



~ 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 stay watchful regarding the condition of my spiritual life. I recognize that sometimes I get too busy and fail to pray, wrongly presuming that I am strong enough to be able to survive in a state of prayerlessness. Especially after what I've read today, I realize that this kind of smugness and pride has always gotten me into trouble. Therefore, I turn from apathy and the wrong kind of confidence, and I turn to the Cross. Please examine my heart and help me identify those areas of my life that need to be fixed or corrected. Once You reveal to me what needs to be changed, please give me the power to apply the needed correction. In Jesus' name. Amen.

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

[Luke Warm And Loving It-Francis Chan](#)

Philippians 3:20

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

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

chapel-flock@sbcglobal.net

[Least Of These-Sin](#) - Recovery Band

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[Bread For The Broken-Dominic Balli](#)

[Words Remain-Josh Garrels](#)

[Blessed Is He-Josh Garrels](#)

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[Virtue for Women-Cathe Laurie](#)

1 THESE ARE the words which Moses spoke to all Israel [still] on the [east] side of the Jordan [River] in the wilderness, in the Arabah [the deep valley running north and south from the eastern arm of the Red Sea to beyond the Dead Sea], over near Suph, between Paran and Tophel, Laban, Hazereth, and Dizahab. 2 It is [only] eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea [on Canaan's border; yet Israel took forty years to get beyond it]. 3 And in the fortieth year, on the first day of the eleventh month, Moses spoke to the Israelites according to all that the Lord had given him in commandment to them, 4 After He had defeated Sihon king of the Amorites, who lived in Heshbon, and Og king of Bashan, who lived in Ashtaroth [and] Edrei. 5 Beyond (east of) the Jordan in the land of Moab, Moses began to explain this law, saying, 6 The Lord our God said to us in Horeb, You have dwelt long enough on this mountain. 7 Turn and take up your journey and go to the hill country of the Amorites, and to all their neighbors in the Arabah, in the hill country, in the lowland, in the South (the Negeb), and on the coast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates. 8 Behold, I have set the land before you; go in and take possession of the land which the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their descendants after them. 9 I said to you at that time, I am not able to bear you alone. 10 The Lord your God has multiplied you, and behold, you are this day as the stars of the heavens for multitude. 11 May the Lord, the God of your fathers, make you a thousand times as many as you are and bless you as He has promised you! 12 How can I bear alone the weariness and pressure and burden of you and your strife? 13 Choose wise, understanding, experienced, and respected men according to your tribes, and I will make them heads over you. 14 And you answered me, The thing which you have spoken is good for us to do. 15 So I took the heads of your tribes, wise, experienced, and respected men, and made them heads over you, commanders of thousands, and hundreds, and fifties, and tens, and officers according to your tribes. 16 And I charged your judges at that time: Hear the cases between your brethren and judge righteously between a man and his brother or the stranger or sojourner who is with him. 17 You shall not be partial in judgment; but you shall hear the small as well as the great. You shall not be afraid of the face of man, for the judgment is God's. And the case that is too hard for you, you shall bring to me, and I will hear it. 18 And I commanded you at that time all the things that you should do. 19 And when we departed from Horeb, we went through all that great and terrible wilderness which you saw on the way to the hill country of the Amorites, as the Lord our God commanded us, and we came to Kadesh-barnea. 20 And I said to you, You have come to the hill country of the Amorites, which the Lord our God gives us. 21 Behold, the Lord your God has set the land before you; go up and possess it, as the Lord, the God of your fathers, has said to you. Fear not, neither be dismayed. 22 Then you all came near to me and said, Let us send men before us, that they may search out the land for us and bring us word again by what way we should go up and the cities into which we shall come. 23 The thing pleased me well, and I took twelve men of you, one for each tribe. 24 And they turned and went up into the hill country, and came to the Valley of Eshcol and spied it out. 25 And they took of the fruit of the land in their hands and brought it down to us and brought us word again, and said, It is a good land which the Lord our God gives us. 26 Yet you would not go up, but rebelled against the commandment of the Lord your God. 27 You were peevish and discontented in your tents, and said, Because the Lord hated us, He brought us forth out of the land of Egypt to deliver us into the hand of the Amorites to destroy us. 28 To what are we going up? Our brethren have made our hearts melt, saying, The people are bigger and taller than we are; the cities are great and fortified to the heavens. And moreover we have seen the [giantlike] sons of the Anakim there. 29 Then I said to you, Dread not, neither be afraid of them. 30 The Lord your God Who goes before you, He will fight for you just as He did for you in Egypt before your eyes, 31 And in the wilderness, where you have seen how the Lord your God bore you, as a man carries his son, in all the way that you went until you came to this place. 32 Yet in spite of this word you did not believe (trust, rely on, and remain steadfast to) the Lord your God, 33 Who went in the way before you to search out a place to pitch your tents, in fire by night, to show you by what way you should go, and in the cloud by day. 34 And the Lord heard your words, and was angered and He swore, 35 Not one of these men of this evil generation shall see that good land which I swore to give to your fathers, 36 Except [Joshua, of course, and] Caleb son of Jephunneh; he shall see it, and to him and to his children I will give the land upon which he has walked, because he has wholly followed the Lord. 37 The Lord was angry with me also for your sakes, and said, You also shall not enter Canaan. 38 But Joshua son of Nun, who stands before you, he shall enter there. Encourage him, for he shall cause Israel to inherit it. 39 Moreover, your little ones whom you said would become a prey, and your children who at this time cannot discern between good and evil, they shall enter Canaan, and to them I will give it and they shall possess it. 40 But as for you, turn and journey into the wilderness by way of the Red Sea. 41 Then you said to me, We have sinned against the Lord. We will go up and fight, as the Lord our God commanded us. And you girded on every man his battle weapons, and thought it a simple matter to go up into the hill country. 42 And the Lord said to me, Say to them, Do not go up or fight, for I am not among you—lest you be dangerously hurt by your enemies. 43 So I spoke to you, and you would not hear, but rebelled against the commandment of the Lord, and were presumptuous and went up into the hill country. 44 Then the Amorites who lived in that hill country came out against you and chased you as bees do and struck you down in Seir as far as Hormah. 45 And you returned and wept before the Lord, but the Lord would not heed your voice or listen to you. 46 So you remained in Kadesh; many days you remained there

