



# ~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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## Worship Music

[I Will Worship You-](#)  
[John Edward](#)

[I Still Believe-](#)  
[Crystal Lewis](#)

[Go-Crystal Lewis](#)

## Prayer

Lord, help me know exactly what to say and what to do when I see fellow brothers or sisters who are headed in a wrong spiritual direction. Give me Your heart, Your wisdom, and Your boldness to speak the words I need to speak. Help me love them enough to speak the truth to them. I realize the consequences of sin are great, so please help me do everything within my ability to see them rescued as soon as possible. Help me to always do everything in Love. Remind me that I am not a Judge there is only one, You my Lord. Help me to also always remember that I am not a miniature Holy Spirit. Let me always be prepared with Your Scripture to give them, I ask it in Jesus' name. Amen.....

Sparkling Gems from the Greek.

## Video's / New Information/ Prayer Requests

Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

["The Cross"](#)

Billy Graham

[" The Cure "](#)

Pastor Chuck Smith

## Radio Stations

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## Bible Study Sites

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[Mike MacIntosh](#)

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[Virtue for Women-](#)  
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Chapel Flock.....text a prayer..... request telephone number.....

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Or----

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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## Proverbs 18:1-24 (AMP)

1 HE WHO willfully separates and estranges himself [from God and man] seeks his own desire and pretext to break out against all wise and sound judgment. 2 A [self-confident] fool has no delight in understanding but only in revealing his personal opinions and himself. 3 When the wicked comes in [to the depth of evil], he becomes a contemptuous despiser [of all that is pure and good], and with inner baseness comes outer shame and reproach. 4 The words of a [discreet and wise] man's mouth are like deep waters [plenteous and difficult to fathom], and the fountain of skillful and godly Wisdom is like a gushing stream [sparkling, fresh, pure, and life-giving]. 5 To respect the person of the wicked and be partial to him, so as to deprive the [consistently] righteous of justice, is not good. 6 A [self-confident] fool's lips bring contention, and his mouth invites a beating. 7 A [self-confident] fool's mouth is his ruin, and his lips are a snare to himself. 8 The words of a whisperer or talebearer are as dainty morsels; they go down into the innermost parts of the body. 9 He who is loose and slack in his work is brother to him who is a destroyer and he who does not use his endeavors to heal himself is brother to him who commits suicide. 10 The name of the Lord is a strong tower; the [consistently] righteous man [upright and in right standing with God] runs into it and is safe, high [above evil] and strong. 11 The rich man's wealth is his strong city, and as a high protecting wall in his own imagination and conceit. 12 Haughtiness comes before disaster, but humility before honor. 13 He who answers a matter before he hears the facts—it is folly and shame to him. 14 The strong spirit of a man sustains him in bodily pain or trouble, but a weak and broken spirit who can raise up or bear? 15 The mind of the prudent is ever getting knowledge, and the ear of the wise is ever seeking (inquiring for and craving) knowledge. 16 A man's gift makes room for him and brings him before great men. 17 He who states his case first seems right, until his rival comes and cross-examines him. 18 To cast lots puts an end to disputes and decides between powerful contenders. 19 A brother offended is harder to be won over than a strong city, and [their] contentions separate them like the bars of a castle. 20 A man's [moral] self shall be filled with the fruit of his mouth; and with the consequence of his words he must be satisfied [whether good or evil]. 21 Death and life are in the power of the tongue, and they who indulge in it shall eat the fruit of it [for death or life]. 22 He who finds a [true] wife finds a good thing and obtains favor from the Lord. 23 The poor man uses entreaties, but the rich answers roughly. 24 The man of many friends [a friend of all the world] will prove himself a bad friend, but there is a friend who sticks closer than a brother.

## Chapter 18

Through desire a man, having separated himself, seeks and intermeddles with all wisdom. A fool has no delight in understanding, but that his heart may discover itself. When the wicked comes, then comes also contempt, and with ignominy reproach. The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook. It is not good to accept the person of the wicked, to overthrow the righteous in judgment. A fool's lips enter into contention, and his mouth calleth for strokes (Pro 18:1-6).

That is, the fool's lips enters into contention, and by his mouth, the strokes is really, is blows. A fool's mouth is his destruction, his lips are a snare of his soul. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. He also that is slothful in his work is a brother to him that is a great waster (Pro 18:7-9).

Now Solomon has quite a bit to say about the slothful or the lazy person. The man who is lazy, slothful in his work, he's a brother to him that is a great waster. The name of the LORD is a strong tower: the righteous runneth into it, and is safe (Pro 18:10).

What a strong tower the name Jehovah is. How many times we have run into it to find safety. The rich man's wealth is his strong city, and as a high wall in his own conceit. Before destruction the heart of man is haughty (Pro 18:11-12), That's again, "Pride goes before destruction, a haughty spirit before the fall." "Before destruction the heart of man is haughty." and before honor is humility (Pro 18:12). Humble thyself; He shall exalt thee. Exalt thyself; He'll abase you. So same concept, another proverb.

He that answers a matter before he hears it, it's a folly and a shame (Pro 18:13).

