



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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[www.chapel-flock.com](http://www.chapel-flock.com)

## Worship Music

### Prayer

Lord, I am so thankful that Your Word prepares us for every event that comes along in this life. I know I am living in the last days and that these challenging times require a higher level of commitment from me if I am going to live free from fear. This is such a critical moment for me to be strong, free, and secure. When I am strong I can be a tower of strength to others who are drowning in the world around me. Help me be that source of strength and power to the people who surround me, Lord. I want to be all that I need to be in this hour. Give me Your wisdom for each situation with each person that I come into contact with and may I always extend help in; Love, mercy and compassion in Jesus' name. Amen.

Sparkling Gems from the Greek.

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1 THE LOT for the tribe of Judah according to its families reached southward to the boundary of Edom, to the Wilderness of Zin at its most southern part. 2 And their south boundary was from the end of the Salt [Dead] Sea, from the bay that faces southward; 3 It went out south of the ascent of Akabbim, passed along to Zin, and went up south of Kadesh-barnea, along by Hezron, up to Addar, and turned about to Karka, 4 Passed along to Azmon, went out by the Brook of Egypt, and ended at the sea. This was their southern frontier. 5 The eastern boundary was the Salt [Dead] Sea as far as the mouth of the Jordan. The northern boundary was from the bay of the sea at the mouth of the Jordan; 6 And the boundary went up to Beth-hogla and passed along north of Beth-arabah and [it] went up to the [landmark] Stone of Bohan son of Reuben. 7 And the boundary went up to Debir from the Valley of Achor, and so northward, turning toward Gilgal, which is opposite the ascent to Adummim on the south side of the valley; and it passed on to the waters of En-shemesh and ended at En-rogel. 8 Then the boundary went up by the Valley of Ben-hinnom [son of Hinnom] at the southern shoulder of the Jebusite [city]—that is, Jerusalem; and the boundary went up to the top of the mountain that lies before the Valley of Hinnom on the west, at the northern end of the Valley of Rephaim. 9 Then the boundary extended from the top of the mountain to the spring of the waters of Nephtoah and went on to the cities of Mount Ephron; then it bent round to Baalah, that is, Kiriath-jearim. 10 And the boundary went around west of Baalah to Mount Seir, passed along to the northern side of Mount Jearim, which is Chesalon, went down to Beth-shemesh, and then passed on by Timnah. 11 And the boundary went out to the shoulder of the hill north of Ekron, then bent round to Shikkeron, and passed along to Mount Baalah, and went out to Jabneel. Then the boundary ended at the sea. 12 And the west boundary was the Great Sea with its coastline. This is the boundary round about the people of Judah according to their families. 