



~ 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 thank You for speaking to my heart today about confessing the things that are secretly bothering me. It is no secret to You that I have been struggling with fear, insecurity, and temptation. You know that I desperately need someone to stand with me in faith and to assure me that everything is going to be all right. Help me to know exactly to whom I should go to discuss what is disturbing me—someone who will be faithful to hold what I say in confidence. Once I confess this burden and get it off my heart, please let this be the very act that sets in motion the power to liberate me, in Jesus’ name. Amen....

Sparkling Gems from the Greek.

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Kerrie Roberts](#)

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

[No Matter What-
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1 THE LOT for the tribe of Judah according to its families reached southward to the boundary of Edom, to the Wilderness of Zin at its most southern part. 2 And their south boundary was from the end of the Salt [Dead] Sea, from the bay that faces southward; 3 It went out south of the ascent of Akkrabbim, passed along to Zin, and went up south of Kadesh-barnea, along by Hezron, up to Addar, and turned about to Karka, 4 Passed along to Azmon, went out by the Brook of Egypt, and ended at the sea. This was their southern frontier. 5 The eastern boundary was the Salt [Dead] Sea as far as the mouth of the Jordan. The northern boundary was from the bay of the sea at the mouth of the Jordan; 6 And the boundary went up to Beth-hogla and passed along north of Beth-arabah and [it] went up to the [landmark] Stone of Bohan son of Reuben. 7 And the boundary went up to Debir from the Valley of Achor, and so northward, turning toward Gilgal, which is opposite the ascent to Adummim on the south side of the valley; and it passed on to the waters of En-shemesh and ended at En-rogel. 8 Then the boundary went up by the Valley of Ben-hinnom [son of Hinnom] at the southern shoulder of the Jebusite [city]—that is, Jerusalem; and the boundary went up to the top of the mountain that lies before the Valley of Hinnom on the west, at the northern end of the Valley of Rephaim. 9 Then the boundary extended from the top of the mountain to the spring of the waters of Nephtoah and went on to the cities of Mount Ephron; then it bent round to Baalah, that is, Kiriath-jearim. 10 And the boundary went around west of Baalah to Mount Seir, passed along to the northern side of Mount Jearim, which is Chesalon, went down to Beth-shemesh, and then passed on by Timnah. 11 And the boundary went out to the shoulder of the hill north of Ekron, then bent round to Shikkeron, and passed along to Mount Baalah, and went out to Jabneel. Then the boundary ended at the sea. 12 And the west boundary was the Great Sea with its coastline. This is the boundary round about the people of Judah according to their families. 13 And to Caleb son of Jephunneh, [Joshua] gave a part among the people of Judah, as the Lord commanded [him]; it was Kiriath-arba, which is Hebron, [named for] Arba the father of Anak. 14 And Caleb drove from there the three sons of Anak—Sheshai and Ahiman and Talmi—the descendants of Anak. 15 He went up from there against the people of Debir. Debir was formerly named Kiriath-sepher. 16 Caleb said, He who smites Kiriath-sepher and takes it, to him will I give Achsah my daughter as wife. 17 And Othniel son of Kenaz, Caleb's brother, took it; and he gave him Achsah his daughter as wife. 18 When Achsah came to Othniel, she got his consent to ask her father for a field. Then she returned to Caleb and when she lighted off her donkey, Caleb said, What do you wish? 19 Achsah answered, Give me a present. Since you have set me in the [dry] Negeb, give me also springs of water. And he gave her the [sloping field with] upper and lower springs. 20 This is the inheritance of the tribe of Judah according to their families. 21 The cities of the tribe of Judah in the extreme south toward the boundary of Edom were: Kabzeel, Eder, Jagur, 22 Kinah, Dimonah, Adadah, 23 Kedesh, Hazor, Ithnan, 24 Ziph, Telem, Bealoth, 25 Hazor-hadattah, Kerioth-hezron (Hazor), 26 Amam, Shema, Moladah, 27 Hazar-gaddah, Heshmon, Beth-pelet, 28 Hazar-shual, Beersheba, Biziothiah, 29 Baalah, Iim, Ezem, 30 Eitlad, Chesil, Hormah, 31 Ziklag, Madmannah, Sansannah, 32 Lebaoth, Shilhim, Ain, and Rimmon. All the cities were twenty-nine [later thirty-six] with their villages. 33 In the lowland: Eshtaol, Zorah, Ashnah, 34 Zanoah, En-gannim, Tappuah, Enam, 35 Jarmuth, Adullam, Socoh, Azekah, 36 Shaaraim, Adithaim, and Gederah and Gederothaim; fourteen cities with their villages. 37 Zenan, Hadashah, Migdal-gad, 38 Dilean, Mizpah, Joktheel, 39 Lachish, Bozkath, Eglon, 40 Cabbon, Lahmas, Chitlish, 41 Gederoth, Beth-dagon, Naamah, and Makkedah; sixteen cities with their villages. 42 Libnah, Ether, Ashan, 43 Iphtah, Ashnah, Nezib, 44 Keilah, Achzib, and Mareshah; nine cities with their villages. 45 Ekron, with its towns and villages. 46 From Ekron to the sea, all that lay beside Ashdod, with their villages; 47 Ashdod, with its towns and its villages; Gaza, with its towns and its villages, as far as the Brook of Egypt, and the Great [Mediterranean] Sea with its coastline. 48 In the hill country: Shamir, Jattir, Socoh, 49 Dannah, Kiriath-sannah (that is, Debir), 50 Anab, Eshtemoh, Anim, 51 Goshen, Holon, and Giloh; eleven cities with their villages. 52 Arab, Dumah, Eshan, 53 Janim, Beth-tappuah, Aphekah, 54 Humtah, Kiriath-arba (that is, Hebron), and Zior; nine cities with their villages. 55 Maon, Carmel, Ziph, Juttah, 56 Jezreel, Jokdeam, Zanoah, 57 Kain, Gibeah, and Timnah; ten cities with their villages. 58 Halhul, Beth-zur, Gedor, 59 Maarath, Beth-anoth, and Eltekon; six cities with their villages. 60 Kiriath-baal (that is, Kiriath-jearim) and Rabbah; two cities with their villages. 61 In the wilderness: Beth-arabah, Middin, Secacah, 62 Nibshan, the City of Salt, and En-gedi; six cities with their villages. 63 But the Jebusites, the inhabitants of Jerusalem, the people of Judah could not drive out; so the Jebusites dwell with the people of Judah at Jerusalem to this day.