So many times we answer a person before we really understand completely what they're asking for. They're starting to explain their situation and we assume that, "Oh, yes, this is what they want to know," and we start giving out all these worthless information. Like the little child who came in to her mother one day and said, "Mother, where did I come from?" And the mother thought, "Uh-oh, this is it. Time for the story of the birds and the bees and all." She said, "Well, honey, you go outside and play for a little while and then come on in and Mother will tell you." So she sent the little girl out and she got into this psyche books on how to explain the facts of life to your child and all and boned them all up. And then called the little girl in and sat her down and started through and explained to her the whole process of life and procreation and everything else. And she said, "Well, now, honey, do you think you understand?" She said, "Oh yes, Mommy." She said, "The little girl next door said she came from Missouri and I just wondered where I came from." So it's possible to answer a matter before you really know what the matter is. And he that answers a matter before he hears it, it is folly and a shame to him. The spirit of a man will sustain his weakness; but a wounded spirit who can bear? (Pro 18:14) Oh, how hard it is when your spirit has been wounded. And yet, if you have a strong spirit, how it can bear the infirmities, the weaknesses, the sicknesses.

The heart of the prudent gets knowledge; and the ear of the wise seeks knowledge. A man's gift makes room for him, and brings him before great men (Pro 18:15-16).

Actually, he's saying that by giving gifts you can open a lot of doors. It gives a place for you. It will bring you before great men. It actually brought me before Begin last week. I'd never be able to see Begin if we didn't have a gift for him, for Israel.

He that is first in his own cause seems just; but his neighbor comes and searches him. The lot causeth contentions to cease, and parts between the mighty (Pro 18:17-18).

So the casting of the lot. You're arguing over this thing. Let's cast lots for it. Stops the argument. It's idea of flipping a coin, you know. Same idea. Let's flip a coin. Can't agree on something, we'll flip a coin. Heads, we will. Tails, we won't. And so it stops the contentions.

A brother who is offended is harder to be won than a strong city (Pro 18:19):

So the idea is, don't offend your brother.

and their contentions are like the bars of a castle (Pro 18:19).

You can't get through them.

A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled (Pro 18:20).

This is, I think, quite an important proverb, the next one.

Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof. Whoso findeth a wife finds a good thing, and obtains favor of the LORD (Pro 18:21-22).

So Solomon found a thousand of them. He surely learned an awful lot about women.

The poor useth entreaties; but the rich answereth roughly (Pro 18:23).

The poor man has to entreat; sort of beg.

A man that hath friends must show himself friendly (Pro 18:24):

That's basic now. If you want to have friends, you've just got to show yourself friendly. A lot of people complain, "Oh, we don't have any friends." Well, you're not you're not showing yourself friendly. You if you're going to have friends, you've got to just be friendly.

and there is a friend [there is a special friend] who will stick closer than a brother (Pro 18:24).

That, of course, is Jesus Christ. That's an important proverb to me. A man to have friends has to show himself friendly. But there is one friend who will stick closer than a brother.



Proverbs 19:1-29 (AMP)

1 BETTER IS a poor man who walks in his integrity than a rich man who is perverse in his speech and is a [self-confident] fool. 2 Desire without knowledge is not good, and to be overhasty is to sin and miss the mark. 3 The foolishness of man subverts his way [ruins his affairs]; then his heart is resentful and frets against the Lord. 4 Wealth makes many friends, but the poor man is avoided by his neighbor. 5 A false witness shall not be unpunished, and he who breathes out lies shall not escape. 6 Many will entreat the favor of a liberal man, and every man is a friend to him who gives gifts. 7 All the brothers of a poor man detest him—how much more do his friends go far from him! He pursues them with words, but they are gone. 8 He who gains Wisdom loves his own life; he who keeps understanding shall prosper and find good. 9 A false witness shall not be unpunished, and he who breathes forth lies shall perish. 10 Luxury is not fitting for a [self-confident] fool—much less for a slave to rule over princes. 11 Good sense makes a man restrain his anger, and it is his glory to overlook a transgression or an offense. 12 The king's wrath is as terrifying as the roaring of a lion, but his favor is as [refreshing as] dew upon the grass. 13 A self-confident and foolish son is the [multiplied] calamity of his father, and the contentions of a wife are like a continual dripping [of water through a chink in the roof]. 14 House and riches are the inheritance from fathers, but a wise, understanding, and prudent wife is from the Lord. 15 Slothfulness casts one into a deep sleep, and the idle person shall suffer hunger. 16 He who keeps the commandment [of the Lord] keeps his own life, but he who despises His ways shall die. 17 He who has pity on the poor lends to the Lord, and that which he has given He will repay to him. 18 Discipline your son while there is hope, but do not [indulge your angry resentments by undue chastisements and] set yourself to his ruin. 19 A man of great wrath shall suffer the penalty; for if you deliver him [from the consequences], he will [feel free to] cause you to do it again. 20 Hear counsel, receive instruction, and accept correction, that you may be wise in the time to come. 21 Many plans are in a man's mind, but it is the Lord's purpose for him that will stand. 22 That which is desired in a man is loyalty and kindness [and his glory and delight are his giving], but a poor man is better than a liar. 23 The reverent, worshipful fear of the Lord leads to life, and he who has it rests satisfied; he cannot be visited with [actual] evil. 24 The sluggard buries his hand in the dish, and will not so much as bring it to his mouth again. 25 Strike a scoffer, and the simple will learn prudence; reprove a man of understanding, and he will increase in knowledge. 26 He who does violence to his father and chases away his mother is a son who causes shame and brings reproach. 27 Cease, my son, to hear instruction only to ignore it and stray from the words of knowledge. 28 A worthless witness scoffs at justice, and the mouth of the wicked swallows iniquity. 29 Judgments are prepared for scoffers, and stripes for the backs of [self-confident] fools.

