

BEGINNING IN EARNEST : PRAYING WITH THE TEXTS AND LETTING GOD SPEAK pdf

1: 20 Bible Verses for New Beginnings

We all need to know prayer Bible verses. Prayer is the way in which we communicate with God, and he wants to get to know us better. Bible verses about prayer are great if you want to know how to pray.

If not, I will know. Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it? Far be it from you! Will not the Judge of all the earth do right? Will you destroy the whole city because of five people? What if only thirty can be found there? What if only ten can be found there? Perhaps for Jewish readers, Abraham is the classic example of both Jewish chutzpah as well as a gift for bargaining. But I think he is much, much more. He has learned to pray. Setting the Stage Years before Abraham had emigrated to Canaan along with his nephew Lot, but as the uncle he retained a strong obligation to protect his nephew, a member of his extended family. Lot had settled in Sodom, a sinful city in the fertile valley near the Dead Sea. Once, when the kings of Mesopotamia sacked Sodom and carried off Lot and other residents as slaves, Abraham raised his own personal military force, attacked the Mesopotamian army by night, rescued Lot, and returned him to his home Genesis But now Lot is threatened by another overpowering force -- God himself. And Abraham finds himself contending for Lot before the Lord. Abraham has entertained three men. It turns out that two of them are angels on their way to Sodom and the third is Yahweh himself. Here is where our story begins. The Sins of Sodom and Gomorrah Earlier God has told Abraham that "the sin of the Amorites has not yet reached its full measure" But now, the sins of Sodom have indeed reached the point where a righteous God must punish them. Throughout the ages God has shown mercy to peoples that have sinned Exodus If God destroyed us for our sins, who would remain? But God is merciful, giving us a chance to repent. There is a time that judgment must fall and that time has come. Abraham is under no illusions. He knows how bad Sodom really is He knows how truly wicked the city and its leaders are, evidenced by the fact that he refused to accept anything from the king of Sodom But Abraham feels an obligation to protect his own family from that destruction. Then Abraham approached him and said: What if there are fifty righteous people in the city? Far be it from you to do such a thing -- to kill the righteous with the wicked, treating the righteous and the wicked alike. The gods in the Mesopotamian pantheon were not known for their righteousness, but for their capriciousness and sins. On the contrary, Yahweh is the righteous and holy God! He can be trusted to do what is right. Abraham is sure of it. Now Abraham demands righteousness of God: It would be wrong "to kill the righteous with the wicked," Abraham contends. If God expects justice of Abraham, surely he himself must be just, Abraham argues.

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2: The Spurgeon Center | The Earnest of Heaven

Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick, and the Lord will raise him up.

Father above, We pray and plead for your most blessed, Holy mercy. We know, as fallen humans, we do not deserve it, yet we still ask for Thy grace. We thank you for your gracious and loving son who paid our sin-debt in full on Calvary, to set us free. Lord, please accept our fervent prayer this day. Grant us, this hour, your full mercy in accordance to your will, Father. Deliver us all from our sinful nature and create in us a new and reverent spirit by which we can live a more obedient life, through your word. Lord, grant to us the light of your Holy Spirit through earnest prayer and supplication. We pray this all in the name of your blessed son, Jesus Christ. Guide us as we experience, through our senses, what wonders you freely give. From the sights, sounds and fragrances of nature, we are reminded of your wonderful creation. From the touch of soft material which covers us and keeps us warm to the feeling of warmth we experience from the love of another- -we praise you. Lord, as we taste the fruits of our labor, let us all be thankful for our lively-hood. We are blessed bountifully from your hands, Father. From your written word, may we all be more cognizant of your handiwork each day. Lord, this prayer cannot conclude without thankful praise to you for your blessed son, Jesus Christ. Father, we thank you for sending Jesus to this earth to teach us, to guide us, but more importantly; to love us by dying on the cross to save our souls. Dear God, We pray for all of the people who are sick in body, mind and in soul, for they need your healing hands to comfort and guide them onto the paths of well-ness. Give them the strength and the wisdom to see the ways of your word. We also pray to you God to help us help others in need. God, we also ask you to bring humbleness to the proud, meekness to the mighty, compassion to the unfeeling, wisdom and learning to the unlearned, happiness to the oppressed and saddened, comfort to the grieving, friendship to the lonely, and above all; Love to our brothers and sisters who choose to hate others. We pray this humble prayer through your son, Jesus Christ. We also thank you for all the bountiful blessings you so graciously bestow upon us. Grant them the solace and mercy of your loving spirit. Be with all who are lost and forgotten. Let them know that your arms of love and grace are enfolding them and that they are truly NOT alone, or forgotten. Please comfort those in grief and anguish as they come to terms with the realization that a loved one is gone forever. Father, more importantly, we thank you for your son, Jesus. Through Him, we can reach you for every need, and in addition, praise you for all things. In Jesus sake, Amen. We gratefully acknowledge Jesus as our Lord and Savior and humbly thank you with reverent hearts. In Jesus name, Amen. We thank you for all days of work, play and praising your name. We thank you for the nights of calm, restful sleep. We give thanks to you for the bountiful food and quenching drink that helps to sustain us, daily. Most of all, we give you praise for your everlasting love and the forgiveness that you bestow upon us, through your son, Jesus Christ. Those who have made it possible for us all to exercise the freedom to pray. And in doing so, we acknowledge from whence these bountiful blessings come. Teach us to keep everyday a day of thanksgiving and worship to you Father. But mostly, we give you thanks for your precious son, Jesus Christ, who died so that we may live. You are the reason we have the ability to have full lives in the first place. We thank you for guiding us in the right direction and granting us your grace so we can worthily praise your name forevermore. We pray this through your son, Jesus Christ. A time when, as children, we were taught the story of your birth. And as we grew, we learned of your teachings and ministry throughout the world. We pray this in your name. So we come now, asking for your forgiveness and your mercy through your son, Jesus. Lord, you are a patient God, you are a loving God, and you are a just God. We are humbled by your love for us. We are also humbled by the sacrifice your dear Son, Jesus; paid for our sins. We love you dear, Lord and we love Jesus. We also ask you to help us broaden our commitment to your son, Jesus. We must actively commit ourselves to this mission. Just as your light shows us the way, we will also need your grace, forgiveness and mercy to help us pave the way to a richer, more fulfilling existence. Only

