

## 1: The Power of a Praying® Woman Book of Prayers by Stormie Omartian

*The Power of a Praying® Woman Book of Prayers [Stormie Omartian] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. Stormie Omartian's bestselling The Power of a Praying® series (more than 28 million copies sold) is rereleased with fresh new covers and new material to reach a still-growing market of readers eager to discover the power of prayer for their [www.enganchecubano.com](http://www.enganchecubano.com) you share your.*

Jul 05, Cheryl rated it liked it In need of motivation to pray for your husband? Need some sample prayers to get you started? Nov 25, Melonie Tafirenyika rated it really liked it The Power of a Praying Woman is a book for women on their prayer life. Sometimes people wonder if God is really hearing our prayers. Or why it seems that God is so far away. This book was good to read because it helped with my walk with Christ. This book is divided up into several different sections. There are thirty different chapters in the book. The way the book is set up is to read a chapter a day. Sometimes when praying people have a difficult time as to where to start. This book is like a The Power of a Praying Woman is a book for women on their prayer life. This book is like a guide to a prayer life. The book shows who to pray for each day. Each chapter comes with a prayer at the end as well as a bible verse. The good thing about this book is the person can meditate all through the day about each chapter. People do not realize that prayer is the way to communicate with God. It is also an important part of your day. That is what this book is talking about. This book guides the reader on how to trust God with some of your concerns of your heart. This book also teaches the reader how to allow prayer to become an important factor in their life. Its an amazing book. For others it would be nice, in the sense it gives you some perspective as to why and how to deal with members of the family and pray for them in whatever situation. I gave this to my mother and she shared it with my father. She hopes there will be a power of a praying man. My request to Stormie Omartian to write one for the men as well. Omartian looks intently at scripture and shines a new light on it. She honestly opens up her life and struggles and by the hand walks you through the scripture that helps you overcome. So many time I found myself pausing to think, and rethink, and think again about the scripture that she threw at me to conquer a fear I had been dealing with. So faith comes by hearing, and hearing the word of God. I think I have the journal as well.

## 2: Prayers for Women

*"A Catholic Woman's Book of Prayers is for every Catholic woman in every walk of life. You'll discover renewed hope and huge doses of encouragement and affirmation through Donna-Marie's inspiring prayers and heartfelt insights.*

By far the most common form, or "use", found in Southern England was that of Sarum Salisbury. There was no single book; the services that would be provided by the Book of Common Prayer were to be found in the Missal the Eucharist, the Breviary daily offices, Manual the occasional services of Baptism, Marriage, Burial etc. The chant plainsong, plainchant for worship was contained in the Roman Gradual for the Mass and in the Antiphoner for the offices. The Book of Common Prayer has never contained prescribed music or chant; however, John Merbecke produced his Booke of Common Praier noted in which set what would have been the proper of the Mass Kyrie, Gloria, Creed, etc. In his early days Cranmer was somewhat conservative: It may have been his visit to Germany in where he secretly married which began the change in his outlook. Then in, as Henry began diplomatic negotiations with Lutheran princes, Cranmer came face to face with a Lutheran embassy MacCulloch, p. The Exhortation and Litany, the earliest English-language service of the Church of England, was the first overt manifestation of his changing views. It was no mere translation from the Latin: Cranmer finished his work on an English Communion rite in, obeying an order of Convocation of the previous year that communion was to be given to the people as both bread and wine. The ordinary Roman Rite of the Mass had made no provision for any congregation present to receive communion in both species. So, Cranmer composed in English an additional rite of congregational preparation and communion based on the form of the Sarum rite for Communion of the Sick, to be undertaken immediately following the communion, in both kinds, of the priest. Cranmer collected the material from many sources; even the opening of Preface above was borrowed MacCulloch, p. He borrowed much from German sources, particularly from work commissioned by Hermann von Wied, Archbishop of Cologne; and also from Osiander to whom he was related by marriage MacCulloch, p. The Church Order of Brandenburg and Nuremberg was partly the work of the latter. Many phrases are characteristic of the German reformer Martin Bucer, or of the Italian Peter Martyr, who was staying with Cranmer at the time of the finalising of drafts, or of his chaplain, Thomas Becon. However, to Cranmer is "credited the overall job of editorship and the overarching structure of the book" including the systematic amendment of his materials to remove any idea that human merit contributed to their salvation MacCulloch, p. The Communion service of maintained the format of distinct rites of consecration and communion, that had been introduced the previous year; but with the Latin rite of the Mass chiefly following the familiar structure in the Use of Sarum, translated into English. By outwardly maintaining familiar forms, Cranmer hoped to establish the practice of weekly congregational communion, and included exhortations to encourage this; and instructions that communion should never be received by the priest alone. This represented a radical change from late medieval practice whereby the primary focus of congregational worship was taken to be attendance at the consecration, and adoration of the elevated consecrated host. In late medieval England, congregations regularly received communion only at Easter; and otherwise individual lay people might expect to receive communion only when gravely ill, or in the form of a Nuptial Mass on being married. He also omitted the Epiclesis from the Second Book. The recovery of oblation and the epiclesis would have to wait until the Scottish Non-Jurors in the 18th century did so, "which we now offer unto thee," placed after "holy gifts. Christ is present by the power of the Holy Spirit. The Book retained the truncated Prayer of Consecration which omitted any notion of objective sacrifice. It would be a long road back for the Church of England with no clear indication that it would retreat from the Settlement except for minor official changes. However, from the 17th century some prominent Anglican theologians tried to cast a more traditional interpretation onto it though the words of the rite might not carry. It not be until the Oxford Movement of the 19th century and 20th century revisions that the Church of England would attempt to deal with the Eucharistic doctrines of Cranmer - focused on Receiving Christ, Virtual Presence, Receptionism, and the eucharistic sacrifice confined to an optional Thanksgiving Prayer said by the communicants empowered to do so by having received - by bringing the Church back to "pre-Reformation doctrine," ibid. The book then