## Chapter 19

Better is the poor that walks in his integrity [or in honesty], than he that is perverse in his lips, and is a fool. Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth. The foolishness of man perverteth his way: and his heart fretteth against the LORD. Wealth maketh many friends; but the poor is even separated from his neighbor (Pro 19:1-4).

If you're rich, you have a lot of people coming around. But you really don't know. It would be hard to be rich and have all of the people hanging around, because you don't know if they're really your friends or not. What will happen in adversity? So you have all of this crazy problem of accepting people because I don't know, "What you really want? You know. Because I'm rich you're coming around. Do you really love me?" And so they have a hard time.

A false witness shall not be unpunished, and he that speaks lies shall not escape. Many will entreat the favor of the prince: and every man is a friend to him who gives gifts. All of the brethren of the poor do hate him: how much more do his friends go far from him? he pursues them with words, and yet they are wanting to him (Pro 19:5-7).

The poor man.

He that gets wisdom loves his own soul: he that keeps understanding shall find good. A false witness shall not be unpunished (Pro 19:8-9),

We had that one just a little bit ago in verse 5. But then the latter part is just a little different.

he that speaketh lies shall perish (Pro 19:9).

Verse 5 says, "Shall not escape." Very similar, though, proverbs.

Delight is not seemly for a fool; much less for a servant to have rule over princes (Pro 19:10).

Oh man, the worst thing in the world is to give a little power to some people. They don't know how to handle it.

The discretion of a man deferreth his anger; and it is his glory to pass over a transgression (Pro 19:11).

Much better just to say, "Oh, let it go." Just to pass over the transgressions.

The king's wrath is as a roaring of a lion; but his favor is as the dew on the grass. A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping (Pro 19:12-13).

That's like the Chinese torture trick, you know. Or you ever have a leaky faucet and you're trying to sleep at night and hear the ploop, ploop, ploop.

House and riches are the inheritance of fathers: and a prudent wife is from the LORD (Pro 19:14).

Oh, isn't that neat? "He that finds a wife finds a good thing." A prudent wife is from the Lord. God is good to us.

Slothfulness [the laziness again] casteth into a deep sleep; and an idle soul shall suffer hunger. He that keeps the commandment keeps his own soul; but he that despises his ways shall die. Then he that has pity upon the poor is lending to the LORD; and that which he hath given will he pay him again (Pro 19:15-17).

Now here's an interesting thing. As I told you, God takes up the cause of the poor. And if you have pity on the poor and give to them, then God will repay you. In other words, it's like loaning to God to give to the poor. That's how much takes up the cause. And God says, "I'll repay you." So it's a neat thing to give to the poor. You're lending to the Lord. I like to lend to the Lord. I think it's grand to be able to lend to God. How can I do that? By giving to the poor. You're lending to the Lord and the Lord will repay you. The Lord will pay you back. Try it.

Chasten your son while there is hope, and let not your soul spare for his crying (Pro 19:18).

Now, kids learn very quickly to start wailing the minute you look at them, you know, so that you won't hit them so hard or you won't spank them so long, or whatever. And so they really, they catch on quick, you know. Really wail and scream. Even when you miss them, you know, because they're already conditioned for that. So go ahead and spank your son really while there is hope. Don't spare for his crying.

Now, of course, let me say there is reason, and surely the Bible does not advocate child abuse. And there, in these days in which we live, is so much child abuse. It's terrible. To abuse a child has to be one of the worst things that a person could do. A little child that is so helpless, can't defend himself. I think that we need to be extremely careful in our punishment of a child. And I think that when we get to these kind of scriptures, surely we do not understand them to mean beating a child. Spanking a child, yes. But not beating a child. There's no value in that, ever.

A man of great wrath shall suffer punishment: for if you deliver him, you're just going to have to do it again (Pro 19:19).

A guy with a hot temper, you know, you may get in and help him out, but man, you're just going to have to do it again.

Hear counsel, and receive instruction, that you may be wise in the latter end. There are many devices in man's heart; nevertheless the counsels of the LORD, they shall stand (Pro 19:20-21).

In other words, you can't really fight against God or against God's Word. Now you may have all kinds of devices. You may be figuring out all kinds of schemes, but ultimately, you know, God's Word is going to stand. There is an old Greek saying, "The dice of the gods are loaded." That means you just can't go against God's Word and win. God has said certain things and you may scheme and device all you want. But the Word of the Lord is going to stand. And any time you try to go against the Word of God you're going to lose.