Tonight shall we turn to Judges, the fifteenth chapter? And we pick up on the story of Samson here in chapter fifteen.

The story of Samson begins in the thirteenth chapter of the book of Judges with the announcement to his parents of his birth and then the birth of Samson. In chapter fourteen Samson assumes a position as a judge in Israel, which position he occupied for twenty years. His falling in love with a Philistine girl in Timnath is told and the resulted disaster as he made a riddle to the thirty young men that were appointed for his companions prior to the marriage. And he put out the riddle to him that related to his experience with a lion.

For on his way to Timnath a lion jumped him. He ripped the thing in two like it was just a little goat, tossed the carcass over into the bushes. And a few weeks later on his return trip to Timnath, walking down he went into the bushes to see the progress of the decomposition of the lion's carcass and he discovered that bees had made a hive in the carcass, there was honey there. And so the honey was good, he ate of it.

And so to these thirty fellows that were appointed as his sort of buddies during the last week of bachelor-hood he gave them a riddle with sort of a bet kind of a thing. That if they could tell the riddle he would give them thirty suits and thirty shirts. If they could not tell him the riddle then they'd have to give him thirty changes of garments plus thirty shirts.

And so, they said, "What's the riddle?" They took him on, and he said, "Out of the eater came forth sweetness." And so they worked on it and worked on it for two or three days. They couldn't come to an answer. They came to his bride to be and said, "Look, you set us up for this thing and we don't like it. You're trying to rip us off. That's why you called us to be this guy's companion and now he has set up this riddle. It's a big set up. We recognize it. And you better find out what the answer to that riddle is or we're gonna burn you and your dad's house with fire. We're gonna burn you down."

So she came to Samson and she said, "Samson, here we're gonna get married in a few days and you don't really love me."

He said, "What do you mean I don't love you?"

And she said, "You haven't told me the riddle."

He said, "What do you mean I haven't told you the riddle? I haven't even told my parents the riddle."