dispensed with the Latin, and with all non-biblical readings; and established a rigorously biblical cycle of readings for Morning and Evening Prayer set according to the calendar year, rather than the ecclesiastical year and a Psalter to be read consecutively throughout each month. The readings provided that the New Testament other than the Book of Revelation be read through three times in a year, while the Old Testament, including the Apocrypha would be read through once. Of the set canticles, only the Te Deum was retained of the non-biblical material. Introduced on Whitsunday, after considerable debate and revision in Parliament but there is no evidence that it was ever submitted to either Convocation it was said to have pleased neither reformers nor their opponents, indeed the Catholic Bishop Gardiner could say of it was that it "was patient of a catholic interpretation". It was clearly unpopular in the parishes of Devon and Cornwall where, along with severe social problems, its introduction was one of the causes of the "commotions", or rebellions in the summer of that year, partly because many Cornish people lacked sufficient English to understand it Duffy b, pp. There was widespread opposition to the introduction of regular congregational Communion, partly because the extra costs of bread and wine that would fall on the parish; [ dubious discuss ] but mainly out of an intense resistance to undertaking in regular worship, a religious practice previously associated with marriage or illness. The policy of incremental reform was now unveiled: The Eucharistic prayer was split in two so that Eucharistic bread and wine were shared immediately after the words of institution This is my Body.. This is my blood The Elevation of the Host had been forbidden in ; all manual acts were now omitted. The Peace, at which in the early Church the congregation had exchanged a greeting, was removed altogether. Vestments such as the stole, chasuble and cope were no longer to be worn, but only a surplice, removing all elements of sacrificial offering from the Latin Mass; so that it should cease to be seen as a ritual at which the priest, on behalf of the flock gave Christ to God; and might rather be seen as a ritual whereby Christ shared his body and blood, according to a different sacramental theology, with the faithful. Cranmer recognized that the rite of Communion was capable of conservative misinterpretation and misuse in that the consecration rite might still be undertaken even when no congregational Communion followed. Consequently, in he thoroughly integrated Consecration and Communion into a single rite, with congregational preparation preceding the words of institution such that it would not be possible to mimic the Mass with the priest communicating alone. He appears nevertheless, to have been resigned to being unable for the present to establish in parishes the weekly practice of receiving Communion; so he restructured the service so as to allow ante-Communion as a distinct rite of worship following the Communion rite through the readings and offertory, as far as the intercessory "Prayer for the Church Militant". At the same time, however, Cranmer intended that constituent parts of the rites gathered into the Prayer Book should still, so far as possible, be recognizably derived from traditional forms and elements. In the baptism service, the signing with the cross was moved until after the baptism and the exorcism, the anointing, the putting-on of the chrysom robe and the triple immersion were omitted. Most drastic of all was the removal of the Burial service from church: In, there had been provision for a Requiem not so called and prayers of commendation and committal, the first addressed to the deceased. In other respects, however, both the Baptism and Burial services imply a theology of salvation that accords notably less with Reformed teachings than do the counterpart passages in the Thirty-Nine Articles of Religion. In the Baptism service the priest explicitly pronounces the baptised infant as being now regenerate. In both cases, conformity with strict Reformed Protestant principles would have resulted in a conditional formulation. The continued inconsistency between the Articles of Religion and the Prayer Book remained a point of contention for Puritans; and would in the 19th century come close to tearing the Church of England apart, through the course of the Gorham judgement. The Orders of Morning and Evening Prayer were extended by the inclusion of a penitential section at the beginning including a corporate confession of sin and a general absolution, although the text was printed only in Morning Prayer with rubrical directions to use it in the evening as well. The general pattern of Bible reading in was retained as it was in except that distinct Old and New Testament readings were now specified for Morning and Evening Prayer on certain feast days. Following the publication of the Prayer Book, a revised English Primer was published in ; adapting the Offices and Morning and Evening Prayer, and other prayers, for lay domestic piety MacCulloch, p. English Prayer Book during the reign of Mary I [ edit ] The book, however, was used only for a short period, as Edward VI had died