13 And to Caleb son of Jephunneh, [Joshua] gave a part among the people of Judah, as the Lord commanded [him]; it was Kiriath-arba, which is Hebron, [named for] Arba the father of Anak. 14 And Caleb drove from there the three sons of Anak—Sheshai and Ahiman and Talmi—the descendants of Anak. 15 He went up from there against the people of Debir. Debir was formerly named Kiriath-sepher. 16 Caleb said, He who smites Kiriath-sepher and takes it, to him will I give Achsah my daughter as wife. 17 And Othniel son of Kenaz, Caleb's brother, took it; and he gave him Achsah his daughter as wife. 18 When Achsah came to Othniel, she got his consent to ask her father for a field. Then she returned to Caleb and when she lighted off her donkey, Caleb said, What do you wish? 19 Achsah answered, Give me a present. Since you have set me in the [dry] Negeb, give me also springs of water. And he gave her the [sloping field with] upper and lower springs. 20 This is the inheritance of the tribe of Judah according to their families. 21 The cities of the tribe of Judah in the extreme south toward the boundary of Edom were: Kabzeel, Eder, Jagur, 22 Kinah, Dimonah, Adadah, 23 Kedesh, Hazor, Ithnan, 24 Ziph, Telem, Bealoth, 25 Hazor-hadattah, Kerioth-hezron (Hazor), 26 Amam, Shema, Moladah, 27 Hazar-gaddah, Heshmon, Beth-pelet, 28 Hazar-shual, Beersheba, Biziothiah, 29 Baalah, Iim, Ezem, 30 Eitolah, Chesil, Hormah, 31 Ziklag, Madmannah, Sansannah, 32 Lebaoth, Shilhim, Ain, and Rimmon. All the cities were twenty-nine [later thirty-six] with their villages. 33 In the lowland: Eshtaol, Zorah, Ashnah, 34 Zanoah, En-gannim, Tappuah, Enam, 35 Jarmuth, Adullam, Socoh, Azekah, 36 Shaaraim, Adithaim, and Gederah and Gederothaim; fourteen cities with their villages. 37 Zenan, Hadashah, Migdal-gad, 38 Dilean, Mizpah, Joktheel, 39 Lachish, Bozkath, Eglon, 40 Cabbon, Lahmas, Chitlish, 41 Gederoth, Beth-dagon, Naamah, and Makkedah; sixteen cities with their villages. 42 Libnah, Ether, Ashan, 43 Iphtah, Ashnah, Nezib, 44 Keilah, Achzib, and Mareshah; nine cities with their villages. 45 Ekron, with its towns and villages. 46 From Ekron to the sea, all that lay beside Ashdod, with their villages; 47 Ashdod, with its towns and its villages; Gaza, with its towns and its villages, as far as the Brook of Egypt, and the Great [Mediterranean] Sea with its coastline. 48 In the hill country: Shamir, Jattir, Socoh, 49 Dannah, Kiriath-sannah (that is, Debir), 50 Anab, Eshtemoh, Anim, 51 Goshen, Holon, and Giloh; eleven cities with their villages. 52 Arab, Dumah, Eshan, 53 Janim, Beth-tappuah, Aphekah, 54 Humtah, Kiriath-arba (that is, Hebron), and Zior; nine cities with their villages. 55 Maon, Carmel, Ziph, Juttah, 56 Jezreel, Jokdeam, Zanoah, 57 Kain, Gibeah, and Timnah; ten cities with their villages. 58 Halhul, Beth-zur, Gedor, 59 Maarath, Beth-anoth, and Eltekon; six cities with their villages. 60 Kiriath-baal (that is, Kiriath-jearim) and Rabbah; two cities with their villages. 61 In the wilderness: Beth-arabah, Middin, Secacah, 62 Nibshan, the City of Salt, and En-gedi; six cities with their villages. 63 But the Jebusites, the inhabitants of Jerusalem, the people of Judah could not drive out; so the Jebusites dwell with the people of Judah at Jerusalem to this day.

