



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

Prayer

Lord, I want to be a faithful, consistent giver. I don't want to be on-again, off again in the sowing of my financial seed. I know that this is a spiritual law that always works and will never change, so please help me renew my thinking to the truth of love giving and come into a place of conformity with it. I want to habitually sow, I know You don't need it Lord, but I give it in love, I give it in gladness and I give it joyfully back into Your Kingdom. Help me plant the right seeds into the right soil, where ever it is Your will for me to sow into Your Kingdom. I pray also that You fill me each day with whom to bless and how, and whom to pray for. I know also Lord that I can sow seeds of love serving; giving time, encouragement to someone or helping someone. Thank You for allowing me to remember where I came from, and how I was helped by someone giving. Lead me and guide me and may I always be filled with mercy and compassion toward other people, in Jesus' name. Amen.

[Roof Tops-Jesus Culture](#)

[Break Every Chain-Jesus Culture](#)

[Let It Rain-Jesus Culture](#)

[I Surrender-Jesus Culture](#)

[The Prayer-RyanDan](#)

Video's / New Information/ Prayer Requests

- Sow love, you will reap love.
- Sow patience, you will reap patience.
- Sow kindness, you will reap kindness.
- Sow forgiveness, you will reap forgiveness.
- Sow money, you will reap money.
- Sow bitterness, you will reap bitterness.
- Sow strife, you will reap strife.

Sparkling Gems from the Greek.

["The Law Of Love" Steve Mays](#)

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

Bible Study Sites

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If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

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Deuteronomy 34:1-12 (AMP)

1 AND MOSES went up from the plains of Moab to Mount Nebo, to the top of Pisgah, that is opposite Jericho. And the Lord showed him all the land—from Gilead to Dan, **2** And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah to the western [Mediterranean] sea, **3** And the South (the Negeb) and the plain, that is, the Valley of Jericho, the City of Palm Trees, as far as Zoar. **4** And the Lord said to him, This is the land which I swore to Abraham, Isaac, and Jacob, saying, I will give it to your descendants. I have let you see it with your eyes, but you shall not go over there. **5** So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord, **6** And He buried him in the valley of the land of Moab opposite Beth-peor, but no man knows where his tomb is to this day. **7** Moses was 120 years old when he died; his eye was not dim nor his natural force abated. **8** And the Israelites wept for Moses in the plains of Moab thirty days; then the days of weeping and mourning for Moses were ended. **9** And Joshua son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him; so the Israelites listened to him and did as the Lord commanded Moses. **10** And there arose not a prophet since in Israel like Moses, whom the Lord knew face to face, **11** [None equal to him] in all the signs and wonders which the Lord sent him to do in the land of Egypt—to Pharaoh and to all his servants and to all his land, **12** And in all the mighty power and all the great and terrible deeds which Moses wrought in the sight of all Israel.

←————→
Chapter thirty-four.

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, which is across from Jericho. And the LORD showed him all the land of Gilead, clear unto Dan (Deu 34:1),

From Mount Pisgah there he could see clear up to the area of Mount Hermon. Dan is right down near the base of Mount Hermon. Looking clear up to Dan, on a clear day you can get a beautiful view.

And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, (clear across the land) And the south, and the plain of the valley of Jericho, the city of palm tress, even to Zoar, (which is the bottom part of the Dead Sea area) And the LORD said unto him, This is the land which I sware to Abraham, to Isaac, and to Jacob, saying, I will give it unto your seed: I will cause thee to see it with your eyes, but you will not go over. So Moses the servant of the Lord died there in the land of Moab, according to the word of the LORD (Deu 34:2-5).

And He, that is God, buried him in a valley in the land of Moab, over against Beth-Peor, but no man knows of his sepulchre unto this day.

Moses was an hundred and twenty years old when he died: his eyes were not dim, nor his natural force abated (Deu 34:7).

So, a hundred and twenty-year old man; he died and God buried him.