Deuteronomy

Moses' Farewell Address: A Treaty Between God and Israel; Love the Lord your God with all your heart and with all your soul and with all your strength. Deuteronomy 6:5 The eternal God is your refuge, and underneath are the everlasting arms. Deuteronomy 33:27

The title of this book, Deuteronomy, comes from the Septuagint, the Greek translation of the Bible, and means "second law," or "repetition of the law." In Exodus, Leviticus, and Numbers, many laws had been given to the Israelites. Now, at the border of Canaan, with the people ready to enter the land at last, these laws are rehearsed and expounded, in anticipation of—and with applications to—settled life in Canaan. The form is that of a formal treaty between God and His people). Many parts of Deuteronomy can be read not only for their content, but also for the sheer eloquence and beauty of their language.

(Halley's Bible Handbook; Henry Halley; Zondervan; 2000; Bible History and Commentaries; page 175)

Let's turn to Deuteronomy. The word Deuteronomy means the second law. It is really sort of Moses' final address to the people. It probably covers the last month and a half of Moses' life. So he's getting up there now, about a hundred and twenty years old. His eyesight is still keen, he can still hear very well and he is addressing these people, rehearsing for them the work of God in their past because many of them were born while in the wilderness. Many of them did not see the miracle of the Red Sea being parted. They did not have a personal memory of the horrible bondage in Egypt. In growing up as children, they weren't as aware of the hazards of the wilderness.