The desire of a man is his kindness: and a poor man is better than a liar. The fear of the LORD tends to life: and he that hath it shall abide satisfied; he will not be visited with evil (Pro 19:22-23).

So the fear of the Lord, how important it is. Reverencing God. It just tends towards life. You'll be satisfied. Not be visited with evil.

The slothful man [again, the lazy man] he hides his hand in his bosom (Pro 19:24),

And this is really lazy.

he won't even so much as bring it to his mouth (Pro 19:24).

That's really lazy. When you get so lazy you're not going to feed yourself, you've had it.

Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge. He that wasteth his father, and chases away his mother, is a [rat, he's a] son that causes shame, and brings reproach. Cease, my son, to hear the instruction that causes to err from the words of knowledge. An ungodly witness scorns judgment: and the mouth of the wicked devours iniquity. Judgments are prepared for the scorners, and stripes for the backs of fools (Pro 19:25-29).

←—————→  
Proverbs 20:1-30 (AMP)

1 WINE IS a mocker, strong drink a riotous brawler; and whoever errs or reels because of it is not wise. 2 The terror of a king is as the roaring of a lion; whoever provokes him to anger or angers himself against him sins against his own life. 3 It is an honor for a man to cease from strife and keep aloof from it, but every fool will quarrel. 4 The sluggard does not plow when winter sets in; therefore he begs in harvest and has nothing. 5 Counsel in the heart of man is like water in a deep well, but a man of understanding draws it out. 6 Many a man proclaims his own loving-kindness and goodness, but a faithful man who can find? 7 The righteous man walks in his integrity; blessed (happy, fortunate, enviable) are his children after him. 8 A king who sits on the throne of judgment winnows out all evil [like chaff] with his eyes. 9 Who can say, I have made my heart clean, I am pure from my sin? 10 Diverse weights [one for buying and another for selling] and diverse measures—both of them are exceedingly offensive and abhorrent to the Lord. 11 Even a child is known by his acts, whether [or not] what he does is pure and right. 12 The hearing ear and the seeing eye—the Lord has made both of them. 13 Love not sleep, lest you come to poverty; open your eyes and you will be satisfied with bread. 14 It is worthless, it is worthless! says the buyer; but when he goes his way, then he boasts [about his bargain]. 15 There is gold, and a multitude of pearls, but the lips of knowledge are a vase of preciousness [the most precious of all]. 16 [The judge tells the creditor] Take the garment of one who is security for a stranger; and hold him in pledge when he is security for foreigners. 17 Food gained by deceit is sweet to a man, but afterward his mouth will be filled with gravel. 18 Purposes and plans are established by counsel; and [only] with good advice make or carry on war. 19 He who goes about as a talebearer reveals secrets; therefore associate not with him who talks too freely. 20 Whoever curses his father or his mother, his lamp shall be put out in complete darkness. 21 An inheritance hastily gotten [by greedy, unjust means] at the beginning, in the end it will not be blessed. 22 Do not say, I will repay evil; wait [expectantly] for the Lord, and He will rescue you. 23 Diverse and deceitful weights are shamefully vile and abhorrent to the Lord, and false scales are not good. 24 Man's steps are ordered by the Lord. How then can a man understand his way? 25 It is a snare to a man to utter a vow [of consecration] rashly and [not until] afterward inquire [whether he can fulfill it]. 26 A wise king winnows out the wicked [from among the good] and brings the threshing wheel over them [to separate the chaff from the grain]. 27 The spirit of man [that factor in human personality which proceeds immediately from God] is the lamp of the Lord, searching all his innermost parts. 28 Loving-kindness and mercy, truth and faithfulness, preserve the king, and his throne is upheld by [the people's] loyalty. 29 The glory of young men is their strength, and the beauty of old men is their gray head [suggesting wisdom and experience]. 30 Blows that wound cleanse away evil, and strokes [for correction] reach to the innermost parts.

## Chapter 20

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise (Pro 20:1).

He will have more to say about wine as we move along in our study next week, chapter 23. "Who has woe? Who has sorrow? Who has contentions? Who has babblings? Who has wounds without cause? Who has red eyes? They that tarry long at wine; and those that go to seek mixed wine," and so forth (Proverbs 23:29-30). It talks about them in chapter 23. "Wine is a mocker, strong drink is raging. Whoever is deceived thereby is not wise."

In the New Testament we are told that in choosing those as overseers in the church, they are not to be given to wine. In the Old Testament, there were two sons of Aaron who, when they had built the altar and were ready to offer sacrifices, the fire of God came down and kindled the altar and Aaron's two sons grabbed their little incense burners and put coals in them and started in to offer incense before the Lord, and the fire of God came from the altar and consumed the two sons of Aaron. And when this happened, the Lord said unto Moses, "Speak unto Aaron and his sons and tell them that they are not to be drinking wine when they come in to offer sacrifices before Me." For God does not want service from any kind of a false stimulation.

