



Open Water Ministries

~ 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 know that You are a giving God who wants to meet my needs and answer my questions. But I understand now that I have a condition to meet first: You require me to come close to You so You can reveal to me those things I need to know. Please forgive me for rushing in and out of your Presence so quickly in the past—making my demands and insisting on those things I need, but not taking enough time to fellowship with You and meet Your need to be with me. I am so sorry for the times I've been in such a hurry that I neglected spending time with You. Starting today, I want to change my daily schedule so I can spend time in Your Presence and come closer to You than ever before.

!Sparkling Gems from the Greek.

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“ Jeremiah 29:11 ”

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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The Rounders

Still In Love With You-
The Rounders

The Coming Of The
Lord-The Rounders

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Greg Laurie

Virtue for Women-
Cathe Laurie

1 IN THOSE days there was no king in Israel. And in those days the tribe of the Danites sought for itself an inheritance to dwell in, for until then no [sufficient] inheritance had been acquired by them among the tribes of Israel. 2 So the Danites sent from the whole number of their tribe five brave men from Zorah and Eshtaol to spy out the land and to explore it, and they said to them, Go, explore the land. They came to the hill country of Ephraim, to the house of Micah, and lodged there. 3 When they went by the house of Micah, they recognized the voice of the young Levite, and they turned aside there and said to him, Who brought you here? And what do you do in this place? And what have you here? 4 And he said to them, Thus and thus Micah deals with me and has hired me, and I am his priest. 5 And they said to him, Ask counsel, we pray you, of God that we may know whether our journey will be successful. 6 And the priest said to them, Go in peace. The way in which you go is before (under the eye of) the Lord. 7 Then the five men departed and came to Laish and saw the people who were there, how they dwelt securely after the manner of the Sidonians, quiet and feeling safe; and there was no magistrate in the land, who might put them to shame in anything or injure them; and they were far from the Sidonians and had no dealings with anyone. 8 The five men came back to their brethren at Zorah and Eshtaol, and their brethren said to them, What do you say? 9 They said, Arise, let us go up against them, for we have seen the land, and behold, it is very fertile. And will you do nothing? Do not be slow to go and enter in and possess the land. 10 When you go, you will come to people [feeling] safe and secure. The land is broad [widely extended on all sides]; and God has given it into your hands—a place where there is no want of anything that is in the earth. 11 And there went from there of the tribe of the Danites, out of Zorah and Eshtaol, 600 men armed with weapons of war. 12 And they went up and encamped at Kiriath-jearim in Judah. Therefore they called that place Mahaneh-dan [camp of Dan] to this day; it is west of Kiriath-jearim. 13 And they passed from there to the hill country of Ephraim and came to Micah's house. 14 Then the five men who had gone to spy out the country of Laish said to their brethren, Do you know that there are in these houses an ephod, teraphim, a graven image, and a molten image? Now therefore, consider what you have to do. 15 And they turned in that direction and came to the house of the young Levite, at the home of Micah, and saluted him. 16 Now the 600 Danites with their weapons of war stood at Micah's gate. 17 And the five men who had gone to spy out the land went up and entered the house and took the graven image, the ephod, the teraphim, and the molten image, while the priest stood by the entrance of the gate with the 600 men armed with weapons of war. 18 And when these went into Micah's house and took the carved image, the ephod, the teraphim, and the molten image, the priest said to them, What are you doing? 19 And they said to him, Be still, put your hand over your mouth, and come with us, and be to us a father and a priest. Is it better for you to be a priest to the house of one man, or that you be a priest to a tribe and family in Israel? 20 And the priest's heart was glad, and he took the ephod, the teraphim, and the graven image, and went in the midst of the people. 21 So they turned and departed and put the little ones, the cattle, and the baggage in front of them. 22 When they were a good way from the house of Micah, the men who were Micah's near neighbors were called out and overtook the Danites. 23 They shouted to the Danites, who turned and said to Micah, What ails you, that you come with such a company? 24 And he said, You take away my gods which I made and the priest, and go away; and what have I left? How can you say to me, What ails you? 25 And the men of Dan said to him, Let not your voice be heard among us, lest angry fellows fall upon you and you lose your life with the lives of your household. 26 And the Danites went their way; and when Micah saw that they were too strong for him, he turned and went back to his house. 27 And they took the things which Micah had made, and his priest, and came to Laish, to a people quiet and feeling secure, and they smote them with the sword and burned the city. 28 And there was no deliverer because it was far from Sidon, and they had no business with anyone. It was in the valley which belongs to Beth-rehob. And they rebuilt the city and dwelt in it. 29 They named the city Dan, after Dan their forefather who was born to Israel; however, the name of the city was Laish at first. 30 And the Danites set up the graven image for themselves; and Jonathan son of Gershom, the son of Moses, and his sons were priests to the tribe of Dan until the day of the captivity of the land. 31 So they set them up Micah's graven image which he made, as long as the house of God was at Shiloh.