Now we are told in the book of Jude that Satan and Michael had a dispute over the body of Moses. God buried him, but not before there was a dispute over his body. They never did find where God buried him. His sepulchre remains a mystery. But he went up to Pisgah, and there in one of the valleys he died, and God buried him after Michael and Satan had a big roar over the thing, according to Jude.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses. But there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, In all the signs and wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel (Deu 34:9-12).

Now this last part was probably written by Joshua. Surely Moses didn't write the account of his own death. But Joshua no doubt took up and finished the book as he spoke of the prophet Moses in all of the history of Israel never an equal to this man, until of course Jesus who was more than a prophet, the Son of God.

Shall we stand?

Next week Judges, and we are taking eight chapters. Joshua, eight chapters. Joshua is a very exciting book as they begin to conquer the land that God had given them. We'll take it in eight, going through Joshua.

Father, we thank you now for the opportunity of studying Your Word again tonight and may Your Holy Spirit hide now Thy truth within our hearts that we would not sin against You. Lord, help us to learn that You have set before us life and death, blessing and curse and it is ours to choose. And may we choose that life that You have given to us in Jesus Christ, confessing Him now as Lord, believing Lord that you rose Him from the dead. We thank You that we have that life and that salvation tonight. Thank You, Lord for Your everlasting arms. Thank You, Lord for the stirring of the nest when You are trying to teach us to grow. May we learn those lessons and may we grow into that full maturity in Christ Jesus our Lord. In His name we pray.

(Through The Bible; C 2000 Series; Chuck Smith; 1979-1986)

VII. PRAYER AND IMPORTUNITY (Continued)

"Two-thirds of the praying we do, is for that which would give us the greatest possible pleasure to receive. It is a sort of spiritual self-indulgence in which we engage, and as a consequence is the exact opposite of self-discipline. God knows all this, and keeps His children asking. In process of time -- His time -- our petitions take on another aspect, and we, another spiritual approach. God keeps us praying until, in His wisdom, He deigns to answer. And no matter how long it may be before He speaks, it is, even then, far earlier than we have a right to expect or hope to deserve." -- Anon.

The tenor of Christ's teachings, is to declare that men are to pray earnestly -- to pray with an earnestness that cannot be denied. Heaven has harkening ears only for the whole-hearted, and the deeply-earnest. Energy, courage, and persistent perseverance must back the prayers which heaven respects, and God hears. All these qualities of soul, so essential to effectual praying, are brought out in the parable of the man who went to his friend for bread, at midnight. This man entered on his errand with confidence. Friendship promised him success. His plea was pressing: of a truth, he could not go back empty-handed. The flat refusal chagrined and surprised him. Here even friendship failed! But there was something to be tried yet -- stern resolution, set, fixed determination. He would stay and press his demand until the door was opened, and the request granted. This he proceeded to do, and by dint of importunity secured what ordinary solicitation had failed to obtain.

The success of this man, achieved in the face of a flat denial, was used by the Saviour to illustrate the necessity for insistence in supplicating the throne of heavenly grace. When the answer is not immediately given, the praying Christian must gather courage at each delay, and advance in urgency till the answer comes which is assured, if he have but the faith to press his petition with vigorous faith.

Laxity, faint-heartedness, impatience, timidity will be fatal to our prayers. Awaiting the onset of our importunity and insistence, is the Father's heart, the Father's hand, the Father's infinite power, the Father's infinite willingness to hear and give to His children.

Importunate praying is the earnest, inward movement of the heart toward God. It is the throwing of the entire force of the spiritual man into the exercise of prayer. Isaiah lamented that no one stirred himself, to take hold of God. Much praying was done in Isaiah's time, but it was too easy, indifferent and complacent. There were no mighty movements of souls toward God. There was no array of sanctified energies bent on reaching and grappling with God, to draw from Him the treasures of His grace. Forceless prayers have no power to overcome difficulties, no power to win marked results, or to gain complete victories. We must win God, ere we can win our plea.

Isaiah looked forward with hopeful eyes to the day when religion would flourish, when there would be times of real praying. When those times came, the watchmen would not abate their vigilance, but cry day and night, and those, who were the Lord's remembrancers, would give Him no rest. Their urgent, persistent efforts would keep all spiritual interests engaged, and make increasing drafts on God's exhaustless treasures.