So there are people today that feel a freedom and a liberty to drink wine, and again, it's a thing where you say, "Well, Jesus turned the water," and all this kind of stuff, and you can rationalize and all. But yet, "Wine is a mocker." Better that you didn't. The thing is, again, not is it right, is it wrong? Is it pleasing? Is this what God wants? "Strong drink is raging. Whoever is deceived by them is not wise."

Paul said, "All things are lawful for me." So you can prove that it's lawful. But he said, "I will not be brought under the power of any" (I Corinthians 6:12). Does it affect my judgment at all? Does it affect my attitudes? Then I'm being brought under its power.

The fear of the king is as a roaring of a lion: whoso provokes him to anger sins against his own soul (Pro 20:2).

You provoke a king, provoke a lion, you're in trouble.

It is an honor for a man to cease from strife: but every fool will just keep on meddling (Pro 20:3).

You know there are some times you just don't want to get into trouble. You don't want to get in a brawl, but the guy just keeps needing. Just keeps going and going and going. The fool will just keep on meddling.

We used to have a great big old English setter, Duke. And he's the kind of dog every boy should have to grow up with. Of course, we didn't have leash laws in those days, and everywhere I went Duke was with me. Ride my bike; he would be alongside. Go to school; create worst havoc in school. Through the hallways looking for me and all. And he was big. He could jump up and his feet would be on my shoulders, he could lick my face. And he was just a boy's dog. Great dog. Those English setters are very independent dogs, and they're sort of a one-owner type of a dog. In other words, you call them, you try and pet them and they're very independent. Have nothing to do with you. But their master, you know, they're just devoted. And Duke was just devoted to me. I was his master and just, you know, I could whistle anything else, and man, he would come charging. He was just my dog.

We went up to Bass Lake one summer and took Duke with us. And he created quite a bit of havoc there at Bass Lake. One evening we were sitting down to eat dinner, and of course, campfire and so forth. Cooked the food and fixing dinner. And he looked sort of longingly at our food. And then he went over and began to dig in the dirt and pulled up a whole string of sausages that he had ripped off from some camp somewhere. And there was this little Terrier dog that was in a camp next to us, and here Duke, big old thing, and this little Terrier was always yipping. And whenever Duke would go running along the lake, this little dog would be nipping at him and yipping, and he just ignored him. You know, just like a little mouse, and you know, "Go away you little runt, you know, you're... and just leave me alone." But this little dog kept persisting, and one day Duke was running along the lake and this little dog was along, yipping and nipping, and evidently clipped him and made him mad. And he turned around and picked up this little dog in his mouth and just flung him on out into the lake. But it reminded me of this proverb. "It is an honor for a man to cease from strife, but the fool will just keep on meddling." Until he's into trouble, you know.

Now we deal with the sluggard or the slothful, the lazy man again.

The sluggard will not plow by reason of the cold (Pro 20:4);

Oh, it's too cold to go out and plow today.

therefore he'll be begging in the time of harvest, and have nothing. Counsel in the heart of a man is like deep water (Pro 20:4-5);

This is beautiful.

but a man of understanding will draw it out (Pro 20:5).

Now a really good counselor will be able to draw you out. Deep within you know the answer; you know what's right. You know what you should be doing. And a counselor really isn't there to tell you what to do. He's there to help you understand yourself. Now it's like a well of deep waters. Down inside you know basically what you should be doing. And a man of understanding, a good counselor, can draw it out of you. And that's what wise counseling really is. It's drawing out the answers within the person. I'm not a good counselor so don't come to me. But I would just know what they should be doing.

Most men will proclaim every one his own goodness (Pro 20:6):

Ain't that the truth?

but a faithful man who can find? The just man walks in his integrity: his children are blessed after him. A king that sits in the throne of judgment scatters away all of the evil with his eyes (Pro 20:6-8).

He looks around.

Who can say, I have made my heart clean, I am pure from my sin? (Pro 20:9)

Can any of you say that? I've made my... I'm pure. Who can say it?

Now here's the thing again on the balances, the weights.

Divers weights, and divers measures (Pro 20:10),

This is, you know, as I said, one to buy them, one to sell.

both of them alike are an abomination to the LORD (Pro 20:10).

If you have different sizes of cups, different weights, they're an abomination to God.

Even a child is known by his doings, whether his work be pure, and whether it be right (Pro 20:11).

You begin to see that even in the child.

The hearing ear, the seeing eye, the LORD hath made both of them. Love not sleep, lest you come to poverty; open your eyes, and thou shalt be satisfied with bread (Pro 20:12-13).

Get up. Now this one is so typical.

It is nothing, it is nothing, says the buyer: but when he is gone his way, he boasts (Pro 20:14).

"Man, what a deal I got," you know. Yet when you're looking at it, "Oh, it's an old dog. It's not worth anything. It's nothing."

There is gold, and a multitude of rubies: but the lips of knowledge are like a precious jewel. Take his garment that is a surety for a stranger: and take a pledge of him for a strange woman. The bread of deceit is sweet to a man; but afterwards his mouth will be filled with gravel (Pro 20:15-17).