in the summer of and, as soon as she could do so, Mary I , restored union with Rome. The Latin Mass was re-established, altars, roods and statues were reinstated; an attempt was made to restore the English Church to its Roman affiliation. Cranmer was punished for his work in the English Reformation by being burned at the stake on 21 March Nevertheless, the book was to survive. Hundreds of Protestants fled into exile—establishing an English church in Frankfurt am Main. A bitter and very public dispute ensued between those, such as Edmund Grindal and Richard Cox , who wished to preserve in exile the exact form of worship of the Prayer Book; and those, such as John Knox the minister of the congregation, who regarded that book as still partially tainted with compromise. Consequently, when the accession of Elizabeth I re-asserted the dominance of the reformed Church of England, there remained a significant body of more Protestant believers who were nevertheless hostile to the Book of Common Prayer. The alterations, though minor, were however to cast a long shadow in the development of the Church of England. One, the " Ornaments Rubric ", related to what clergy were to wear while conducting services. Instead of the banning of all vestments except the rochet for bishops and the surplice for parish clergy, it permitted "such ornaments This allowed substantial leeway for more traditionalist clergy to retain some of the vestments which they felt were appropriate to liturgical celebration at least until the Queen gave further instructions under the Act of Uniformity of It was to be the basis of claims in the 19th century that vestments such as chasubles, albs and stoles were legal. The removal of the Black Rubric complements the dual words of administration of communion and permits an action, kneeling to receive, which people were used to doing. The Prayer Book " MacCulloch , p. The doctrines in the Prayer and the Thirty-Nine Articles of Religion would set the tone of Anglicanism which would prefer to steer a Middle Way between Roman Catholicism and radical forms of Protestantism, and avoid being identified as a Confessional Church like Calvinists and Lutherans. Starkey , p. Convocation had made its position clear by affirming the traditional doctrine of the Eucharist, the authority of the Pope, and the reservation by divine law to clergy "of handling and defining concerning the things belonging to faith, sacraments, and discipline ecclesiastical" Clarke , p. After the several innovations and reversals, the new forms of worship took time to settle in. In practice, as before the English Reformation, many received communion rarely, as little as once a year in some cases; George Herbert estimated it as no more than six times. Marsh , p. Practice, however, varied from place to place: Few parish clergy were initially licensed to preach by the bishops; in the absence of a licensed preacher, Sunday services were required to be accompanied by reading one of the homilies written by Cranmer Chapman , p. George Herbert was, however, not alone in his enthusiasm for preaching, which he regarded as one of the prime functions of a parish priest Maltby , p. The whole act of parish worship might take well over two hours; and accordingly, churches were equipped with pews in which households could sit together whereas in the medieval church, men and women had worshipped separately. Diarmaid MacCulloch describes the new act of worship as, "a morning marathon of prayer, scripture reading, and praise, consisting of mattins, litany, and ante-communion, preferably as the matrix for a sermon to proclaim the message of scripture anew week by week. Many ordinary churchgoers— that is those who could afford a copy as it was expensive— would own a copy of the prayer book. Judith Maltby cites a story of parishioners at Flixton in Suffolk who brought their own prayer books to church in order to shame their vicar into conforming with it: Between and , roughly editions of the prayer book were produced Maltby , p. Before the end of the English Civil War and the introduction of the prayer book, something like a half a million prayer books are estimated to have been in circulation Maltby , p. Its use was destined for the universities. The Welsh edition of the Book of Common Prayer was published in It was translated by William Salesbury assisted by Richard Davies. This was in effect a series of two conferences: The Puritans raised four areas of concern: Here Confirmation, the cross in baptism, private baptism, the use of the surplice, kneeling for communion, reading the Apocrypha; and subscription to the BCP and Articles were all touched on. On the third day, after James had received a report back from the bishops and made final modifications, he announced his decisions to the Puritans and bishops. The changes were put into effect by means of an explanation issued by James in the exercise of his prerogative under the terms of the Act of Uniformity and Act of Supremacy. He questioned "the populist and parliamentary basis of the Reformation Church" and unsettled to a great extent "the consensual accommodation of Anglicanism" Davies , p. With the defeat of Charles I — in the Civil War, the

