



~ 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, thank You for speaking to me today's through Your Word. I ask You to help me truthfully evaluate the situation in my life and honestly analyze how I am doing at rearing my children. It is difficult for me to be honest with myself about my performance as a parent, so I need You to give me the grace to see the truth as You see it. After You show me where I have erred, please quickly teach me how to bring correction into the situation. I am willing to be corrected, and I am waiting for You to help me clearly see the situation. I determine this day to do whatever is required to put my home in good working order. In Jesus' name I ask it.

Amen

Words Remain-

Josh Garrels

Let It Rain-Jason Upton

Let It Rain-

Jesus Culture

Break Every Chain-

Jesus Culture

Revelation Song-

Jesus Culture

Video's / New Information/ Prayer Requests

Deut. 27:28

J. Vernon McGee

Radio Stations

KWVE ...Calvary Chapel

KLOV

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

Bible Study Sites

Chuck Smith
Through The Bible

Bob Coy/Teachings

Mike MacIntosh

Jon Courson

Biblos.com

Billy Graham

Charles Stanley

David Wilkerson

Greg Laurie

Virtue for Women-
Cathe Laurie

1 AND THE Lord said to Moses, 2 Command the Israelites, When you come into the land of Canaan (which is the land that shall be yours for an inheritance, the land of Canaan according to its boundaries), 3 Your south side shall be from the Wilderness of Zin along the side of Edom, and your southern boundary from the end of the Salt [Dead] Sea eastward. 4 Your boundary shall turn south of the ascent of Akkrabbim, and pass on to Zin, and its end shall be south of Kadesh-barnea. Then it shall go on to Hazar-addar and pass on to Azmon. 5 Then the boundary shall turn from Azmon to the Brook of Egypt, and it shall terminate at the [Mediterranean] Sea. 6 For the western boundary you shall have the Great Sea and its coast. 7 And this shall be your north border: from the Great Sea mark out your boundary line to Mount Hor; 8 From Mount Hor you shall mark out your boundary to the entrance of Hamath, and its end shall be at Zedad; 9 Then the northern boundary shall go on to Ziphron, and the end of it shall be at Hazar-enan. 10 You shall mark out your eastern boundary from Hazar-enan to Shepham; 11 The boundary shall go down from Shepham to Riblah on the east side of Ain and shall descend and reach to the shoulder of the Sea of Chinnereth [the Sea of Galilee] on the east; 12 And the boundary shall go down to the Jordan, and the end shall be at the Salt Sea. This shall be your land with its boundaries all around. 13 Moses commanded the Israelites, This is the land you shall inherit by lot, which the Lord has commanded to give to the nine tribes and the half-tribe [of Manasseh], 14 For the tribes of the sons of Reuben and of Gad by their fathers' houses have received their inheritance, and also the half-tribe of Manasseh. 15 The two and a half tribes have received their inheritance east of the Jordan at Jericho, toward the sunrise. 16 And the Lord said to Moses, 17 These are the men who shall divide the land to you for inheritance: Eleazar the priest and Joshua son of Nun. 18 And [with them] you shall take one head or prince of each tribe to divide the land for inheritance. 19 The names of the men are: Of the tribe of Judah, Caleb son of Jephunneh; 20 Of the tribe of the sons of Simeon, Shemuel son of Ammihud; 21 Of the tribe of Benjamin, Elidad son of Chislon; 22 Of the tribe of the sons of Dan a leader, Bukki son of Jogli; 23 Of the sons of Joseph: of the tribe of the sons of Manasseh a leader, Hanniel son of Ephod; 24 And of the tribe of the sons of Ephraim a leader, Kemuel son of Shiphtan; 25 And of the tribe of the sons of Zebulun a leader, Elizaphan son of Parnach; 26 And of the tribe of the sons of Issachar a leader, Paltiel son of Azzan; 27 And of the tribe of the sons of Asher a leader, Ahihud son of Shelomi; 28 And of the tribe of the sons of Naphtali a leader, Pedahel son of Ammihud. 29 These are the men whom the Lord commanded to divide the inheritance to the Israelites in the land of Canaan.