Deceitfulness. You may think it's smart, but man, you're going to grind.

Every purpose is established by counsel: and with good advice make war. He that goes about as a talebearer reveals secrets: and therefore meddle not with him that is flattering with his lips. Whoso curseth his father or his mother, his lamp will be put out in obscure darkness. An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed. Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee (Pro 20:18-22).

"Vengeance is mine; I will repay, saith the Lord" (Romans 12:19). And so don't you go around saying, "I'm going to get even. I'll recompense him or get even for his evil." Just give it to the Lord.

Divers weights are an abomination unto the LORD; and a false balance is not good. Man's goings are of the LORD; how can a man then understand his own way? (Pro 20:23-24)

Isn't that interesting? Man's goings are of the Lord. God guides my path. How then can I understand my own way?

It is a snare to a man who devours that which is holy, and after vows to make an inquiry (Pro 20:25).

In other words, if you make a vow to God then don't modify it, just keep it.

A wise king scatters the wicked, and brings the wheel over them. The spirit of a man is the candle of the LORD, searching all the inward parts of his life (Pro 20:26-27).

Spirit of man. God's candle searching within.

Mercy and truth preserve the king: and his throne is upheld by mercy. And the glory of young men is their strength: and the beauty of old men is their gray head (Pro 20:28-29).

I don't know where that leaves me.

The blueness of a wound cleanses away evil: so do stripes in the inward parts of the life (Pro 20:30).

Proverbs, interesting little bits of instruction and wisdom. A wise man will take heed to them and will gain in knowledge.

Father, we thank You for the instructions in the way of righteousness and truth. That which is good. That which is wholesome. That which is honest. Help us, Lord, to take to heart these words of instruction. Help us, Lord, to walk in righteousness before Thee. Help us to seek peace and to pursue it. Oh God, keep us from the wicked way. From the false lips. From the talebearing. May we in love relate to each other. Committing, Lord, ourselves, the issues of our lives unto Thee. Knowing, Lord, that You are the judge who will make the final disposition of all things. And thus, may we rest in Thy justice and in Thy truth. In Jesus' name. Amen.

**Proverbs 21:1-31 (AMP)**

1 THE KING'S heart is in the hand of the Lord, as are the watercourses; He turns it whichever way He wills. 2 Every way of a man is right in his own eyes, but the Lord weighs and tries the hearts. 3 To do righteousness and justice is more acceptable to the Lord than sacrifice. 4 Haughtiness of eyes and a proud heart, even the tillage of the wicked or the lamp [of joy] to them [whatever it may be], are sin [in the eyes of God]. 5 The thoughts of the [steadily] diligent tend only to plenteousness, but everyone who is impatient and hasty hastens only to want. 6 Securing treasures by a lying tongue is a vapor driven to and fro; those who seek them seek death. 7 The violence of the wicked shall sweep them away, because they refuse to do justice. 8 The way of the guilty is exceedingly crooked, but as for the pure, his work is right and his conduct is straight. 9 It is better to dwell in a corner of the housetop [on the flat oriental roof, exposed to all kinds of weather] than in a house shared with a nagging, quarrelsome, and faultfinding woman. 10 The soul or life of the wicked craves and seeks evil; his neighbor finds no favor in his eyes. 11 When the scoffer is punished, the fool gets a lesson in being wise; but men of [godly] Wisdom and good sense learn by being instructed. 12 The [uncompromisingly] righteous man considers well the house of the wicked—how the wicked are cast down to ruin. 13 Whoever stops his ears at the cry of the poor will cry out himself and not be heard. 14 A gift in secret pacifies and turns away anger, and a bribe in the lap, strong wrath. 15 When justice is done, it is a joy to the righteous (the upright, in right standing with God), but to the evildoers it is dismay, calamity, and ruin. 16 A man who wanders out of the way of understanding shall abide in the congregation of the spirits (of the dead). 17 He who loves pleasure will be a poor man; he who loves wine and oil will not be rich. 18 The wicked become a ransom for the [uncompromisingly] righteous, and the treacherous for the upright [because the wicked themselves fall into the traps and pits they have dug for the good]. 19 It is better to dwell in a desert land than with a contentious woman and with vexation. 20 There are precious treasures and oil in the dwelling of the wise, but a self-confident and foolish man swallows it up and wastes it. 21 He who earnestly seeks after and craves righteousness, mercy, and loving-kindness will find life in addition to righteousness (uprightness and right standing with God) and honor. 22 A wise man scales the city walls of the mighty and brings down the stronghold in which they trust. 23 He who guards his mouth and his tongue keeps himself from troubles. 24 The proud and haughty man—Scoffer is his name—deals and acts with overbearing pride. 25 The desire of the slothful kills him, for his hands refuse to labor. 26 He covets greedily all the day long, but the [uncompromisingly] righteous gives and does not withhold. 27 The sacrifice of the wicked is exceedingly disgusting and abhorrent [to the Lord]—how much more when he brings it with evil intention? 28 A false witness will perish, but the word of a man who hears attentively will endure and go unchallenged. 29 A wicked man puts on the bold, unfeeling face [of guilt], but as for the upright, he considers, directs, and establishes his way [with the confidence of integrity]. 30 There is no [human] wisdom or understanding or counsel [that can prevail] against the Lord. 31 The horse is prepared for the day of battle, but deliverance and victory are of the Lord.