And so Moses is sort of recounting for them. And though he recounts the forty years from Egypt to coming into the land, yet we are told that these things came in the eleventh month in the first day of the fortieth year. In the tenth day of the first month of the forty-first year, they crossed Jordan into the Promised Land after mourning the death of Moses for thirty days. So, all of these things transpired in Deuteronomy, as far as Moses was concerned, in the last forty days of his life; his final exhortations to the people prior to their crossing and entering into the land. So, they are words of encouragement as he is recounting that which God has done. He is encouraging them to go in and to take the land that God had promised to them.

So these are the words which Moses spake unto all of Israel on the side of Jordan in the wilderness, in the plain over against the Red sea (Deu 1:1),

And in verse 2 is a little commentary, it says,

(There are eleven days' journey from Horeb by way of mount Seir to Kadeshbarnea.) And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according to all that the LORD had given him in commandment unto them (Deu 1:2-3);

So, there's an eleven-day journey from Horeb to Kadeshbarnea to the beginning of entering into the Promised Land, but they have been journeying for forty years and eleven months on an eleven-day journey. About a hundred and twenty-six miles from Mount Horeb to Kadeshbarnea. We recognize that a part of the wilderness experience was legitimate. To get from the Red Sea into the Promised Land, it was necessary to go through the wilderness, an eleven-day journey, but most of the wilderness experience was illegitimate.

Now I feel that the history is a typical history, that there are spiritual analogies to be made to the children of Israel coming out of Egypt passing through the wilderness into the Promised Land. And I feel that the analogies that are to be made are that of the Christian walk and life and experience. For Egypt, the area of bondage, slavery, hardship, is the type of the life of the world, in the world, slaves to our flesh to Satan; and so it is typical of our old life. The Promised Land into which God was bringing them is typical to the glorious life and victory in the spirit. The life that God wants you to live, a life of victory, a life of overcoming.

Now, there is the coming out of the old life, being delivered from the old life, and this new relationship that we experience with God, learning to walk by faith, as we are setting aside the things of the flesh life and are beginning this new walk in the spirit. There is a time in our Christian experience of growth and development and there is sort of the legitimate wilderness experience, but God surely does not want you to spend your whole life in the wilderness. God wants to bring you on into the walk of the spirit and the life of the spirit and a life that is dominated by the spirit. Now the life of the spirit begins with the death of the old nature, the old man, which is the position that we must take by faith. "Reckon ye your old man to be dead with Christ. Know ye not that the old man was crucified with Christ?" (Romans 6:6) Paul the apostle said, "I am crucified with Christ" (Galatians 2:20).

There is a warfare that goes on in our lives; the flesh warring against the spirit and the spirit against the flesh and these two are contrary. They are each of them seeking supremacy. They're each of them seeking to rule our lives. And if we yield to the flesh, the flesh will govern and rule our lives and we will have the resulted mind of the flesh. Our mind will be upon the fleshly things continually; What shall we eat? What shall we drink? What shall we wear?

These kinds of things, and in that we differ nothing from the heathen, from the animals. For their lives are spent in seeking to satisfy their physical appetites and needs. But God wants us to not be governed by the flesh but to be governed by the spirit; and thus, there is this spiritual warfare seeking the dominancy in your life. And we are told that we are not to yield to the flesh or give place to the flesh to fulfill its desires, but to walk after the spirit, and that our warfare is actually a spiritual warfare. And in it, I must recognize that this old body of flesh, with its desires, has been crucified that it should no longer rule over me but that I now can be ruled by the spirit of God.

Now Paul describes his wilderness experience in the seventh chapter of Romans as he talks about seeing the law of God, consenting that the law of God was good and determining to fulfill the law of God. But he found that there was another law, a perverse kind of a law, that whenever he would do good, evil was present with him. And so often the good that he wanted to do, he couldn't do and the evil he didn't want to do was the thing that he was doing until he found himself in just a miserable, wretched state. A desire to obey God and to keep the law of God, consenting that it's good, that's the right way, that's the way I want to live; seeing the divine ideal, being attracted by the divine ideal and desiring, longing after it. And yet the inability to bring the flesh into conformity with the spirit of God.