Puritan pressure, exercised through a much-changed Parliament, had increased. Puritan-inspired petitions for the removal of the prayer book and episcopacy " root and branch " resulted in local disquiet in many places and, eventually, the production of locally organized counter petitions. The parliamentary government had its way but it became clear that the division was not between Catholics and Protestants, but between Puritans and those who valued the Elizabethan settlement. Maltby , p. The book was finally outlawed by Parliament in to be replaced by the Directory of Public Worship , which was more a set of instructions than a prayer book. The Prayer Book certainly was used clandestinely in some places, not least because the Directory made no provision at all for burial services.

### 3: A Woman's Supplication Brings Blessing to a Nation -- 1 Samuel 2 | [www.enganchecubano.com](http://www.enganchecubano.com)

*The Power of a Praying Woman is a book for women on their prayer life. Sometimes people wonder if God is really hearing our prayers. Or why it seems that God is so far away.*

Soak in His love. Receive the fullness of His Love. God smiles with love as he thinks of YOU! There is no one like you. No one has the talents, skills, and abilities that you have. No one has the experience that you have. No one can do the things that you can do. No one can achieve the destiny that God has for your life - except you. You are incredibly important to God. God loves you just the way you are. God thinks you are awesome, yet God is eager to help you become even more - more joyful, more contented, more mature, and more blessed. Heavenly Father, Thank you that I am unique in your kingdom. Thank you that you made me special. Thank you that there is no one like me. Thank you that no one has the same talents, skills, and abilities that I have. Thank you that no one has what it takes to achieve my destiny - except me! God, it makes me feel so good to know that no one can replace me in your heart. The truth is that I am incredibly important to you. I will believe that truth. I am adorable and treasured in your sight. You love me just the way I am. You think I am awesome. You are eager to help me become even more than I am right now. You are eager to guide me to become even more joyful, more contented, more mature, and more blessed. I am uniquely qualified and prepared for each day, because you are living inside me and I am living inside your love. Click below to listen to the audio.

### 4: The Power of a Praying Woman by Stormie Omartian

*Bestselling author Stormie Omartian (more than million book copies sold) has helped men and women around the world embrace the power and joy of communicating with God. This attractive, padded hardcover volume provides a selection of heartfelt prayers from.*

May the law of love and kindness always be in my heart and on my lips. As I grow in Your Word, help me to always be obedient to it, and to Your will in every area of my life. May I greatly enrich his life, comforting, encouraging and doing him good as long as there is life within me. Help me to raise them in Your tender nurture, training, discipline, counsel and admonition. Help me to look well to how things are run, and refuse to eat the bread of idleness gossip, discontent or self-pity. Show me how to organize my day and be more productive with my time. I receive Your grace – Your power, ability, and help – in every area of my life to accomplish all that I need to accomplish. Your grace strengthens me to stand no matter what comes my way. Your grace is sufficient. It is all I need. It is more than enough! And You will keep me in perfect peace. I let Your peace rule in my heart. I allow it to settle any questions that arise in my mind. I wholeheartedly trust in You. With Your help, I refuse to worry, fret or have any anxiety about it. Instead, I thank You in advance for meeting all my needs and working out this situation for Your glory. I trust in Your faithfulness. You know what we need and You will provide for my family and me. I determine to seek first Your Kingdom and Your righteousness, and I know that all the things we need finances, food, clothing, shelter, etc. You are always faithful to supply all our needs according to Your riches in glory by Christ Jesus! He bore my sicknesses and diseases, and carried my pains when He died on the cross. Therefore, by faith, I receive healing in my body. I believe that I am healed and that I will continue to experience excellent health in my life. Thank you, Lord, for healing me.

### 5: A Catholic Woman's Book of Prayers

*We have more. Prayers for Women. and. Devotions for Women.. Here are a few of them: We have prayer for a broken heart.. We have Healing Marriage Prayers Dancing with Jesus-A story where you are the beautiful princess.*