Shall we turn now in our Bibles to Proverbs 21.

Proverbs 21, Solomon declares:

The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will (Pro 21:1).

The word "rivers of water" is in the Hebrew "as the water courses." Now in the land of Israel, they had made many sluices for the water by which they could direct the water from the river to their farm areas. And these sluices were, of course, to turn the water to bring it to a desired area. So Solomon is declaring that, in reality, the king's heart is in the hand of the Lord. And even as the king by the water sluices is able to direct the water to where he desires it to be, so God is able to direct the heart of the king according to God's will.

How we should desire that our hearts be in the hands of the Lord. That God would direct our hearts, and that's exactly what the scripture promises is the reality for us who walk with Jesus Christ. The Lord said, "And in those days, I will write my laws on the fleshly tablets of their hearts" (Jeremiah 31:33). "No longer on the tables of stone, but on the fleshly tablets of our heart" (II Corinthians 3:3). And as a child of God, God expresses His will and His purpose for my life by the directing of my desires. So as a child of God, we can say our hearts are in the hands of the Lord. He directs them like the sluices of water wherever He wills. That should be our case.

The second proverb is one that we can all attest to.

Every way of a man is right in his own eyes (Pro 21:2):

It's amazing how that we can actually rationalize and justify every single thing we've done. We can, you know... "Every way of a man is right in his own eyes."

but the LORD ponders the hearts (Pro 21:2).

God looks down at my motives. God is always interested in not so much of what I do but what motivated that action. Now it is possible that a person have the totally proper actions but the wrong motivations. We are told in II Corinthians 5 that we are all to appear before the judgment seat of Christ, in order that we might be judged according to our works what sort they are. Now Jesus tells us that we will definitely be judged according to, not what I've done, but what motivated what I did. "Take heed to yourself that you do not your righteousness before men, to be seen of men. For I say unto you, ye have your reward" (Matthew 6:1). There are many things that a person does ostensibly for the Lord, but inwardly he is motivated by his own desire for recognition. His own desire to be a leader or whatever, and the motivation of the work is wrong. God's going to test one day our hearts, our motivations.

So where every deed is right in my own eyes I can say, "Look what I did, Lord. I prophesied in Your name. I preached in Your name. I did all this." And the Lord says, "Hey, I never knew you." You see, your heart, the motivation was wrong. And so that is why earlier a proverb said, "Keep your heart with all diligence, for out of it are the issues of life" (Proverbs 4:23). What is the attitude of my heart? What is the motivation of my heart? That's something that I need to examine; and yet, who knows? "The heart is deceitful, and desperately wicked"

(Jeremiah 17:9). So what can I do? God's going to one day judge me by the motivations of my heart. But my heart's deceitful and desperately wicked. What can I do? Exactly what David did in Psalm 139 and say, "Search me, O God, and know my heart. Try me, and know my way, and see if there be some way of wickedness in me" (Psalm 139:23-24). I don't know my own heart. Therefore, I ask God, "Search my heart. God, reveal to me if there is something that is there that is unlike Thee. Let it be known, Lord, reveal."

To do justice and judgment is more acceptable to the LORD than sacrifice (Pro 21:3).

Now there are people who are always ready to sacrifice. In the New Testament Jesus got after the Pharisees because they were so meticulous in paying tithes of their herb gardens where they raise little seeds. And so they would count out their coriander seeds. "Nine for me, one for the Lord. Nine for me, one for the Lord." And so meticulous in the paying of their tithes. They tithed of their anise, their mint, their cumin, their spices. But He said, "You've totally omitted the more important things: righteousness, mercy, judgment." And so God is more interested in my seeking to be righteous. My seeking to be merciful than for me coming and offering some sacrifice to God. "To do justice and judgment is more acceptable to the Lord than to sacrifice."

God said, "Sacrificings and offerings I would not." I don't care about those. What I want is a broken and a contrite heart, the repentant heart. God said, "I will not turn away." But He spoke about the rejection of their sacrifices and offerings at one point. He said, "Don't bring Me any more. I'm sick of them. I don't want any more of your sacrifices. Your heart isn't in it." And the sacrifice is meaningless at that point. God says, "Don't offer, I don't want any more. What I want is a true repentance." True judgment, justice, mercy—those are the things that God is interested in.

A high look, a proud heart, and the light of the wicked, is sin (Pro 21:4).

The wicked can't do anything right. But the proud look, the proud heart, the high look, how God hates, detests. Humble yourself. "He that humbleth himself shall be exalted; he that exalteth himself shall be abased" (Matthew 23:12).

The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want (Pro 21:5).

They that are hasty to be rich, those that are looking for a get-rich-quick scheme. Here's the warning, "Hey, you're going to get burned." There's no quick way to riches. The thoughts of the diligent tend towards plenteousness, but the get-rich-schemes are going to leave you broke.

