



~ 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 am determining in my heart today to jump into the bottom of the boat, grab an oar, and start rowing with all my might. Doing the minimum is never going to get me where I need to go, so right now I am making the choice to put all my energies forward to achieve what You have planned for me. Help me to be faithful, steadfast, unmoving, and unflinching in the face of opposition. Help me to tell my flesh to be silent when it tries to scream out that I'm doing too much. I choose to crucify the flesh and press forward with all the strength You give me. As I do this, I believe that You will make my dreams come to pass. In Jesus' name.

Amen.

Sparkling Gems from the Greek.

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[The Way You Smile-](#)
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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 2:1-37 (AMP)

1 THEN WE turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord directed me; and for many days we journeyed around Mount Seir. 2 And the Lord spoke to me [Moses], saying, 3 You have roamed around this mountain country long enough; turn northward. 4 And command the Israelites, You are to pass through the territory of your kinsmen the sons of Esau, who live in Seir; and they will be afraid of you. So watch yourselves carefully. 5 Do not provoke or stir them up, for I will not give you of their land, no, not enough for the sole of your foot to tread on, for I have given Mount Seir to Esau for a possession. 6 You shall buy food from them for money, that you may eat, and you shall also buy water from them for money, that you may drink. 7 For the Lord your God has blessed you in all the work of your hand. He knows your walking through this great wilderness. These forty years the Lord your God has been with you; you have lacked nothing. 8 So we passed on from our brethren the sons of Esau, who dwelt in Seir, away from the Arabah (wilderness), and from Elath and from Ezion-geber. We turned and went by the way of the wilderness of Moab. 9 And the Lord said to me, Do not trouble or assault Moab or contend with them in battle, for I will not give you any of their land for a possession, because I have given Ar to the sons of Lot for a possession. 10 (The Emim dwelt there in times past, a people great and many, and tall as the Anakim. 11 These also are known as Rephaim [of giant stature], as are the Anakim, but the Moabites call them Emim. 12 The Horites also formerly lived in Seir, but the sons of Esau dispossessed them and destroyed them from before them and dwelt in their stead, as Israel did to the land of their possession which the Lord gave to them.) 13 Now rise up and go over the brook Zered. So we went over the brook Zered. 14 And the time from our leaving Kadesh-barnea until we had come over the brook Zered was thirty-eight years, until the whole generation of the men of war had perished from the camp, as the Lord had sworn to them. 15 Moreover the hand of the Lord was against them to exterminate them from the midst of the camp, until they were all gone. 16 So when all the men of war had died from among the people, 17 The Lord spoke to me [Moses], saying, 18 You are this day to pass through Ar, the border of Moab. 19 But when you come near the territory of the sons of Ammon, do not trouble or assault them or provoke or stir them up, for I will not give you any of the land of the Ammonites for a possession, because I have given it to the sons of Lot for a possession. 20 (That also is known as a land of Rephaim [of giant stature]; Rephaim dwelt there formerly, but the Ammonites call them Zamzummim, 21 A people great and many, and tall as the Anakim. But the Lord destroyed them before [Ammon], and they dispossessed them and settled in their stead, 22 As He did for the sons of Esau, who dwell in Seir, when He destroyed the Horites from before them, and they dispossessed them and settled in their stead even to this day. 23 As for the Avvim who dwelt in villages as far as Gaza, the Capthorim who came from Capthor destroyed them and dwelt in their stead.) 24 Rise up, take your journey, and pass over the Valley of the Arnon. Behold, I have given into your hand Sihon the Amorite, king of Heshbon, and his land; begin to possess it and contend with him in battle. 25 This day will I begin to put the dread and fear of you upon the peoples who are under the whole heavens, who shall hear the report of you and shall tremble and be in anguish because of you. 26 So I sent messengers from the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, 27 Let me pass through your land. I will go only by the road, turning aside neither to the right nor to the left. 28 You shall sell me food to eat and sell me water to drink; only let me walk through, 29 As the sons of Esau, who dwell in Seir, and the Moabites, who dwell in Ar, did for me, until I go over the Jordan into the land which the Lord our God gives us. 30 But Sihon king of Heshbon would not let us pass by him; for the Lord your God hardened his spirit and made his heart obstinate, that He might give him into your hand, as at this day. 31 And the Lord said to me [Moses], Behold, I have begun to give Sihon and his land over to you. Begin to take possession, that you may succeed him and occupy his land. 32 Then Sihon came out against us, he and all his people, to fight at Jahaz. 33 And the Lord our God gave him over to us, and we defeated him and his sons and all his people. 34 At the same time we took all his cities and utterly destroyed every city—men, women, and children. We left none to remain. 35 Only the cattle we took as booty for ourselves and the spoil of the cities which we had captured. 36 From Aroer, which is on the edge of the Arnon Valley, and from the city that is in the valley, as far as Gilead, there was no city too high and strong for us; the Lord our God delivered all to us. 37 Only you did not go near the land of the Ammonites, that is, to any bank of the river Jabbok and the cities of the hill country, and wherever the Lord our God had forbidden us.