## Chapter 15

So in chapter fifteen he describes the portion that was given from Judah, and he tells the borders of the land that was given to Judah, going over at one point, clear to the Mediterranean, the area of Hebron, and the area basically south of Jerusalem. Then it tells of the various villages and the cities, and all that were in the land that was given to Judah.

In verse sixty-two one of the interesting cities is Engedi, which is down by the Dead Sea. It is still existing there today. It is one of my favorite places to visit. They have fantastic dates in Engedi, and they also have a beautiful waterfall, Fern Grotto, just an absolutely gorgeous area. We got some beautiful pictures of Engedi, and we are hoping to get our film edited pretty soon, sort of a travel log of Israel, and let you see some of that beautiful, beautiful country.

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

## X. DANIEL, THE PRAYING CAPTIVE

"It is a wonderful historical fact that the men of prayer have always been the men of power in the world. I want to convince you about this. Some of you men—and I am glad to see such a large number of men here tonight—if you are arguing with some friend in the workshop, be sure and ask him why it is that the men of power in the world have been the men of prayer. Take only one instance: Where did they go always to find men for the forlorn hope in Havelock's days? They went to Havelock's prayer meeting; that is where they found men who had courage to come out for the forlorn hope."—Bishop Winnington Ingram.

That was a notable experience in the life of Daniel when he was ordered by the king while in Babylon not to ask any petition of any God or king for thirty days, under penalty of being cast into the lions' den. He paid no attention to the edict, for it is recorded, "Now when Daniel knew that the writing was signed, he went into his house, and his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime." Do not forget that this was the regular habit of this man of God. "He kneeled upon his knees and prayed as he did aforetime." What was the result? Just as expected. God sent an angel into the den of lions with Daniel and locked their mouths so that not a hair on his head was touched, and he was wonderfully delivered. Even so today deliverance always come to God's saints who tread the path of prayer as the saints of old did. Daniel did not forget his God while in a foreign land, away from the house of God and its religious services, and deprived as he was of many religious privileges. He was a striking illustration of a young man who was decidedly religious under the most unfavorable surroundings. He proved conclusively that one could be definitely a servant of God though his environments were anything else than religious. He was among heathens so far as a God-fearing nation was concerned. There was no temple worship, no Sabbath Day, no Word of God to be read. But he had one help there which remained with him, and of which he could not be deprived, and that was his secret prayers. Purposing in his heart without debating the question one moment or compromising at any one point, that he would not eat of the king's meat nor drink the king's wine, he stood out in that ungodly country a striking illustration of a young man, fearing God first of all, and resolving to be religious, cost what it may. But he was not to have a flowery bed on which to rest nor a smooth road on which to travel. The whimsical, tyrannical and unreasonable king, Nebuchadnezzar, was to put him to the test, and his praying qualities were to be proved. This king had a strange dream, the particular items of which passed from his memory, but the fact of the dream remained. So troubled was he about the dream, he called for all the soothsayers, astrologers and sorcerers to call the dream to mind, an impossible task, humanly speaking, and then to interpret it. He classed Daniel and his three companions, Shadrach, Meshach and Abednego, with these men, though there really was nothing in them in common with the two classes of men. Being informed that it was impossible to discover a dream like that, and at their saying if the king would tell the dream to them, they would interpret it, the king became very angry, and ordered them to be put to death. This sentence of death was against Daniel and his three companions. But Daniel appeared upon the stage of action. At his suggestion the execution of the rash edict was held up, and he immediately called his three companions into counsel, and he urged them to unite with him in a concert of prayer that God would discover to Daniel the dream with the interpretation thereof. In answer to this united praying, it is recorded: "Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven." As a sequel to this incident of the praying of these four men, Daniel revealed to the king his dream and its interpretation, and as a final result the king acknowledged the God of Daniel and elevated to high positions Daniel and his three associates. And it all came about because there was a praying man there just at a critical time. Blessed is that nation which has praying men who can come to the help of civil rulers who are greatly perplexed and in great difficulties, and who can be depended upon to pray for rulers of state and Church.

Years afterward, while still in a foreign land, he still had not forgotten the God of his fathers, and to him was given the noted vision of the "Ram and the He Goat," But Daniel did not comprehend this strange vision, and yet he knew it was from God and had a deep and future meaning for nations and people. So, of course, he followed the bent of his religious mind and prayed about it. "And it came to pass when I even I Daniel, had seen the vision, and sought for the meaning, then behold there stood before me as the appearance of a man. "And I heard a man's voice which called, and said, Gabriel, make this man to understand the vision." And so Gabriel made him understand the full meaning of this remarkable vision. But it came in answer to Daniel's praying. So puzzling questions may often find an answer in the closet. And as elsewhere, God employs angelic intelligences to convey information as to prayer answers. Angels have much to do with prayer. Praying men and the angels of heaven are in close touch with each other.

Some years thereafter, Daniel was studying the records of the nation, and he discovered that it was about time for the seventy years of captivity of his people to end. So he gave himself to prayer: "And I set my face to seek by prayer and supplications, with fasting and sackcloth and ashes. And I prayed unto the Lord, and made confession." Then follows the record in those Old Testament Scriptures of Daniel's prayer, so full of meaning, so simple in its utterances, so earnest in its spirit, so direct in its confession and requests, worthy of being patterned after. And it was while he was speaking in prayer that the same archangel Gabriel, who seemed to have a direct interest in the praying of this man of God, "being caused to fly swiftly, touched me about the time of the evening sacrifice, and he informed me and talked with me," and then gave him much desired information valuable to Daniel. The angels of God are much nearer us in our seasons of prayer than we imagine. God employs these glorious heavenly intelligences in the blessed work of hearing and answering prayer, when the prayer, as in the case of Daniel on this occasion, has to do with the present and future welfare of His people.

One other incident on the prayer line in the life of this captive man in Babylon. Another revelation was made to Daniel, but the time of its fulfillment appeared to be far in the future. "In those days, I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine into my mouth till the three whole weeks were fulfilled." It was then that he had a very strange experience and a still stranger revelation was made to him by some angelic being. It is worth while to read the scripture account: "And behold a hand touched me, which set me on my knees, and upon the palms of my hands. "And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright, for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. "Then he said unto me, Fear not, Daniel; for from the first day that thou didst set thy heart to understand and to chasten thyself before thy God, thy words were heard, and I am come for thy words. "But the Prince of the Kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia."

