

How to Develop a Powerful Prayer Life – Part IX

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Many of the thoughts here were gathered from the book by Dr. Gregory Frizzell, *How to Have a Powerful Prayer Life*

Hearing God's Voice through Meditation

Today we are going to learn about the last of the five basic types of prayer: *meditation*.

When one speaks of mediation it is not hard for a picture to form in our mind of the yoga instructor or the Buddhist monk sitting on an Asian carpet with legs crossed humming or uttering a mantra. But we are going to learn about biblical mediation.

Genesis 24:63 speaks of how, *“Isaac went out to meditate in the field toward evening...”*

Psalm 1:2 tells us that the one who is blessed is the one who *“delights in the law of the LORD, and in God's law meditates day and night.”*

Psalm 104:34 says, *“My meditation of him shall be sweet: I will be glad in the LORD.”*

Psalm 119:97 says, *“O how I love your law! It is my meditation all the day.”*

Psalm 145:5 says, *“On the glorious splendor of Your majesty and on Your wonderful works, I will meditate.”*

Meditation is a form of prayer because it is communication with God through prayerful listening.

Psalm 77:6 says, *“I will remember my song in the night; I will meditate with my heart, and my spirit ponders.”*

The *Prayer of Petition* (or asking God for things) is the basic prayer type the Christian practices the most and the *Prayer of Meditation* is the basic prayer type the Christian practices the least.

In meditation you are quietly listening for God's voice. Now don't turn me off thinking, *“Ok Pastor Chuck, you aren't asking me to be listening for somebody's voice are you?”* *“That's the last thing I want to do is stand up during testimony time and say ‘I heard the voice of God speak to me.’”*

I believe that God speaks to His children and just like in Scripture it wasn't a regular occurrence, its not going to be something that happens on a regular basis in the Christian's life. There were only a handful of people that God directly spoke to in the Bible and these were on monumental occasions.

God spoke directly to Abraham. He told Abraham in Genesis 12:1 to go out from his country to a place that God would show him. In Exodus chapter 20, God spoke directly to Moses. God gave Moses the Law when he was on Mount Sinai. In Genesis chapter 31, God spoke to Jacob in a dream (vs.11). God spoke to Hagar, the mother of Ishmael in Genesis 16:7-8 through the “Angel of the Lord” a preincarnate appearance of Jesus Christ.

God does speak to His people but the method God routinely uses to communicate to His children is through His Word and through the impressions He speaks to our hearts from His Word.

I need to pause here for a moment and deal with a very important topic. We need to briefly visit the subject of *revelation*.

Today you hear preachers and teachers use the word revelation quite frequently. You may have heard someone say, "I got a revelation from the Lord" or "God filled me with His revelation-knowledge."

When it comes to revelation or God revealing something to His people—God doesn't take this lightly. When God speaks, He does so in a special way.

We have already discussed that God spoke directly to people in the Bible but these were uncommon, out of the ordinary events that related to climatic events signaling or accompanying the various dispensations of Scripture.

*Heb 1:1 God, who at various times and in various ways spoke in time past to the fathers by the prophets,
Heb 1:2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;*

Today God has chosen to speak to humanity through His written Word, the Bible. The Bible is not the word of man; it is the very Word of God.

It is a living document, not in the sense that it lives and grows as it is amended (like some think of our constitution); it is living because of its *life-giving* properties.

Hebrews 4:12 says, "*For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.*"

God's Word is "*living and powerful.*" God's word is sharp and penetrating, acting as a critic of the thought-life and the motivations or purposes of the human heart. The Word of God has the unique ability to reveal hidden motivations. Thus the writer of Hebrews says, "*all things are naked and open to the eyes of Him to whom we must give account.*" (v. 13). (BSB)

The Bible is not an opened system, but a closed one. Scripture is a closed system of truth, completely sufficient and not to be added to. If someone tells you they got a revelation from God, they are toying around with the idea that what they received is on par with Scripture. This is why we need to should watch how we use the words "revelation" or "revealed."

God will enlighten you to something He has already written; He will "shed some light" and "expose" something He has already communicated in the Bible but He won't give you anything new that He hasn't already revealed in Holy Scripture.

Revelation 22:18-19, the last chapter in the Bible says, "*If you add to it, God will add to you the plagues that are written in it.*"

And yet we have all these supposed revelations. We have people that are willing to prophesy over you and tell you what God "revealed" to them. Is this divine revelation or is it just someone's imagination, fabrication or a demon?

Listen to what God says about His Word:

2 Tim 3:16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,
2 Tim 3:17 that the man of God may be complete, thoroughly equipped for every good work.