Deuteronomy: A Treaty Between God and Israel

The book of Deuteronomy is more than simply a restatement of the Law. It is, in fact, a formal treaty between God and the people of Israel.

The discovery in 1906–07 of some 10, 000 tablets in the ancient Hittite capital Khattusa (Boghaz-koy in modern Turkey) provided examples of Hittite treaties that show that Deuteronomy has all the elements contained in Hittite treaties from the 2nd millennium b.c., largely in the same sequence, as the chart below shows.

Joshua 24 also follows the treaty format.

Introduction of Speaker : Identifies the author and his right to proclaim the treaty : Deut. 1: 1–5: Joshua 24: vv. 1–2

Historical Prologue: Survey of past relationship between parties: Deut. 1: 6–3: 29: Joshua 24: vv. 2–13

Stipulations: Listing of obligations: Deut. chaps. 4–26: Joshua 24: vv. 14–25

Statement Concerning Document: Storage and instructions for public reading: Deut. 27: 2–3: Joshua 24: v. 26

Witnesses: Usually identifies the gods who are called on to witness the oath: Deut. chaps. 31–32: Joshua v. 20

Curses and Blessings: How the deity will respond to adherence or violation of the treaty: Deut. chap. 28: Joshua v. 20

Chapter 2

So we turned, and took our journey by way of the wilderness back toward the Red sea. And the LORD spake to me saying, you've compassed this mountain long enough: go north. And he commanded the people. saying, You're to pass through the coast of your brethren the children of Esau, which dwelled in Seir. But don't meddle with them; for I have not given you their land, not as much as a foot in it; because I've given mount Seir unto Esau for his possession. So you're to buy your meat and your water but you're only to pass through. For the LORD God has blessed thee in all the works of your hands; and he knows that they walking through this great wilderness: for these forty years that the LORD thy God hath been with thee; you have lacked nothing (Deu 2:1-7).

And therein is a miracle. And over a million people, forty years, and yet not lacking in that wilderness.

And when you pass by our brethren the children of Esau, which dwelled in Seir, you came to the plains of Eziongaber, and turned and passed by the way of the wilderness of Moab. And the LORD said, Don't distress the Moabites, neither contend with them in battle: for I will not give you their land as a possession; because it's given to the children of Lot (Deu 2:8-9).

Now he is pointing out something: This area of Moab was once inhabited by the Emims and the Emims were relatives to the Anakims who were giants. Now, their fear of going into the land was because there were giants there. Now he's really thinking to build up their faith in God. "Look, you don't have to worry about the giants. God can deliver the giants in your hand. They're not supermen." The Emims used to dwell in this area of Moab until the children of Lot took it and moved in and took it. And they threw the Emims out because God had promised this area to the children of Lot. So, he's pointing out that these giants have been driven out of other territories and one of them, of course, was the territory of Moab which was inhabited by the descendents of Lot.