"Well, if you really love me you should, we should never hide anything from each other. There should be no secrets in marriage, Samson and what is it?" you know.

She began to cry and be miserable and so he finally said, "Hey, there's nothing to it. A lion jumped me and out of his carcass the bees made a hive and there was honey that came out of the lion's carcass.

So the day of the wedding came and so the fellows said to Samson, "Hey, what's stronger than a lion and what's sweeter than honey?" And Samson knew that you know, his bride-to-be had told.

It made him mad and he said, "If you hadn't been plowing with my heifer you'd never found out." And he went down to Ashkelon another city of the Philistines, grabbed thirty Philistines, cracked their skulls and took their clothes and came back and paid off his debt and then took off for Eshtaol his home. He was just mad. He was really hot and just took off. Didn't consummate the marriage.

So that brings us up now to the fifteenth chapter where our lesson begins tonight.

So it came to pass within a while after he [cooled off], that Samson came down to visit his wife with the little goats; [so they could have some shish-kabob]; and so he said, I will go in to my wife into the chamber [the bedroom], But her father would not allow him to go in. And her father said, [I thought that you were just, you know, completely through with her,] I thought you were so angry you were never coming back; so I let her marry the best man: now look her younger sister is really prettier than she is anyhow, why don't you take the younger sister? (Jdg 15:1-2)

He already of course paid the dowry and everything else and so he said, "You know her beautiful, young sister, why don't you take her?" But Samson was sort of a hothead. He didn't appreciate the fact that his father-in-law giving his bride away. And so he decided to get even with the Philistines because they were the ones who sort of set the whole thing up anyhow; getting the secret out of his bride and they ruined this whole escapade.

And so he went out and caught three hundred jackals or foxes, and he tied them tail to tail, [or just tied their tails together two by two] and then he lit a torch and tied it to the tails of these jackals and turned them loose in the wheat fields that were ready for harvest (Jdg 15:4-5).

Now you can imagine that brown grass, wheat fields, and you can imagine the panic of the jackals. If you've ever seen a dog with a tin can on his tail you can imagine the panic of the jackals with these torches on their tails running through helter-skelter through the wheat fields that are ripe for harvest, golden brown, just absolutely wiped out the harvest, wiped out the wheat fields. Set them all on fire. They had a real prairie fire down in the area there of Timnath.

And so the Philistines said, Who did this? Someone said, It was Samson (Jdg 15:6),

So they came to get him and he wiped them all out. So he went back to a rock near Etam and there he just went up and laid back on this rock. Well, the Philistines got together an army and they came down against Judah.

And the men of Judah said to the Philistines, "Hey, what's the big idea coming down here with your armed forces? We don't want to fight. We're your servants. You conquered us. We don't want any trouble. What's your problem?"

And they said, "Look, we're not really interested in fighting you guys if you'll just turn Samson over to us. That's all we want. We wanna get that guy."

So they came up to this rock where Samson was just sort of kicking back and they said to Samson, "Hey, you're causing us a lot of trouble, man. You know that we serve the Philistines and now you've gotten them all upset with us and they're down here with their army and they're threatening us. What are you doing to us?"

And they said, "We want to turn you over to them. We want to bind you and turn you over to them."

Samson said, "If you will promise me that you won't turn on me yourselves, then I'll let you bind me to turn me over to them."

They said, "Hey, we don't want to kill you. We don't have anything against you. They're the ones who have the grief against you." So they bound him in the ropes and they turned him over to the Philistines. And as the Philistines came upon him, God's spirit also came upon him, and those ropes by which he was bound, he snapped them off. He saw lying there a jawbone of a donkey. He picked it up and with a jawbone of a donkey he began to smite the Philistines tossing their bodies into piles until he had slain a thousand of them. The rest evidently fled back home.

And he looked around and he said, "Heaps upon heaps," talking about the heaps of bodies "I've killed a thousand Philistines with a jawbone of a donkey."

So then Samson became extremely thirsty after this exercise and of course it was the month of June or so, the time of the wheat harvest so it is very hot and very dry over there about that time of the year. And Samson actually thought he was gonna die of thirst and said, "God, you know, you've given me this tremendous victory over the Philistines and now you're gonna kill me with thirst." And so the Lord caused a thing to cleave in the jawbone of the donkey and there was water in it and he drank it and his soul was revived.