through you can we find a more complete and better way of life. Lord, help us to understand your teachings so that we may be able to live that life through you and your son, Jesus Christ. We pray this prayer through Jesus, our Savior. We never really hear the birds sing, see the sun shine, or amaze at all the wonders you have created. Forgive us, and teach us to take some extra time to enjoy the simple pleasures you have bestowed upon us. Grant us thy will to rely on your great gifts, rather than on man-made items, so we may readily praise your works and miracles through Jesus Christ, your Son, our Lord. We seem to keep too busy on non-important issues and neglect talking to you at all. We humbly ask for your forgiveness. Have us become more mindful of your presence in our lives. We do thank you for all of the wonderful gifts you so graciously bestow upon us. Each day is a true blessing, Lord. Father, we thank you most of all for the greatest gift ever-your Son, Jesus Christ. We seem to always take your love and your blessings for granted. Teach us all to commit ourselves to learning and following your daily word and impress upon us the importance of loving our fellow man as you first loved us. Use us all in your service to be worthy disciples in spreading your message. We pray this humble prayer in the name of your glorious Son, Jesus Christ. Each new day is a gift from you, Lord. Teach us all to make the very best of it we can. May we take the time to set new goals for ourselves this coming year. Not big goals that will be too difficult to achieve, but goals that we, as Christians, must try to attain, daily. First of all, we need to walk in your footsteps. In this coming year, may we listen more carefully to that still-small voice that whispers in our hearts. It will be summoning us to kneel and pray to you. May we never be more than a prayer away from you, Father. On this Memorial Day weekend, we stop to remember and thank each service man and woman for their sacrifice in helping to keep this country safe and free. Let us never forget all who gave their lives for this freedom we seem to take for granted. In the same vein, let us never forget what your Son, Jesus Christ sacrificed for us all on that Cross at Calvary. Jesus paid it all and all to Him we owe. Teach us all to be more like Jesus. We pray this prayer through your Son, our Savior. We will never know when the time will come when you call us home. We are at your mercy, Father. Teach us to love one another more and to give of ourselves more freely and without self-indulgence. Just as all of the brave fireman, policemen and city workers gave their lives to help save the victims of 9/11, we should love our fellow men and women with that same love. We do salute and thank those brave men and women for making the ultimate sacrifice. Jesus, we thank you for making the most extreme and ultimate sacrifice, ever. We praise your name in unending adoration and supplication. And through your glorious name we pray this prayer. Teach us all to spread your truth to all we come in contact with by reaching out and showing your love through our actions. Implore in us your everlasting spirit to show thy path in this wayward world. Mold us into the model of your Son, Jesus Christ. Just as Jesus sought out His Disciples, we too must become present-day fishers of men- -spreading your word to all. Lord, may we be the Apostles you need us to be and help guide others to your side through the teaching of your word. We pray this through your Son, Jesus Christ.

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3: The Importance of Prayer - Colossians ,10

We also pray to you God to help us help others in need. Guide us to: bring water to the parched, food to the hungry, clothes to the naked, shelter to the homeless, and understanding to our fellow man and woman in times of trouble and confusion.

Now, an inheritance is not a thing which is bought with money, earned by labour, or won by conquest. If any man hath an inheritance, in the proper sense of that term, it came to him by birth. So is it with heaven. Let us always understand, then, when we think of heaven, that it is a place which is to be ours, and a state which we are to enjoy as the result of birth, "not as the result of work. We are met at the outset with a rebuff which staggers us. There are Pisgahs even now on the surface of the earth, from the top of which the celestial Canaan can be beheld ; there are hallowed hours in which the mists and clouds are swept away, and the sun shineth in his strength, and our eye, being freed from its natural dimness, beholds something of that land which is very far off, and sees a little of the joy and blessedness which is reserved for the people of God hereafter. Our text tells us, that the Holy Spirit is the earnest of the inheritance; by which I understand, that he is not only the pledge, for a pledge is given for security, but when the thing pledged is given, then the pledge itself is restored "but he is an earnest, which is a pledge and something more. An earnest is a part of the thing itself; it is not only a pledge of the thing, for security, but it is a foretaste of it for present enjoyment. The word in the Greek has a stronger force than our word pledge. Again I repeat it: Inasmuch as God hath given them the graces of the Spirit, he will give them the glory that results therefrom. But he is more: Understand, then, for this is what I am about to speak of this morning: When I have enlarged upon that theme, I shall take the black side of the picture, and remark that it is possible for men on earth to have both a pledge and an earnest of those eternal pains which are reserved for the impenitent: And, first, heaven is a state of rest. It may be because I am constitutionally idle, that I look upon heaven in the aspect of rest with greater delight than under any other view of it, with but one exception. To let the head which is so continually exercised, for once lie still" to have no care, no trouble, no need to labour, to strain the intellect, or vex the limbs! I know that many of you, the sons of poverty and of toil, look forward to the Sabbath-day, because of the enjoyments of the sanctuary, and because of the rest which it affords you. You look for heaven as Watts did in his song. They are runners no more" they have reached the goal; they are warriors no more" they have achieved the victory; they are labourers no more" they have reaped the harvest. Your soul was made to lie down in green pastures, beside the still waters. It was a morsel taken from the loaf of delights; it was a sip out of the wine vats of immortal joy; it was silver spray from the waves of glory. We have but to make that peace deeper, and yet more profound, lasting, and more continual; we have but to multiply it eternally, and we have obtained a noble idea of the rest which remaineth for the people of God. They always rest, so far as ease and freedom from care is concerned; they never rest, in the sense of indolence or inactivity. So shall it be with the people of God eternally; ever singing" never hoarse with music; ever serving" never wearied with their service. Just at this hour, our missionaries are engaged throughout Jamaica, in a sweltering sun, preaching the Word. Perhaps there has never been a more glorious revival than that which God has sent to that island" an island which has often been blessed, but which now seems to have received a seven-fold portion. One missionary in writing home, says that he had not been in bed one night for a week, and he had been preaching all day and all night long: He could sleep on the wing; he could rest while he worked; the joy of success took away from him the feeling of lassitude; the blessed prospect of seeing so many added to the Church of God, had made him forget even to eat bread. Well, then, at such a time as that, he had a foretaste of the rest, and the service too, which remaineth for the people of God. Oh, do not doubt, if you find comfort in serving God" and such comfort that you grow not weary in his service-- do not doubt, I say, but that you shall soon join that hallowed throng, who "day without night circle his throne rejoicing," who rest not, but serve him day and night in his temple! These feelings are foretastes, and they are pledges too. They give some inklings of what heaven must be, and