Importunate praying never faints nor grows weary; it is never discouraged; it never yields to cowardice, but is buoyed up and sustained by a hope that knows no despair, and a faith which will not let go. Importunate praying has patience to wait and strength to continue. It never prepares itself to quit praying, and declines to rise from its knees until an answer is received.

The familiar, yet heartening words of that great missionary, Adoniram Judson, is the testimony of a man who was importunate at prayer. He says: "I was never deeply interested in any object, never prayed sincerely and earnestly for it, but that it came at some time, no matter how distant the day. Somehow, in some shape, probably the last I would have devised, it came."

"Ask, and ye shall receive. Seek, and ye shall find. Knock, and it shall be opened unto you." These are the ringing challenges of our Lord in regard to prayer, and His intimation that true praying must stay, and advance in effort and urgency, till the prayer is answered, and the blessing sought, received.

In the three words ask, seek, knock, in the order in which He places them, Jesus urges the necessity of importunity in prayer. Asking, seeking, knocking, are ascending rounds in the ladder of successful prayer. No principle is more definitely enforced by Christ than that prevailing prayer must have in it the quality which waits and perseveres, the courage that never surrenders, the patience which never grows tired, the resolution that never wavers.

In the parable preceding that of the Friend at Midnight, a most significant and instructive lesson in this respect is outlined. Indomitable courage, ceaseless pertinacity, fixity of purpose, chief among the qualities included in Christ's estimate of the highest and most successful form of praying.

Importunity is made up of intensity, perseverance, patience and persistence. The seeming delay in answering prayer is the ground and the demand of importunity. In the first recorded instance of a miracle being wrought upon one who was blind, as given by Matthew, we have an illustration of the way in which our Lord appeared not to hearken at once to those who sought Him. But the two blind men continue their crying, and follow Him with their continual petition, saying, "Thou Son of David, have mercy on us." But He answered them not, and passed into the house. Yet the needy ones followed Him, and, finally, gained their eyesight and their plea.

The case of blind Bartimaeus is a notable one in many ways. Especially is it remarkable for the show of persistence which this blind man exhibited in appealing to our Lord. If it be -- as it seems -- that his first crying was done as Jesus entered into Jericho, and that he

continued it until Jesus came out of the place, it is all the stronger an illustration of the necessity of importunate prayer and the success which comes to those who stake their all on Christ, and give Him no peace until He grants them their hearts' desire.

Mark puts the whole incident graphically before us. At first, Jesus seems not to hear. The crowd rebukes the noisy clamour of Bartimaeus. Despite the seeming unconcern of our Lord, however, and despite the rebuke of an impatient and quick-tempered crowd, the blind beggar still cries, and increases the loudness of his cry, until Jesus is impressed and moved. Finally, the crowd, as well as Jesus, hearken to the beggar's plea and declare in favour of his cause. He gains his case. His importunity avails even in the face of apparent neglect on the part of Jesus, and despite opposition and rebuke from the surrounding populace. His persistence won where half-hearted indifference would surely have failed. Faith has its province, in connection with prayer, and, of course, has its inseparable association with importunity. But the latter quality drives the prayer to the believing point. A persistent spirit brings a man to the place where faith takes hold, claims and appropriates the blessing.

The imperative necessity of importunate prayer is plainly set forth in the Word of God, and needs to be stated and re-stated today. We are apt to overlook this vital truth. Love of ease, spiritual indolence, religious slothfulness, all operate against this type of petitioning. Our praying, however, needs to be pressed and pursued with an energy that never tires, a persistency which will not be denied, and a courage which never fails.