And so we come—he called the name of the place, first of all, Ramathlehi, which is the "hill of the jawbone" and then when he got a drink out of it, he changed the name to Enhakkore, which is the "well of him that cried."

And he judged Israel in the time of the Philistines for twenty years (Jdg 15:20).

Now, that was his first encounter with the Philistines; the first problem that he faced with them. And the problem evolved out of his own going down to the city of the Philistines. Going into the camp of the enemy he exposed himself to needless kinds of desires and lusts. The Philistines were a very immoral people, very loose in their morals. Legalized prostitution and everything else was going on among the Philistines. From a fleshly standpoint it was an exciting place to go because of the looseness of the morals. That's probably what drew him there. There in the camp of the enemy looking for some excitement, which he found more than what he was expecting.

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

XIII. THE HOLY SPIRIT AND PRAYER

"During the great Welsh Revival a minister was said to be very successful in winning souls by one sermon that he preached—hundreds were converted. Far away in a valley news reached a brother minister of the marvelous success of this sermon. He desired to find out the secret of the man's great success.—He walked the long way, and came to the minister's poor cottage, and the first thing he said was: 'Brother, where did you get that sermon?' He was taken into a poorly furnished room and pointed to a spot where the carpet was worn threadbare, near a window that looked out upon the everlasting hills and solemn mountains and said, 'Brother, there is where I got that sermon. My heart was heavy for men. One night I knelt there—and cried for power as I never preached before. The hours passed until midnight struck, and the stars looked down on a sleeping world, but the answer came not. I prayed on until I saw a faint streak of grey shoot up, then it was silver—silver became purple and gold. Then the sermon came and the power came and men fell under the influence of the Holy Spirit.'"—G. H. Morgan

The Gospel without the Holy Spirit would be vain and nugatory. The gift of the Holy Spirit was vital to the work of Jesus Christ in the atonement. As Jesus did not begin His work on earth till He was anointed by the Holy Spirit, so the same Holy Spirit is necessary to carry forward and make effective the atoning work of the Son of God. As His anointing by the Holy Ghost at His baptism was an era in His life, so also is the coming of the Holy Spirit at Pentecost a great era in the work of redemption in making effective the work of Christ's Church.

The Holy Spirit is not only the bright lamp of the Christian Dispensation, its Teacher and Guide, but is the Divine Helper.

He is the enabling agent in God's new dispensation of doing. As the pilot takes his stand at the wheel to guide the vessel, so the Holy Ghost takes up His abode in the heart to guide and empower all its efforts. The Holy Ghost executes the whole gospel through the man by His presence and control of the spirit of the man.

In the execution of the atoning work of Jesus Christ, in its general and more comprehensive operation, or in its minute and personal application, the Holy Spirit is the one efficient Agent, absolute and indispensable.

The gospel cannot be executed but by the Holy Ghost. He only has the regal authority to do this royal work. Intellect cannot execute it, neither can learning, nor eloquence, nor truth, not even the revealed truth can execute the gospel. The marvelous facts of Christ's life told by hearts unanointed by the Holy Spirit will be dry and sterile, or "like a story told by an idiot, full of sound and fury, signifying nothing." Not even the precious blood can execute the gospel. Not any, nor all of these, though spoken with angelic wisdom, angelic eloquence, can execute the gospel with saving power. Only tongues set on fire by the Holy Spirit can witness the saving power of Christ with power to save others.

No one dared move from Jerusalem to proclaim or utter the message along its streets to the dying multitudes till the Holy Spirit came in baptismal power. John could not utter a word, though he had pillowed his head on Christ's bosom and caught the pulsations of Christ's heart, and though his brain was full of the wondrous facts of that life and of the wondrous words which fell from His lips. John must wait till a fuller and richer endowment than all of these came on him. Mary could not live over that Christ-life in the home of John, though she had nurtured the Christ and stored heart and mind full of holy and motherly memories, till she was empowered by the Holy Spirit.

The coming of the Holy Spirit is dependent upon prayer, for prayer only can compass with its authority and demands, the realm where this Person of the Godhead has His abode. Even Christ was subject to this law of prayer. With Him, it is, it ever has been, and ever will be, "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." To His disconsolate disciples, He said, "I will pray the Father, and He will give you another Comforter." This law of prayer for the Holy Spirit presses on the Master and on the

disciples as well. Of so many of God's children it may truly be said, "Ye have Him not because ye ask not." And of many others it might be said, "Ye have Him in faint measure because ye pray for Him in faint measure."

