and honorably when you made Abimelech king, and if you have dealt well with Jerubbaal and his house and have done to him as his deeds deserved— **17** For my father fought for you, jeopardized his life, and rescued you from the hand of Midian; **18** And you have risen up against my father's house this day and have slain his sons, seventy men, on one stone and have made Abimelech, son of his maidservant, king over the people of Shechem because he is your kinsman— **19** If you then have acted sincerely and honorably with Jerubbaal and his house this day, then rejoice in Abimelech, and let him also rejoice in you; **20** But if not, let fire come out from Abimelech and devour the people of Shechem and Beth-millo, and let fire come out from the people of Shechem and Beth-millo and devour Abimelech. **21** And Jotham ran away and fled, and went to Beer and dwelt there for fear of Abimelech his brother. **22** Abimelech reigned three years over Israel. **23** And God sent an evil spirit between Abimelech and the men of Shechem, and the men of Shechem dealt treacherously with Abimelech, **24** That the violence done to the seventy sons of Jerubbaal might come, and that their blood might be laid upon Abimelech their brother, who slew them, and upon the men of Shechem, who strengthened his hands to slay his brothers. **25** And the men of Shechem set men in ambush against [Abimelech] on the mountaintops, and they robbed all who passed by them along that way; and it was told to Abimelech. **26** And Gaal son of Ebed came with his kinsmen and moved into Shechem, and the men of Shechem put confidence in him. **27** And they went out into the field, gathered their vineyard fruits and trod them, and held a festival; and going into the house of their god, they ate and drank and cursed Abimelech. **28** Gaal son of Ebed said, Who is Abimelech, and who are we of Shechem, that we should serve him? Were not the son of Jerubbaal and Zebul, his officer, servants of the men of Hamor the father and founder of Shechem? Then why should we serve him? **29** Would that this people were under my hand! Then would I remove Abimelech and say to him, Increase your army and come out. **30** When Zebul the city's mayor heard the words of Gaal son of Ebed, his anger was kindled. **31** And he sent messengers to Abimelech slyly, saying, Behold, Gaal son of Ebed and his kinsmen have come to Shechem; and behold, they stir up the city to rise against you. **32** Now therefore, rise up by night, you and the men with you, and lie in wait in the field. **33** Then in the morning, as soon as the sun is up, rise early and set upon the city; and when Gaal and the men with him come out against you, do to them as opportunity permits. **34** And Abimelech rose up by night, and all the men with him, and they laid in wait against Shechem in four companies. **35** And Gaal son of Ebed came out and stood in the entrance of the city's gate. Then Abimelech and the men with him rose up from ambush. **36** When Gaal saw the men, he said to Zebul, Look, men are coming down from the mountaintops! Zebul said to him, The shadow of the mountains looks to you like men. **37** And Gaal spoke again and said, See, men are coming down from the center of the land, and one company is coming from the direction of the oak of Meonenim [the sorcerers]. **38** Then said Zebul to Gaal, Where is your [big] mouth now, you who said, Who is Abimelech, that we should serve him? Are not these the men whom you have despised? Go out now and fight with them. **39** And Gaal went out ahead of the men of Shechem and fought with Abimelech. **40** And Abimelech chased him, and he fled before him; and many fell wounded—even to the entrance of the gate. **41** And Abimelech lodged at Arumah, and Zebul thrust out Gaal and his kinsmen so that they could not live in Shechem. **42** The next day the men went out into the fields, and Abimelech was told. **43** He took his men and divided them into three companies and laid in wait in the field; and he looked and behold, the people were coming out of the city. And he rose up against them and smote them. **44** And Abimelech and the company with him rushed forward and stood in the entrance of the city's gate, while the two other companies rushed upon all who were in the field and slew them. **45** And Abimelech fought against the city all that day. He took the city and slew the people who were in it. He demolished the city and sowed it with salt. **46** And when all the men of the Tower of Shechem heard of it, they entered the stronghold of the house of El-berith [the god of Berith]. **47** Abimelech was told that all the people of the Tower of Shechem were gathered together. **48** And Abimelech went up to Mount Zalmon, he and all the men with him; and Abimelech took an ax in his hand and cut down a bundle of brush, picked it up, and laid it on his shoulder. And he said to the men with him, What you have seen me do, make haste to do also. **49** So each of the men cut down his bundle and following Abimelech put it against the stronghold and set [the stronghold] on fire over the people in it, so that all the people of the Tower of Shechem also died, about 1,000 men and women. **50** Then Abimelech went to Thebez and encamped against Thebez and took it. **51** But there was a strong tower in the city, and all the people of the city—men and women—fled to it, shut themselves in, and went to the roof of the tower. **52** And Abimelech came to the tower and fought against it and drew near the door of the tower to burn it with fire. **53** But a certain woman cast an upper millstone [down] upon Abimelech's head and broke his skull. **54** Then he called hastily to the young man, his armor-bearer, and said to him, Draw your sword and slay me, so that men may not say of me, A woman slew him. And his young man thrust him through, and he died. **55** And when the men of Israel saw that Abimelech was dead, they departed each man to his home. **56** Thus God repaid the wickedness of Abimelech which he had done to his father [Gideon] by slaying his seventy brothers; **57** And all the wickedness of the men of Shechem God repaid upon their heads and caused to come upon them the curse of Jotham son of Jerubbaal.