So Paul speaks of this frustration, "Oh wretched man that I am. Who shall deliver me from this bondage to my flesh?" (Romans 7:24). But then as he moves into the eighth chapter of Romans, he found the answer to his cry. Now, the cry almost indicated the answer itself; "Who shall deliver me?" It was no longer "How shall I free myself?" He's looking now outside of himself for the help. Now, the wilderness experiences where I am trying to bring my flesh into conformity to the will of God, and I'm promising God that I'm gonna do better, that I'm not gonna fail next time. And I'm making all of these vows and I'm doing my best to bring my flesh into conformity to God and to God's will, but I find this perverse law that Paul found working. "The good that I would I do not. The evil that I would not, that I do" (Romans 7:19). And I cannot bring my flesh into conformity unto God.

God's solution is death to the flesh, crucified with Christ. Therefore, I must take a position of faith and recognize that the old nature, the life of the flesh, was crucified with Christ in order that I might now live after the new nature, the nature of Christ, and living now after the spirit. But the cry must come, "Who shall deliver me?" I must have to come to the place where I despair of freeing myself or despair of my own righteousness or despair of ever being righteous in the eyes of God by my own works and my own efforts. I must despair of all of these self-improvement programs and I must cry out for help outside of myself, for therein is the power of the spirit manifested. And he comes to help me and do for me what I can't do for myself. "O wretched man that I am who shall deliver me?" (Romans 7:24). Oh, I'm getting close because I realize now I can't deliver myself. For so long I tried to deliver myself, ended in failure.

Now recognizing my weakness, I'm crying for power outside of myself. "Who shall deliver me" and God's answer then comes, "I am delivered by the power the dynamic of the spirit for ye shall receive power when the Holy Ghost comes upon you"(Acts 1:8). And that which I could not do because of the weakness of my flesh I find that God has done for me and has made provision for me through the power of the Holy Spirit. And so it is glorious to come in to the walk and the life of the spirit, to enter into that life that God wants you to live as a child of God, as His child.

Now it was God's desire all along to bring them into the land. It was not God's desire that they perish in the wilderness. That was a tragedy of failure on their part and it was a failure of faith. They failed to enter in by faith to that which God had promised to them. God had laid it out and said, "Here it is. It's yours." But they saw the giants in the land and the high-walled cities instead of God. They got their eyes upon the obstacles rather of than the power of God to remove the obstacles.

And this is the mistake that we so often make as we look at our own lives and we look at the dominion that our flesh has had over us. We're prone to look at the obstacles. We say, "Oh, but I'm so weak and I've tried so hard and you don't know how long I've been struggling with this thing". And we're looking at the obstacles rather than the power of God to deliver us from those obstacles. And so it is important that we not fail where they failed but that we, by faith, take this position of victory, of power, of strength, of walking in the spirit reckoning the old man, the old nature, to be dead with Christ. So, that which should have taken eleven days took them forty years, actually forty-one years to be exact, because it wasn't until the forty-first year on the tenth day that they entered in to the land that God had promised. Crossed over Jordan finally and began the conquest of the land.

So, an interesting little commentary,

(There are eleven days' journey from Horeb to Kadeshbarnea.) And in the fortieth year, the eleventh month, on the first day of the month, Moses spoke to the children of Israel, according to all that the LORD had given him commandment unto them; After they had slain Sihon the king of the Amorites, which dwelled in Heshbon, and Og the king of Bashan, on the eastside of Jordan, Moses began to declare this law (Deu 1:2-5),

So this is where the word Deuteronomy comes from "Moses began to declare this law". It is a reiteration really of the law of God.