And the Horims also dwelled in Seir beforetime; but the children of Israel succeeded them, and destroyed them and dwelt there in their stead; And so the space that we came from Kadeshbarnea unto the brook Zered was thirty-eight years (Deu 2:12-14).

It took them thirty-eight years to make that short journey.

until all of that generation of the men of war were wasted, as the LORD had sworn unto them. For indeed the hand of the LORD was against them, to destroy them. [And so he said] You are to pass through Moab, this day: And when you come near against the children of Ammon, don't distress them, or meddle with them: for I will not give thee the land of the children of Ammon and any possession; because I have given it to the children of Lot. (That also was accounted a land of giants: for giants dwelt there in old times; and the Ammonites called them the Zamzummims (Deu 2:14-15, 18-20);

Even their name strikes terror in the hearts. Can't you imagine the guys talking around the fire at night saying, "Wow, the Zamzummims are over there"? But again he's pointing out the fact that you don't have to worry about giants. The report was there are giants in the land. You don't have to worry about these giants. These giants were existing here in this land that God gave to the descendents of Lot. In Moab, in Seir and in the area of Ammon, giants were there but God delivered them.

[And so] Rise up, take your journey, pass over the river Arnon: and behold, I have given into thy hand Sihon the Amorite, the king of Heshbon, and his land: and so begin to possess the land (Deu 2:24).

So north of the area of Jabbok they began to possess the land and they began to destroy the king.

Sihon king of Heshbon would not let us pass by him: for God hardened his heart, made his heart obstinate, that he might deliver him into your hand, as he has done. So Sihon came out against all, with all of his people, to fight at Jahaz. And the LORD delivered them; and smote them, and we began to take the land (Deu 2:30, 32-33)

4. A Portrait of Grace

It's one thing to talk about grace in the abstract, but quite another to describe what it looks like. If "a picture is worth a thousand words," what kind of picture does grace make?

Perhaps the best picture of grace in the entire Bible is provided by an Old Testament character cited by several writers in the New Testament. Abraham is universally accepted as the father of those who believe. He gives us a clear picture of what grace is and does.

In both Romans and Galatians, the apostle Paul goes back to Abraham as the prime example of a man whom God accepted on the basis of his faith. In Romans 4:3, Paul wrote, "What saith the scriptures? Abraham believed God, and it was counted unto him for righteousness." The apostle uses the same example in Galatians 3:6,7, where he wrote, "Even as Abraham believed God, and it was accounted to him for righteousness, know ye therefore that they which are of faith, the same are the children of Abraham."

Rehearsing the Story; Genesis 15 tells us that Abraham and his wife, Sarah, were unable to have children. Yet God gave them a promise that through their seed, all nations of the earth would be blessed. Despite the improbability of it all, Abraham trusted God. Genesis 15:6 says, "And he believed in the LORD; and he counted it to him for righteousness." As year after year rolled on and no baby came, however, Abraham and Sarah began to doubt whether God was going to follow through on His promise. So one day Sarah took matters into her own hands and suggested that Abraham impregnate her handmaid, Hagar. They would then raise the child as if it were their own. (How interesting that the idea of surrogate parenthood isn't as modern a development as we'd like to think!) Hagar conceived and gave birth to a son, who they named Ishmael. Yet when this child was 13 years old, God repeated His promise to Abraham. Abraham still had a hard time believing that God would give him a son with Sarah. He told God that the idea was nice, but really, Ishmael was already there - why not just bless him?

How encouraging that Abraham, a man the Bible calls the "father of all those who believe" (Romans 4:11), struggled to believe that the promise could be fulfilled through Sarah's seed! When the Lord repeated His promise to provide a son through Sarah, it was so incredible that Sarah laughed. Years later when the promise was fulfilled and Sarah gave birth, they named their son Isaac, which means "laughter."

As Isaac grew, his older brother Ishmael came to resent the attention lavished on this child of promise. At the party given to celebrate the weaning of Isaac, Ishmael stood at a distance, mocking his brother. When Sarah observed his spiteful attitude, she demanded that Abraham send away both him and his mother Hagar. She insisted that Ishmael would not share in the inheritance destined for Isaac.

