



~ 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, help me find the strength to say no to my flesh and to flee from temptation when it tries to wrap its long tentacles around my soul and drag me into some kind of sin. I know what it's like when sin calls out to my flesh, beckoning it to do something that is forbidden or wrong but I don't want to cooperate with it anymore. I want to walk free—to flee from sin and break free of its vicious grip. Help me bring my mind under the control of the Holy Spirit so I can think rationally when Satan tries to attack me through my mind, my emotions, or my senses. Lord, strengthen me physically, spiritually and mentally, and lead me in all Your ways, in Jesus' name.

Amen.

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1 NOW JOSHUA was old and gone far in years [over 100], and the Lord said to him, You have grown old and are gone far in years, and very much of the land still remains to be possessed. 2 This is the land that remains: all the regions of the Philistines and all those of the Geshurites: 3 From the Shihor [River] which is east of Egypt, northward to the boundary of Ekron, all of it counted as Canaanite; there are five rulers of the Philistines, those of Gaza, Ashdod, Ashkelon, Gath, and Ekron, and those of the Avvites; 4 In the south, all the land of the Canaanites, and Mearah, which belongs to the Sidonians, to Aphek, to the boundary of the Amorites, 5 And the land of the Gebalites; and all Lebanon toward the east, from Baal-gad below Mount Hermon to the gate of Hamath. 6 As for all the inhabitants of the hill country from Lebanon to Misrephoth-maim, even all the Sidonians, I will Myself drive them out from before the Israelites; only allot the land to Israel for an inheritance, as I have commanded you. 7 So now divide this land for an inheritance to the nine tribes and the half-tribe of Manasseh. 8 With the other half-tribe of Manasseh, the Reubenites and the Gadites received their inheritance beyond the Jordan eastward, as Moses the servant of the Lord gave them: 9 From Aroer on the edge of the Valley of the [river] Arnon, and the city in the midst of the valley, and all the tableland of Medeba as far as Dibon; 10 And all the cities of Sihon king of the Amorites, who ruled in Heshbon, as far as the boundary of the Ammonites; 11 And Gilead, and the region of the Geshurites and Maacathites, and all Mount Hermon, and all Bashan to Salecah— 12 All the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei and alone was left of the Rephaim [giants]; for these Moses had defeated and driven out. 13 Yet the Israelites did not drive out the Geshurites or the Maacathites, but Geshur and Maacath dwell among [them] still. 14 Only to the tribe of Levi Moses gave no inheritance; the sacrifices made by fire to the Lord, the God of Israel, are their inheritance, as He said to him. 15 And Moses gave an inheritance to the tribe of the Reubenites according to their families: 16 Their territory was from Aroer on the edge of the Valley of the [river] Arnon, and the city in the midst of the valley, and all the tableland by Medeba; 17 With Heshbon and all its cities which are on the plain; Dibon, Bamoth-baal, and Beth-baal-meon, 18 Jahaz, Kedemoth, Mephaath, 19 Kiriathaim, Sibmah, and Zereth-shahar on the hill of the valley, 20 Beth-peor, Pisgah's slopes, and Beth-jeshimoth, 21 All the cities of the plain and all the kingdom of Sihon king of the Amorites, who ruled in Heshbon, whom Moses defeated along with the leaders of Midian, Evi, Rekem, Zur, Hur, and Reba, the princes of Sihon who lived in the land. 22 Balaam son of Beor, the soothsayer, the Israelites also killed with the sword among the rest of their slain. 23 And the border of the Reubenites was the Jordan. This was the inheritance of the Reubenites according to their families, with their cities and villages. 24 Moses gave an inheritance also to the tribe of the Gadites according to their families. 25 Their territory was Jazer, and all the cities of Gilead, and half the land of the Ammonites as far as Aroer east of Rabbah; 26 And from Heshbon to Ramath-mizpeh and Betonim, and from Mahanaim to the territory of Debir; 27 And in the valley, Beth-haram, Beth-nimrah, Succoth, and Zaphon, the rest of the realm of Sihon king of Heshbon, with the Jordan as a boundary, to the lower end of the Sea of Chinnereth east of the Jordan. 28 This is the inheritance of the Gadites according to their families, with their cities and villages. 29 And Moses gave an inheritance to the half-tribe of Manasseh; it was allotted to them according to their families. 30 Their region extended from Mahanaim through all Bashan, the entire kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, sixty cities, 31 And half of Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan; these were allotted to the people of Machir son of Manasseh for half of the Machirites according to their families. 32 These are the inheritances which Moses distributed in the plains of Moab beyond the Jordan east of Jericho. 33 But to the tribe of Levi, Moses gave no inheritance; the Lord, the God of Israel, is their inheritance, as He told them.