What all this means is difficult to comprehend, but enough appears on its face to lead us to believe that the angels in heaven are deeply interested in our praying, and are sent to tell us the answers to our prayers. Further, it is very clear that some unseen forces or invisible spirits are operating to hinder the answers to our prayers. Who the Prince of Persia was who withstood this great angelic being is not divulged, but enough is revealed to know that there must be a contest in the unseen world about us between those

spirits sent to minister to us in answer to our prayers and the devil and his evil spirits who seek to defeat these good spirits. The passage furthermore gives us some intimation as to the cause of delayed answers to prayer. For "three full weeks" Daniel mourned and prayed, and for "one and twenty days" the divinely appointed angel was opposed by the "Prince of the Kingdom of Persia."

Well was it for praying Daniel that he had the courage, fortitude and determination to persist in his praying for three weeks while the fearful conflict between good and bad spirits was going on about him unseen by mortal eyes. Well will it be for us if we do not give up in our praying when God seems not to hear and the answer is not immediate. It takes time to pray, and it takes time to get the answer to prayer. Delays in answering prayer are not denials. Failure to receive an immediate answer is no evidence that God does not hear prayer. It takes not only courage and persistence to pray successfully, but it requires much patience. "Wait on the Lord and be of good courage; and he shall strengthen thy heart; wait, I say, on the Lord."

#### XI. FAITH OF SINNERS IN PRAYER

"A certain preacher whose sermons converted many souls received a revelation from God that it was not his sermons or works by all means but the prayers of an illiterate lay brother who sat on the pulpit steps pleading for the success of the sermon. It may be in the all-revealing day so with us. We may believe after laboring long and wearily that all honor belongs to another builder whose prayers were gold, silver, and precious stones, while our sermonizings being apart from prayer are but hay and stubble."—Rev. C. H. Spurgeon.

One of the peculiar features of prayer as we study the Old Testament on this subject is the faith of unrighteous and backslidden men in prayer, and the great confidence they had in the prayers of praying men of that day. They knew certain men as men of prayer, who believed in God, who were favored of God and who prayed unto God. They recognized these men as having influence with God in averting wrath and in giving deliverance from evil.

Frequently when in trouble, when God's wrath was threatened and even when there were visitations of evil upon them for their iniquities, they showed their faith in prayer by appealing to the men who prayed, to beg God to avert His displeasure and turn aside His wrath against them. Recognizing the value of prayer as a divine agency to save men, they made application to the men who prayed, to intercede with God for them.

It is one of the strange paradoxes of those early days that while people departed from God, and went into grievous sin, they did not become either atheists nor unbelievers when it came to the question of the existence of a prayer-answering God. Wicked men held fast to a belief in God's existence, and to faith in the power of prayer to secure pardon for sin and to deliver them from God's wrath. It is worth something as showing the influence of the Church on sinners, when the latter believe in prayer and beg Christian people to pray for them. It is an item of interest and an event of importance when a sinner on a dying bed calls for a praying man to come to his bedside to pray for him. It means something when penitent sinners, under a sense of their guilt, feeling the displeasure of God, approach a church altar and say, "Pray for me, ye praying men and women." Little does the Church understand its full import, and still less does the Church appreciate and take in the full import of praying, especially for the unsaved men and women who ask them to pray for their immortal souls. If the Church was fully alive to God and awake to the real peril of the unconverted all about it, and was in a thriving state, more sinners would be found seeking the altars of the Church and crying out to praying people, "Pray for my soul."

Much so-called praying for sinners there may be, but it is cold, formal, official praying, which goes nowhere, never reaches God, and accomplishes nothing. Revivals begin when sinners seek the prayers of praying people.

Several things stand out in bold relief as we look at those Old Testament days:

First, the disposition of sinners against God to almost involuntarily turn to praying men for help and refuge when trouble draws near, and to invoke their prayers for relief and deliverance. "Pray for us" was their cry.

Second, the readiness with which those praying men responded to these appeals and prayed to God for those who desired this thing. Moreover, we are impressed with the fact that these praying men were always in the spirit of prayer and ready at any time to inquire of God. They were always keyed up on prayer.