We have need, too, to give thought to that mysterious fact of prayer -- the certainty that there will be delays, denials, and seeming failures, in connection with its exercise. We are to prepare for these, to brook them, and cease not in our urgent praying. Like a brave soldier, who, as the conflict grows sterner, exhibits a superior courage than in the earlier stages of the battle; so does the praying Christian, when delay and denial face him, increase his earnest asking, and ceases not until prayer prevail. Moses furnishes an illustrious example of importunity in prayer. Instead of allowing his nearness to God and his intimacy with Him to dispense with the necessity for importunity, he regards them as the better fitting him for its exercise. When Israel set up the golden calf, the wrath of God waxed fierce against them, and Jehovah, bent on executing justice, said to Moses when divulging what He purposed doing, "Let Me alone!" But Moses would not let Him alone. He threw himself down before the Lord in an agony of intercession in behalf of the sinning Israelites, and for forty days and nights, fasted and prayed. What a season of importunate prayer was that!

Jehovah was wroth with Aaron, also, who had acted as leader in this idolatrous business of the golden calf. But Moses prayed for Aaron as well as for the Israelites; had he not, both Israel and Aaron had perished, under the consuming fire of God's wrath.

That long season of pleading before God, left its mighty impress on Moses. He had been in close relation with God aforetime, but never did his character attain the greatness that marked it in the days and years following this long season of importunate intercession.

There can be no question but that importunate prayer moves God, and heightens human character! If we were more with God in this great ordinance of intercession, more brightly would our face shine, more richly endowed would life and service be, with the qualities which earn the goodwill of humanity, and bring glory to the Name of God.

VIII. PRAYER AND CHARACTER AND CONDUCT

"General Charles James Gordon, the hero of Khartum, was a truly Christian soldier. Shut up in the Sudanese town he gallantly held out for one year, but, finally, was overcome and slain. On his memorial in Westminster Abbey are these words, 'He gave his money to the poor; his sympathy to the sorrowing; his life to his country and his soul to God.'" -- Homer W. Hodge.

Prayer governs conduct and conduct makes character. Conduct, is what we do; character, is what we are. Conduct is the outward life. Character is the life unseen, hidden within, yet evidenced by that which is seen. Conduct is external, seen from without; character is internal -- operating within. In the economy of grace conduct is the offspring of character. Character is the state of the heart, conduct its outward expression. Character is the root of the tree, conduct, the fruit it bears.

Prayer is related to all the gifts of grace. To character and conduct its relation is that of a helper. Prayer helps to establish character and fashion conduct, and both for their successful continuance depend on prayer. There may be a certain degree of moral character and conduct independent of prayer, but there cannot be anything like distinctive religious character and Christian conduct without it. Prayer helps, where all other aids fail. The more we pray, the better we are, the purer and better our lives.

The very end and purpose of the atoning work of Christ is to create religious character and to make Christian conduct.

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

In Christ's teaching, it is not simply works of charity and deeds of mercy upon which He insists, but inward spiritual character. This much is demanded, and nothing short of it, will suffice.

In the study of Paul's Epistles, there is one thing which stands out, clearly and unmistakably -- the insistence on holiness of heart, and righteousness of life. Paul does not seek, so much, to promote what is termed "personal work," nor is the leading theme of his letters deeds of charity. It is the condition of the human heart and the blamelessness of the personal life, which form the burden of the writings of St. Paul.

Elsewhere in the Scriptures, too, it is character and conduct which are made preeminent. The Christian religion deals with men who are devoid of spiritual character, and unholy in life, and aims so to change them, that they become holy in heart and righteous in life. It aims to change bad men into good men; it deals with inward badness, and works to change it into inward goodness. And it is just here where prayer enters and demonstrates its wonderful efficacy and fruit. Prayer drives toward this specific end. In fact, without prayer, no such supernatural change in moral character, can ever be effected. For the change from badness to goodness is not wrought "by works of righteousness which we have done," but according to God's mercy, which saves us "by the washing of regeneration." And this marvellous change is brought to pass through earnest, persistent, faithful prayer. Any alleged form of Christianity, which does not effect this change in the hearts of men, is a delusion and a snare.