We need to define a few words. What does the word *inspiration* mean? When we say that the Bible is inspired, what do we mean? What are we talking about?"

Our English word *inspired* comes from a Latin root that means to "breath in," or "to inspire." But that doesn't convey the true meaning of the Greek term used in Scripture. When the Bible says, "*All Scripture is inspired,*" the word "inspire" is the Greek word *theopneustos* that means, "God-breathed."

Inspiration is God breathing out, not God breathing into something. Literally the verse says, "*All Scripture is God-breathed.*" Paul is referring to the breath of God. He is not talking about the words of men into which God puffed some divine life. It is God's breath. It is God speaking.

Inspiration does not mean that the Bible has somehow been blown on by God and given some supernatural quality. It means that the words of the Bible are the words of God Himself, out of his own mouth. Every word of Scripture breathed out by God.

At the Burning Bush God said to Moses, "*Go and I will be with your mouth and teach you what thou shall say*" (Exodus 4:12).

And Jeremiah, the weeping prophet of Judah, received this charge from God in chapter 1, "*Whatever I command you, you shall speak. Behold I have put my words in your mouth.*"

God says to Ezekiel in chapter 3 of his book, "*Son of man, go to the house of Israel. All My words that I shall speak unto you, receive in your heart and hear with your ears and go and speak them.*"

We have in the Bible the words out of the mouth of God. In the New Testament, 2 Peter 1:21, we find that, "*No prophecy,*" that is, "*No revelation was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.*" The word "moved" means "carried along." They were carried along by the Holy Spirit as they wrote God's Word.

That's what we mean by inspiration, that the Bible is the very Word of God. ¹

We need to be cautious of listening to those who say "God revealed something to me." Use those words very carefully. God will enlighten you to something He has already written; He will "shed some light" and "expose" something He has already communicated in the Bible, but He won't give you anything new that He hasn't already revealed in Holy Scripture.

God says His Word "*is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.*" (2 Tim. 3:16-17) The more we know and meditate on God's Word the easier we will recognize His voice when He speaks. God speaks as we quietly meditate on His Word.

This truth is illustrated in a song that is performed by the Christian group Mercy Me.

¹ <http://www.ondocline.com/2mac0039.htm>

Word of God Speak

*I'm finding myself in the midst of You
Beyond the music, beyond the noise
All that I need is to be with You
And in the quiet hear Your voice*

*Word of God speak
Would You pour down like rain
Washing my eyes to see
Your majesty
To be still and know
That You're in this place
Please let me stay and rest
In Your holiness
Word of God speak*

How Does One Practice Biblical Meditation?

1. **Read the Bible** - Start off with reading the Bible each day. In your daily Bible reading ask God to speak to your heart. One of the best ways to read the Bible is systematically. Use a Bible Reading Plan.²

Straight Through

Read the entire Bible in one year, from Genesis to Revelation.

Download/View the [Straight Through the Bible Plan](#) in PDF format

Different Topics

Each day of the week, you'll be reading from a different section of the Bible.

Download/View the whole [Different Topics Reading Plan](#) in PDF format

New Testament and Old Testament

Read the whole Bible, with something from both Testaments each day.

Download/View the whole [New Testament and Old Testament Plan](#) in PDF format

The Story of the Bible

A chronologically arranged reading of the story of the Bible.

Download/View the whole [Story of the Bible Reading Plan](#) in PDF format

New Testament, Psalms & Proverbs

Get the New Testament, Psalms and Proverbs in one year.

Download/View the whole [New Testament, Psalms, & Proverbs](#) in PDF format

2. **Expect God to Speak** - Approach the Bible as God's personal word to you with each new day. The Bible is God's Word—approach it with an expectation that God is going to speak to you during your reading.
3. **Ask God to Speak** – A man took his small son along with him to run some errands. When lunch time arrived, the two of them went to a familiar diner for a sandwich. The father sat down on one of the stools at the counter and lifted the boy up to the seat beside him. They ordered lunch, and when the waiter brought the food, the father said, "Son, we'll just have a silent prayer."

The dad got through praying first and waited for the boy to finish his prayer, but he just sat with his head bowed for an unusually long time. When he finally looked up, his father asked him,

² http://www.heartlight.org/devotionals/reading_plans/

"What in the world were you praying about all that time?" With the innocence and honesty of a child, he replied, "How do I know? It was a silent prayer."

Meditation isn't emptying your brain as some teach. You don't "free your mind" as they say in the Matrix. After reading a few verses of Scripture you should pause and simply ask... "God, what are you saying to me?" In this way, prayer and Bible reading become powerfully inter-connected.

