

## Great Prayers

Taken from Ronald L. Dart's Notes

For many people, religion is a “sometimes” thing. They think about God sometimes, and sometimes they don't. For some people, religion is a set of arguments. You get all of the arguments right and thou shalt be saved. Miss one, and thou shalt not.

For some people, religion is a matter of words. As Henry Higgins said, “They don't care so much what you do as long as you pronounce it correctly.” For some people, religion is a set of laws. Obey all the laws perfectly and you shall be saved. Miss one of them and God will drop a piano on you.

For some people, religion is a matter of belief. Believe in God and you're okay. Don't believe and you can go to hell. For some people, religion is all about the next life. Apparently, it doesn't have all that much to do with this one.

The problem with all these ideas is the Bible: that book you take to Sabbath Service. The Bible presents the worship of God as though religion were everything—not a “sometimes” thing, not a set of arguments, not a part of life, not about the next life as opposed to this life. And since religion is all about God, then it really must be everything.

Your problem is, how do we fit something that is everything into your life when your life is full? Because, the truth is, you don't have any slack in your life, do you? Aren't you pretty well busy all the time? Don't you have something going all the time? Are there any times when you're standing around, wringing your hands, and saying, “Well, I don't have a thing to do and nothing in the world is going on.”

The truth is that if you had anything like that you would immediately fill it up with something. So how do you fit something that really ought to be everything into a life that's already full?

There's one thing that's obvious. One of the problems is that none of us is skilled at either prayer or

Bible study. We do them. They kind of come and go in our life. But they're not something that we are skilled at and we are not motivated to do. This is strange for people who believe that their religion is everything.

If you want to learn about prayer and Bible study there is something you can do about that. There are people who've been down the road before us, who can tell us about it. These people can explain how to study the Bible.

There are people who can teach us about prayer. And, of course, some of those people who are most important to us, are the ones who are in the Bible.

We can study some of the *great prayers* in the Bible and lay groundwork for our own prayer life—something that would make a difference in our relationship with God, something that would draw us nearer to him, something that helps us understand him, and what it is he is doing, and what it is he

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#### **Giving, A Christian Discipline. . .**

God is the “giver of every good and perfect gift.” When we give, we are portraying one of God's characteristics. It's not that he needs your money, because he owns everything. He wants you to become like him. He gave you everything you have, including his Son. What can you give to him?

# What's Up is Down

By Richard Glasgow

In a recent column, David Limbaugh enumerated the unimaginable “upside-down-ness” of today’s world: “The world is upside down, inside out, sideways, crazy, nutso. Bad is good; up is down. Left is right; right is wrong. Evil is good; insanity is sanity. Abnormal is normal. Circles are squares. Hot is cold. Lukewarm is red hot—common sense is uncommon. The world is otherworldly. Dissent is ‘hate.’ Diversity means conformity. The good guys are the bad guys; virtue is vice; sophistry is intellectualism; jerks are celebrated; debauchery is glorified; the holy is debauched.”

I think you get his point. Even a casual observer of current events can see that the world condition is more than just a little out of kilter.

This hasn’t happened overnight. It’s been more than five years since British journalist, Melanie Phillips wrote her book, *The World Turned Upside-Down*, subtitled, *The Global Battle Over God, Truth, and Power*. Here are some excerpts from the book jacket describing the book:

“In what we tell ourselves in an age of reason, we are behaving increasingly irrationally. More and more people are signing up to weird and wacky cults, parapsychology, séances, paganism and witchcraft.

“The basic cause of all this unreason is the erosion of the building blocks of Western civilization. We tell ourselves that religion and reason are incompatible, but in fact the opposite is the case. It was Christianity and the Hebrew Bible that gave us our concepts of reason, progress and an orderly world—the foundations of science and modernity.