they make your title to heaven clear. But let us pass on. Heaven is a place of communion with all the people of God. I am sure that in heaven they know each other. I could not perhaps just now prove it in so many words, but I feel that a heaven of people who did not know each other, and had no fellowship, could not be heaven ; because God has so constituted the human heart that it loves society, and especially the renewed heart is so made that it cannot help communing with all the people of God. I always say to my Strict Baptist brethren who think it a dreadful thing for baptized believers to commune with the unbaptized. You may deny them the outward and visible sign, but you cannot keep from them the inward and spiritual grace. Well, in glory I feel I may sav, we know we shall converse with each other. We shall talk of our trials on the way thitherâ€” talk most of all of him who by his faithful love and his potent arm has brought us safely through. We shall not sing solos, but in chorus shall we praise our King. We shall not look upon our fellows there like men in the iron mask, whose name and character we do not know: You shall talk with the prophets; you shall have conversation with the martyrs: How sweet must that be! How blessedâ€” that holy converse, that happy union, that general assembly and Church of the first-born whose names are written in heaven! Have we anything on earth like this? Ay, that we have, in miniature. We have the pledge of this; for if we love the people of God, we may know that we shall surely be with them in heaven. We have the earnest of it; for how often has it been our privilege to hold the highest and sweetest fellowship with our fellow Christians! I have to be brief on each of these points, for there are so many to mention. Part of the bliss of heaven will consist in joy over sinners saved. The angels look down from the battlements of the city which hath foundations, and when they see prodigals return they sing. Part of the joy of heaven, and no mean part of it, will be to watch the fight on earth, to see the Conqueror as he marches on, and to behold the trophies of his grace, and the spoils which his hands shall win. Is there anything like this on earth? Ay, that there is, when the Spirit of God gives to us joy over sinners saved. The other evening, when some of us sat in Church meeting, what joy was there, when one after another, those who had been plucked from the deepest hell of sin made avowal of their faith in Christ! We have felt more joy over the conversion of others, we have sometimes thought, than even over our own. It has been such bliss, while we have taken the hand of the convert, and the tear has been in both eyes, when the word of gratitude has been spoken, and Jesus Christ has been magnified by lips that once blasphemed him. There are hundreds here that are the most wonderful trophies of grace that ever lived on earth. My heart has been gladdened, and your hearts have been gladdened too. I must not keep it back; I will not. We will tell that on earth which we will sing in heaven. They have washed their robes, and made them white in the blood of the lamb; and I do believe that the joy we felt when sinners have been converted, has been an earnest and a pledge that we shall be partakers of the like joy in heaven. Here is another earnest of heaven, which is rather a personal matter than one which is drawn from others. Did you ever get a knotty passage in Scripture, which repeated itself in your mind so many times that you could not get rid of it? You borrowed some commentaries; you opened them, and you found that you might enquire within, but get no information whatever upon the particular subject you wished most to be informed about. Commentaries generally are books which are written to explain those parts of Scripture which everybody understands, and to make those that are dark more mysterious than they were before. At any rate, if that was the aim of the different authors, they have most of them admirably succeeded. I do not believe in great commentaries upon the whole Bible; no one man can write such a book, so that all of it shall be valuable. When a man gives his whole life-time to some one book, that one is worth reading. You remember the day, some of you, when you first learned the doctrines of grace. When we were first converted, we did not know much about them; we did not know whether God had converted us, or we had converted ourselves; but we heard a discourse one day in which some sentences were used, which gave us the clue to the whole system, and we began at once to see how God the Father planned, and God the Son carried out, and God the Holy Spirit applied, and we found ourselves on a sudden brought into the midst of a system of truths, which we might perhaps have believed before, but which we could not have clearly stated, and did not understand. Well, the joy of that advance in knowledge was exceeding great. I know it was to me. I can remember well the day and hour, when first I received those truths in my own soul

“ when they were burnt into me, as John Runyan says “ burnt as with a hot iron into my soul; and I can recollect how I felt I had grown on a sudden from a babe into a man-- that I had made progress in Scriptural knowledge, from having got a hold once for all of the clue to the truth of God. Well, now, in that moment when God the Holy Spirit increased your knowledge, and opened the eyes of your understanding, you had the earnest, that you shall one day see, not through a glass darkly, but face to face, and by-and-bye you shall know the whole truth, even as you are known. That victory in the first skirmish, is the pledge and the earnest of the triumph in the last decisive battle. If thou hast overcome one foe, thou shalt overthrow them all. O Christian, there are many windows to heaven, through which God looks down on thee; and there are some windows through which thou mayest look up to him. Heaven is full of joys like these. Thou hast but a few of them; heaven is strewn with them. There thy golden joys are but as stones, and thy most precious jewels are as common as the pebbles of the brook. Now thou seest the glimmerings of heaven as a star twinkling from leagues of distance; follow that glimmering, and thou shalt see heaven no more as a star, but as the sun which shineth in its strength. Permit me to remark yet once more, there is one foretaste of heaven which the Spirit gives, which it were very wrong for us to omit. And now, I shall seem, I dare say, to those who understand not spiritual mysteries, to be as one that dreams. There are moments when the child of God has real fellowship with the Lord Jesus Christ. You know what fellowship between man and man means. There is as real a fellowship between the Christian and Christ. Our eyes can look on him. I say not that these human optics can behold the very flesh of Christ; but I say that the eyes of the soul can here on earth more truly see Christ, after a spiritual sort, than ever eyes of man saw him when he was in the flesh on earth. I speak what I do know, and testify what I have seen, and what many of you have seen and known too. Christ hath shown to him his hands and his side. The world recedes; it disappears. I have known that some believers, when they have been in this state, could say with the spouse, " Stay me with apples, comfort me with flagons, for I am sick of love. Talk ye not of feasts, ye sons of mirth; tell us not of music, ye who delight in melodious sound; tell us not of wealth, and rank, and honour, and the joys of victory. May I but see him, may I but see his face, but behold his beauties “ come winds, blow ye away all-earthly joys I have “ this joy shall well content my soul. Let the hot sun of tribulation dry up all the water-brooks; but this fresh spring shall fill my cup full to the brim “ yea, it shall make a river of delight, wherein my soul shall bathe. To be with Christ on earth is the best, the surest, the most ecstatic foretaste and earnest of the joys of heaven.

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4: What Does the Bible Say About Church?

I know that God hears and answers our prayers, and I testify that the act of praying changes us. My testimony of prayer began as a child as I learned to pray from my sweet mother. Mom, who passed away just one year and one week ago at the age of 89, was a lifelong example of sincere prayer.