Read the Bible; Expect God to speak; Ask God to speak...

4. **Write Down What He Says** - When you have completed your daily time of Bible reading and prayer, write down key ideas and impressions.
 - a. Write down the specific promises God reveals to your heart. When you actually record God's promises, you are much more likely to take them seriously.
 - b. Write down key thoughts and impressions. This helps you to get into a serious habit of listening for God's voice.
 - c. Keep a journal or notebook of your daily time with God. A personal journal is literally a written record of your relationship with God.

5. **Absorb God's Word** - Fill your heart and mind with the Word of God.
 - a. The more we are exposed to God's Word, the more He speaks to us and transforms our life. Psalm 1:2 states, "*In His law does he meditate day and night.*"
 - b. Make use of some of the innovative ways to be filled with God's Word. Some examples are:
 1. Playing recordings of Scripture reading while you drive.
 2. Listening to music that has Scripture as its lyrics –
 - a) "*Thy Word is a lamp unto my feet and a light unto my path.*" (Ps 119:105)
 - b) "*Seek ye first the kingdom of God and His righteousness...*" (Mat. 6:33)
 - c) "*I am crucified with Christ now I live, yet not I but Christ that lives in me, yes He lives to set me free.*" (Gal. 2:20)
 3. Using a Scripture memorization program
 4. Placing framed Scriptures or "Post-it notes" in strategic parts of your home or office.

Meditation is the intentional act of listening to God. The sad thing is that many people approach Bible reading and prayer without expecting to hear a personal word from God. If you want to grow in your prayer life, learn to expect to hear from Him.

As with the other four basic types of prayer—Worship & Praise, Confession of Sin, Petition and Intercession—this prayer type may seem a bit overwhelming. Even if you are weak in prayer, God will start from right where you are and do a mighty work in your life.

Stilling Oneself by Waiting on the Lord

From here I would like to speak on the subject of *waiting on the Lord*. Many of us pray on a regular basis but few of us are familiar with the practice or discipline waiting on the Lord.

“Waiting on the Lord” is very much a part of fervent, effectual prayer as is petitioning the Lord with your requests.

In the Old Testament book of Isaiah, chapter 40, the prophet writes, “*Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isaiah 40:28-31).*

In Psalm 62:5 we read: “*My soul, wait thou only upon God; for my expectation is from him.*” In verse 1 the psalmist wrote: “*Truly my soul waits upon God: from him cometh my salvation.*”

The word "wait" in these verses is translated from two words that are derived from a Hebrew root word which does not communicate the idea of "waiting" as we define it in the English language, but rather the thought of "being still" or "being quiet."

The root of the word “wait” is from the Arabic language, and it is easy for most of us to remember. It is the Arabic word **dum**, like "dumb," meaning "to be silent."

In the English language we have the word "dumb" to describe a person who is not very intelligent. Perhaps this stems from the German word **dumm**, meaning "stupid," "dull" or "silly." But the Hebrew root word communicates the idea of "being still" or "being quiet."

When the Psalmist writes in Psalm 62:5, “*My soul, wait thou only upon God*” he is telling his soul to "be silent" before God. Like the Psalmist, we are to be still before God.

"Wait" sometimes means "to cease" or "to stop" whatever action may have been taking place. It behooves us to stop and pray. We should cease other activities as we come into the presence of God.

Sometimes this word is translated "stand still." When Joshua said to the sun, “*Sun, stand thou still* (Joshua 10:12), he used a word that is derived from **dum**. He was saying, “*Sun, be still, stop, cease--just wait where you are.*”

“*My soul, wait thou only upon God*” ([Psalm 62:5](#)) is the equivalent of saying, “*My soul, take a chill pill, calm down, stop what you are doing, stop right where you are and seek the Lord.*”

In Psalm 37:7 we read: “*Rest in the Lord.*” “Rest” comes from the same word, **dum**. We are commanded here to “*Be silent before the Lord, and wait patiently for Him.*” In other words, don’t do anything—maybe you are consulting the Lord about an important decision you must make. Just “slow your roll,” and wait patiently for Him to answer.

Some of us make the mistake of asking God about something and then we end our prayers before we give Him a chance to answer—isn’t that RUDE?

The prayer of meditation is the time for you and I to be still before the Lord. This time of stillness is the time when we can just contemplate God, think of who He is, look into His face, reflect upon His power, grace and love, and prepare our souls for true communion with Him.

The practice of prayer for many of us consists of ourselves doing all the talking. But some of our best and most effective prayer periods can be those in which we do not say anything but just let God speak.