Chapter 9

Now here's what happened. After the death of Gideon, this Abimelech who was the son of his concubine in Shechem. Now you know, they used to say of the sailors "a girl in every port." Well, Gideon had probably a concubine in every city and so in Shechem this concubine who had born this fellow Abimelech.

Abimelech came to the men of Shechem and he said, "Look, is it better that one man rule over you or seventy that rule over you? One man who is your brother who comes right of Shechem, who understands your needs and all or all of the sons of Jerubbaal? What's best?"

And so he convinced the men of Shechem that they should come against the sons of Gideon and wipe them all out. And so Abimelech led a group of vain fellows and they came to the houses of Gideon's sons and they wiped them all out with the exception of just one of his sons, Jotham. But all of the other sons of Gideon were killed. A very reprehensible action on the part of Jerubbaal, unconscionable.

But Jotham hid himself. And all of the men of Shechem gathered together, and all the house of Millo, and they went, and made Abimelech king, by the plain of the pillar that was in Shechem. Now when Jotham heard that they had made Abimelech king, he went to the top of mount Gerizim (Jdg 9:5-7),

Which is above the city of Shechem and it is sort of a natural amphitheater. From the top of Gerizim you can call down in the valley and they can hear you quite plainly, sort of a natural amphitheater. It's an interesting thing to me how far sound travels over there in that land. You think of Jesus speaking to a crowd of ten thousand people and they're all able to hear Him and that's without amplifying systems. And it sounds sort of farfetched or preposterous but there are many places in the land where the acoustics are just natural; acoustics are really fantastic.

If you're standing up on the Herodium there could be children playing two miles away and you can hear their conversations to each other. That's not an exaggeration. You that go with me this year, I'll prove it to you, but the acoustics are tremendous. The sound travels. They don't have their sound pollution like we have here. Here sound decibels are rising year by year and all of the sounds that we're subjected to the sound pollution. Over there you can hear children miles away, dogs barking and so forth. As the children are playing you hear them laughing, screaming and all a couple miles away. And its sound just really carries over there. And I don't know what phenomena it is that creates it but sound would have to carry for Jesus to be able to address such large multitudes of people.

Even down by the beach there is Caesarea right near the Mediterranean in an amphitheater that is there that was built by the Romans. I can stand on the stage and drop a pin and you can hear it sitting up there in the amphitheater with several hundred people. The sound just carries very well. The acoustics are quite interesting in many areas of the land. And the Sea of Galilee, same thing, the sound really carries. Of course, that's where Jesus was addressing so many people, and also they're at the Temple Mount where Jesus addressed so many people.