The Holy Spirit is the spirit of all grace and of each grace as well. Purity, power, holiness, faith, love, joy and all grace are brought into being and perfected by Him. Would we grow in grace in particular? Would we be perfect in all graces? We must seek the Holy Spirit by prayer.

We urge the seeking of the Holy Spirit. We need Him, and we need to stir ourselves up to seek Him. The measure we receive of Him will be gauged by the fervour of faith and prayer with which we seek Him. Our ability to work for God, and to pray to God, and live for God, and affect others for God, will be dependent on the measure of the Holy Spirit received by us, dwelling in us, and working through us.

Christ lays down the clear and explicit law of prayer in this regard for all of God's children. The world needs the Holy Spirit to convict it of sin and of righteousness and judgment to come and to make it feel its guiltiness in God's sight. And this spirit of conviction on sinners comes in answer to the prayers of God's people. God's children need Him more and more, need His life, His more abundant life, His super-abundant life. But that life begins and ever increases as the child of God prays for the Holy Spirit. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" This is the law, a condition brightened by a promise and sweetened by a relationship.

The gift of the Holy Spirit is one of the benefits flowing to us from the glorious presence of Christ at the right hand of God, and this gift of the Holy Spirit, together with all the other gifts of the enthroned Christ, are secured to us by prayer, as the condition. The Bible by express statement, as well as by its general principles and clear and constant intimations, teaches us that the gift of the Holy Spirit is connected with and conditioned in prayer. That the Holy Spirit is in the world as God is in the world, is true. That the Holy Spirit is in the world as Christ is in the world is also true. And it is also true that there is nothing predicated of Him being in us and in the world that is not predicated of God and Christ being in us, and in the world. The Holy Spirit was in the world in measure before Pentecost, and in the measure of His operation then He was prayed for and sought for, and the principles are unchanged. The truth is, if we cannot pray for the Holy Spirit we cannot pray for any good thing from God, for He is the sum of all good to us. The truth is we seek after the Holy Spirit just as we seek after God, just as we seek after Christ, with strong cryings and tears, and we are to seek always for more and more of His gifts, and power, and grace. The truth is, that the presence and power of the Holy Spirit at any given meeting is conditioned on praying faith.

Christ lays down the doctrine that the reception of the Holy Spirit is conditioned on prayer, and He Himself illustrated this universal law, for when the Holy Spirit came upon Him at His baptism, He was praying. The Apostolic Church in action illustrates the same great truth.

A few days after Pentecost the disciples were in an agony of prayer, "and when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit." This incident destroys every theory which denies prayer as the condition of the coming and recoming of the Holy Spirit after Pentecost, and confirms the view that Pentecost as the result of a long struggle of prayer is illustrative and confirmatory that God's great and most precious gifts and conditioned on asking, seeking, knocking, prayer, ardent, importunate prayer.

The same truth comes to the front very prominently in Philip's revival at Samaria. Though filled with joy by believing in Christ, and though received into the Church by water baptism, they did not receive the Holy Spirit till Peter and John went down there and prayed with and for them.

Paul's praying was God's proof to Ananias that Paul was in a state which conditioned him to receive the Holy Spirit.