I am reminded of the section of Scripture found 1 Kings chapter 19.

1 Ki 19:11 Then He (God) said (to Elijah), "Go out, and stand on the mountain before the LORD." And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake;

1 Ki 19:12 and after the earthquake a fire, but the LORD was not in the fire; and after the fire a still small voice.

1 Ki 19:13 So it was, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice came to him, and said, "What are you doing here, Elijah?"

In order to understand what is going on here we need to briefly look at the background of this incident found in 1 Kings 17-18.

The wicked King Ahab and Jezebel, his queen, had led Israel away from the Lord and into the worship of the false god Baal. Because of Israel's sin, God punished the nation by holding back much-needed rain. For three and one-half years, the heavens were closed and the earth was unable to produce the crops so necessary for the survival of the nation.

In 1 Kings 18:25, Elijah challenged the priests of Baal on Mt. Carmel. He said "if you gods are real, have them to rain down fire from heaven." All day long the priests cried out to their god (vs. 26-29) but no answer came. Trying to get their god's attention, they began to cut themselves with knives and lances until their blood gushed out but still there was no answer.

Then at the time of the offering of the evening sacrifice, Elijah tells the false priests, "move aside, now it's my turn." He then repaired the altar, prepared the sacrifice and had his servants to pour water over the wood and the sacrifice.

1 Ki 18:36 And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, "LORD God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word.

1 Ki 18:37 "Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have turned their hearts back to You again."

1 Ki 18:38 Then the fire of the LORD fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench.

1 Ki 18:39 Now when all the people saw it, they fell on their faces; and they said, "The LORD, He is God! The LORD, He is God!"

1 Ki 18:40 And Elijah said to them, "Seize the prophets of Baal! Do not let one of them escape!" So they seized them; and Elijah brought them down to the Brook Kishon and executed them there.

He only had to pray once and fire came down from heaven to consume the sacrifice. He had proved that the LORD indeed is God.

Let's pick up the story at the beginning of chapter 19:

1 Ki 19:1 And Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the sword.

1 Ki 19:2 Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time."

1 Ki 19:3 And when he saw that, he arose and ran for his life, and went to Beersheba, which belongs to Judah, and left his servant there.

- This is the same Elijah that prayed the rain to stop for three years.
- This is the same Elijah who threw himself on the widow's dead son and cried out to the Lord to bring his soul back to him (1 Kings 17:20-22).
- This was the same powerful prophet that called down the fire of God from heaven.
- This is the same Elijah that prayed the rain to start back up.

Now he is running for his life from the threats of a woman named Jezebel. Verse 4 says, "*he...went a day's journey into the wilderness, and came and sat down under a broom tree. And he prayed that he might die, and said, "It is enough! Now, LORD, take my life, for I am no better than my fathers!"*"

God gives him some food and he wanders around in a wilderness for some 40 days and then ends up at Horeb, the mountain of God.

1 Ki 19:9 And there he went into a cave, and spent the night in that place; and behold, the word of the LORD came to him, and He said to him, "What are you doing here, Elijah?"

1 Ki 19:10 So he said, "I have been very zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."

In verse 11-12, God tells Elijah to "Go out, and stand on the mountain before the LORD." And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a still small voice."

Verse 13 says, "So it was, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice came to him, and said, "What are you doing here, Elijah?"

Some say that by this time it is obvious that Elijah needed some psychological help—he was suffering from exhaustion, despair and confusion.

Exhaustion - Some say that Elijah was suffering from exhaustion after he battled with the prophets of Baal on Mount Carmel. He may have been suffering from *prophetitus*. Members of the clergy often come down with a similar affliction, *pastoritus*.

The great preacher Spurgeon spoke of the depression he experienced as "Minister's Fainting Fits." He wrote, "*Fits of depression come over most of us. Usually, cheerful as we may be, we must at intervals be cast down. The strong are not always vigorous, the wise are not always ready, the brave are not always*

*courageous, and the joyous not always happy. There may be, here and there, men of iron - but surely the rust frets even these. Surely the rust erodes even the most iron of men'."*³

Despair – He had just defeated the prophets of Baal. He thought the war was over and the battle was won.

This reminds me of the movie Godzilla during the part when the baby Godzilla's were destroyed at Madison Square Garden. You thought this was the end of a roller-coaster ride of action-packed drama where there was screaming and running and people getting eaten. The theme music was playing and you thought you would soon be looking at the heroes walking off into the sunset and the credits scrolling up the screen. When all of a sudden, Godzilla, who you thought was dead, comes running after the stars with a vengeance!