“The loss of religious belief has meant the West has replaced reason and truth with ideology and prejudice, which it enforces in the manner of a secular inquisition. The result has been a kind of mass derangement, as truth and lies, right and wrong, victim and aggressor are all turned upside down. In medieval-style witch-hunts, scientists who are skeptical of global warming are hounded from their posts; Israel is ferociously demonized; and the United States is vilified over the war on terror—all on the basis of falsehoods and propaganda that are believed as truth.

“Thus, the West is losing both its rationality and its freedoms. It is succumbing to a ‘soft totalitarianism,’ which not only is creating an ugly mood of intolerance but is undermining its ability to defend itself against

Islamic aggression. While the Islamists are intent on returning the free world to the seventh century, the West no longer seems willing or able to defend the modernity and rationalism that it brought into being.”

That was written more than five years ago and one could argue the “soft” totalitarianism Ms. Phillips wrote about is becoming “harder” by the day.

On June 6, 2015, an article appeared in *The Federalist*, titled, *The New Totalitarians are Here*. The author, Tom Nichols, differentiated between “authoritarians” in our political past and the “new totalitarians” we are seeing today. He pointed out the fact that authoritarians want obedience but many of them have “progressed” into not only *wanting* obedience, but now they are *demanding* obedience as well as conversion and fealty to their ideology. To make things worse, they are never content with the status quo which is constantly changing in their favor. They always want more.

When you consider the enormity of this problem and the apparent unwillingness of Americans to push back, is it any wonder our downhill slide is getting steeper and even more slippery?

More people are realizing how serious our problems are and many are looking forward to the elections of 2016 as a solution. But is that where our answers lie? Can our massive problems be solved solely with a new president and a new congress?

Something big seems to be afoot and many of the nation’s movers and shakers are publicly saying as much. An occasional visit to your favorite news aggregator is all it takes to see that the world might be headed for some sort of earth-shattering precipice, whether it be economic, militaristic, or a sudden natural catastrophe.

There *is* a solution to the massive problems we face, on a personal level *and* on a national level, but do people want to hear it?

Bible readers know there’s a good ending to all this, but upon closer examination of Bible prophecies, it is clear things are going to get much worse before they get better. It’s like the old sardonic adage one person quipped years ago; “The good news is, Jesus is returning . . . the bad news is, he’s really ticked off.”

But are all those prophecies written in stone? Not always. 1 Corinthians 13:8 tells us prophecies can fail.

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# Two Important Aspects of Prayer

By Hugh Buchanan

Moses was in a terrible position. God was angry with Israel, the nation that he had freed from slavery. He was ready to blot them out of existence, because of their disobedience, and start again with Moses as the patriarch of his nation. We can read about what happened in the Book of Numbers:

“Then the LORD said to Moses: ‘How long will these people reject Me? And how long will they not believe Me, with all the signs which I have performed among them? I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they.’ And Moses said to the LORD:

“‘Then the Egyptians will hear it, for by Your might You brought these people up from among them, and they will tell it to the inhabitants of this land. They have heard that You, LORD, are among these people; that You, LORD, are seen face to face and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night. Now if You kill these people as one man, then the nations which have heard of Your fame will speak, saying, ‘Because the LORD was not able to bring this people to the land which He swore to give them, therefore He killed them in the wilderness.’ And now, I pray, let the power of my LORD be great, just as You have spoken, saying, ‘The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.’ Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now.’ Then the LORD said: ‘I have pardoned, according to your word’” (Numbers 14:11-25 NKJV).

Moses was able to discuss the matter with God and convince him to change his mind. He said two things that God found persuasive.

First, Moses pointed out that God would do his own name a disservice by destroying Israel. His reputation among the nations would be diminished. Moses said that, for the sake of God’s name and glory among the nations, he needed to continue to work with Israel. When we pray to God, we must be sure that our prayer, if answered, would be a positive reflection on the name, glory, and reputation of God. We may point out to God how we think what we are asking will enhance the name of God.

A healing, for example, should bring great glory to the Father and to Jesus Christ, by whose stripes we are healed. It would not be wrong to mention this when we are asking for healing, or for any other intervention that amounts to a great miracle. It would not be wrong to point out to God how he might benefit from fulfilling our request.