By definition, a fearless woman is strong when it comes to facing hard situations. They are confident in who they are and what they believe, and in their example of fearlessness, they encourage others to be courageous and make a difference. While many think of men first when it comes to these strong figures, there are also a number of important women in the Bible who inspire, not only because of how they lived but also because of their rock-solid faith, even in some of the toughest of circumstances. We can learn a great deal from their stories. She laughed when told that she would bear a son, but that same laugh turned into amazement and triumph when Isaac was born. For I have borne him a son in his old age. God said so and it happened. This is the power of God. She left her comfortable and familiar surroundings to launch her journey with God. Sarah became a mother of nations and kings came from her. Referenced in the Book of Numbers, these young women stood fearless and firm and as result reformed the culture of their day. Du rot the ruling regarding the daughters of Zelophehad, women were included in the list of eligible heirs of property. Yet, God moves so mightily in her story and uses it to encourage millions. At the beginning of the book, Ruth is living in her home in Moab; a place and people that the Israelites frowned upon. On top of that, she had lost her husband and was living with her widowed mother-in-law. She also lost her husband without a child, some believing she may have been barren. Ruth showed remarkable faith for such a young believer. She had the faith to believe that God was who He said He was and faith to believe that God would provide for her and Naomi. Her bravery, faith and obedience can encourage us to be better followers of Christ. Ruth was able to overcome her past by giving her life over to the living God. By turning from her idolatrous way of life she was able to be used mightily of the Lord as the great grandmother of King David. Priscilla Priscilla ministered the Gospel together with her husband Aquila. The Bible describes her as an effective mentor, when she and her husband take Apollos aside and explain to him the way of God more accurately. The two were a Spirit-filled couple with a godly marriage that resulted in a powerful ministry of the Lord. Paul mentions to the church in Rome that the couple risked their lives for him. The two welcomed Paul into their hearts and home, to live with them and work with them, making tents. Paul established them in the doctrines of the faith, and they in turn, taught others such as Apollos. Priscilla is never mentioned apart from her husband. While they were equal as persons according to their marriage, their functions were different. In marriage, they were one. Mary Magdalene Mary Magdalene was delivered from a life of demonic oppression and experienced the resurrected power of Christ. As a result she was one of the first to announce the risen Christ. Though she has been reinterpreted over and over again, she remains a potent and mysterious figure. When Mary and the other women, along with the twelve joined Jesus, they were taking a serious risk. Jesus was spurred into action after the arrest of John the Baptist. Hannah Hannah is one of the most inspiring women in the Bible and also one of the most identifiable women in Scripture for a number of reasons. We recognize her for her sorrow. She wanted a child so badly but was barren. She prayed to God that she would be granted a son and in turn, promised to dedicate his life to the service of God. She left her son to be raised in the Temple, while still staying connected to him, providing counsel and wisdom to him throughout his life. She is also recognized in the Bible for her sacrifice. Her son later grew up to be one of the most influential and Godly figures in the Bible. One of the most inspiring things about Hannah is the fact that she never gave up hope that God would hear her prayer. She believed God for a son and He multiplied her faith by giving her many children. The Samaritan Woman Jesus loved women and treated them with great respect and dignity. This can be seen throughout the New Testament. For example, Jewish women were barred from public speaking. The oral law prohibited women from reading the Torah out loud. Synagogue worship was segregated, with women never allowed to be heard. The rabbinic oral law was explicit: And imagine how stunned this woman was that the Messiah was trying to reach out to her and offer her living water for her thirst soul. The woman at the well became one of the first mass evangelists for Jesus Christ. She was able to confront her past truthfully and transform into a motivating mouthpiece for the Lord.

Mary was the sister of Martha, and her brother was Lazarus from whom Jesus raised from the dead. We see Mary three different times in the Bible, beginning with the incident in her home of her sister, Martha referenced in Luke. This is probably her most recognized feature. Jesus further said that choosing the better thing, learning of the Lord, would not be taken away from Mary. Her priority in life was Christ, the knowledge of Him, and the nearness to Him has chosen what will last through eternity.

Esther is an inspiring story about a remarkable woman who was willing to risk her life to save her people. She was a woman of principle who was willing to put the lives of others ahead of even her own life. She was an outstanding example of serving others even under the most stressful circumstances. Most of the time our lives may be pretty routine, but all of us have a few defining moments when we may be called on to put godly principle above personal benefit. Esther modeled bravery and courage when she risked her life to save the lives of her people. She teaches us that we must break intimidation and use our influence to bring glory to God.

Jehosheba, daughter of King Joram, gripped by the power of motherly instinct, fled danger in order to protect her son from death and helped to preserve the future of Israel. When Athaliah, the Queen Mother, discovered her son, King Ahaziah was dead she had the entire royal family executed to hold her position as the Queen of Judah. However, Jehosheba curved the plans. She took her infant nephew, the prince Joash to safety and he was the only survivor of the carnage. Seven years after the massacre, her husband, Jehoiada, who was a priest, reinstated Joash on the throne.