The office of prayer is to change the character and conduct of men, and in countless instances, has been wrought by prayer. At this point, prayer, by its credentials, has proved its divinity. And just as it is the office of prayer to effect this, so it is the prime work of the Church to take hold of evil men and make them good. Its mission is to change human nature, to change character, influence behaviour, to revolutionize conduct. The Church is presumed to be righteous, and should be engaged in turning men to righteousness. The Church is God's manufactory on earth, and its primary duty is to create and foster righteousness of character. This is its very first business. Primarily, its work is not to acquire members, nor amass numbers, nor aim at money-getting, nor engage in deeds of charity and works of mercy, but to produce righteousness of character, and purity of the outward life.

A product reflects and partakes of the character of the manufactory which makes it. A righteous Church with a righteous purpose makes righteous men. Prayer produces cleanliness of heart and purity of life. It can produce nothing else. Unrighteous conduct is born of prayerlessness; the two go hand-in-hand. Prayer and sinning cannot keep company with each other. One, or the other, must, of necessity, stop. Get men to pray, and they will quit sinning, because prayer creates a distaste for sinning, and so works upon the heart, that evil-doing becomes repugnant, and the entire nature lifted to a reverent contemplation of high and holy things.

Prayer is based on character. What we are with God gauges our influence with Him. It was the inner character, not the outward seeming, of such men as Abraham, Job, David, Moses and all others, who had such great influence with God in the days of old. And, today, it is not so much our words, as what we really are, which weighs with God. Conduct affects character, of course, and counts for much in our praying. At the same time, character affects conduct to a far greater extent, and has a superior influence over prayer. Our inner life not only gives colour to our praying, but body, as well. Bad living means bad praying and, in the end, no praying at all. We pray feebly because we live feebly. The stream of prayer cannot rise higher than the fountain of living. The force of the inner chamber is made up of the energy which flows from the confluent streams of living. And the weakness of living grows out of the shallowness and shoddiness of character.

Feebleness of living reflects its debility and langour in the praying hours. We simply cannot talk to God, strongly, intimately, and confidently unless we are living for Him, faithfully and truly. The prayer-closet cannot become sanctified unto God, when the life is alien to His precepts and purpose. We must learn this lesson well -- that righteous character and Christlike conduct give us a peculiar and preferential standing in prayer before God. His holy Word gives special emphasis to the part conduct has in imparting value to our praying when it declares: "Then shalt thou call and the Lord shall answer; thou shalt cry, and He shall say, Here I am; if thou take away from the midst of thee the yoke, the putting forth the finger, and speaking vanity."

The wickedness of Israel and their heinous practices were definitely cited by Isaiah, as the reason why God would turn His ears away from their prayers: "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."

The same sad truth was declared by the Lord through the mouth of Jeremiah: "Therefore, pray not thou for this people, neither lift up a cry or prayer for them; for I will not hear them in the time that they cry unto Me for their trouble."

Here, it is plainly stated, that unholy conduct is a bar to successful praying, just as it is clearly intimated that, in order to have full access to God in prayer, there must be a total abandonment of conscious and premeditated sin.

We are enjoined to pray, "lifting up holy hands, without wrath and doubting," and must pass the time of our sojourning here, in a rigorous abstaining from evil if we are to retain our privilege of calling upon the Father. We cannot, by any process, divorce praying from conduct.

"Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things which are pleasing in His sight."

And James declares roundly that men ask and receive not, because they ask amiss, and seek only the gratification of selfish desires.

Our Lord's injunction, "Watch ye, and pray always," is to cover and guard all our conduct, so that we may come to our inner chamber with all its force secured by a vigilant guard kept over our lives.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so quite often, Christian experience founders on the rock of conduct. Beautiful theories are marred by ugly lives. The most difficult thing about piety, as it is the most impressive, is to be able to live it. It is the life which counts, and our praying suffers, as do other phases of that day come upon you unawares." our religious experience, from bad living.

In primitive times preachers were charged to preach by their lives, or not to preach at all. So, today, Christians, everywhere, ought to be charged to pray by their lives, or not to pray at all. The most effective preaching, is not that which is heard from the pulpit, but that which is proclaimed quietly, humbly and consistently; which exhibits its excellencies in the home, and in the community. Example preaches a far more effective sermon than precept. The best preaching, even in the pulpit, is that which is fortified by godly living, in the preacher, himself. The most effective work done by the pew is preceded by, and accompanied with, holiness of life, separation from the world, severance from sin. Some of the strongest appeals are made with mute lips -- by godly fathers and saintly mothers who, around the fireside, feared God, loved His cause, and daily exhibited to their children and others about them, the beauties and excellencies of Christian life and conduct.