Chapter 13

In chapter thirteen,

Now Joshua was old and stricken in years; [It means that he was beginning to be a little feeble. The idea of "stricken in years" refers to more or less the feebleness that oftentimes accompanies old age.] ... and there remaineth yet very much land to be possessed (Jos 13:1).

This, as I said, was one of their tragedies, is their failure to continue until they had taken all of the land that God had promised. Now there is a sequel to that in our own spiritual lives. As I have told you before, coming into the land of promise, and taking the land of promise as a spiritual sequel, the life of victory, the walking in the Spirit that God wants you to know, the victory over the flesh and the old flesh life.

Now God has promised you victory over your flesh life. It is a victory that all you have to do is go in and claim, lay claim to it. "Every place you put your foot, God has given it to you for a possession."

Now the tragic thing with so many Christians is they start off in the Spirit in a very powerful way. They make great initial spiritual strides in their lives. But then they will hit a spiritual plateau where a complacency will settle over them, and they're no longer eager for conquest. They're no longer really striving towards the mark for the prize of the high calling of God, but they begin to sort of kick back in spiritual ease and resting upon the past victory. So that oftentimes when you talk to them their conversation is always of some past spiritual victory and blessing that they experienced in their life. But there's nothing fresh and up to date. Most of the spiritual victories are relegated to some historic period in their own walk and experience, and they're always remembering the glory days of the past, "Oh, I can remember the days of the tent." Glorifying in the work of God in my life while we were in the tent. Or "the days in the little church", but it is always a sign of spiritual stagnation when you've got to look back to relate some vital experience with God. God wants you to have an up-to-the-moment experience of His grace and power and love in your life, and His victory.

Now they came to the place where they were satisfied, they were content; they didn't press on to the full victory. Beware of spiritual plateaus. Beware of that spiritual complacency where you come to the place where you're spiritually satisfied, "This is as far as I need to go, far as I desire to go. As far as the rest of the things in my life, I can live with them." Whenever you can start living comfortably

with your flesh, you are in danger spiritually. Our flesh is a constant enemy to our walk in the Spirit. "The spirit is lusting against the flesh, and the flesh against the spirit, and these two are contrary"(Galatians 5:17), the scripture said. They're opposed to each other. Thus, how important that we press on to the full possession of that which God has promised unto us. But there remained yet very much land to be possessed. So it tells the territories that they had not yet conquered.

Now God had told them to "divide it by lot to the Israelites for an inheritance as I have commanded you."

Verse fourteen,

Only unto the tribe of Levi there is no inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them. Now Moses gave to the tribe of the children of Ruben the inheritance according to their families (Jos 13:14-15). He describes the borders on the other side of the Jordan River that belonged to Reuben. Then to the tribe of Gad he describes in verse twenty-five to the end, the borders of the area that were given to Gad, again on the other side of the Jordan River east from Jericho. (Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986)

VI. HEZEKIAH, THE PRAYING KING

"One can form a habit of study until the will seems to be at rest and only the intellect is engaged, the will having retired altogether from exercise. This is not true of real praying. If the affections are laggard, cold, indifferent, if the intellect is furnishing no material to clothe the petition with imagery and fervor, the prayer is a mere vapping of intellectual exercise, nothing being accomplished worth while."—Rev. Homer W. Hodge