Deborah, prophet and judge to Israel, is known for her wisdom, courage and compassionate zeal for justice. One of the reasons she stood out is because of both her spiritual and civil leadership. During those years of extended turmoil, she was the only woman who served as a judge. She is an example of a woman with faith in God who arose as a light to her people. Deborah turned many of her countrymen to service to God and faith during a period where it was so needed.

The Hebrew woman, Jochebed, and her daughter Miriam saved him by hiding him among the reeds at the edge of the river. Miriam was strategic, arranging that the real mother of the baby should be a wet-nurse for the baby. She was a self-possessed girl who followed and watched over Moses, ultimately saving his life. Later, Miriam, with her brothers Moses and Aaron, led the Hebrew people through the forty years when they reverted to the nomadic life, searching for the Promised Land.

Caleb promises his daughter Achsah to whoever takes the town, and Othniel, son of Kenaz takes on the challenge. He succeeds and marries Achsah. She came with quite a bit of land as well. Achsah came with quite a bit of land, called Negev. The Negev is known for its dryness and Achsah asks her father for water. Caleb gives her springs known as the upper and lower springs. She stepped out on faith and claimed additional blessing for her family because she was bold enough to ask for more. Just like our heavenly Father is ready and willing to bless us, we must also go to Him with this same faith.

Daughters of Phillip the Evangelist: These four single young women had the gift of prophecy and their ministry is mentioned in the Book of Acts. They represent boldness, courage and a willingness to step out for the Lord no matter what season of life. They were highly esteemed. They held a prominent place in the early church. They exercised their ministry gift openly and with great vigor. Their leadership should not be underestimated, nor their influence. They were regarded as prophets, just like the prophets mentioned in the Book of Acts.

Mary, the Mother of Jesus, is one of the most admired figures in Scripture and considered by many to be the greatest of all Christian saints. She was a willing servant who trusted God and obeyed His call. While her life held great honor, her calling also required great suffering. Though there was joy in motherhood, there was great pain in the privilege of being the mother of the Messiah. Despite these things, she responded to God with great obedience and submission to His plan. Her life never robbed Jesus of His glory, for her mission was to witness the glory of the Son of God.

### 6: Stormie Omartian | Author of The Power of a Praying series

*A Catholic Woman's Book of Prayers is small but packs a punch in prayers, meditations, and insightful reflections on the different aspects of being a Catholic woman in today's crazy. Just 80 pages and eight chapters, this book is an easy read without being daunting in our busy schedules.*

Related Media Introduction The book of 1 Samuel opens at a very low period in the history of the nation of Israel. The previous or so years under the judges were marked by political, moral, and spiritual anarchy and deterioration because of the complete failure of the nation to conform to the ways of God in either worship or government. It was a time summarized by the sad words of Judges But the early preparation and anticipation of the reign of God among men is found for us in 1 Samuel. This cry and need in man is nowhere more evident than in the book of Judges that precedes 1 Samuel. Judges ends with utter confusion religiously and politically, with every man doing "that which was right in his own eyes. The tone of Judges is one of oppression and defeat, and as the last verse of Judges states, "In those days there was no king in Israel. But there is another important note of contrast between Judges and 1 Samuel and one that is vital to the reign of God in the hearts and lives of men. Indeed, it is one that is important to us today in this time of apostasy and moral decline and something that is vital to national stability and to our mission as the church of Jesus Christ. It is the ministry and responsibility of parents to raise up children to know the Lord, the God of their father, so He becomes the God of the children. And no one is more vital to that happening than parents! This ministry of parents to their children was part of the covenant responsibility of Israel and so also for us today Deut. The following verses characterized the days of the book of Judges: But they had failed as parents to communicate the reality of God to their children. Their children, who failed to know the reality of the living God in their minds and hearts, became sitting ducks for the vanity of idolatry. They were failures as parents. Note particularly, verses I find it very interesting obviously by divine design that 1 Samuel begins with the story of a godly mother Hannah with her trial of barrenness, her prayer to the Lord for a son, and her faith commitment of her child to the Lord. But it is also significant that this story of Hannah is set in a context that deals with the failure of Eli, the priest and his responsibility as a father. Thus we have a contrast. But she also laid the foundation, even by the age of three, for her son to know, worship, and serve the Lord. On the other hand, in Eli we have a defective father who, though he may have been devoted in his duties as a priest, was derelict in his duties as a parent cf. They prostituted the office of the priesthood and turned the people of God away from the Lord by their disgusting lifestyles. There have been recent studies conducted on babies from birth to two years of age and the results show what a tremendous capacity for learning young children have during this time. During this time the capacity to learn a number of languages is developed. Hannah had the biblical perspective of the goal of motherhood. The biblical perspective sees children as stewardships, gifts from the Lord to be returned to Him. By contrast, Eli, through his irresponsibility as a parent, managed to raise two sons who were totally committed to the serving themselves. They were lovers of themselves rather than lovers of God. They were professional ministers who were in it for what they could get out it. Not every son will be called to be a Samuel, but every son or daughter has a place and a part in the purpose and plan of God. There is a ministry God wants them to perform. But if children are not raised up to know the Lord and to love Him, if they are indulged in their own natural selfishness, if they are not helped to see the purpose of life is loving God and serving others, then they will not only miss the will of God, but they may very well become a part of the problem rather than part of the solution for a nation. Background Hannah was one of two wives of Elkanah. Still, God is sovereign and uses the conditions and circumstances of our lives to work out His will and to work all things together for good to those who love Him, to those who will respond to Him in their trial. Hannah, in this far from perfect home situation, experienced sorrow and humiliation. She was sorrowful over having no children, a condition seen as a curse in Old Testament times because a man passed on his heritage through his children. Peninnah was jealous because Elkanah loved Hannah more, and out of her jealousy she taunted Hannah over her barrenness. But for Hannah, whose heart was inclined toward God, these conditions were used by God to draw her closer to Himself and to build her faith and understanding of the Lord. She had