In this chapter we have, I. The good success of the gospel at Antioch, and the parts adjacent, ver. The carrying on of the good work that was begun at Antioch, by the ministry of Barnabas first, and afterwards of Paul in conjunction with him, and the lasting name of Christian first given to the disciples there, ver. A prediction of an approaching famine, and the contribution that was made among the Gentile converts for the relief of the poor saints in Judea, upon that occasion, ver. The preaching of the gospel to Cornelius was a thing which we poor sinners of the Gentiles have reason to reflect upon with a great deal of joy and thankfulness; for it was the bringing of light to us who sat in darkness. Now it being so great a surprize to the believing as well as the unbelieving Jews, it is worth while to enquire how it was received, and what comments were made upon it. And here we find, I. Intelligence was presently brought of it to the church in Jerusalem, and thereabouts; for Cesarea was not so far from Jerusalem but that they might presently hear of it. Some for good-will, and some for ill-will, would spread the report of it; so that before he himself had returned to Jerusalem the apostles and the brethren there and in Judea heard that the Gentiles also had received the word of God, that is, the gospel of Christ, which is not only a word of God, but the word of God; for it is the summary and centre of all divine revelation. They received Christ; for his name is called the Word of God, Rev. Not only that the Jews who were dispersed into the Gentile countries, and the Gentiles who were proselyted to the Jewish religion, but that the Gentiles also themselves, with whom it had hitherto been thought unlawful to hold common conversation, were taken into church-communion, that they had received the word of God. That the word of God was preached to them, which was a greater honour put upon them than they expected. Yet I wonder this should seem strange to those who were themselves commissioned to preach the gospel to every creature. But thus often are the prejudices of pride and bigotry held fast against the clearest discoveries of divine truth. That it was entertained and submitted to by them, which was a better work wrought upon them than they expected. It is likely they had got a notion that if the gospel were preached to the Gentiles it would be to no purpose, because the proofs of the gospel were fetched so much out of the Old Testament, which the Gentiles did not receive: Note, We are too apt to despair of doing good to those who yet, when they are tried, prove very tractable. That offence was taken at it by the believing Jews v. When Peter had himself come up to Jerusalem, those that were of the circumcision, those Jewish converts that still retained a veneration for circumcision, contended with him. They charged it upon him as a crime that he went in to men uncircumcised, and did eat with them; and thereby they think he has stained, if not forfeited, the honour of his apostleship, and ought to come under the censure of the church: How much it is the bane and damage of the church, to monopolize it, and to exclude those from it, and from the benefit of the means of grace, that are not in every thing as we are. There are narrow souls that are for engrossing the riches of the church, as there are that would engross the riches of the world, and would be placed alone in the midst of the earth. Those that are zealous and courageous in the service of Christ must expect to be censured by those who, under pretence of being cautious, are cold and indifferent. Those who are of catholic, generous, charitable principles, must expect to be censured by such as are conceited and strait-laced, who say, Stand by thyself, I am holier than thou. Peter gave such a full and fair account of the matter of fact as was sufficient, without any further argument or apology, both to justify him, and to satisfy them v. He takes it for granted that if they had rightly understood how the matter was they would not have contended with him, and commended him. And it is a good reason why we should be moderate in our censures, and sparing of them, because if we rightly understood that which we are so forward to run down perhaps we should see cause to run in with it. When we see others do that which looks suspicious, instead of contending with them, we should enquire of them what ground they went upon; and, if we have not

an opportunity to do that, should ourselves put the best construction upon it that it will bear, and judge nothing before the time. He is very willing to stand right in their opinion, and takes pains to give them satisfaction. He does not insist upon his being the chief of the apostles, for he was far from the thought of that supremacy which his pretended successors claim. Nor does he think it enough to tell them that he is satisfied himself in the grounds he went upon, and they need not trouble themselves about it; but he is ready to give a reason of the hope that is in him concerning the Gentiles, and why he had receded from his former sentiments, which were the same with theirs. Let us now see what Peter pleads in his own defence. That he was instructed by a vision no longer to keep up the distinctions which were made by the ceremonial law; he relates the vision v. The sheet which was there said to be let down to the earth he here says came even to him, which circumstance intimates that it was particularly designed for instruction to him. Another circumstance here added is that when the sheet came to him he fastened his eyes upon it, and considered it, v. If we would be led into the knowledge of divine things, we must fix our minds upon them, and consider them. It was not till after the flood as it should seem that man was allowed to eat flesh at all, Gen. That allowance was afterwards limited by the ceremonial law; but now the restrictions were taken off, and the matter set at large again. It was not the design of Christ to abridge us in the use of our creature-comforts by any other law than that of sobriety and temperance, and preferring the meat that endures to eternal life before that which perishes. He pleads that he was as averse to the thoughts of conversing with Gentiles, or eating of their dainties, as they could be, and therefore refused the liberty given him: Not so, Lord; for nothing common or unclean has at any time entered into my mouth, v. But he was told from heaven that the case was now altered, that God had cleansed those persons and things which were before polluted; and therefore that he must no longer call them common, nor look upon them as unfit to be meddled with by the peculiar people v. In things of this nature we must act according to our present light; yet must not be so wedded to our opinion concerning them as to be prejudiced against further discoveries, when the matter may either be otherwise or appear otherwise; and God may reveal even this unto us, Phil. And, that they might be sure he was not deceived in it, he tells them it was done three times v. And, further to confirm him that it was a divine vision, the things he saw did not vanish away into the air, but were drawn up again into heaven, whence they were let down. That he was particularly directed by the Spirit to go along with the messengers that Cornelius sent. And, that it might appear that the vision was designed to satisfy him in this matter, he observes to them the time when the messengers came--immediately after he had that vision; yet, lest this should not be sufficient to clear his way, the Spirit bade him go with the men that were then sent from Cesarea to him, nothing doubting v. That he took some of his brethren along with him, who were of the circumcision, that they might be satisfied as well as he; and these he had brought up from Joppa, to witness for him with what caution he proceeded, foreseeing the offence that would be taken at it. He did not act separately, but with advice; not rashly, but upon due deliberation. That Cornelius had a vision too, by which he was directed to send for Peter v. He showed us how he had seen an angel in his house, that bade him send to Joppa for one Simon, whose surname is Peter. Here is something added in what the angel said to Cornelius; before it was, Send for Peter, and he shall speak to thee, he shall tell thee what thou oughtest to do ch. They set the salvation before us, and show us what it is; they open the way of salvation to us, and, if we follow the method prescribed us by them, we shall certainly be saved from wrath and the curse, and be for ever happy. This day is salvation come to this house," Luke xix. Hitherto salvation was of the Jews John iv. That which put the matter past all dispute was the descent of the Holy Ghost upon the Gentile hearers; this completed the evidence that it was the will of God that he should take the Gentiles into communion. The apostle supposes this, when he thus argues with the Galatians: Received you the Spirit by the works of the law, or by the hearing of faith? John baptized with water; but you shall be baptized with the Holy Ghost, v. This plainly intimated, First, that the Holy Ghost was the gift of Christ, and the product and performance of his promise, that great promise which he left with them when he went to heaven. It was therefore without doubt from him that this gift came; and the filling of them with the Holy Ghost was his act and deed. As it was promised by his mouth, so it was performed by his hand, and was a token of his favour. Secondly, That the