The great religious reformation under King Hezekiah and the prophet Isaiah was thoroughly impregnated with prayer in its various stages. King Hezekiah, of Judah, will serve as an illustration of a praying elder of God's Church, white-robed and gold-crowned. He had genius and strength, wisdom and piety. He was a statesman, a general, a poet and a religious reformer. He is a distinct surprise to us, not so much because of his strength and genius—they were to be expected—but in his piety, under all the circumstances connected with him. The rare statement, "He did that which was right in the sight of the Lord," is a glad and thrilling surprise when we consider all his antecedents and his environments. Where did he come from? Under what circumstances was his childhood life spent? Who were his parents and what were their religious character? Worldliness, half-heartedness and utter apostasy marked the reign of his father, grandfather and his great-grandfather. His home surroundings as he grew up were far from being favorable to godliness and faith in God. One thing, however, favored him. He was fortunate in having Isaiah for his friend and counselor when he assumed the crown of Judah. How much there is in a ruler's having a God-fearing man for a counselor and an associate!

With what familiar and successful praying did he intercede with God is seen in the Passover feast, in which a number of the people were unfitted to participate. They had not prepared themselves by the required ceremonial cleansing, and it was important that they be allowed to eat the Passover feast with all the others.

Here is the brief account with special reference to the praying of Hezekiah and the result:

"For there were many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the passover for every one that was not clean, to sanctify them unto the Lord.

"For a multitude of the people had not cleansed themselves yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them saying, The Good Lord pardon every one.

"That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

"And the Lord hearkened to Hezekiah, and healed the people."

So the Lord heard him as he prayed, and even the violation of the most sacred law of the Passover was forgiven in answer to the prayer of this praying, God-fearing king. Law must yield its scepter to prayer.

The strength, directness and foundation of his faith and prayer are found in his words to his army. Memorable words are they, stronger and mightier than all the hosts of Sennacherib:

"Be strong and courageous; be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him." "With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah, king of Judah." "His defense against the mighty enemies of God was prayer. His enemies quailed and were destroyed his prayers when his own armies were powerless. God's people were always safe when their princes were princes in prayer. An occasion of serious import came to the people of God during his reign which was to test his faith in God and furnish opportunity to try the prayer agency to obtain deliverance. Judah was sorely pressed by the Assyrians, and, humanly speaking, defeat and captivity seemed imminent. The King of Assyria sent a commission to defy and blaspheme the name of God and to insult King Hezekiah, and they uttered their insults and blasphemy publicly. Note what Hezekiah immediately did without hesitation:

"And it came to pass when King Hezekiah heard it, that he rent his clothes and covered himself with sackcloth, and went into the house of the Lord."

His very first impression was to turn to God by going to the "house of prayer." God was in his thoughts, and prayer was the first thing to be done. And so he sent messengers to Isaiah to join him in prayer. In such an emergency God must not be left out of the account. God must be appealed to for deliverance from these blasphemous enemies of God and His people.

Just at this particular juncture the forces of the King of Assyria, which were besieging Hezekiah, were diverted from an immediate attack on Jerusalem. The King of Assyria, however, sent to Hezekiah a defaming and blasphemous letter.

For the second time, as he is insulted and beset by the forces of this heathen king, he enters the house of the Lord, the "house of prayer." Where else should he go? And to whom should he appeal but unto the God of Israel?

"And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the Lord, and spread it before the Lord.

"And Hezekiah prayed unto the Lord: O Lord of hosts, the God of Israel that dwellest between the cherubim, Thou art the God, even thou alone, of all the kingdoms of the earth. Thou hast made heaven and earth.

"Now, therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only."

And note the speedy answer and the marvelous results of such praying by this God-fearing king. First, Isaiah gave the King full assurance that he need fear nothing. God had heard the prayer, and would give a great deliverance.

Then secondly, the angel of the Lord came with swift wings and smote 185,000 Assyrians. The king was vindicated, God was honored, and the people of God were saved.

The united prayer of the praying king and of the praying prophet were almighty forces in bringing deliverance and destroying God's enemies. Armies lay at their mercy, defenceless; and angels, swift-winged and armed with almighty power and vengeance, were their allies.

Hezekiah had ministered in prayer in destroying idolatry and in reforming his kingdom. In meeting his enemies, prayer had been his chief weapon. He now comes to try its efficiency against the set and declared purposes of Almighty God. Will it avail in this new field of action? Let us see. Hezekiah was very sick, and God sends his own familiar friend and wise counselor and prophet, Isaiah, to warn him of his approaching end, and to tell him to arrange all his affairs for his final departure. This is the Scriptural statement:

"In those days was Hezekiah sick unto death. And the Prophet Isaiah, the son of Amoz, came to him, and said unto him, Thus saith the Lord: Set thy house in order, for thou shalt die and not live."