The second thing that Moses did was prevail upon God’s mercy and longsuffering. He reminded God about his own character. God loves his people deeply and is liberal in his mercy. He is looking for reasons to overlook faults and mistakes. Asking for God’s abundant mercy will have positive results in answered prayer. Whenever we are in a difficult situation, when we are suffering, even suffering for our own mistakes, we may confidently ask God to extend mercy. Trusting God to be merciful is a position we can be confident in, if we don’t abuse his forgiveness.

We could potentially abuse God’s forgiveness if we sin habitually, afterward asking God to extend his grace to us again and again, with no intention on our part to repent or change. The Apostle Paul said, “What shall we say then? Shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin live any longer therein?” (Romans 6:1-2).

Moses’ argument changed God’s mind. God said, “I have pardoned according to *your word*.” This example was preserved for us. We must learn from it. In prayer, we may learn to be more persuasive by following the example of Moses. We can learn to speak to God in terms of his interests and by prevailing on his great mercy.

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## Born to Win Radio News

We really appreciate your continued interest in the *Born to Win* broadcast and hope that you are recommending it to your friends and family. We are adding several church and individually sponsored stations in Florida this month.

Eastpoint	WZFR	104.5 FM	SAT	8:30 AM
Lake City	WOLR	91.3 FM	SAT	8:30 AM
Milton	WEBY	1330 AM	SUN	9:00 AM
Monticello	WFRF	105.7 FM	SAT	8:30 AM
Palm City	WCNO	89.9 FM	SUN	7:00 AM
Quincy	WFRU	90.1 FM	SAT	8:30 AM
Tallahassee	WFRF	1070 AM	SAT	8:30 AM

## September Reading Program

Sept 1: Ezk. 18-19	Sept 13: Joel	Sept 24: Esther 6-10
Sept 2: Ezk. 20-21	Sept 14: Dan. 1-3	Sept 25: Ezra 7-10
Sept 3: Ezk. 22-23	Sept 15: Dan. 4-6	Sept 26: Neh. 1-5
Sept 4: Ezk. 24-27	Sept 16: Dan. 7-9	Sept 23: Esther 1-5
Sept 5: Ezk. 28-31	Sept 17: Dan. 10-12	Sept 24: Esther 6-10
Sept 6: Ezk. 32-34	Sept 18: Ezra 1-3	Sept 25: Ezra 7-10
Sept 7: Ezk. 35-37	Sept 19: Ezra 4-6;	Sept 26: Neh. 1-5
Sept 8: Ezk. 38-39	Ps 137	Sept 27: Neh. 6-7
Sept 9: Ezk. 40-41	Sept 20: Haggai 1-2	Sept 28: Neh. 8-10
Sept 10: Ezk. 42-43	Sept 21: Zech. 1-7	Sept 29: Neh. 11-13;
Sept 11: Ezk. 44-45	Sept 22: Zech. 8-14	Ps 126
Sept 12: Ezk. 46-48	Sept 23: Esther 1-5	Sept 30: Malachi 1-4

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### *What's Up is Down continued from page 2 . . .*

They can fail or not come to pass because they may be conditional. If prophecies can fail or if they're conditional, what's the point?

God gave prophetic warnings so people would repent. He has always wanted His people to seek His face whole-heartedly so these horrific punishments wouldn't have to occur. Prophecies don't always come to pass. The Book of Jonah makes that clear.

To be sure, God is a merciful God, but He is also a just God.

Thomas Jefferson, one of our premier Founding Fathers and third President, made a prescient statement which is engraved on a wall in the Jefferson Monument in Washington D.C. The famous quote was written about the sin of slavery, but it can surely be applied to all of our national sins.

It reads, “. . . **can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God?** That they are not to be violated but with his wrath? **Indeed I tremble for my country when I reflect that God is just: that his justice cannot sleep for ever . . .**” (- *Notes on the State of Virginia*, Query XVIII[5]).