Have you ever been through a battle, worn out but victorious and thought that it was over only to discover that the enemy still had other forces waiting to launch a counterattack?

Have you ever paid your bills for the month and then made plans to do something for yourself for a change and then some other unforeseen need for your money happens. Or, an appliance breaks down and you scrape all your money to get it fixed. Once it is fixed you breathe a sigh of relief and then your car breaks down.

You are on the mountain top, celebrating some spiritual victory and before you know it, Satan comes back for "round two."

You need to know that Satan never leaves the believer alone. When Satan tried to tempt Jesus to sin in the wilderness, he failed because Jesus used the "sword of the Spirit which is the Word of God" (Ephesians 6:17). But Luke records that Satan departed from Jesus "for a season" (Luke 4:13).

This doesn't mean that Satan left Jesus alone for a while and now Jesus could let His guard down. The Greek let us know that Satan departed from our Lord until a more opportune, favorable time, when our Lord would be more susceptible to temptation, when Satan could work more effectively.

The word "departed" is from a Greek word that literally means "to stand off from." This lets us know that Satan never leaves the believer alone. He just steps away but he is always around waiting for the right time to attack.

When Elijah defeated the prophets of Baal on Mt. Carmel, I imagine him triumphantly raising his champagne glass about to make a toast until he heard the threats of the wicked, notorious, Queen Jezebel against his life. *"So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time."*

Perhaps Elijah was suffering from exhaustion and despair. But there may have been another malady he was suffering from...

Confusion – Elijah desperately wanted to hear God speak. He needed deliverance from his exhaustion. He wanted relief from his despair.

³ <http://www.preachtheword.com/sermon/spk07.shtml>

Perhaps Elijah needs to consult a professional counselor. I believe there may be times when someone needs to consult a psychologist.

Most of us, however, could solve our problems if we laid ourselves down on the couch of the Lord Jesus Christ and told Him everything. We wouldn't have to be spending hundreds of dollars telling everyone else about our troubles and problems if we would talk them over with Him.

The songwriter says, *"Have we trials and temptations? Is there trouble anywhere? We should never be discouraged; take it to the Lord in prayer....Are we weak and heavy laden, cumbered with a load of care? Precious Savior, still our refuge, take it to the Lord in prayer."*

In 1 Kings 19:11-12 God says to Elijah, *"Go out, and stand on the mountain before the LORD." And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire...*

A lot has been said about any symbolism in the strong wind, the earthquake and the fire. The Bible Knowledge Commentary has an explanation for this passage that encouraged me so I share it with you.

The wind, earthquake and the fire were spectacular demonstrations of the power of God but were not instruments of His self-revelation.

As you go through life as a Christian, God will allow you to see demonstrations of His mighty power.

Many of us have felt His healing power. God has been a hedge of protection from accidents and shootings and dangers seen and unseen. A couple days ago, I was almost run off the road by a car that seemed out of control and God protected me. God supplies the needs of His children—just in the nick of time for many of us.

God has watched over our families and protected our children. He has put food on our tables and kept clothes on our back. Just the other day I heard one of my daughters excitedly talking about seeing a rainbow.

We can go to church and sing songs that remind us of God's grace and mercy. Some of us are brought to tears when we think of how while we were yet sinners Christ died for us. What love! What mercy! What grace! What unmerited favor!

*When I survey the wondrous cross, On which the Prince of glory died,
My richest gain I count but loss, And pour contempt on all my pride.*

*Were the whole realm of nature mine, That were a present far too small;
Love so amazing, so divine, Demands my soul, my life, my all.*

Like the wind, earthquake and the fire, these blessings, these provisions, these feelings during worship, are spectacular demonstrations of the power of God but are not instruments of His self-revelation.

The LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a still small voice.

The self-revelation of God comes only when we do as the psalmist did as he writes in Psalm 62:5, *"My soul, wait thou only upon God."* He tells his soul to "be silent" before God. He tells his soul to "cease" or "to stop" whatever action may have been taking place and come into the presence of God.

This time of stillness is the time when we just contemplate God, think of who He is, look into His face, reflect upon His power, grace and love, and prepare our souls for true communion with Him. This time of stillness is the occasion when we simply close our mouths and let God do all the talking.

1 Ki 19:13 So it was, when Elijah heard it (the still, quiet voice of God), that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice came to him, and said, "What are you doing here, Elijah?"

Elijah still had more work to do for the Lord but the devil had slipped him a mickey. Elijah was incapacitated with fear, anxiety, confusion and despair.

God has a Word for you from His Word. Are you taking the time to listen—this is biblical mediation.