So this Jotham, son of Gideon, the one that Abimelech didn't kill, went up to the top of Mount Gerizim, and here is Shechem down below. Now Mount Gerizim is a pretty good, you know, climb to get up to the top of the mountain and he knew that he had a good running distance on the guy. So he stands up there and really tells them off and rebukes them for what they have done.

Actually, he preaches sort of a parabolic type of a message. He gives a parable how that the trees of the forest came to the olive tree and they said, "Rule over us."

And the olive tree said, "Should I leave my fatness and so forth and rule over you? No way."

So they came to the fig trees and said, "Rule over us." And the fig tree said unto them, "Should I forsake my sweetness, my good fruit? No way."

And so they came to the vine and said, "Rule over us."

"Should I forsake the wine and so forth that cheers God and man to rule you? No way."

And so they came to the bramble and said, "Come rule over us." Now of course, he's calling, in an essence this Abimelech a bramble and you guys have, you know, you're settling for a bramble to rule over you.

And having finished his rebuke and his speech, rebuking them for the evil that they have recompensed to Gideon. Here Gideon had become your deliverer and he freed you from the hand of the Midianites and now this is the way you treat, you know, Gideon and his offspring. And he gave him a real rebuke and then he took off running as fast as he could go. And as I say, from the top of Gerizim you've got a good lead on anybody that might want to chase you. So, Jotham got away from them. Now he said, You have done a good thing, great, rejoice in Abimelech: But if not, then let fire come forth from Abimelech, and devour the men of Shechem, and the house of Millo; and the fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech (Jdg 9:19-20). In other words, let there come strife between the men of Shechem and Abimelech. And Jotham ran away, and he fled, to Beer, and dwelt there, for the fear of Abimelech his brother. Now Abimelech reigned for three years. And God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: In order that the cruelty that was done by Abimelech might be avenged (Jdg 9:21-24),

And so the men of Shechem began to set an ambush for him and the top of the mountains, or for the people, and they robbed all of those that were going along that way and it was told to Abimelech.

And then this guy Gaal, sort of a big mouth kind of a guy, said to the men, he came with his brothers and he went over to Shechem. And he said to the men of Shechem,

[Now look fellas] who is Abimelech, and who is Shechem, that we should serve them? is he not the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him? (Jdg 9:28)

In other words, he's an outsider. We ought to be serving Hamor and his family, let them be the kings. And he said to God the people were under my rule, because I can really do a good job here, you know. Who's Abimelech? And so he said if you would just commit yourself to me I would remove Abimelech.

And so he called to Abimelech and said, Increase your army. And so when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. And he sent messengers unto Abimelech privately, saying, Behold, Gaal the son of Ebed and his brothers are come to Shechem; and they are fortifying the city against you. Now therefore come by night, and the people that are with you, and lie in wait in the field: And it shall be, in the morning, as soon as the sun is up, you shall rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then may you do to them as you find occasion. So Abimelech rose up, and all the people that were with him, by night, and they laid wait at Shechem and four companies. And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people who were with him, and lying there in wait. And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains, And Zebul said, No that's just an illusion, [that's just the sun rising and the sun coming down, it looks like people,] just an illusion that you see. So Gaal spake again and said, Look there are people coming down by the middle of the land, another company is coming along the plain of Meonenim. And then said Zebul unto him, Okay where's your mouth now, and you said, Who is Abimelech, that we should serve him? is not this the people that you have despised? go out, now, and fight with them (Jdg 9:29-38).