Numbers 27–36. Various Regulations and Events:

For the feasts and offerings (Numbers 28–29) For the settling of 2½ tribes east of the Jordan (Numbers 32) and directions for the division of the land (Numbers 34), see on Joshua 13–22 . For the Levitical cities (Numbers 35), see on Joshua 21 . The Miracles of Moses: While miracles are a conspicuous feature of the Bible, they are not abundant in all parts of the Bible. Miracles (not including prophecies and their fulfillment), are particularly noticeable in four periods, centuries apart: • The period of the Exodus and the conquest of Canaan (Moses and Joshua) • The period of struggle against idolatry (Elijah and Elisha) • The period of the Babylonian captivity (Daniel) • The period of Jesus and the Apostles Aside from Jesus, it has never been given to any man to be the mediator of so many stupendous manifestations of divine power: the 10 plagues on Egypt, the crossing of the Red Sea, the water that was made sweet at Marah, the provision of quail in the Desert of Zin and at Taberah, the manna that was supplied daily for 40 years, the Ten Commandments written on a stone with God's finger, God's talking face-to-face with Moses so that Moses' face shone, to name but a few. Moses could not have delivered Israel out of Egypt and sustained them in the wilderness for 40 years without the direct miraculous help of God. But this high privilege, as in the case of the apostle Paul, was accompanied by almost unbelievable suffering. (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 173-174)

Chapter 34

So as we move into chapter thirty-four, we find the borders of the land described now. In the south, the border of the land was to go down into the Sinai as far as Kadesh Barnea the place where they had come; south from Hebron—or no, actually down around south of Beersheba coming into the land down into the desert. The Mediterranean was to be the border on the west side. On the north side, the mountains of Lebanon at about Achor or Accho, that mountain range of Lebanon that comes around was to be the border on up to Mount Hermon. You'll find in—if you want to read it carefully here there is the mention of Ain, which means fountains, which no doubt is a reference to the headwater of the Jordan River at the base of Mount Hermon. So that whole upper, what they call the Hula Valley, was to be Israel's, bordered on the west side by the mountains of Lebanon. Much the border that they have today with Lebanon was the border that was described here in the Bible.

Now the uppermost area in the upper Hula Valley near where the Jordan River begins it's—or coming out of the Mount Hermon there is where the city of Dan was built. Dan occupied the northern most part of the Hula Valley. And then coming on down around the Sea of Galilee, the tribe of Naphtali. And you can get a good Bible map and you can see how the tribes were apportioned in the land but the boundaries of the land are given to us here in chapter thirty-four.

This is the land that God promised to Abraham and this is the land that now belonged to these people. It was theirs; God had given it to them. There was only one thing, they had to go in and take it; they had to go in and possess it, even as God has given to you so many rich and precious promises and all you have to do is step in and claim them. Just go in and take that which God has promised to you by faith.

So the heads of the tribes are listed again in the latter portion of the chapter.

One evening I heard a speech by former Secretary of State Dr. Henry Kissinger. He told the gathering that his first mistake is mentioned in his autobiography on page 1159. He also noted it was his last mistake.

If I were to write an autobiography, my first mistake would probably be found in the prologue to the book, if not in the table of contents itself! There is no way I would ever try to stand before God on the basis of my own goodness. It's not that I am some rotten, morally depraved individual; it's just that I am nowhere near good enough to be acceptable before an absolutely holy God.

A Dead-End Righteousness

One very common way of trying to become righteous is to define what righteousness is and isn't, to set up a code, and then live according to this code. There's only one problem: No one ever lives up to their own code, so we conjure up a great number of excuses to explain why we fail. The most common is that our failure isn't really our fault.

If I drop a glass and break it, it isn't that I am uncoordinated; it's because someone called me when he shouldn't have. Others were making too much noise in the other room, so my mistake is really their fault. "Look what you caused me to do!" I say. "You made me do it, so it isn't my fault." None of us like to accept blame.