gift of the Holy Ghost was a kind of baptism. Those that received it were baptized with it in a more excellent manner than any of those that even the Baptist himself baptized with water. Could I refuse to baptize them with water, whom God had baptized with the Holy Ghost? Could I deny the sign to those on whom he had conferred the thing signified? But, as for me, who was I? Did it become me to control the divine will, or to oppose the counsels of Heaven? This account which Peter gave of the matter satisfied them, and all was well. Thus, when the two tribes and a half gave an account to Phinehas and the princes of Israel of the true intent and meaning of their building themselves an altar on the banks of Jordan, the controversy was dropped, and it pleased them that it was so, Josh. Some people, when they have fastened a censure upon a person, will stick to it, though afterwards it appear ever so plainly to be unjust and groundless. It was not so here; for these brethren, though they were of the circumcision, and their bias went the other way, yet, when they heard this, 1. They let fall their censures: Now those who prided themselves in their dignities as Jews began to see that God was staining their pride, by letting in the Gentiles to share, and to share equally, with them. And now that prophecy was fulfilled, Thou shalt no more be haughty because of my holy mountain, Zeph. They turned them into praises. He hath granted them not only the means of repentance, in opening a door of entrance for his ministers among them, but the grace of repentance, in having given them his Holy Spirit, who, wherever he comes to be a Comforter, first convinces, and gives a sight of sin and sorrow for it, and then a sight of Christ and joy in him. Repentance, if it be true, is unto life. It is to spiritual life; all that truly repent of their sins evidence it by living a new life, a holy, heavenly, and divine life. Those that by repentance die unto sin thenceforward live unto God; and then, and not till then, we begin to live indeed, and it shall be to eternal life. All true penitents shall live, that is, they shall be restored to the favour of God, which is life, which is better than life; they shall be comforted with the assurance of the pardon of their sins, and shall have the earnest of eternal life, and at length the fruition of it. The sacrifice of God is a broken spirit; it is he that provides himself this lamb. Wherever God designs to give life he gives repentance; for this is a necessary preparative for the comforts of a sealed pardon and a settled peace in this world, and for the seeing and enjoying of God in the other world. It is a great comfort to us that God has exalted his Son Jesus, not only to give repentance to Israel, and the remission of sins ch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. We have here an account of the planting and watering of a church at Antioch, the chief city of Syria, reckoned afterwards the third most considerable city of the empire, only Rome and Alexandria being preferred before it, next to whose patriarch that of Antioch took place. It stood where Hamath or Riblah did, which we read of in the Old Testament. It is suggested that Luke, the penman of this history, as well as Theophilus, to whom he dedicates it, was of Antioch, which may be the reason why he takes more particular notice of the success of the gospel at Antioch, as also because there it was that Paul began to be famous, towards the story of whom he is hastening. Now concerning the church at Antioch observe, I. They travelled as far as Phenice and other places preaching the word. God suffered them to be persecuted, that thereby they might be dispersed in the world, sown as seed to God, in order to their bringing forth much fruit. The enemies designed to scatter and lose them, Christ designed to scatter and use them. Thus the wrath of man is made to praise God. Those that fled from persecution did not flee from their work; though for the time they declined suffering, yet they did not decline service; nay, they threw themselves into a larger field of opportunity than before. Those that persecuted the preachers of the gospel hoped thereby to prevent their carrying it to the Gentile world; but it proved that they did but hasten it the sooner. Howbeit, they meant not so, neither did their heart think so. Those that were persecuted in one city fled to another; but they carried their religion along with them, not only that they might take the comfort of it themselves, but that they might communicate it to others, thus showing that when they got out of the way it was not because they were afraid of suffering, but because they were willing to reserve themselves for further service. They pressed forward in their work, finding that the good pleasure of the Lord prospered in their hands.

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5: Earnest Prayer - BYU Speeches

These Bible verses about change show us that change is a part of existence and is experienced by everyone. One of my favorite Bible verses about change is the passage where Abraham is called out from his home by God, and obeys even though he does not know where he is going.

There are many different ways of using the Bible in Christian prayer. Scriptural prayer does not follow a "one-size-fits-all" model. Some methods may be easier or more beneficial for certain people, while other methods might be more appealing or better for other people. Some methods are more vocal speaking words or singing music, while others more interior reflecting silently. Some methods are more rational thinking with your mind, while others are more creative using your imagination. The following are very brief introductions to the topic of prayer in general, and to some of the most common ways Christians have used the Bible for prayer throughout the centuries and today:

Many related biblical words: Consider a close human relationship with a spouse or best friend: We not only speak with one another, but also listen to each other one mouth, two ears! We not only communicate verbally, but also spend time together in many other ways. Human Life "God can speak to us through art, music, literature, and everyday conversations. Interior Silence" God can also encounter us in the stillness of our hearts, with wordless love.

Vocal Prayer oratio Formal or formula prayers: Bible or other spiritual writings Meditating: Liturgical official, public Prayer: All extended prayer experiences could be enhanced by a few simple steps of Preparation and Conclusion: Preparation Choose an appropriate time and place for your period of prayer. Become aware that you are always in the presence of a loving God. Ask God for an increase in faith, hope, love, or any other grace you may need. Main Prayer Period Use whichever style or method you have chosen for your prayer: Keep in mind that prayer, at its core, is relationship and communication with God; so it involves both speaking and listening to God. Conclusion As you end your prayer period, reflect on what you have just experienced key thoughts, feelings, interior movements. Thank God for giving you this time and opportunity to encounter and communicate with God, your loving Father. Decide or recall when and where you will pray the next time, so you can look forward to another encounter with God.

Resources for Introductory Prayer:

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6: Prayer | Catholic Answers

The Importance of Prayer Three times in the first ten verses of this letter the Apostle Paul has told the Colossians that he is praying for them. He tells them he is thanking God for them and that his prayers on their behalf are unceasing.