The decree came direct from God that he should die. What can set aside or reverse that Divine decree of heaven? Hezekiah had never been in a condition so insuperable with a decree so direct and definite from God. Can prayer change the purposes of God? Can prayer snatch from the jaws of death one who has been decreed to die? Can prayer save a man from an incurable sickness? These were the questions with which his faith had now to deal. But his faith does not seem to pause one moment. His faith is not staggered one minute at the sudden and definite news conveyed to him by the Lord's prophet. No such questions which modern unbelief or disbelief would raise are started in his mind. At once he gives himself to prayer. Immediately without delay he applies to God who issued the edict. To whom else could he go? Cannot God change His own purposes if He chooses?

Note what Hezekiah did in this emergency, sorely pressed, and see the gracious result:

"Then he turned his face to the wall and prayed unto the Lord, saying,

"I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore."

It was no self-righteous plea which he offered to God for recovery. He was only pleading his fidelity, just as Christ did in after years:

"Father I have glorified thee on earth."

He is the Lord's reminder, and is putting Him in mind as to his sincerity, fidelity and service, which was in every way legitimate. This prayer was directly in line with that of David in Psalm 26:1, "Judge me, O Lord, for I have walked in my integrity." This is not a prayer test with Hezekiah, nor is it a faith cure, but it is a testing of God. It must be God's cure if a cure comes at all.

Hezekiah had hardly finished his prayer, and Isaiah was just about to go home when God gave him another message for Hezekiah, this time one more pleasant and encouraging. The mighty force of prayer had affected God, and had changed His edict and reversed Him in His purpose concerning Hezekiah. What is that which prayer cannot do? What is it which a praying man cannot accomplish through prayer?

"And it came to pass before Isaiah had gone out into the middle court, that the word of the Lord came to him, saying, "Turn again, and tell Hezekiah, the captain of my people, Thus, saith the Lord, the God of David thy father, I have heard thy prayer; I have seen thy tears; Behold, I will heal thee; on the third day thou shalt go up to the house of the Lord.

"And I will add unto thy days fifteen years, and I will deliver thee and this city out of the hand of the King of Assyria; and I will defend this city for my own sake, and for David, my servant's sake."

The prayer was to God. It was that God should reconsider and change His mind. Doubtless Isaiah returned to his house with a lighter heart than he did when he delivered his original message. God had been prayed to by this sick king, and had been asked to revoke His decree, and God had condescended to grant the request. God sometimes changes His mind. He has a right to do so. The reasons for Him to change His mind are strong reasons. His servant Hezekiah wants it done. Hezekiah had been a dutiful servant and had done much for God. Truth, perfection and goodness have been the elements of Hezekiah's service and the rule of his life. Hezekiah's tears and prayer are in the way of God's executing His decree to take away the life of His servant. Prayer and tears are mighty things with God. They are to Him much more than consistency and much more to Him than decrees. "I have heard thy prayer; I have seen thy tears; behold I will heal thee."

Sickness dies before prayer. Health comes in answer to prayer. God answered more than Hezekiah asked for. Hezekiah prayed only for his life, and God gave him life and in addition promised him protection and security from his enemies.

But Isaiah had something to do with the recovery of this praying king. There was something more than prayer in it. Isaiah's praying was changed into the skill of the physician. "And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered."

God often uses remedies in answering prayer. It frequently takes a stronger faith to rise above means and not to trust in them, than it does to wholly reject all means. Here was a simple remedy that all might know that it did not cure the deadly disease, and yet a means to aid or to test faith. But still more praying was to be done. Isaiah and Hezekiah could not do things without much praying:

"And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?"

"And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: Shall the shadow go forward ten degrees, or go back ten degrees?"

"And Hezekiah answered, It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees."

"And Isaiah the prophet cried unto the Lord, and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz."

Hezekiah meets the occasion and covers the answer to his prayer with thanksgiving. The fragrance of the sweet spices are there, and the melody of the harp also.