This attitude goes all the way back to Adam. He blamed his failure on Eve. "The woman that you gave to be my wife," he told God, "it's her fault that I am the way I am" (see Genesis 3:12). Proverbs declares, "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Proverbs 30:12).

If you think you are a very pure person and yet are not washed from your filthiness, righteousness has evaded you. The Bible says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us... If we say that we have not sinned, we make Him a liar, and His word is not in us" (I John 1:8,10). Scripture states our problem clearly: "All the world [stands] guilty before God... all have sinned and come short of the glory of God" (Romans 3:19,23).

Whenever we try to establish our righteousness by keeping rules, eventually we are forced to admit we operate on a sliding scale. I will always look morally better to myself than I do to you, and you will always look morally worse to me than you do to yourself. I can look at your life and see all kinds of flaws; but when I look at myself, the few flaws I notice don't seem so bad.

Even the righteousness I can achieve by what I do is only a sham righteousness. The Bible declares, "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isaiah 64:6).

If our relationship with God depended upon being righteous and good, we would never make it.

It's almost comical to see some people parade around in their rags. They saunter around with their "holier than thou," gaudy kind of religiosity, with a hyperspiritual air about them. They talk in whispered tones because they think it sounds holy and righteous. They use King James English because, as we all know, "Thees" and "Thous" are far more righteous than "yous" and "yours." We see them puffed out in their righteousness, strutting around, showing off... and God shakes His head and says, "Filthy rags."

If my relationship with God depended upon my being righteous and good, I would never make it. I have failed. I have come short of the glory of God. The best that I can manage is when I am having a good day, my biorhythms are right, and everything is going well - really flowing. I'm cool. Man, I am really something. But even on my best days God looks down and says, "Filthy rags." My best efforts simply aren't enough.

Trying to keep the law condemns me, for the true law deals with inward attitudes. Back when I labored under this standard of self-righteousness, I found I resented certain things other people were doing. I became bitter. I realized that I hated certain people and that I was jealous and covetous of the things they owned. I noticed I had violated my own code and had wiped out my relationship with God. Nothing was left to do but to start all over again.

Unfortunately, just about the time I would feel as though I were restoring a right relationship with God, something happened. I blew up and down I went again. I would be forced to start climbing the ladder of good works once more until I got to the rung where I finally felt I could relate to God. No sooner would I reach that rung, however, than somebody would pull a stupid move on the freeway and I would yell, "Where did you get your driver's license, you idiot?" And the whole process would start all over again.

What's the Standard?

Those who believe that they can be made acceptable to God without Jesus need to deal with some crucial questions. If they believe they can make it to heaven by achieving a certain level of goodness, what standard do they have to live up to? What will God require of them? So many say, "I feel that I am basically a kind and good person and am willing to stand before God on my own merit."

But these people fail to take into account that God's standards are different than ours. Jesus showed us God's requirement for those who would strive for heaven on their own power when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). The standard for the person who wants to be right with God is nothing short of absolute perfection - not just trying hard, or being sincere, but a flawless keeping of all God ever intended for man. Clearly, those who believe they can earn eternal life by their good works have a distorted understanding of the holiness of God and what it means to be right with God.

If we are going to set up a standard of righteous conduct, we need to use the one established by Jesus Christ. Jesus is the only person whose life prompted God to say, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17). To enjoy fellowship with God, we must be as righteous as Jesus. In John 16:8,10 Jesus said, 'And when he [that is, the Holy Spirit] is come, he will reprove the world of... righteousness, because I go to my Father, and ye see me no more.' Jesus' ascension into heaven was God's witness to the world about His Son. It is as if He were saying, "This is the righteousness that I will accept in heaven." Jesus' life is the only standard of righteousness. If I want to be accepted by God, I must be as righteous as Jesus Christ. The Scriptures show that there is only one kind of righteousness that God will accept: the very righteousness of Christ Himself. So, if we want to stand before God on the basis of our own good works, we must live a life that measures up to the goodness we see in Jesus.