And so in one of those instances where positions, "Okay, now where's your mouth man? You've been saying who's Abimelech? There he is. Go out and take him on. You said, you know, if he were just here I'd handle him." So Abimelech chased him, and many were overthrown and wounded, even to the entering of the gate. And Abimelech dwelt in Arumah: and Zebul thrust out Gaal with his brothers, that they should not dwell in Shechem. And it came to pass on the next day, that the people went out into the field; and they told Abimelech. And he took the people, and divided them into three companies, and he laid in wait in the field, and he looked, and, behold, the people were come forth out of the city; he rose up against them, and smote them. And Abimelech, and the company that was with him, rushed forward, and stood at the entering of the gate of the city: and two other companies ran upon all the people that were in the fields, and they killed them. And Abimelech fought against the city all that day; and he took the city, and killed the people that were therein, and he beat down the city, and sowed it with salt. And when all of the men of the tower of Shechem heard that, they had entered into the fortress of the house that god Berith. It was told Abimelech, that all the men of the tower of Shechem were gathered together. Abimelech got up to mount Zalmon, with his people; and he began to with his axe to cut down the boughs from the trees, he laid them on his shoulder, and said to the people, Follow my example. So they all cut down the boughs, and he came to the tower and he laid these boughs around, and set fire to them (Jdg 9:40-49); And actually cremated the people who had sought refuge there in the tower. About a thousand men and women (Jdg 9:49). So it was a pretty good-sized tower, actually.

And so then he went to Thebez, and encamped against Thebez. And in Thebez there was a strong tower within the city, and all the men and women, fled to the tower there in Thebez. And so Abimelech came to the tower, he fought against it, he was up against the door trying to burn it with fire. And a certain woman took a piece of a millstone (Jdg 9:50-53)

Now millstones are sort of lava kinds of rock and there are millstones—I've seen them four feet high. And they have tracks in which the millstone rolls. It is chiseled out to where it's round, has a hole in the middle of it and then the stick or the post would go through the center of the millstone and it would roll. And they would often hook an oxen to it and they had this stone groove that went around in a circle. And the oxen, as he would go around, would pull the stick and it would cause this millstone to go around the groove. And the ladies would come and just pour their wheat in the little groove and as the millstone would go by and it'd grind the wheat into flour. And so they'd have their stone ground wheat by these millstones. But these millstones, probably, many of them weigh, that I have seen, weigh as much as four, five hundred pounds.

Interesting that Jesus said concerning teachers that would destroy the faith in the heart of a child, it would be better for them if a millstone were hung around their neck and they were tossed in the Sea of Galilee that they to offend one of these little children. "Now gentle Jesus meek and mild, look upon this little child." Hey, no he wasn't so meek and mild. He was pretty tough on these false teachers and those that would destroy faith in the heart of a child. He said, "Man, you know, put them in concrete and dump them in the ocean you know." He would've been a good Mafia exterminator. Really he said, "Put a millstone on her neck, throw him in the sea." You'd never come up for sure.

Well now there was this woman in the tower and she had a piece of a millstone. Here's old Abimelech down there, you know, trying to set the door on fire and she "knock" drops the millstone and cracks his skull. And so he's lying there and he says to his armourbearer, "Quick, thrust me through. I don't want them, I don't want them to say a woman killed me." Pride, look what it would do, even when you're dying, you know. What difference does it make? And so the guy thrust him through anyhow and so they didn't say a woman killed him. So Abimelech was wiped out. And the evil that he did against Gideon's sons was sort of recompensed.

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

IV. GOD HAS EVERYTHING TO DO WITH PRAYER

"Christ is all. We are complete in Him. He is the answer to every need, the perfect Savior. He needs no decoration to heighten His beauty, no prop to increase His stability, no girding to perfect His strength. Who can gild refined gold, whiten the snow, perfume the rose or heighten the colors of the summer sunset? Who will prop the mountains or help the great deep? It is not Christ and philosophy, nor Christ and money, nor civilization, nor diplomacy, nor science, nor organisation. It is Christ alone. He trod the winepress alone. His own arm brought salvation. He is enough. He is the comfort, the strength, the wisdom, the righteousness, the sanctification of all man."—C. L. Chilton.

