

## I. PRAYING SAINTS OF THE OLD TESTAMENTS

The Holy Spirit will give to the praying saint the brightness of an immortal hope, the music of a deathless song, in His baptism and communion with the heart, He will give sweeter and more enlarged visions of heaven until the taste for other things will pall, and other visions will grow dim and distant. He will put notes of other worlds in human hearts until all earth's music is discord and songless.--Rev. E. M. Bounds

Old Testament history is filled with accounts of praying saints. The leaders of Israel in those early days were noted for their praying habits. Prayer is the one thing which stands out prominently in their lives.

To begin with, note the incident in Joshua 10, where the very heavenly bodies were made subject to prayer. A prolonged battle was on between the Israelites and their enemies, and when night was rapidly coming on, and it was discovered that a few more hours of daylight were needful to ensure victory for the Lord's hosts, Joshua, that sturdy man of God, stepped into the breach, with prayer. The sun was too rapidly declining in the west for God's people to reap the full fruits of a noted victory, and Joshua, seeing how much depended upon the occasion, cried out in the sight and in the hearing of Israel, "Sun, stand thou still upon Gideon, and thou moon in the Valley of Ajalon." And the sun actually stood still and the moon stopped on her course at the command of this praying man of God, till the Lord's people had avenged themselves upon the Lord's enemies.

Jacob was not a strict pattern of righteousness, prior to his all-night praying. Yet he was a man of prayer and believed in the God of prayer. So we find him swift to call upon God in prayer when he was in trouble. He was fleeing from home fearing Esau, on his way to the home of Laban, a kinsman. As night came on, he lighted on a certain place to refresh himself with sleep, and as he slept he had a wonderful dream in which he saw the angels of God ascending and descending on a ladder which stretched from earth to heaven. It was no wonder when he awoke he was constrained to exclaim, "Surely the Lord is in this place and I knew it not."

Then it was he entered into a very definite covenant with Almighty God, and in prayer vowed a vow unto the Lord, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; and shall the Lord be my God, and this stone which I have set for a pillar shall be God's house; and of all that thou shalt give me, I will surely give one-tenth unto thee."

With a deep sense of his utter dependence upon God, and desiring above all the help of God, Jacob conditioned his prayer for protection, blessing and guidance by a solemn vow. Thus Jacob supported his prayer to God by a vow.

Twenty years had passed while Jacob tarried at the house of Laban, and he had married two of his daughters and God had given him children. He had increased largely in wealth, and he resolved to leave that place and return home to where he had been reared. Nearing home it occurred to him that he must meet his brother Esau, whose anger had not abated notwithstanding the passage of many years. God, however, had said to

him, "Return to thy father's house and to thy kindred, and I will be with thee." In this dire emergency doubtless God's promise and his vow made long ago came to his mind, and he took himself to an all-night season of prayer. Here comes to our notice that strange, inexplicable incident of the angel struggling with Jacob all night long, till Jacob at last obtained the victory. "I will not let thee go except thou bless me." And then and there, in answer to his earnest, pressing and importunate praying, he was richly blessed personally and his name was changed. But even more than that, God went ahead of Jacob's desire, and strangely moved upon the angry nature of Esau, and lo and behold, when Jacob met him next day, Esau's anger had entirely abated, and he vied with Jacob in showing kindness to his brother who had wronged him. No explanation of this remarkable change in the heart of Esau is satisfactory which leaves out prayer.

Samuel, the mighty intercessor in Israel and a man of God, was the product of his mother's prayer. Hannah is a memorable example of the nature and benefits of importunate praying. No son had been born to her and she yearned for a man child. Her whole soul was in her desire. So she went to the house of worship, where Eli, the priest of God, was, and staggering under the weight of which bore down on her heart she was beside herself and seemed to be really intoxicated. Her desires were too intense for articulation. "She poured out her soul in prayer before the Lord." Insuperable natural difficulties were in the way, but she "multiplied her praying," as the passage means, till her God-lightened heart and her bright face recorded the answer to her prayers, and Samuel was hers by a conscious faith and a nation was restored by faith.

Samuel was born in answer to the vowful prayer of Hannah, for the solemn covenant which she made with God if He would grant her request must not be left out of the account in investigating this incident of a praying woman and the answer she received. It is suggestive in James 5:15 that "The prayer of faith shall save the sick," the word translated means a vow. So that prayer in its highest form of faith is that prayer which carries the whole man as a sacrificial offering. Thus devoting the whole man himself, and his all, to God in a definite, intelligent vow, never to be broken, in a quenchless and impassioned desire for heaven--such an attitude of self-devotement to God mightily helps praying. Samson is somewhat of a paradox when we examine his religious character. But amid all his faults, which were grave in the extreme, he knew the God who hears prayer and he knew how to talk to God.

No farness to which Israel had gone, no depth to which Israel had fallen, no chains however iron with which Israel was bound but that their cry to God easily spanned the distance, fathomed the depths, and broke the chains. It was the lesson they were ever learning and always forgetting, that prayer always brought God to their deliverance, and that there was nothing too hard for God to do for His people. We find all of God's saints in straits at different times in some way or another. Their straits are, however, often the heralds of their great triumphs. But for whatever cause their straits come, or of what kind soever, there is no strait of any degree of direness or from any source whatsoever of any nature whatsoever, from which prayer could not extricate them. The great strength of Samson does not relieve him nor extricate him out of his straits. Read what the Scriptures say:

"And when he came unto Lehi, the Philistines shouted against him; and

the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

"And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

"And Samson said, With the jawbone of an ass, heaps upon heaps, with the jawbone of an ass have I slain a thousand men.

"And it came to pass when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-Lehi.

"And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant, and now shall I die of thirst, and fall into the hand of the uncircumcised?

"But God clave a hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again and he revived."

We have another incident in the case of this strange Old Testament character, showing how, when in great straits, their minds involuntarily turned to God in prayer. However irregular in life they were, however far from God they departed, however sinful they might be when trouble came upon these men, they invariably called upon God for deliverance, and, as a rule, when they repented God heard their cries and granted their requests. This incident comes at the close of Samson's life, and shows us how his life ended.

Read the record as found in Judges 16. Samson had formed an alliance with Delilah, a heathen woman, and she, in connivance with the Philistines, sought to discover the source of his immense strength. Three successive times she failed, and at last by her persistence and womanly arts persuaded Samson to divulge to her the wonderful secret. So in an unsuspecting hour he disclosed to her the fact that the source of his strength was in his hair which had never been cut; and she deprived him of his great physical power by cutting off his hair. She called for the Philistines, and they came and put out his eyes and otherwise mistreated him.

On an occasion when the Philistines were gathered together to offer a great sacrifice to Dagon, their idol god, they called for Samson to make sport for them. And the following is the account as he stood there presumably the laughing-stock of these enemies of his and of God.

"And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

"Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

"And Samson called unto the Lord and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, my God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand and of the other with his left.

"And Samson said, Let me die with the Philistines. And he bowed himself with all his might, and the house fell upon the lords, and upon all the people that were there within. So the dead which he slew at his death were more than they which he slew in his life."