Naturally, Abraham was crushed by this turn of events, but God assured him that He would take care of Ishmael. Abraham was to listen to Sarah and cast out the bondwoman and her son. It was clear that they could not inherit the promised blessing of God.

Painting the Picture; When Paul wanted to bolster his case for righteousness by grace through faith, he pointed his readers back to Abraham. He said the story of Abraham contained an allegory that could make his point clear. Traditionally, rabbis of Paul's time held that there were primarily two interpretations for every passage of Scripture. The first, called the peshat, referred to the plain and obvious meaning of the text. They also held that there was a hidden meaning to each passage (the remez). Some rabbis held to two additional types of interpretation: the derash, which involved allegorical meanings and anything not literal; and the sod ("secret"), which yielded an allegorical meaning. The drawback to these complex and often contradictory schools of thought is that they leave the average person confused and doubtful about the message of Scripture. I believe the best focus is the plain and obvious meaning of the text. God is entirely capable of saying exactly what He means to say. So many have strayed from the clear teaching of the Bible by pursuing spiritualized, fanciful interpretations of Scripture. Let's face it: With enough spiritualizing, we can take something as innocuous as Old Mother Hubbard and develop a tremendous sermon out of that tale. Think of the deep spiritual implications of this old woman who went to the cupboard to get her poor dog a bone. Why, we can picture her, trapped in the desolation, discouragement, and emptiness of life because the cupboard was bare. What a tragic day when all our resources are gone! With a little imagination we can create doctrinal mountains out of the smallest molehill. The best rule of thumb, then, is to avoid allegorical interpretations unless Scripture itself gives us the basis for the allegory. In this case, by the inspiration of the Holy Spirit, Paul draws an allegorical implication from the life of Abraham which can be trusted: For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he who was of the bondwoman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not, break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free (Galatians 4:22-31).

The Significance of the Story; Paul tells us that these events are not only significant in a purely historical sense, but that they also illustrate the plight of those who try to inherit the blessings of God through works. Hagar and her son are a picture of those who try to be righteous before God by fulfilling the law. When Abraham and Sarah despaired of seeing the promise fulfilled, they turned to their own efforts, which brought only heartache and frustration. Since Ishmael was a product of the flesh, he serves as a type of those who are seeking to be blessed by human works. Isaac, on the other hand, is the child of promise, representing those who will inherit God's blessing through faith. Interestingly, just as Ishmael mocked Isaac, those who live under the law today continue to deride those who choose to live by faith. Paul suggests that the pressure tactics of the Judaizers; were prefigured in the conflict between these brothers. In like manner, those in his day who insisted on adherence to the law for righteousness were to be cast out. In A.D. 70 this allegory was fulfilled as Jerusalem was destroyed by the Roman legions under Titus. Those who persecuted men and women of faith were literally sent into exile. The freedom, the promise, and the blessings of God belong to all who seek right standing with God through Jesus Christ. Paul contrasts the sad end of the legalists with the wonderful future of the children of faith. Quoting Isaiah, he writes, "Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband" (verse 27). He means that these believers, gathered into the kingdom as a result of faith, were going to vastly outnumber all those who tried to reach God by their own works. Just here the allegory comes into focus: "So then, brethren, we are not children of the bond-woman, but of the free" (verse 31). All those who belong to Christ will inherit the blessings of God and are the fulfillment of His promise to Abraham that in his seed all the nations of the earth would be blessed. We have been blessed through the seed of Abraham, Jesus Christ. The freedom, the promise, and the blessings of God belong to all those who seek right standing with God through faith in Jesus Christ. As children of the promise and recipients of the unconditional love of God, we can now enjoy a wonderful consistency in our walk with Christ. As the hymn so eloquently puts it, "Jesus paid it all. All to Him I owe; Sin had left a crimson stain, He washed it white as snow." When we appear before the throne of God, we will stand in awe of all Christ has done for us. As we see the power of the promises of God, none of us will say, "Through my own faithful and determined efforts, I have attained this glory." Instead we will bow our heads, overflowing with joy, and say, "Thank You, Jesus; You did it all! I knew You could save me. I knew that by my good works I could never save myself. Thank You, Lord."