Prayer is God's business to which men can attend. Prayer is God's necessary business, which men only can do, and that men must do. Men who belong to God are obliged to pray. They are not obliged to grow rich, nor to make money. They are not obliged to have large success in business. These are incidental, occasional, merely nominal, as far as integrity to Heaven and loyalty to God are concerned. Material successes are immaterial to God. Men are neither better nor worse with those things or without them. They are not sources of reputation nor elements of character in the heavenly estimates. But to pray, to really pray, is the source of revenue, the basis of reputation, and the element of character in the estimation of God. Men are obliged to pray as they are obliged to be religious. Prayer is loyalty to God. Non-praying is to reject Christ and to abandon Heaven. A life of prayer is the only life which Heaven counts.

God is vitally concerned that men should pray. Men are bettered by prayer, and the world is bettered by praying. God does His best work for the world through prayer. God's greatest glory and man's highest good are secured by prayer. Prayer forms the godliest men and makes the godliest world.

God's promises lie like giant corpses without life, only for decay and dust unless men appropriate and vivify these promises by earnest and prevailing prayer.

Promise is like the unsown seed, the germ of life in it, but the soil and culture of prayer are necessary to germinate and culture the seed. Prayer is God's life-giving breath. God's purposes move along the pathway made by prayer to their glorious designs. God's purposes are always moving to their high and benignant ends, but the movement is along the way marked by unceasing prayer. The breath of prayer in man is from God.

God has everything to do with prayer, as well as everything to do with the one who prays. To him who prays, and as he prays, the hour is sacred because it is God's hour. The occasion is sacred because it is the occasion of the soul's approach to God, and of dealing with God. No hour is more hallowed because it is the occasion of the soul's mightiest approach to God, and of the fullest revelation from God. Men are Godlike and men are blessed, just as the hour of prayer has the most of God in it. Prayer makes and measures the approach of God. He knows not God who knows not how to pray. He has never seen God whose eye has not been couched for God in the closet. God's vision place is the closet. His dwelling place is in secret. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." He has never studied God who has not had his intellect broadened, strengthened, clarified and uplifted by prayer. Almighty God commands prayer, God waits on prayer to order His ways, and God delights in prayer. To God, prayer is what the incense was to the Jewish Temple. It impregnates everything, perfumes everything and sweetens everything. The possibilities of prayer cover the whole purposes of God through Christ. God conditions all gifts in all dispensations to His Son on prayer: "Ask of me," saith God the Father to the Son, as that Son was moving earthward on the stupendous enterprise for a world's salvation, "and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." Hinging on prayer were all the means and results and successes of that wonderful and Divine movement for man's salvation. Broad and profound, mysterious and wonderful was the scheme.

The answer to prayer is assured not only by the promises of God, but by God's relation to us as a Father. "But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Again, we have these words: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?" God encourages us to pray, not only by the certainty of the answer, but by the munificence of the promise, and the bounty of the Giver. How princely the promise! "All things whatsoever." And when we superadd to that "whatsoever" the promise which covers all things and everything, without qualification, exception or limitation, "anything," this is to expand and make minute and specific the promise. The challenge of God to us is "Call unto me, and I will answer thee, and show thee great arid mighty things which thou knowest not." This includes, like the answer to Solomon's prayer, that which was specifically prayed for, but embraces vastly more of great value and of great necessity. Almighty God seems to fear we will hesitate to ask largely, apprehensive that we will strain His ability. He declares that He is "able to do exceeding abundantly above all that we can ask or think." He almost paralyses us by giving us a carte blanche, "Ask of me things to come concerning my sons, and concerning the work of my hands, command ye me."

How He charges, commands and urges us to pray! He goes beyond promise and says: "Behold my Son! I have given Him to you." "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?"

God gave us all things in prayer by promise because He had given us all things in His Son. Amazing gift—His Son! Prayer is as illimitable as His own Blessed Son. There is nothing on earth nor in Heaven, for time or eternity, that God's Son did not secure for us. By prayer God gives us the vast and matchless inheritance which is ours by virtue of His Son. God charges us to "come boldly to the throne of grace." God is glorified and Christ is honoured by large asking.