The LORD our God spake unto you in Horeb, saying, You have dwelt long enough in this mount: Turn, and take your journey, and go to the mount of the Amorites, [and so forth] and take the land that I have promised. Behold, I have set the land before you: go in and possess the land which the LORD swore to give your father (Deu 1:6-8), So the commandment of God; "you've been here long enough, you've circled this mountain long enough". God is saying to you, "Hey, you've been there long enough, walking in circles. Hey, it's time to go in and begin to possess that which God has promised unto you." Begin to move forward in your spiritual development, in your spiritual life. "You've encompassed this mount" God said, "long enough. Now get moving. Go in" and the key is of course "to possess the land which the Lord has sworn to your fathers."

And so Moses sort of rehearses for them some of the problems that he had as God was dealing with him. He said, "How can I myself alone bear your cumbrance or your burdens or your strife? So you appointed the seventy to be rulers over them, the chief men and he charged them to hear the causes of the people and to judge among the people. And when they had situations that were too difficult for them to handle, that Moses would handle those cases. And so they departed from Horeb. They came to Kadeshbarnea and he speaks again of the tragic failure at Kadeshbarnea.

Verse twenty-one:

Behold, the LORD thy God has set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged. And you came near to me Moses said, and you said, Let's send spies into the land, in order that they might find out which cities we'll be facing and the directions by which we should go into the land (Deu 1:21-22).

Now in Numbers it doesn't tell us that they came to Moses to request these spies, but in Deuteronomy is adding a little bit more detail than he gave in the book of Numbers. Here we find out that the request for the spies actually came from the people and that it seemed good unto Moses. And so they chose one from each tribe to go in and to spy out the land. Coming to the Valley of Eshcol, searching it out and taking the fruit and bringing it back.

Notwithstanding [Moses said] you rebelled against the Lord: And you murmured in your tents (Deu 1:26-27),

And listen to the horrible things they were saying about God. [They said] Because the LORD hated us, he has brought us forth out of the land of Egypt, to deliver us into the hands of the Amorites, and to destroy us (Deu 1:27).

What a horrible thing, what a horrible thing to say about God and against God; God hates us. That borders on blasphemy. "Because God hates us he brought us out here to kill us in the wilderness", when in reality God loved them and wanted to give them a land that they might dwell in, that it might be their land. God wanted to free them from the horrible bondage of Egypt, yet now they are accusing God of hating them. You remember the case of Job, it said in all of these things, that is the loss of his family and his wealth and all, he did not curse God neither did he charge God foolishly. Now this is a foolish charge that they brought against God and it is something that we oftentimes are prone to do. When things aren't going right, I hear people sometimes make very foolish charges against God. Nothing irritates me more than to have people make foolish charges against God.

I was—had a young man come in when we were back over in the little chapel and he was you know, "God led me do this and God led me to do that and God led me here" and then he's, you know, "God led me out there and I almost starved to death. And you know God told me to go here and it was just really horrible and all," and all this stuff. And he's saying God led him to do this and God led him to do that. And then he really started getting on God's case. "Why would God leave there and then you know, dump me?" and all this kind of stuff.

Well, it's obvious God didn't lead him. He was just being led by his own mind. And he started complaining so much about God I grabbed hold of him. I said, "Hey, you shut up and get out of here. I'm tempted to smack you in the mouth talking about God that way. I can't stand that. Now, shut up". To hear someone, you know, making all these accusations against God, horrible things, it's tragic. And here the people were making this blasphemous accusation; "because God hates us, he brought us out here". Boy, what a horrible thing to say.

So, the people were discouraged and they said The people are greater and taller than we are; the cities are great and walled up to heaven; and we have seen the sons of the Anakims (Deu 1:28)

Now the Anakims were giants.

and we have seen the sons of the Anakims there (Deu 1:28). So, their fear was inspired because of these cities that were high and walled and because the people, the inhabitants were large, gigantic kinds of people.