Third, we note the wonderful influence these men of prayer had with God whenever they made their appeal to Him. God nearly always quickly responded and heard their praying for others. So intercessory prayer predominated in those early days of the Church.

It is a question worthy of earnest consideration, how far the present-day Church is responsible for the unbelief of sinners of these modern times in the value of prayer as an agency in averting God's wrath, in sparing barren lives and in giving deliverance. How far is the Church responsible for the precious few mourners in Zion in these times, who ignore your altar calls and treat with indifference your appeals to come and be prayed for?

The first illustration we notice as showing the faith of wicked men in prayer and their appeal for a man of God to intercede for them is the case of the fiery serpents sent upon the Israelites. They were journeying from Mount Hor by way of the Red Sea, seeking to compass the land of Edom, when they spoke against God and Moses, after this fashion: "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread."

The thing so sorely displeased God that He sent fiery serpents among the people, and many of the people of Israel died.

"Therefore the people came to Moses, and said, We have sinned because we have spoken against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us." And Moses prayed for the people.

As far as these people had departed from God, and as great as was their sin in complaining against God's dealings with them, they had not lost faith in prayer, neither did they forget that there was a leader in Israel who had influence with God in prayer, and who could by that means avert disaster and bring deliverance to them.

Jeroboam, first King of the ten tribes when the kingdom was divided, was another case in point. This was a most noted case because of the notoriety of his departure from God, which was often referred to in the after history of Israel, as "the sin of Jeroboam, the son of Nebat," and shows that despite his great wickedness in the sight of God, he did not lose his faith in the efficacy of prayer. This king on one occasion presumed to take the place of the high priest, and stood by the altar to burn incense. A man of God came out of Judah and cried against the altar and proclaimed, "Behold the altar shall be rent, and the ashes that are upon it shall be poured out." This angered Jeroboam, who saw that it was intended as a public rebuke for him, who had undertaken contrary to the Levitical law to assume the office of God's priest, and the king put forth his hand with the apparent purpose of arresting or doing violence to the man of God, saying, at the same time to those about him, "Lay hold upon him."

Immediately God smote the king with leprosy, so that he could not pull his hand back again, and at the same time the altar was rent. Astonished beyond measure at this sudden retribution for his sin, coming like lightning from heaven, and very much afraid, he cried out to the man of God, "Entreat now the face of the Lord thy God for me, that my hand may be restored again." And it is recorded that "the man of God besought the Lord, and the king's hand was restored him again, and became as it was before."

Let us keep in mind that we are not now considering the praying habits of the man of God nor the possibilities of prayer, though both face us here. But rather we are finding just here that a ruler in Israel, guilty of a grievous sin, and departing from God, when God's wrath falls upon him, he immediately calls upon a praying man to intercede with God in his behalf. It is but another case where a sinner against God showed his faith in the virtue of the prayers of a man of God. Sad is the day in a Christian land, not only where there is the decay of prayer in the Church, [ ]but where sinners are so unaffected by the religion of the Church that they have no faith in prayer and care little about the prayers of praying men.

Another illustration follows this case very quickly. The son of King Jeroboam fell sick, and was about to die. And this wicked, indifferent king, posted his wife off to Ahijah, the prophet of God, to ask him to say what would be the result of the illness of the child. She attempted to practice a deception upon the old prophet who was nearly blind, intending not to make herself known to him. But he had the vision of a prophet even though dim in sight, and immediately revealed to her that she was known to him. After telling her many things of vast importance concerning the kingdom and charging her husband that he had not kept God's commandments, but had gone into idolatry, he said to her: "Arise, therefore, and get thee down to thy house; and when thy feet enter into the city, the child shall die."

How natural for a father in trouble to appeal to a praying prophet for relief? And as in the first mentioned case, his sin did not blind his eyes to the value of having a man of God intercede for him. It availed nothing as was proved, but it did prove our contention that in Old Testament times sinners, while they were not themselves praying men, believed strongly in the prayers of praying men.

Take the instance of Johanan, just as the Children of Israel began their life of captivity in Babylon. Johanan and Jeremiah, with a small company, had been left in their native land, and Ishmael had conspired against Gedaliah, the appointed governor of the country, and had slain him. Johanan came to the rescue and delivered the people from Ishmael who was taking them away from their land. But Johanan wanted to flee down into Egypt, which was contrary to the Divine plan. At this particular juncture of affairs, he assembled all the people, and they went to Jeremiah with the earnest appeal:

"We beseech thee, let our supplication be accepted before thee, and pray for us unto the Lord thy God, that the Lord thy God may show us the way wherein we may walk, and the thing that we may do."