That which is true of the promises of God is equally true of the purposes of God. We might say that God does nothing without prayer. His most gracious purposes are conditioned on prayer. His marvelous promises in Ezekiel 36 are subject to this qualification and condition: "Thus saith the Lord God: I will yet for this be inquired of by the house of Israel to do it for them." In the second Psalm the purposes of God to His enthroned Christ are decreed on prayer, as has been previously quoted. That decree which promises to Him the heathen for His inheritance relies on prayer for its fulfillment: "Ask of me." We see how sadly the decree has failed in its operation, not because of the weakness of God's purpose, but by the weakness of man's praying. It takes God's mighty decree and man's mighty praying to bring to pass these glorious results. In the seventy-second Psalm, we have an insight into the mighty potencies of prayer as the force which God moves on the conquest of Christ: "Prayer shall be made for him continually." In this statement Christ's movements are put into the hands of prayer. When Christ, with a sad and sympathising heart, looked upon the ripened fields of humanity, and saw the great need of labourers, His purposes were for more labourers, and so He charged them, "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." In Ephes. 3, Paul reminds those believers of the eternal purposes of God, and how he was bowing his knees to God in order that that eternal purpose might be accomplished, and also that they "might be filled with all the fullness of God."

We see in Job how God conditioned His purposes for Job's three friends on Job's praying, and God's purposes in regard to Job were brought about by the same means.

In the first part of Rev. 8 the relation and necessity of saintly prayers to God's plans and operations in executing the salvation of men is set forth in rich, expressive symbol, wherein the angels have to do with the prayers of the saints.

Prayer gives efficiency and utility to the promises. The mighty ongoing of God's purposes rests on prayer. The representatives of the Church in Heaven and of all creation before the throne of God "have every one of them golden vials of odours which are the prayers of the saints." We have said before, and repeat it, that prayer is based not simply upon a promise, but on a relationship. The returning penitent sinner prays on a promise. The Child of God prays on the relation of a child. What the father has belongs to the child for present and prospective uses. The child asks, the father gives. The relationship is one of asking and answering, of giving and receiving. The child is dependent upon the father, must look to the father, must ask of the father, and must receive of the father.

We know how with earthly parents asking and giving belong to this relation, and how in the very act of asking and giving, the relationship of parent and child is cemented, sweetened and enriched. The parent finds his wealth of pleasure and satisfaction in giving to an obedient child, and the child finds his wealth in the father's loving and continuous giving.

Prayer affects God more powerfully than His own purposes. God's will, words and purposes are all subject to review when the mighty potencies of prayer come in. How mighty prayer is with God may be seen as he readily sets aside His own fixed and declared purposes in answer to prayer. The whole plan of salvation had been blocked had Jesus Christ prayed for the twelve legions of angels to carry dismay and ruin to His enemies.

The fasting and prayers of the Ninevites changed God's purposes to destroy that wicked city. After Jonah had gone there and cried unto the people, "Yet forty days and Ninevah shall be destroyed."

Almighty God is concerned in our praying. He wills it, He commands it, He inspires it. Jesus Christ in Heaven is ever praying. Prayer is His law and His life. The Holy Spirit teaches us how to pray. He prays for us "with groanings which cannot be uttered." All these show the deep concern of God in prayer. It discloses very dearly how vital it is to His work in this world, and how far-reaching are its possibilities. Prayer forms the very center of the heart and will of God concerning men. "Rejoice evermore, pray without ceasing, and in everything give thanks. For this is the will of God in Christ Jesus concerning you." Prayer is the pole star around which rejoicing and thanksgiving revolve. Prayer is the heart sending its full and happy pulsations up to God through the glad currents of joy and thanksgiving.

By prayer God's Name is hallowed. By prayer God's kingdom comes. By prayer is His kingdom established in power and made to move with conquering force swifter than the light. By prayer God's will is done till earth rivals Heaven in harmony and beauty. By prayer daily toil is sanctified and enriched, and pardon is secured, and Satan is defeated. Prayer concerns God, and concerns man in every way.