A Key Question; Such was Abraham's faith. But the key question is, When did God proclaim this man righteous when he was circumcised or before he was circumcised? The false teachers at Galatia were saying, "You can't be righteous unless you are circumcised." They insisted that a ritual was essential for salvation. So when did God impute Abraham's faith for righteousness? Was it before or after he had received the rite of circumcision? It was before, not after! Abraham was accounted righteous before he knew a thing about this ritual. The declaration of his imputed righteousness is found in Genesis 15, while the rite of circumcision is not introduced until two chapters later. Righteousness was imputed to Abraham the moment he believed and trusted in God.

The same is true for you and me. At the moment we believe and trust in Jesus Christ, God imputes to our account righteousness - not on the basis of what we have done or what we are going to do, but simply on the basis of our belief in Jesus Christ.

As Christ is the Lord of heaven, the Son of God, and my own personal Savior, I will trust in Him. When I do, God says of me, "Righteous!" One day Jesus was asked, "What shall we do, that we might work the works of God?" Jesus replied, "This is the work of God, that ye believe on him who he hath sent" (John 6:28,29). If you want to do the work of God, believe on Jesus Christ. That is the work of God. That is what God requires of you

But What is Real Faith? ..It is interesting that James - who writes an epistle to kick some Christians in the pants to get them off of their duffs and get them moving - also uses Abraham as a picture of faith. His particular concern is to show that faith without works is dead (James 2:26). James says that Abraham's faith led him to do certain things, and therefore God recognized his faith: "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God" (James 2:22,23). Our actions must be in harmony with what we believe. Belief isn't merely what we say; belief is demonstrated by what we do. In other words, true faith is more than a verbalization. True faith leads to appropriate actions. If I truly believe a certain thing, then my actions will be in keeping with what I believe. I may vehemently protest a belief in something, but if my actions are inconsistent with my professed belief, then my belief must be called into question.

For example, I may say that I believe there is going to be a great stock market crash on Monday and that money is no longer going to be any good. The banks are all going to be closed, the savings and loans are going to shut their doors, and you will not be able to get your money out. Yet if I don't go down to the bank immediately and withdraw all of my deposits, you could rightfully say that I really didn't believe what I had said.

Our actions must be in harmony with what we believe or our belief can be called into question. Because Abraham truly believed that through Isaac his seed would be called, he was able to take his son up to the mountain, place him on the altar, and raise the knife. He was ready to bring the knife down because he believed that God had promised that through Isaac his seed would be called (Isaac did not at that point have any children) and he was willing to obey God in offering Isaac as a sacrifice. He knew that God would, if necessary, raise Isaac from the dead to fulfill his promise (see Hebrews 11:19). That is how much he believed the promises of God.

How much do we believe the promises of God? Many years ago I heard of a fellow who ran out of fuel in the middle of a blizzard and needed to ask a neighbor for some oil. The river that separated his house from his neighbor's was frozen over, so he got down on his hands and knees and reached out as far as he could on the ice, rapping with his knuckles to determine the ice's thickness. In this way he inched his way across the river, reaching out and tapping. Soon his knuckles were bloody. Just about the time he reached the far bank of the river, he heard a rumbling behind him... and saw a team of horses thundering across the river.

Some of us say, "I believe the promise of God," yet we are knocking to see if His promise will hold us up. We inch out so carefully. "I know God said He was going to supply all of my needs," we say, "but I'm not sure He will. That bill is due - and I am knocking to see if He is going to hold me. I sure hope His promise holds up!" In contrast, others venture right out on the promises of God. ' They have learned that God always keeps His promises, no matter how bad the circumstances appear. At one time, they may have been ice-tappers, too - but time after time they discovered that God is faithful. Eventually their belief was strengthened, and they began to act on their belief All of us act out our true beliefs; they are demonstrated in our life.