learned to lean on the Lord and to trust in His sovereign purposes. She knew that her barrenness was from God, that He was sovereign and in control of all things, and if He was in control of all things, then certainly also He was in control of her barrenness cf. Thus, these years of trial and pain which drew her to God had made her a woman of faith and prayer rather than bitter and manipulative. As a result, in the process of her trial and growth, I believe Hannah came to see the needs of Israel and it caused her to dedicate her son to God and to the needs of her nation. This meant devotion and dedication to rearing her son to know, love, and serve God. God used the pain in her life to provide for Samuel, the great prophet of God. Moms and dads, never discredit the pain or sufferings life brings. No matter what their cause or source, sufferings are allowed by God and are tools by which He trains us so that we become the kind of wife, husband, mother, father, son or daughter God can use for His purposes. Just when it seemed that there was no hope for the nation, God intervened in grace, but He did so in response to the prayers of a godly woman named Hannah, whose name means "grace. Technically, the name Samuel means "his name is God" or something similar, but by assonance the similarity of sounds she may have understood his name to mean "heard of God. Note the emphasis in verse 7 of "year after year. Being human she undoubtedly had her ups and downs; she may have wanted to run away at times, or get even with a sharp tongue, or with piece of pottery over the head of Peninnah. But ultimately, all of this caused her to turn more and more to the Lord for deliverance and supply. He alone could be her horn of strength. As the Psalmist wrote, "soul, hope in God alone. No bitterness or rebellion must be permitted to cloud your vision of him even when he seems not to answer. Otherwise the pain designed to enrich and deepen your relationship with him might have the opposite effect as you allow yourself the luxuries of self-pity and doubt John White, Daring to Draw Near, Inter-Varsity Press, p. Keep praying and waiting on the Lord; keep drawing near to Him. Draw near to God and He will draw near to you. What character virtues is God wanting to write on the tablets of your heart, or what prayer requests is God wanting to place on your lips? Faith, faithfulness, commitment, burden for your family, for your neighbor, your neighborhood, your nation? Maybe God is leading you through your pain to the ministry He has for your life. Picture an old woman with a halo of silvered hair--the hot tears flowing down her furrowed cheeks--her worn hands busy over a washboard in a room of poverty--praying--for her son John--John who ran away from home in his teens to become a sailor--John of whom it was not reported that he had become a very wicked man--praying, praying always, that her son might be of service to God. The mother believed in two things, the power of prayer and the reformation of her son. God answered the prayer by working a miracle in the heart of John Newton. John Newton, the sailor-preacher. Among the thousands of men and women he brought to Christ was Thomas Scott, cultured, selfish, and self-satisfied. Because of the washtub prayers another miracle was worked, and Thomas Scott used both his pen and voice to lead thousands of unbelieving hearts to Christ, among them a dyspeptic, melancholic young man, William Cowper by name. He, too, was washed in the cleansing blood and in a moment of inspiration wrote, "There Is a Fountain Filled With Blood. People sometimes disdain the rearing of children in our day because of conditions in society. It is so much more difficult today, they say. Our society is full of centrifugal pulls that constantly pull the family unit apart and away from the Lord and the church. Of course, raising children is more difficult in our day--but not impossible, and we need godly children for the generation to come. Compare the attitude and words of Isaiah in Isaiah 8: Isaiah also lived in a day of moral decline when many in Israel were actually consulting mediums and spiritists instead of the God of Israel 8: Because her lips were moving but he could hear no sound, he assumed she was drunk and he scolded her. Why do you think Eli assumed Hannah to be drunk? Probably because this was a regular occurrence in the Israel--it was something he saw regularly. This gives us insight into how bad things were in the nation. They had a form of godliness, external religion, but they were without the knowledge of God. In such days it is difficult to raise up children to know the Lord, but it is not impossible. A lot depends on us as parents and our devotion to the Lord and to His principles Prov. The First Comparison 1 Hannah talked with God about her problem and she grew in her relationship with God through it. She could have become bitter at both Peninnah and at God, but she resisted this and turned the issues over to the Lord in prayer, trusting in his sovereignty. Bitterness would have only made her problem worse and twisted her into a mean and manipulating woman 1: He failed to exercise biblical discipline and to give careful, incisive instruction cf.