Verses 1-5 David is very earnest in prayer. Observe his faith in prayer; God is my rock, on whom I build my hope. Believers should not rest till they have received some token that their prayers are heard. He prays that he may not be numbered with the wicked. Save me from being entangled in the snares they have laid for me. Save me from being infected with their sins, and from doing as they do. Lord, never leave me to use such arts of deceit and treachery for my safety, as they use for my ruin. Believers dread the way of sinners; the best are sensible of the danger they are in of being drawn aside: Those who are careful not to partake with sinners in their sins, have reason to hope that they shall not receive their plagues. He speaks of the just judgments of the Lord on the workers of iniquity, ver. This is not the language of passion or revenge. It is a prophecy that there will certainly come a day, when God will punish every man who persists in his evil deeds. Sinners shall be reckoned with, not only for the mischief they have done, but for the mischief they designed, and did what they could to effect. Disregard of the works of the Lord, is the cause of the sin of sinners, and becomes the cause of their ruin. Verses 6-9 Has God heard our supplications? Let us then bless his name. The Lord is my strength, to support me, and carry me on through all my services and sufferings. The heart that truly believes, shall in due time greatly rejoice: God shall have the praise of it: The psalmist concludes with a short, but comprehensive prayer. He prays that God would save them; that he would bless them with all good, especially the plenty of his ordinances, which are food to the soul. And direct their actions and overrule their affairs for good. Also, lift them up for ever; not only those of that age, but his people in every age to come; lift them up as high as heaven. There, and there only, will saints be lifted up for ever, never more to sink, or be depressed. Save us, Lord Jesus, from our sins; bless us, thou Son of Abraham, with the blessing of righteousness; feed us, thou good Shepherd of the sheep, and lift us up for ever from the dust, O thou, who art the Resurrection and the Life.

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7: What prayer will and will not do

Lord, speak to me, answer me with good words and comfortable words (Zech. i. 13); though the thing I pray for has not been given me, yet let God speak to me joy and gladness, and make me to hear them. Lord, speak for me, in answer to my prayers, plead my cause, command deliverances for me, and thus hear and answer the voice of my supplications."

One is prophecy which interprets the writings of the prophets. Paul speaks of it in 1 Corinthians and 14, and in other places. This is the most necessary kind and we must have it every day, because it teaches the Word of God, lays the foundation of the Church, and defends the faith; in a word, it rules, preserves, establishes and administers the preaching-office. Another kind foretells things to come which are not previously contained in Scripture, and this prophecy is of three sorts. The first does it in express words, without symbols and figures. So Moses, David, and more of the prophets prophesy of Christ, and Christ and the apostles prophesy of Antichrist, false teachers, etc. The second sort does this with symbols, but sets alongside them their interpretation in express words. So Joseph interprets dreams and Daniel both dreams and symbols. The third sort of prophecy does it without either words or interpretations, like this book of Revelation and like the dreams, visions and symbols that many holy people have from the Holy Spirit. So in Acts 2: This is the way it has been with this book heretofore. Many have tried their hands at it, but until this very day they have reached no certainty; and some have brewed into it many stupid things out of their own heads. Because its interpretation is uncertain and its meaning hidden, we, too, have let it alone hitherto, especially since some of the ancient Fathers held the opinion that it was not the work of St. This question we, for our part, still leave open, so that no one may be compelled to hold it for the work of St. John, the Apostle, or of whomever else he will. Since, however, we would gladly be certain of its meaning, or interpretation, we will give other, and higher, minds something to think about, and also state our own ideas. Since it is intended as a revelation of things that are to happen in the future, and especially of tribulations and disasters for the Church, we consider that the first and surest step toward finding its interpretation is to take from history the events and disasters that have come upon the Church before now and hold them up alongside of these pictures and so compare them with the words. If, then, the two were to fit and agree with each other, we could build on that, as a sure, or at least an unobjectionable interpretation. Accordingly we hold that, as, indeed, the text itself says, that the first three chapters, which speak of the seven congregations in Asia and their angels, have no other purpose than simply to show how these congregations arose at the time, and how they are exhorted to abide and increase, or reform. In chapters 4 and 5, there is a picture of the whole Church that is to suffer these future tribulations and plagues. All this is for the comfort of Christians, that they may know that the Church is to abide, in the plagues that are to come. First come the bodily tribulations, such as persecution by the temporal, government, which is the rider with the bow, upon the white horse; then war and bloodshed, which is the rider with the sword, on the red horse; then scarcity and famine, which is the rider with the scales, on the black horse; then pestilence and the plague, who is the rider like death, upon the pale horse. This is preceded again by a comforting picture, wherein the angel seals the Christians and keeps off the four bad angels; so that once more it is certain that, even under heretics, the Church will have good angels and the pure Word, as the angel shows with his censer, i. In the later years of his life he advocated strict asceticism, which caused his name to be associated with Encratism. Their doctrine was vigorously opposed by Augustine, and was condemned by the Council of Ephesus in Luther has their claim of immediate inspiration here in mind. He developed a philosophical Christianity, which was subsequently regarded as containing heretical doctrines. He was condemned as a heretic in and again in The two men lived at the same time c. They founded a church of their own, which continued in existence, in some places, until the seventh century. Of this sort, too, were, afterwards, the Donatists. The Donatists alleged that the validity of an official act of a bishop, or other clergyman, depended on his character: They separated from the church and existed as a sect for more than a century. Our clergy, however, are all four at once. The scholars, who know history, will know how to reckon