God has nothing too good to give in answer to prayer. There is no vengeance pronounced by God so dire which does not yield to prayer. There is no justice so flaming that is not quenched by prayer.

Take the record and attitude of Heaven against Saul of Tarsus. That attitude is changed and that record is erased when the astonishing condition is announced, "Behold he prayeth." The recreant Jonah is alive, and on dry ground, with scarce the taste of the sea or the smell of its weeds about him, as he prays. "Out of the belly of hell cried I, and thou heardst my voice."

"The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head.

"I went down to the bottoms of the mountains; the earth with her bars was about me for ever; yet hast thou brought up my life from corruption, O Lord my God.

"When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

"And the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

Prayer has all the force of God in it. Prayer can get anything which God has. Thus prayer has all of its plea and its claim in the name of Jesus Christ, and there is nothing too good or great for God to give that name.

It must be borne in mind that there is no test surer than this thing of prayer of our being in the family of God. God's children pray. They repose in Him for all things. They ask Him for all things—for everything. The faith of the child in the father is evinced by the child's asking. It is the answer to prayer which convinces men not only that there is a God, but that He is a God who concerns Himself about men, and about the affairs of this world. Answered prayer brings God nigh, and assures men of His being. Answered prayer is the credentials of our relation to and our representative of Him. Men cannot represent God who do not get answers to prayer from Him.

The possibilities of prayer are found in the illimitable promise, the willingness and the power of God to answer prayer, to answer all prayer, to answer every prayer, and to supply fully the illimitable need of man. None are so needy as man, none are so able and anxious to supply every need and any need as God.

Preaching should no more fully declare and fulfill the will of God for the salvation of all men, than should the prayers of God's saints declare the same great truth' as they wrestle in their closet for this sublime end. God's heart is set on the salvation of all men. This concerns God. He has declared this in the death of His Son by an unspeakable voice, and every movement on earth for this end pleases God. And so He declares that our prayers for the salvation of all men are well pleasing in His sight. The sublime and holy inspiration of pleasing God should ever move us to prayer for all men. God eyes the closet, and nothing we can do pleases Him better than our large-hearted, ardent praying for all men. It is the embodiment and test of our devotion to God's will and of our sympathetic loyalty to God.

In 1 Tim. 2:13 the apostle Paul does not descend to a low plane, but presses the necessity of prayer by the most forceful facts. Jesus Christ, a man, the God-man, the highest illustration of manhood, is the Mediator between God and man. Jesus Christ, this Divine man, died for all men. His life is but an intercession for all men. His death is but a prayer for all men. On earth, Jesus Christ knew no higher law, no holier business, no diviner life, than to plead for men. In Heaven He knows no more royal estate, no higher theme, than to intercede for men. On earth He lived and prayed and died for men. His life, His death and His exaltation in Heaven all plead for men.

Is there any work, higher work for the disciple to do than His Lord did? Is there any loftier employment, more honourable, more divine, than to pray for men? To take their woes, their sins, and their perils before God; to be one with Christ? To break the thrall which binds them, the hell which holds them and lift them to immortality and eternal life?

("The Reality Of Prayer" ; EM Bounds; Chapter 4 ; 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.)

Proverbs 3:13-18 (AMP)

13 Happy (blessed, fortunate, enviable) is the man who finds skillful and godly Wisdom, and the man who gets understanding [drawing it forth from God's Word and life's experiences],

14 For the gaining of it is better than the gaining of silver, and the profit of it better than fine gold.

15 Skillful and godly Wisdom is more precious than rubies; and nothing you can wish for is to be compared to her.

16 Length of days is in her right hand, and in her left hand are riches and honor.

17 Her ways are highways of pleasantness, and all her paths are peace.

18 She is a tree of life to those who lay hold on her; and happy (blessed, fortunate, to be envied) is everyone who holds her fast.

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 390-393)

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