Abraham's belief was demonstrated by his actions. Had he sat there and argued with God, he would not have truly believed. Imagine if he had said, "God, I can't offer Isaac. What do you mean, Lord? He is my son. You have promised that through him the nations of the world will be blessed. Lord, I can't do that." A lot of people think that merely saying something makes it a belief. But belief isn't merely what you say; belief takes action. It is demonstrated by what you do.

That is why James, citing the same passage from the Old Testament as did Paul, seeks to prove that faith without works is dead. To say you believe something and yet fail to live out that belief proves that you don't have real faith. True faith demonstrates itself in actions which are in harmony with the faith that is declared. Abraham believed God, and his belief worked itself out in actions that were in harmony with his belief. Therefore, God considered his faith as righteousness.

Abraham was not righteous because of what he did. He was righteous because of what he believed. What he did was in harmony with what he believed. God took the belief and imputed righteousness to Abraham for his belief.

Anyone who is born of God cannot live in sin. We cannot be practicing a life of sin. If we are, we are proving that we do not believe what we say we do. Abraham believed God and his actions followed his belief.

Get the Picture?

None of this means, of course, that our actions are always going to be perfect. As children of God who believe in Jesus Christ, we are engaged in spiritual warfare. Though our spirits are renewed in Christ Jesus, we are still living in these old corrupt houses, our bodies. My corrupted house makes strong demands upon me. I find at times that I am battling my flesh so that I do not do the things I really want to do. Sometimes my activities and actions are opposed to my faith in Jesus Christ.

But I can't live in that condition. I may stumble and fall, as does everyone, but I don't lie there. The Spirit won't let me lie there. He prompts me and helps me to stand up again. When I stumble or fall, God doesn't get out the eraser and blot out my name from the book of life. When you are trying to teach your son or daughter to walk, their stumbling doesn't prompt you to shout, "Get out of here, you brat. You are not my child, falling like that! I disown you." No, you pick up your child and say, "You're all right. Try it again. Come to daddy, now. Come on! Come on!" You encourage your child to try again and again.

You are God's child. He is trying to help you to develop a walk with Him. It is comforting to know that when we stumble and fall, He doesn't kick us out. He doesn't disown us. He doesn't say, "You are not My child anymore because you have stumbled!" Instead, He picks us up and dusts us off. He says, 'All right now, try again.'

Of course, that doesn't mean that once Abraham committed his life to God in faith he never wavered in belief again. Far from it! Sandwiched around the Bible's declaration of Abraham's faith in Genesis 15:6 are two incidents that describe great lapses in his faith. Chapters 12 and 20 of Genesis describe how Abraham concocted lies designed to save his own skin rather than relying on God to keep him safe. Abraham could be an ice-tapper, too - but that wasn't the dominant characteristic of his life. He suffered occasional lapses, as we all do, but he didn't live in those lapses. He lived out his faith to such an extent that the Bible calls him a man of faith. Abraham's faith led him to act out his faith.

And yet, it was not his actions by which God determined his righteousness; his righteousness was determined by his believing. It is the same with us. Our faith must necessarily lead to a life of obedience and right actions, but it is not those right actions or our obedience that earn us right standing before God. The righteousness of Jesus Christ is imparted to us by faith.

By virtue of the fact that I believe in God and am trusting in Jesus Christ, I become a son of Abraham. I become a descendant, and thus the promises and covenant blessings that God gave to Abraham are mine as well.

This gospel of grace was preached long ago in Abraham. His life is a glorious picture of what grace is and does. It is far more beautiful than any painting hanging in the Louvre or in the Prado or in the Metropolitan Museum of Art. It is a stunning portrait of God's love for a sinner who places his complete trust in Him - and the best thing of all about the picture is that we're right there in the background, with the word "blessed" emblazoned on our foreheads.

Jeremiah 29:11 (AMP)

11 For I know the thoughts and plans that I have for you, says the Lord, thoughts and plans for welfare and peace and not for evil, to give you hope in your final outcome.

**(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 274-276)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)**