Is the judgment of Almighty God beginning to occur in America? If it is, can any among us really be surprised? The list of our personal and national sins are voluminous, but one stands out above all the others; it's the horrific slaughter of more than 55 million gruesome abortions since the Roe v. Wade Supreme Court ruling which made abortion legal in 1973. As if those abortions were not enough of a stench in God's

nostrils, we're now learning about the harvesting and selling of those unborn babies' organs by Planned Parenthood.

How can God's judgment *not* be upon our nation? So, what are we to do? Is there anything we *can* do to avoid God's judgment?

Well, maybe, but at *some* point it's going to be too late for nations to turn back to God. Read what Jeremiah told the group of Jews who escaped to Egypt to avoid the Babylonian captivity. “This is what the LORD Almighty, the God of Israel, says: You and your wives have done what you said you would do when you promised, ‘We will certainly carry out the vows we made to burn incense and pour out drink offerings to the Queen of Heaven.’ “Go ahead then, do what you promised! Keep your vows! But hear the word of the LORD, all you Jews living in Egypt: ‘I swear by my great name,’ says the LORD, ‘that no one from Judah living anywhere in Egypt will ever again invoke my name or swear, “As surely as the Sovereign LORD lives.” For I am watching over them for harm, not for good; the Jews in Egypt will perish by sword and famine until they are all destroyed” (Jeremiah 44:25-27).

God basically told them to go ahead and continue in their sin because they turned their backs on Him and refused to repent.

The ruination of ancient Israel and Judah came about because of their rank idolatry and repugnant practice of child sacrifices to the god Molech. They refused to repent after *hundreds* of years of warnings. God finally *destroyed* them and allowed the few who survived to be taken captive.

If national repentance is ever going to happen, it has to start with you...*and* me, and our families. It can never happen if we, as individuals, refuse to earnestly repent. *Now* is the time, before it's too late, to get as close to God and Jesus as we've ever been. We need to seek God diligently by reading the Bible everyday! Pray like you've never prayed before. Emulate Daniel and so many other Bible heroes and become intimate with God through fasting and prayer.

These are exciting and harrowing times that may present new and challenging difficulties in our lives. But with God, all things are possible and if we seek Him diligently, He'll gladly hear our prayers and help us through these trying times.

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expects from us.

Second Samuel seven is a fascinating pivotal chapter. It presents two things: the great prayers of the Bible, and a turning point in history.

“And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies; That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.”

You come to a place in life when you’re standing there with nothing left to do— like Alexander with no worlds left to conquer. In a way, this is where David had come. And when he had a moment to think about these things, he looked around him. He lived in a palace. Now, it was nothing like the Versailles palace. They were not building things like that then. It was a nice place, with cedar lined rooms giving its fragrance. The pretty grain was there. And he and Nathan were talking about it.

David opens up to Nathan about something that has been bothering him. “I’m living in a palace, and the Ark of God is over there, sitting behind curtains that hang [there’s no cedar around that, just curtains], and it’s inside a tent of skins we call the Tabernacle, and this just doesn’t seem right to me.” Well, Nathan said, “. . . Go, do all that is in thine heart; for the Lord is with thee.” As far as Nathan could see, whatever David put his hand to was okay with God, and God would back him in just about anything he decided to do.

God’s response to this is fascinating. Because Nathan had not gotten back and settled down until the Word of the Lord came to him. “Go and tell my servant David, “Thus saith the LORD, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle” (2 Samuel 7: 1- 6).

Think for a minute. There are ways we need adjustments in our attitude and our ideas about God, for we tend to think about God as sitting on his throne, high and lifted up. The image you get here is these poor Israelites marching across the sands of the desert towards Mount Sinai. For 40 years the Israelites

lived in wilderness dirt and pitched their tents each night. As they wandered they eat manna and struggled day to day to get by. And God tells Nathan he walked with them. He was there. He was part of the entire process.