this out; for it would take too long to tell it all and prove it. In chapters 9 and 10 the real misery begins, for these earlier bodily and spiritual tribulations are almost a jest compared with the plagues that are to come. At the end of Revelation 8: Here both kinds of persecution, the bodily and the spiritual come together, and there are to be three of them – the first great, the second greater, the third the greatest of all. Indeed, he says that the angel from hell, called the Destroyer, is their king; as if to say that the devil himself rides them. For they persecuted the true Christians, not only spiritually, but physically, with the sword. Read the history of the Arians, and you will understand this figure and these words. The second woe is the sixth angel, the shameful Mohammed, with his companions, the Saracens, who inflicted a great plague on the Church, with their doctrines and with the sword. Along with this angel, in order that this woe may be all the greater, comes the strong angel with the rainbow: They lay hold upon the temple with their laws, throw out the choir and start a sham church, or outward holy place. In chapters 11 and 12, two comforting pictures are put between these evil woes and plagues; one the picture of the two preachers and the other of the pregnant woman, who bears a man-child, despite the dragon. They indicate that some pious teachers and Christians are to continue, under the first two woes and under the third, which is yet to come. And now the last two woes run together, and make a last combined attack upon the Church, and so, at last, the devil knocks the bottom out of the cask. Here the papacy gets the temporal sword also into its power, and rules not only with the book, in the second woe, but also with the sword, in the third woe; for they boast that the pope has both the spiritual and the temporal sword in his power. For the pope restored the fallen Roman Empire and conveyed from the Greek to the Germans, and it is an image of the Roman Empire rather than the body of the empire, as it once was. Nevertheless, he puts spirit and life into this image, so that it has its classes and laws and members and offices, and actually operates to some extent. This is the image that was wounded and did live. The abominations, woes, and injuries which this imperial papacy has wrought, cannot now be told. For, in the first place, by means of his book, the world has been filled with all kinds of idolatry – monasteries, foundations, saints, pilgrimages, purgatory, indulgence, celibacy and innumerable other creations of human doctrine and works. In the second place, who can tell how much bloodshed, slaughter, war, and misery the popes have wrought, both by fighting themselves and stirring up the emperors, kings and princes against one another. To these is added, for good measure, the Turk, Gog and Magog, as will follow in chapter 17. Thus the Church is plagued most terribly and miserably, everywhere and on all sides, with false doctrines and with wars, with book and sword. That is the dregs, the final plague; after it come almost nothing else than pictures of comfort, telling of the end of all these woes and abominations. In chapter 14, Christ first begins to slay His Antichrist with the breath of His mouth, as Paul says in 2 Thessalonians 2: The saints and virgins stand again about the Lamb, and preach the truth. They are many, and the winepress yields much blood. Or, perhaps, this may be a just punishment and judgment upon our sins, which are beyond measure and override. After this, in chapters 15 and 16, come the seven angels with the seven bowls. But they grow wroth and confidently defend themselves; for three frogs, three unclean spirits go forth from the mouth of the beast and stir up kings and princes against the Gospel. But it does not help; the battle takes place at Armageddon. The frogs are the sophists, like Faber and Eck and Emser. They croak much against the Gospel, but accomplish nothing, and continue to be frogs. In chapter 17, the imperial papacy and papal empire is included, from beginning to end, in a single picture, and it is shown, as in a summing up, how it is nothing, – for the ancient Roman Empire is long since gone; and yet exists, – for some of its lands, and the city of Rome besides, are still here. This picture is presented here as one presents a malefactor publicly before a court, so that he may be condemned. Paul says, in Thessalonians 2: Yet they do not leave off; they seek around, they encourage and arm and defend themselves. As he says here, in chapter 19, when they can do nothing more with the Scriptures and with books, and the frogs have croaked their last, they take hold in earnest, try to win by force, and gather kings and princes for battle. But they are disappointed; the one on the white horse wins, until both beast and prophet are seized and cast into hell. While all this is happening, there comes, in Revelation 19:17 Gog and Magog, the Turks, the red Jews, whom Satan, who has been bound for a thousand years and, after the thousand years, is loose again, brings up; but they are soon

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to go with him into the lake of fire. For it is our opinion that this picture, which is separate from the preceding, has been put in because of the Turks, and that the thousand years are to begin at the time when this book was written, and that at that time the devil was bound; though the reckoning need not hold out to the very minute. After the Turks, the Last Judgment follows quickly, at the end of this chapter, as Daniel 7: At last, in chapter 21, the final comfort is depicted. The holy city is completely ready and is led as a bride to the eternal marriage; Christ alone is Lord and all the godless are damned and go, with the devil, into hell. With this interpretation we can profit by this book and make good use of it. First, for our comfort! We can know that neither force nor lies, neither wisdom nor holiness, neither tribulation nor suffering shall suppress the Church, but it will gain the victory and overcome at last. Second, for our warning against the great and perilous and manifold offense that is to come upon the Church; for because these mighty and imposing powers are to fight against the Church, and it is to be deprived of outward shape and covered up under so many tribulations and heresies and other faults, it is impossible for the natural reason to recognize the Church. On the other hand it calls them damned heretics who are really the true Christian Church. This has happened before now under the papacy, and Mohammed, and all other heretics. They have heard that Christians are to be a holy, peaceful, united, kindly, virtuous folk. Accordingly, they think that there should be among them no offenses, no heresy, no short-comings, but only peace and virtue. They ought to read this book and learn to look upon the Church with other eyes than those of reason. For this book, I think, shows enough of terrible and monstrous beasts, horrible and vindictive angels, wild and awful plagues. I shall not speak of the other great faults and weaknesses that have always been in the Church and among the Christians, so that the reason has had to lose the Church among such things. Here we see clearly what cruel offenses and shortcomings there have been before our times, and one might think that the Church was now at its best, and that our time is a golden age compared with those that have gone before. Do you not think that the heathen also took offense at these things and held the Christians for self-willed, loose, contentious people? The reason, therefore, cannot recognize it, though it puts all its glasses on. The devil can cover it over with offenses and tumults, so that you have to take offense at it. God, too, can hide it with faults and short-comings of all kinds, so that you become a fool and pass such judgment on it. It will not be known by sight, but by faith, and faith concerns the things we do not see; Hebrews Therefore, let there be offenses and tumults and heresy and faults, and let them do what they can! If only the word of the Gospel remains pure among us, and we love and cherish it, we are not to doubt that Christ is with us, even when things are at their worst; for we see, in this book, that, through and above all plagues and beasts and bad angels, Christ is with His saints, and wins the victory at last. About this book of the Revelation of John, I leave everyone free to hold his own ideas, and would bind no man to my opinion or judgment; I say what I feel. I miss more than one thing in this book, and this makes me hold it to be neither apostolic nor prophetic.

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8: What Does the Bible Say About The Power Of Prayer?

As you read and study the Bible, you might respond by (1) praising God, (2) exulting in glorious truths, (3) thanking God for specific blessings, (4) asking God to forgive you, or (5) asking God to help you or someone else regarding a specific issue.

It is quite in harmony with the Hebrew tone of this Gospel to do so, and it can hardly be that St. John wrote his Ber? Our law seems equally to exclude from these words the idea of "anteriority to time," which is expressed, not in them, but in the substantive verb which immediately follows. The Mosaic conception of "beginning" is marked by the first creative act. John places himself at the same starting point of time, but before he speaks of any creation he asserts the pre-existence of the Creator. In this "beginning" there already "was" the Word. See expressions of this thought in John Doctrine of the Word. They imply relation with, intercourse with. The "with" represents "motion towards. It maintains the distinction of person, but at the same time asserts the oneness of essence. Matthew Henry Commentary 1: What the evangelist says of Christ proves that he is God. He asserts, His existence in the beginning; His coexistence with the Father. The Word was with God. All things were made by him, and not as an instrument. Without him was not any thing made that was made, from the highest angel to the meanest worm. This shows how well qualified he was for the work of our redemption and salvation. The light of reason, as well as the life of sense, is derived from him, and depends upon him. This eternal Word, this true Light shines, but the darkness comprehends it not. Let us pray without ceasing, that our eyes may be opened to behold this Light, that we may walk in it; and thus be made wise unto salvation, by faith in Jesus Christ.

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9: John In the beginning was the Word, and the Word was with God, and the Word was God.