Note how feeble was his rebuke. When David Talmage, the father of the famous preacher, T. DeWitt Talmage, was an eighteen-year-old boy still living at home with his brother Jacob and his sister, one night the three of them were going to a party. Their mother, who was an invalid, just before they left, called them to her bedside and said, "You are going out to a gay party; but I want you to know that I shall be on my knees praying for you until you return. Early the next morning, Mother Talmage wakened her husband and asked him to get up and see what was the matter, for she heard someone weeping. Going hastily down to the living room Father Talmage found his daughter on her knees weeping, but when he undertook to speak to her, she said, "Go to the barn, father, for David is in worse need of you than I am. I shall be all right. Talmage had prayed a short time with him, David said, "Go to Jacob, he needs you more than I do now, I presume. David had a sweetheart living down the lane, and rising from his knees, he went right down to her home and told her the wonderful news about himself and his brother and sister being saved, urging her to give her heart to God. In the prayer there they had together she, too, was added to the host of the redeemed. The news reaching the church produced a tremendous sensation, and a gracious and widespread revival followed! Some years afterwards she made a solemn covenant with four other women to meet with them every Wednesday afternoon and pray for their children until every child in the five homes was saved. The covenant was kept until every child in the five families was converted. The Second Comparison 1 Hannah promised to give her son to the Lord and to dedicate him as a Nazarite--one totally devoted to God and his service 1:

### 7: 10 Prayers for Women

*Prayer Books for Women Written especially for Christian women, these books on prayer will help you develop a powerful prayer life. Includes books just for moms, mugs, desk calendars, and other prayer gifts.*

Stamina, fortitude, and grace, are the gifts of these friends during my short career as a writer of which I am forever changed. All three are wonderfully written with heart, soul, and love for the reader. Just 80 pages and eight chapters, this book is an easy read without being daunting in our busy schedules. Help me to discover my gifts, Lord Dear Lord, open my eyes to discover my gifts as a woman. Open my heart to feel your loving embrace of me as your daughter affirming my dignity in your eyes. Open my arms wide so they will stretch outward to others, loving and serving them with your love, Lord. Help me to never lose sight of who I am and who You created me to be. Thank you for the glorious gift of being a woman! Both married and single women have the gift and responsibility of being a motherly influence to others in their paths and Donna-Marie points that out to us. We have many gifts that possibly we are not aware of until the opportunity presents itself. Cherish them in our midst and cherish their growth and independence and then cherish their return as adults with wonderful memories then and now. Please give me the grace, strength, and peace to release them when the time is right. Please surround them with angels and protect them from the snares of the devil, so that they will remain on the road that leads to life! There are not two kinds of answers to prayer, but three: Prayer and patience and having our blessed Mother Mary as our example are highly encouraged here. Dear Mary, please help me in my role as a woman who mothers others. Please pray for me to have the strength to never shirk my duties and grant me an extra dose of love to reach out with compassion to all in my care. We are gifted with a sense of sensitivity and strength like no other and Jesus was aware of this in His ministry. She concludes that we must work hard to build a culture of Life. Thank you once again, Donna-Marie for your wisdom, your work is a true blessing to us all. I encourage all Catholic women to look for your books as a compliment in their journey as women, mothers, and mighty culture changers.

### 8: The Power of a Praying® Woman Book of Prayers - Stormie Omartian - Google Books

*Contents Why We Wrote Th is Book Together 1. Lord, Help Me Seek You 2. Rejecting the Fear of Rejection 3. I Want to Be Beautiful 4. Trusting God in Times of Loss.*

### 9: 22 Fearless Women in the Bible - Beliefnet

*Free Prayer Book. If you order more than 2 books by mail, we ask for a \$ donation for each additional book. We will not ship to an address that is not listed with a United States zip code unless a donation for the cost of shipping is included.*

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