The best-prepared, most eloquent sermon can be marred and rendered ineffective, by questionable practices in the preacher. The most active church worker can have the labour of his hands vitiated by worldliness of spirit and inconsistency of life. Men preach by their lives, not by their words, and sermons are delivered, not so much in, and from a pulpit, as in tempers, actions, and the thousand and one incidents which crowd the pathway of daily life.

Of course, the prayer of repentance is acceptable to God. He delights in hearing the cries of penitent sinners. But repentance involves not only sorrow for sin, but the turning away from wrong-doing, and the learning to do well. A repentance which does not produce a change in character and conduct, is a mere sham, which should deceive nobody. Old things must pass away, all things must become new.

Praying, which does not result in right thinking and right living, is a farce. We have missed the whole office of prayer if it fail to purge character and rectify conduct. We have failed entirely to apprehend the virtue of prayer, if it bring not about the revolutionizing of the life. In the very nature of things, we must quit praying, or our bad conduct. Cold, formal praying may exist side by side, with bad conduct, but such praying, in the estimation of God, is no praying at all. Our praying advances in power, just in so far as it rectifies the life. Growing in purity and devotion to God will be a more prayerful life.

The character of the inner life is a condition of effectual praying. As is the life, so will the praying be. An inconsistent life obstructs praying and neutralizes what little praying we may do. Always, it is "the prayer of the righteous man which availeth much." Indeed, one may go further and assert, that it is only the prayer of the righteous which avails anything at all -- at any time. To have an eye to God's glory; to be possessed by an earnest desire to please Him in all our ways; to possess hands busy in His service; to have feet swift to run in the way of His commandments -- these give weight and influence and power to prayer, and secure an audience with God. The incubus of our lives often breaks the force of our praying, and, not unfrequently, are as doors of brass, in the face of prayer.

Praying must come out of a cleansed heart and be presented and urged with the "lifting up of holy hands." It must be fortified by a life aiming, unceasingly, to obey God, to attain conformity to the Divine law, and to come into submission to the Divine will.

Let it not be forgotten, that, while life is a condition of prayer, prayer is also the condition of righteous living. Prayer promotes righteous living, and is the one great aid to uprightness of heart and life. The fruit of real praying is right living. Praying sets him who prays to the great business of "working out his salvation with fear and trembling;" puts him to watching his temper, conversation and conduct; causes him to "walk circumspectly, redeeming the time;" enables him to "walk worthy of the vocation wherewith he is called, with all lowliness and meekness;" gives him a high incentive to pursue his pilgrimage consistently by "shunning every evil way, and walking in the good."

E.M. Bounds; Prayer; "The Necessity Of Prayer" Chapter 7, 8; Public Domain;

Edward McKendree Bounds (August 15, 1835 – August 24, 1913) was a clergyman of the Methodist Episcopal Church South and author of eleven books, nine of which focused on the subject of prayer.

STUDY QUESTIONS FOR DEUTERONOMY:

1. Moses was reminding the people of their recent history and what God had done for them. According to Deuteronomy 1:30-33, what did the Lord do for them?

2. We read in Deuteronomy 3:25-27 that Moses prayed to the Lord that he would be able to lead the Israelites into the Promised Land. Why was he forbidden access? (Numbers 20:9-13 and Deuteronomy 32:48-52). What lesson can we learn from this?

3. Why does the Lord say He is a consuming fire and a jealous God?

4. The Israelites were going to have to fight when they came into the land, but their enemies were stronger in battle. What encouraging words did Moses say to lessen their fear? (Deuteronomy 20:1,4).

5. Deuteronomy 10:16 says, "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." What does this mean? (Deuteronomy 30:6 and Romans 2:29).

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 331-332)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)