But I realize that is impossible. I can't achieve that kind of righteousness. Jesus Himself said, "I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). He said, "I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matthew 5:22). He further said, "Love your enemies, do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again" (Luke 6:27-30). And He commanded us to "love ye your enemies, and do good, and lend, hoping for nothing again!" (Luke 6:35).

How can anybody be that righteous? I know I can't. I've failed miserably. Does that mean, then, that I must forever be alienated from God? Is there no way I can ever enjoy fellowship with God? Do I have to go on in this emptiness, in this frustration, seeking after and reaching out for something I can never obtain? If there is any hope for us to be forgiven by God, there must be another basis for it other than our works. As Paul declares, "By the deeds of the law there shall no flesh be justified in his sight" (Romans 3:20).

If we are ever to enjoy fellowship with God, it will have to be on some basis other than our own righteousness. The rules that God has established for righteousness are far too stringent for us to abide by. We can't do it. Our only hope is that another form of righteousness has been provided for us, a righteousness based on a totally different principle than our own works.

Thank God, there is such a principle! It's called grace.

Wh The root meaning of the word grace is "beauty." In the New Testament, grace means "God's unmerited favor." Grace is God giving to me something that I cannot obtain on my own. Grace is being accepted by God even though I do not deserve it, even though I am not worthy of it.

The Bible teaches that I receive grace on the basis of my belief and trust in God. Hebrews 11:6 declares that without faith it is at Is Grace? impossible to please God. We are forgiven by a holy God simply by believing in Jesus Christ and in His death on our behalf. When we place our trust in Him, our slate is wiped clean.

It is not possible for us to be forgiven by complying with any law or religious system. It was necessary that Christ go to the cross in order that He might establish the basis whereby I can approach God. When Jesus was praying in the garden, He said, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). He was saying, "If it is possible that men can be saved by any other means than My death - if they can be saved by being religious, by somehow gaining their own righteousness - then I do not want to go to the cross. Please don't put Me through this horrible ordeal." But it was not possible, and so He went to the cross, died, was buried, and rose again. His death made it possible for God to extend His grace to you and me. Perhaps an illustration will help to make this clear. Imagine that you were charged with a crime. You are accused of trespassing on a neighbor's property. As any defense attorney knows, there are two possible ways for you to be cleared of the charge. You may seek to prove that you didn't trespass on his property, or you may seek to prove that you had every right to be there.

Now apply this logic to our spiritual situation. God has charged us with being sinners - for rebelling against His law and His will. He has charged us with unrighteousness.

How can we be justified from those charges? We can't say that we are innocent, for we are guilty. All of us have sinned. Nor can we say that we had a right to do what we did because we had no such right. Our actions were clearly wrong. How, then, can the law be of value to us in our desire to be forgiven? The answer is, it can't. The case is open and shut. We didn't have a right to do it, we did it anyway, and thus we stand guilty.

The Great Bank Robbery

Let's change the illustration. Suppose that I robbed a bank willfully and deliberately. The law condemns me because I can't say I didn't

do it or prove that I didn't do it. The video camera caught me. I can't say I had a right to do it because robbery is not included in the First Amendment. Therefore, there is no way I can be forgiven within the law. During the trial, I might try to say, "I promise I won't rob any more banks as long as I live. I will live a good, clean life from now on. I will never take anything from anybody wrongfully again." That still doesn't justify me from what I have already done. I might try to say that I should be forgiven because I did so much good with the money. I gave some to the church and I fed my family. But my "righteous" deeds cannot counterbalance or absolve my guilt.