In verses , David transitions from praying to God to praising and thanking him for his goodness, mercy, and protection: How abundant are the good things that you have stored up for those who fear you, that you bestow in the sight of all, on those who take refuge in you.

Your browser does not support the audio element. It is a singular honor to be with you today, and I pray that this morning we will feel the Spirit instructing us in our collective and individual needs. Those of you who know me may be expecting me to talk about dance, children, or education, and I am very passionate about those things. I would love to sit down with you and talk about them some time. But these simply are not the messages the Lord would have me share with you today. My testimony of prayer began as a child as I learned to pray from my sweet mother. Mom, who passed away just one year and one week ago at the age of 89, was a lifelong example of sincere prayer. As a single mother raising seven children she never doubted that praying was one of her greatest assets. I am so grateful for her patient teaching and reminding throughout my life. Neighborhood friends often gathered at our house to go with us. Mormon and non-Mormon alike were invited to crowd into our front room next to the old upright piano and faded green couch. We would kneel in family prayer with our friends before piling into our blue Plymouth to swoosh down the unplowed snowy roads on our way to West Jordan Junior High School. No matter the season, we never left the house without first invoking the blessings of protection from our Father in Heaven, nor did we miss very many evening prayers. Mother guided us in opening and closing the day with family prayer. I also remember seeing her kneel next to her bed as I was growing up, as she sought the strength and insight she knew prayer provided. And I never saw her eat anything without first insisting on a blessing. During her last few years, she grew very forgetful, but never about prayer. Speaking to our Heavenly Father was so deeply a part of her that prayers and blessings were never forgotten. If she forgot anything it was that we had already blessed the food so our meals together were sometimes doubly blessed. My testimony of prayer began as many of our greatest life lessons do with the example of a faithful parent, in my case my mother, who taught and encouraged from the earliest days I can recall. The best lessons, of course, are the lessons of example. But my own testimony of meaningful personal prayer deepened only through practicing it. Like Enos, who said: First of these three lessons is: How was it that Enos hungered? He was out hunting, but it was not physical hunger he felt as he recalled the words of his father: And I will tell you of the wrestle which I had before God, before I received a remission of my sins. And the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart. And my soul hungered. This hunger can be likened to praying with the firm faith and real intent that we read about in Moroni and have been counseled to pursue from modern-day apostle Russell M. To access information from heaven, one must first have a firm faith and a deep desire. What do you need? Each family responsibility and church calling I have been blessed with and challenged by has prompted prayers of great need in my life. So we share something. Two of our most universal needs that we all share in common are, first, the need to personally change, to examine ourselves, and to repent; and, second, the responsibility and concern we have for others—our stewardships, callings, and work. The first lesson came from my sister Ann. She had heard me complain at length about a particularly difficult situation I was having with a person I felt had wronged me and who seemed to take delight in seeing me struggle. This situation was consuming me. I was angry and frustrated. Ann suggested that I rethink my victim role and instead follow the admonition from the scriptures in Matthew 5: She reminded me that the key was to be sincere, specific, and consistent for the full 30 days. There was a part of me that wanted this person to be miserable; I will admit that sincerely praying specifically for the blessings of love, protection, respect, success, and happiness for this person was really hard at first. But by day 14 I had relearned the power of prayer to change the one who is praying. I could clearly see that I needed to rethink the whole situation and to repent from my own pride and anger. By day 30 it had been transformative. Had my enemy changed? But the power of prayer and a good

dose of repentance from my anger had liberated and changed me. The second example of these two universal needs is Sister Peck, who was called to be Relief Society president in Riverton, Utah, where my husband and I purchased our first home. She was very young, in her early 20s, and had just delivered her second child when she received her calling. Ours was a rapidly growing ward with a diverse and large number of sisters. Needless to say, she had a full plate. At times Sister Peck shared her feelings of inadequacy, but more often she expressed her gratitude for the opportunity to serve each of us. Sister Peck prayed for each sister in our ward by name in their weekly presidency meetings. Think for a moment about those who you know are praying for you. The second principle illustrated in Enos 1: This gesture of humility and reverence does so much for the one kneeling. During a season of my life when that became impossible because of a serious knee injury with its consequent multiple surgeries, I longed for the privilege to kneel again in prayer more than I longed to walk and to dance again. The first time my knee could bend enough to kneel, tears of gratitude poured out. The scriptures give us a number of references to the importance of kneeling and the attitude of worshipful reverence that it represents. In his fall general conference address, Boyd K. Pray in your mind, in your heart. Pray on your knees. Prayer is your personal key to heaven. The lock is on your side of the veil. But striving to find a place to be alone, to kneel down, and to pray aloud has made a difference for me. Praying out loud is an empowering commitment. It is one of the principles of prayer that we see Enos emulate. The third lesson from Enos is: Enos prayed out loud. And I cried unto him in mighty prayer and supplication. I believe it may have helped him be ready to hear the responding voice of the Lord. And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed. And I, Enos, knew that God could not lie; wherefore, my guilt was swept away. He gained the desire to keep praying for his loved ones and the preservation of their sacred records. Praying aloud has had particular significance for me, too. Its active nature takes a different kind of consideration and energy than silent prayer. Speaking out loud while alone requires finding a place of solitude and sanctuary, a sacred space. Out-loud speaking slows down the tendency to rush a prayer. Time itself becomes part of the sacred process. Speaking audibly while praying alone has over my life been an active confirmation, a self-witnessing of my own faith in a loving Father in Heaven, who is listening. It is certainly not always possible to pray out loud or in solitude, and we are given council to pray unceasingly. A silent prayer in our heart is always appropriate. How should we speak in this solitary time of prayer? We should use the same language of prayer we know shows reverence in public. Again this reinforces our personal relationship to the Deity. It changes our prayers from simply a list of things we are thankful for and a list of requests to a more worshipful experience. He reminded us of what Elder Dallin H. Deseret Book,], ; emphasis in original. There are three beautiful prayers offered by the Savior during His earthly ministry and recorded in the scriptures. They are found in Matthew 6: They are models by which we can emulate our Savior when He prayed. Joseph Fielding Smith, Jr. So far we have been addressing principles learned from Enos and other leaders of the Church about how to pray. Please consider with me now the privilege of praying itself. Annapurna I want to share a story about what discovering the notion of sincere personal prayer to a loving Father in Heavenâ€™the kind of prayer we have been discussing todayâ€™did for a young Hindu woman in Hyderabad, India. First I need to set the scene. While there, we performed and taught in several major cities. We had studied and prepared to be respectful guests by learning as much as we could about the culture and customs of the people of India before leaving Provo.

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