The getting of treasures by a lying tongue is a vanity tossed to and fro of those that seek death (Pro 21:6).

These are those persons that go around with fraudulent schemes. "The getting of treasures by a lying tongue." All of the scams that they have. But how often when they get caught they get rubbed out.

The robbery of the wicked shall destroy them; because they refuse to do judgment. The way of a man is perverse and strange: but as for the pure, his work is right (Pro 21:7-8).

Notice the contrast in the poetry here.

It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house (Pro 21:9).

Now I would say that probably one woman in a thousand is brawling. But inasmuch as he married a thousand, he got one of them. And so he speaks probably from experience, one of his wives. And better to dwell in the corner of the housetop. I really wouldn't know. I say that seriously. Better to dwell in the bedroom.

The soul of the wicked desireth evil: his neighbor finds no favor in his eyes (Pro 21:10).

The soul of the wicked. The mind, the consciousness. He just desires evil.

The soul of the wicked. The mind, the consciousness. He just desires evil.

When the scorner is punished, the simple is made wise: when the wise is instructed, he receives knowledge (Pro 21:11).

Some of these really don't really call for any further kind of amplification.

The righteous man wisely considers the house of the wicked: but God overthrows the wicked for their wickedness. Whoso stops his ears at the cry of the poor, he shall cry himself, not be heard (Pro 21:12-13).

Now, again, God taking up the cause of the poor. All the way through we see God's taking up the cause of the poor. "He who lends to the poor lends to the Lord" (Proverbs 19:17). Now if you close up your ears to the cry of the poor, then God says He'll close up His ear to you.

A gift in secret pacifies anger: and a reward in the bosom, strong wrath. It is joy to the just to do judgment: but destruction shall be to the workers of iniquity. A man that wanders out of the way of understanding shall remain in the congregation of the dead. And he that loveth pleasure shall be a poor man: and he that loveth wine and oil shall not be rich. The wicked shall be a ransom for the righteous, and the transgressor for the upright. It is better to dwell in the wilderness, than with a contentious and angry woman (Pro 21:14-19).

Again, one in a thousand, and he had his one and he had to deal with her.

There is treasure to be desired and oil in the dwelling of the wise; but the foolish man spends it up. He that follows after righteousness and mercy finds life, righteousness, and honor (Pro 21:20-21).

Let's look at that again. "He that follows after righteousness and mercy," what will he find? "He'll find life, righteousness and honor."

A wise man scaeth the city of the mighty, and casteth down the strength of the confidence thereof. Whoso keeps his mouth and his tongue keeps his soul from troubles (Pro 21:22-23).

How many times I wish I hadn't said it. That word that was said in jest or carelessness, or just off, how you'd like to draw it back so many times. "Whoso keeps his mouth and his tongue will just keep himself from a lot of trouble."

Proud and haughty scorner is his name, who deals in proud wrath. The desire of a slothful man absolutely destroys him; for his hands refuse to labor (Pro 21:24-25).

He has so much to say about the slothful man, the lazy person. And here the desire of the lazy person just eats him up. It kills him. Because you desire, but you don't have because your hands refuse to labor. So it's that desire but no fulfillment.

He coveteth greedily all the day long; but the righteous giveth and spareth not (Pro 21:26).

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He coveteth greedily all the day long: but the righteous giveth and spareth not (Pro 21:26).

That is, the desire of the slothful kills him; his hands refuse to labor. He is coveting greedily all day long.

The sacrifice of the wicked is an abomination (Pro 21:27):

Now, we dealt with this a little bit earlier in one of the earlier proverbs here in the chapter, where God is interested in justice and judgment more than sacrifice. And the sacrifice of the wicked is an abomination. God doesn't really want any sacrifices from the wicked.

how much more, when he brings it with a wicked mind? (Pro 21:27)

When he is regarding iniquity in his mind and heart, and yet brings a sacrifice before the Lord.

A false witness shall perish: but the man that heareth speaketh constantly. A wicked man hardeneth his face: but as for the upright, he directeth his way (Pro 21:28-29).

Verse 30:

There is no wisdom nor understanding nor counsel against the LORD (Pro 21:30).

There's no way that you can bring to naught the works of God. There's no wisdom, no understanding, no counsel that you can take against Him.

The horse is prepared against the day of battle: but safety is of the LORD (Pro 21:31).

Now what are you trusting in for safety? For your own personal safety? You say, "Well, I got a permit to carry a gun. Living in horrible days." No, the Lord said, "He who lives by the sword dies by the sword" (Matthew 26:52). What are you trusting in for safety? "A horse is prepared against the day of battle, but the real safety is in the Lord." "Except the Lord keep the city, the watchman waketh but in vain. Except the Lord build the house, they labor in vain who build it" (Psalm 127:1). Unless the Lord is keeping you, all of your endeavors to keep yourself are in vain. Better to put your trust in the Lord and your keeping into His hand than to take it in your own hands. How important that we learn to just trust in the Lord for His protection.

Through The Bible c 2000 Series; Chuck Smith; Bible commentaries,1979-1986)

( Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 991-997)

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