The judge may order that I pay back to the bank all the money that I took. As part of my sentence, he may order me to pick up tin cans along the freeway to help keep America beautiful. I may spend the rest of my life doing good things, but still I will not be absolved of what I have done. All the works of the law cannot erase my guilt. My past wrongdoings still exist. I am a robber and the verdict is clear. Why is it, then, that in spiritual matters so many people seek to plead innocent before God by virtue of all their good works? There are many of us who respond to our sin, guilt, and unrighteousness with regret and new resolutions. We want to make amends and turn over a new leaf. But those efforts can't win our forgiveness. Even our best efforts cannot take away the guilt of what we have already done. We can never be justified by good works. Even a whole life of good works cannot atone for a single sin. God's basis of forgiveness is the sacrifice of His only begotten Son. All of our guilt - all of our past and future wrongdoings - have been laid to the charge of Jesus Christ, the innocent Lamb, the perfect one who knew no sin. He died for us. He bore our guilt; He suffered and died for our sins. Paul wrote, "For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21). Jesus became sin for us that we might be pardoned through Him. In other words, He switched places with us. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Corinthians 8:9). He has taken our sin and forgiven us through our simple faith and trust in Him.

Jesus, Our Hope

When God laid on Jesus the iniquity of us all, Christ received the judgment due us for our sins. He received our deserved punishment, which the Bible declares is death (see Romans 6:23). God has declared that if we will believe in Jesus Christ as our Lord and Savior, we will be forgiven of every wrong thing we have ever done. "The blood of Jesus Christ His Son cleanses us from all sin," says I John 1:7. This cleansing is something the law could never do; it is a provision of grace. We can strive to make it to heaven on our own efforts or we can place our faith in Jesus. The fact is, faith is our only hope. Our good deeds or efforts or works can never earn us forgiveness from God. Paul declared in strong words, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:5). To him who is not working, but simply believing, God imputes righteousness. God gives us this forgiveness because of our faith in the finished work that Jesus Christ has done for us.

The Choice Is Yours

You have a choice. You can strive to make it to heaven by your own efforts and try to be as good as Christ, or you can place your faith in Jesus and receive your right standing with God as a gift of His grace. For me, this is no choice at all. I know there is no way that I, in my good works, would ever make it to heaven. I stand hopelessly condemned on the basis of my past sin. I have no chance of being received by God apart from His mercy. The good news is, God has provided a way of acceptance before Him. God, who is absolutely holy and pure and so righteous that no sin can dwell in His presence, has made a way for people like us to have fellowship with Him. When we believe in this sacrifice that Jesus Christ made for us - even though we didn't deserve it - the Father grants us perfect forgiveness. That's the gospel of grace. Each one of us can relate to God, even though we are far from perfect. We can still have a beautiful relationship with God through His Son Jesus Christ. When we relate to the Father by faith through His Son, we have a solid relationship. We are now sons of God. Because He is our Father, we don't have to wonder if we are worthy to come to Him. We do not come on the basis of our worthiness, but on the basis of our relationship with Him. That is what the gospel of grace is all about. God looks at us as though we never committed a single trespass against Him. Now, I have trouble looking at myself like that. I look at myself in the mirror and say, "Chuck, you are a sinner. You can't control your appetite; you have so many flaws." And yet God looks at me and says, "Forgiven." He loves me and accepts me as I am because I am in Jesus Christ. Even as He has accepted His own Son, so now He accepts me. Paul tells us that we have been accepted "in the beloved" (Ephesians 1:6). The Beloved one is Christ; and you, being in Christ, are accepted by God just as Christ is accepted. That is why the gospel of grace is the best news I have ever heard. God forgives us because we believe in His Son, whom He sent to die for our sins. All our sins have been blotted out. There is no accounting of guilt. As Paul tells us, "Oh, how happy are they whose iniquities are forgiven, and whose sins are covered. Oh, how happy is the man to whom the Lord does not impute sin" (see Romans 4:7,8).

As sons of God, we have every right to come to our Father to ask Him for anything that we might need. We have every right to trust the wisdom of our Father to either grant or deny the request, according to His knowledge of what is best for us. We can commit ourselves to our heavenly Father, who loves us so very much. He will give us only what is best.

What a joy it is to know that God desires to bestow upon us the richness and the fullness of His love - not because we deserve it, but because He loves us. This is the gospel of grace in Jesus Christ!

"Why Grace Changes Everything" Chuck Smith; Chapter 1 "Forgiven"

(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)