Four things let us ever keep in mind: God hears prayer, God heeds prayer, God answers prayer, and God delivers by prayer. These things cannot be too often repeated. Prayer breaks all bars, dissolves all chains, opens all prisons and widens all straits by which God's saints have been holden.

Life was sweet to Hezekiah and he desired to live, but what can brook God's decree? Nothing but the energy of faith. Hezekiah's heart was broken under the strain, and its waters flowed and added force and volume to his praying. He pleaded with great strivings and with strong arguments; and God heard Hezekiah praying, saw his tears, and changed his mind, and Hezekiah lived to praise God and to be an example of the power of mighty praying.

Like Hezekiah, the decent, soulless way of praying did not suit Paul. He puts himself in the attitude of a wrestler, and charges his brethren to join him in the agony of a great conflict. "Brethren, I beseech you," he says, "for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." He was too much in earnest to touch the praying business genteelly or with gloved hands. He was in it as an agony, and he desired his brethren to be his partners in this conflict and wrestling of his soul. Epaphras was doing this same kind of praying for the Colossians: "Always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." An end worth agonizing for always. This kind of praying by these early pastors of the Apostolic Church was one secret of the purity, one source of the power of the Church. And this was the kind of praying which was done by Hezekiah.

Here was prayer born in the fire of a great desire, and pursued through the deepest agony of conflict and opposition to success. Our spiritual cravings are not strong enough to give life to the mighty conflicts of prayer? They are not absorbing enough to stop business, arrest worldly pursuits, awaken us before day, and send us to the closet, to solitude, and to God; to conquer every opposing force and win our victories from the very jaws of hell. We want preachers and men and women who can illustrate the uses, the forces, the blessing, and the utmost limits of prayer. Isaiah laments that there was no one who stirred himself up to take hold of God. Much praying was done, but it was too easy, indifferent, complacent. There were no mighty movements of the soul toward God, no array of all the sanctified energies to reach out and grapple God and draw out his treasures for spiritual uses. Forceless prayers have no power to overcome difficulties, no power to win marked results, or gain a complete and wonderful victory.

(Prayer And Praying Man; EM Bounds; Chapter 6 ; 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.)

Psalm 27:1-14 (AMP)

1 THE LORD is my Light and my Salvation—whom shall I fear or dread? The Lord is the Refuge and Stronghold of my life—of whom shall I be afraid?

2 When the wicked, even my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though a host encamp against me, my heart shall not fear; though war arise against me, [even then] in this will I be confident.

4 One thing have I asked of the Lord, that will I seek, inquire for, and [insistently] require: that I may dwell in the house of the Lord [in His presence] all the days of my life, to behold and gaze upon the beauty [the sweet attractiveness and the delightful loveliness] of the Lord and to meditate, consider, and inquire in His temple.

5 For in the day of trouble He will hide me in His shelter; in the secret place of His tent will He hide me; He will set me high upon a rock.

6 And now shall my head be lifted up above my enemies round about me; in His tent I will offer sacrifices and shouting of joy; I will sing, yes, I will sing praises to the Lord.

7 Hear, O Lord, when I cry aloud; have mercy and be gracious to me and answer me!

8 You have said, Seek My face [inquire for and require My presence as your vital need]. My heart says to You, Your face (Your presence), Lord, will I seek, inquire for, and require [of necessity and on the authority of Your Word].

9 Hide not Your face from me; turn not Your servant away in anger, You Who have been my help! Cast me not off, neither forsake me, O God of my salvation!

10 Although my father and my mother have forsaken me, yet the Lord will take me up [adopt me as His child].

11 Teach me Your way, O Lord, and lead me in a plain and even path because of my enemies [those who lie in wait for me].

12 Give me not up to the will of my adversaries, for false witnesses have risen up against me; they breathe out cruelty and violence.

13 [What, what would have become of me] had I not believed that I would see the Lord's goodness in the land of the living!

14 Wait and hope for and expect the Lord; be brave and of good courage and let your heart be stout and enduring. Yes, wait for and hope for and expect the Lord.

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 340-341)

Chapel Flock ♦ PO Box 161102 ♦ Wichita, KS ♦ 67216 ♦ (316) 243-1438

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