Like all other appeals to good men for prayer, Jeremiah interceded for these inquirers after the right way, and after ten days the answer came, and they were informed by Jeremiah what God would have them do. This was to the effect that they should not go down to Egypt, but remain in and about Jerusalem, but the people and Johanan played Jeremiah false, and refused to do as God had told them in answer to prayer. But it did not disprove the fact that they had faith in prayer and in praying men.

Another case may be noticed as showing the truth of our proposition that sinners had faith in prayer in the Old Testament dispensation, thus indirectly proving the preeminence of prayer in those days, for certainly prayer must have had a prominent place and its necessity must have received general recognition, when even sinners by their actions give endorsement to its virtue and necessity. Surely if sinners bore testimony to its worth, and at that time displayed their need of prayer, even by the prayers of some one else, Church people of this day ought to have a deep sense of its need, and should have strong faith in prayer and its virtue. And certainly if the men of Old Testament times were such men of prayer, and had such a reputation as praying men, then in this favored day, Christian men should be so given to prayer that they also would have a wide reputation as praying men.

Zedekiah was king of Judah just as the captivity of God's people began. He was in charge of the kingdom when Jerusalem was besieged by the King of Babylon. And it was just about this time that Zedekiah sent two chosen men unto Jeremiah saying: "Inquire, I pray thee, of the Lord for us; for Nebuchadnezzar, king of Babylon, maketh war against us; if so be that the Lord will deal with us according to all his wondrous works, that he may go up from us."

And God told Jeremiah in answer to this inquiry what to do, and what would occur, but as in another case, that of Johanan, Zedekiah proved false, and would not do as God instructed Jeremiah to tell him. At the same time it proved conclusively that Zedekiah had not lost his faith in prayer as a means of finding out the mind of God, nor did it affect him in his belief in the virtue of the prayers of a praying man.

Verily, prayer must have had a preeminent place in all Old Testament history when not only the men of God were noted for their praying habits, but even men who departed from God and proved false bore testimony to its virtue by appealing to the men of prayer to make intercessions for them. This is so notorious in Old Testament history that no careful reader of these old scriptures can fail to discover and notice it.

(Prayer And Praying Man; EM Bounds; Chapter 10-11 ; 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.)

After the children of Israel came in and possessed the land, they wisely established clear boundaries (Joshua 15-19 describes this in great detail). Likewise, it is smart for us to draw healthy boundary lines in our lives and relationships.

Just as a person puts up a fence around his property to keep intruders out, so you must establish limits and margins—invisible lines you draw in your life to protect yourself from being used and abused. If you had a privacy fence around your yard, and on a sunny afternoon you looked out into your yard and saw your neighbors sunbathing there while their children played on your swing set without your permission, what would you do? You certainly would not just say, "Oh, my, I do wish those neighbors would leave me alone." You would probably inform them, maybe quite forcefully, that your yard is off-limits to them for their leisure without your permission. You need to be just as lovingly forceful in letting people know you expect them to respect the limits and margins you have established around your personal life.

People-pleasers do not live within limits or margins. In their efforts to please people, they push themselves beyond reasonable boundaries. Let's face it—people often expect us to do things we either should not do or cannot do. People-pleasers will push beyond the bounds of reason, if they think it means everyone will be happy with them.

Some people will take advantage of us if we let them; that is just human nature. And if they do take advantage of us, often we become bitter or resentful toward them; we do not realize that we are just as guilty as they are, if not more so. It is impossible for others to keep taking advantage of us unless we allow them to do so. We need to be the ones to take responsibility for ourselves and make sure we do not let people treat us inappropriately.

My responsibility is to manage my life under the direction of the Holy Spirit, and so is yours. Clear-cut boundaries will help keep it that way. If you have a problem setting proper boundaries in your life, ask the Lord to help you set up boundaries with grace and balance. He will do it because He knows that boundaries are a good thing!                      The Everyday Life Bible.

(Bible; Amplified; 2005; Page 356; Joyce Meyers; Word Software 9; 2008; Bible KJV 2005)

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

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