The Holy Spirit is not only our Teacher, our Inspirer and our Revealer, in prayer, but the power of our praying in measure and force is measured by the Spirit's power working in us, as the will and work of God, according to God's good pleasure. In Ephes. 3, after the marvelous prayer of Paul for the Church, he seemed to be apprehensive that they would think he had gone beyond the ability of God in his large asking. And so he closes his appeal for them with the words, that God was able to do exceeding abundantly above all that we ask or think. The power of God to do for us was measured by the power of God in us. "According to," says the Apostle, that is, after the measure of, "the power that worketh in us." The projecting power of praying outwardly was the projecting power of God in us. The feeble operation of God in us brings feeble praying. The mightiest operation of God in us brings the mightiest praying. The secret of prayerlessness is the absence of the work of the Holy Spirit in us. The secret of feeble praying everywhere is the lack of God's Spirit in His mightiness. The ability of God to answer and work through our prayers is measured by the Divine energy that God has been enabled to put in us by the Holy Spirit. The projecting power of praying is the measure of the Holy Spirit in us. So the statement of James in the fifth chapter of his Epistle is to this effect: "The fervent effectual prayer of a righteous man availeth much." The prayer inwrought in the heart by the almighty energy of the Holy Spirit works mightily in its results just as Elijah's prayer did. Would we pray efficiently and mightily? Then the Holy Spirit must work in us efficiently and mightily. Paul makes the principle of universal application. "Whereunto I also labour, striving according to his working, which worketh in me mightily." All labour for Christ which does not spring from the Holy Spirit working in us, is nugatory and vain. Our prayers and activities are so feeble and resultless, because He has not worked in us and cannot work in us His glorious work. Would you pray with mighty results? Seek the mighty workings of the Holy Spirit in your own spirit. Here we have the initial lesson in prayer for the Holy Spirit which was to enlarge to its full fruitage in Pentecost. It is to be noted that in John 14:16, where Jesus engages to pray the Father to send another Comforter, who would dwell with His disciples and be in

them, that this is not a prayer that the Holy Spirit might do His work in making us children of God by regeneration, but it was for that fuller grace and power and Person of the Holy Spirit which we can claim by virtue of our relation as children of God. His work in us to make us the children of God and His Person abiding with us and in us, as children of God, are entirely different stages of the same Spirit in His relation to us. In this latter work, His gifts and works are greater, and His presence, even Himself, is greater than His works or gifts. His work in us prepares us for Himself. His gifts are the dispensations of His presence. He puts and makes us members of the body of Christ by His work. He keeps us in that body by His Presence and Person. He enables us to discharge the functions as members of that body by His gifts.

The whole lesson culminates in asking for the Holy Spirit as the great objective point of all praying. In the direction in the Sermon on the Mount, we have the very plain and definite promise, "If ye, being evil, [] know how to give good gifts unto your children, how much more shall your Father in Heaven give good things to them that ask him?" In Luke we have "good things" substituted by "the Holy Spirit." All good is comprehended in the Holy Spirit and He is the sum and climax of all good things.

How complex, confusing and involved is many a human direction about obtaining the gift of the Holy Spirit as the abiding Comforter, our Sanctifier and the one who empowers us! How simple and direct is our Lord's direction—ASK! This is plain and direct. Ask with urgency, ask without fainting. Ask, seek, knock, till He comes. Your Heavenly Father will surely send Him if you ask for Him. Wait in the Lord for the Holy Spirit. It is the child waiting, asking, urging and praying perseveringly for the Father's greatest gift and for the child's greatest need, the Holy Spirit.

How are we to obtain the Holy Spirit so freely promised to those who seek Him believingly? Wait, press, and persevere with all the calmness and with all the ardour of a faith which knows no fear, which allows no doubt, a faith which staggers not at the promise through unbelief, a faith which in its darkest and most depressed hours against hope believes in hope, which is brightened by hope and strengthened by hope, and which is saved by hope.

Wait and pray—here is the key which unlocks every castle of despair, and which opens' every treasure-store of God. It is the simplicity of the child's asking of the Father, who gives with a largeness, liberality, and cheerfulness, infinitely above everything ever known to earthly parents. Ask for the Holy Spirit—seek for the Holy Spirit—knock for the Holy Spirit. He is the Father's greatest gift for the child's greatest need.

In these three words, "ask," "seek" and "knock," given us by Christ, we have the repetition of the advancing steps of insistency and effort. He is laying Himself out in command and promise in the strongest way, showing us that if we will lay ourselves out in prayer and will persevere, rising to higher and stronger attitudes and sinking to deeper depths of intensity and effort, that the answer must inevitably come. So that it is true the stars would fail to shine before the asking, the seeking and the knocking would fail to obtain what is needed and desired.

There is no elect company here, only the election of undismayed, importunate, never-fainting effort in prayer: "For to him that knocketh, it shall be opened." Nothing can be stronger than this declaration assuring us of the answer unless it be the promise upon which it is based, "And I say unto you, ask and it shall be given you."

(*"The Reality Of Prayer"* ; EM Bounds; Chapter 13 ; 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 399-400)

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