And I said unto you, Dread not, neither be afraid of them. For the LORD your God which goes before you, shall fight for you, according to all that he did in Egypt before your eyes; And yet you went in this thing you did not believe the LORD your God (Deu 1:29-32). The tragedy of unbelief, verse thirty-two.

Now, I love this. He points out that God had been with them through the wilderness experience. And the beautiful thing is that God is with you, even in the wilderness experiences. You may not enter into the best that God has. You may not possess all of your possessions and yet, if you spend your life roaming in the wilderness it's not God's will, it's not his desire, but he will be with you there and help you there. God will lift to the highest level that you will allow Him to lift you and do the best for you on that level, but the work of God in our lives is always limited by us. We're always the one that put the restrictions upon what God can do for us. We're the ones that place the limits on God's work.

In Psalms it says, "And they limited the holy one of Israel by their unbelief" (Psalms 78:41). And it is always our unbelief that places the limitations upon the work that God is seeking to do in our lives. Listen, God'll take you all the way if you'll just believe Him and trust Him for it. But you are the one that puts the limitations on what God wants to do. But God will lift you to the highest level you will let him.

And there in the wilderness he speaks of the Lord your God,

Who went in the way before you, to search you out a place to pitch your tents, in the fire by night, to show you by what way you should go, and the cloud by day (Deu 1:33). In other words, he is saying that God went before you through the wilderness to search for the best place for you to pitch your tent and then led you by the fire and by the cloud.

Oh, if we only realized how all encompassing the work of God is that surrounds our lives. God went before you to find the place for you to pitch your tents. They came to a place, they said, "Awe my, this looks like a good place to pitch our tents". Of course it is, God went before you and prepared you that place and then led you to it so that they could say, "All the way my savior leads me. What have I to ask beside?" But the Lord heard the words of your complaining, he was angry and said, "You're not to go in". But then Moses reminds them how that they got together and said, "Oh, we've sinned against God. We'll go in, we'll take the land". And Moses said, "No, don't. God said that He's not gonna deliver them into your hand" and how that they armed themselves anyhow and went up against the hill of the Amorites and were pursued by them. And some of them were slain because they presumed to go without the presence of God. So they began the forty years of wandering in the wilderness, which Moses begins to rehearse for them in chapter two.

Author: Moses

Date: About 1440 BC

Blessings and curses are set before us. We need to choose life and continually make good, godly decisions.

We do not live "by bread alone." In other words, real life is not in our possessions, positions, or worldly prestige, but in knowing God, fellowshiping with Him, and trusting Him.

We do not need to strive to be blessed. When we obey God, blessings come as long as we are seeking Him for Who He is and not what He can do for us.

Introduction

Deuteronomy is a book about our never-ending need for God and His presence in our everyday lives. It is about trusting Him for daily miracles, learning to live in the blessings He gives us, and relying on His guidance in every situation we face.

In Deuteronomy, we see that the Israelites had to learn to worship God in the wilderness, to honor and obey Him while they were on the way to the Promised Land, when the journey was difficult. God asks us today, just as He did the Israelites, to worship Him and trust Him when life's journey gets tough. He knows that we will not consistently worship during the good times if we will not worship Him in the hard times. He also knows that our trust in Him is developed and strengthened in difficulty and not when everything is going well for us.

Let Deuteronomy provoke you to trust God and to seek His presence more fervently than ever. Remember that we do not live "by bread alone," but by the Word of God and in the presence of God. Let this book encourage you to live in the blessings of obedience to God and teach you to handle those blessings wisely. Let it inspire you to worship your way through the wilderness times in your own life and to keep choosing life in every situation (see Deuteronomy 30:19). The Everyday Life Bible.

"If anyone has the opinion of himself that he is standing strong and firm, he needs to be continually watchful and always on his guard lest he trip, stumble, and fall from his overconfident position and take a nose-dive downward to a serious crash!"

Sparkling Gems from the Greek.

**(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 262-263)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)**