Think about David and Nathan sitting there and coming up with big ideas about things to do for God—not even realizing that there’s a third party in the room who isn’t saying anything. And the third party in the room is God. He heard the conversation as it went on. We don’t know why God waited until David had gone home and then cornered him and said, “I want you to tell David this.” But for some reason he did. It may be that Nathan played the part of the third party in the thing that became a witness to the things of verification. This record is authoritative, because God did not speak to David, he spoke to Nathan. And it’s through Nathan that we really get this story. He says, “Well, I have not dwelt in a house since the time I brought the children of Israel out of Egypt, to this day I have walked in a tent and a tabernacle.”

It needed to be a tent because the tabernacle had to be moved every time the Israelites pulled up stakes and trekked on. Even after they were in the land, had conquered the land, had lived there for generations. God still dwelt in a tent and had never said that he wanted anything else. “In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, ‘Why build ye not me an house of cedar?’”

There’s almost a plaintive quality. One might think God was touched by what David had wanted to do. I know we read Scriptures that say, “Known unto God are all his works from the beginning” (Acts 15:18). Some think the path of all history is laid out in advance and God knows what all of it is. But candidly, as you read through the Bible, there are many places where a human being makes a decision that changes the course of history. There is every indication in this passage that if David had not come up with the idea of building a Temple, a Temple would never have been built.

It was David’s idea, not God’s. And he went to great pains to establish that it was David’s idea. He  
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said, “I never said this. I never asked for that. Now, therefore, I want you to say this to my servant David, “Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, ‘I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.”

That’s fascinating. Because David says to Nathan, “I want to build a house for God. I want to build a Temple. I want a place where the Ark of God can be permanent.” And God says, “We’ve come to the place where I have brought the children of Israel to this land and I have made them a place where they are at home; where they don’t have to move around any more; they don’t have to pull up their tent pegs and move every night. And you said you’re going to build me a house. I’ll tell you what I’m going to do, David. I’m going to build you a house” (And he wasn’t talking about the palace of cedar for David to lived in). When he used the word “house” in this context David would have understood, “I’ll build you a house” he means a dynasty. He means a family— a long, continuing rulership over Israel, his people.

Now, what follows on the heels of all of this is a prayer. When David had heard the whole thing he went in and sat before the Lord and said “. . . Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?” (2 Samuel 7:8-18). Take note of his humility.

This message started out talking about how for many people religion is a “sometime” thing. And for many of us, prayer is also a “sometime” thing. Whereas, in fact, there is probably nothing that we do in our lives that is more important than the quiet time we spend before God.

To hear the rest of David’s prayer and much more order your *FREE* copy of these Ronald Dart sermons entitled, *Great Prayers 1 & 2*. These sermons can energize your prayer life and give it an entirely new approach. They will shed light on some of the most heartfelt prayers recorded in the Bible.

## CEM Feast of Tabernacles

We are blessed to be able to attend another Feast of Tabernacles in peace. God has also blessed us with a facility that meets our needs beautifully—rooms for YEA, seminars, breaking bread together, and a lovely area for worship. Join us at Bella Vista Resort, 22525 State Hwy 155, Flint, Texas for a Feast filled with spiritual food and fellowship.

This year’s speakers include Mr. Daniel Botha, Mr. Mardy Cobb, Mr. John Beasley, and Mr. Rod Martin. There are seminars and YEA classes scheduled.

Breakfast and lunch will be provided daily and should help make our site more affordable.

The activity schedule includes our picnic, pie and ice cream social, fun show, a golf scramble, and a fishing tournament. There are additional activities at the lake, Caldwell Zoo, zip lining in New York, Texas and antiquing in Canton, TX.

Great housing is available for every price range—camping, RV parks, nice B&B’s, many hotels and motels, and Silverleaf Resort timeshares. Check out [www.airbnb.com](http://www.airbnb.com) and Vacation Rental by Owner (VRBO). Call Linda at CEM, 1-888-242-5344, for a Feast packet and to get discounts for housing.

## Born to Win

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*That the man of God may be proficient and  
equipped for every good work.*