Chapter 18

Now that is setting the stage for the rest of this story. You got now this Levite, young kid from Bethlehem as a professional religious priest, personal priest of Micah in his house.

Now, in those days there was no king in Israel: and the tribe of the Danites sought an inheritance to dwell in (Jdg 18:1);

For they were unable to drive the Philistines out of that territory of Ashdod, Ashkelon, Gaza and that beautiful valley area. And they were only, at this point, occupied a small little territory, oh, twenty miles from Jerusalem, fifteen miles from Jerusalem towards Tel Aviv, the little valley of Eshcol. But this whole territory was still occupied by the Philistines and they couldn't drive them out and so they were beginning to look for another place to live. And so they sent out six men to sort of look out over the whole country to see if there isn't another place that they might move that the tribe of Dan might inhabit in order that they can have more territory for farming and all because that area that they had taken just wasn't sufficient for their needs.

And so these men started north and they came to Ephraim, to the house of Micah, and they stayed there. And when they were by thau house of Micah, they knew the voice of the young man the Levite: and so they turned in, they said unto him, What brought you here? And how much are you making in this place? And what are you doing? And he said unto them, Well, I came to Micah, and he needed a priest, so he hired me [and he gives me ten shekels of silver a year, a new suit, all my food], and I'm his priest. And they said, Well ask counsel of God, for us, that we might know whether we're gonna be prosperous in our search. And so the priest said unto them, Go in peace: before the LORD is our way wherein you go (Jdg 18:2-6).

In other words, go in peace God is going before you and He's gonna prosper you in your way. So the five men departed, and they came to Laish, and they saw the people that were there, how they dwelt carelessly, after the manner of the Zidonians, they were quiet and they were secure; and there was no magistrate in the land, that might put them to shame for any thing; and they were far from the Zidonians, and had no business with any man (Jdg 18:7).

So they found the city of people there in Laish and the people were just really living very carelessly. They didn't have business or trade with anybody else. They were a long way from Zidon, actually, they were clear over the Lebanese mountain range from Zidon and they were isolated and really they looked to be an easy prey.

Now they dwelt in a beautiful section of land. Right past the city there flowed the Jordan River and it was near the headwaters of Jordan. So there was no water pollution, the water was clear; it's great and there's good farming territory around there and it's just a beautiful valley, fertile valley.

And they said, "Wow, look at this, you know, be nice to live up here." So they came back to their tribe and they described the place that they had found; it's beauty and its advantages. Ah, there's plenty of water, good area to live and all and it's beautiful, and it really is. It's one of the most beautiful places in Israel.

And so they sent back an army of six hundred men in order to take this city. And so when they came back to the mount of Ephraim, they came back again to this priest. And these fellows went in and they said, "Hey fellow, look we need a priest, our tribe. Wouldn't it be better for you to be a priest over a whole tribe than a priest in just one family? We'd give you a better salary."

So the young man went with them but he ripped off the little idols and all that were there and took them with him. And so when Micah came home he found that the idols had been ripped off, the priest was gone, and so some of his neighbors gathered together and they were having big conflict and said, "Well they went that direction." And so Micah went chasing after them. And these guys are six hundred tough guys heading off for war.

And Micah came up, said, "Hey, what's the big idea ripping me off, taking away my priest and taking away my silver idols?" and so forth and he was really laying it on them.

And they said, "Hey man, looking for trouble? You might as well, you better go home, there's no sense getting hurt." And so he looked around and saw all these guys with their swords and everything else and so he decided to go home. Wisdom the better part of valor.

And so they went up with this young man and they came to Laish and they captured it. They destroyed the inhabitants and the tribe of Dan, a good portion of them, moved on up and inhabited the upper part of this Hula Valley where the headwaters of the Jordan River come out from Mount Hermon. And thus, that became the territory of the tribe of Dan and the city was called Dan, and the river itself was named Jordan or "out of Dan," because there is the headwaters of the Jordan River and it comes out of Dan. And so that river became named Jordan, "out of Dan."

So that is just one of the little stories that is told here. And the second story that gives us an insight to the confusion that existed, both civil and religious, during this particular time has to do with a story of a man who was a Levite.
(Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986)

I. PRAYER ESSENTIAL TO GOD

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. 14th verse: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."—Isaiah 58:9.

It must never be forgotten that Almighty God rules this world. He is not an absentee God. His hand is ever on the throttle of human affairs. He is everywhere present in the concerns of time. "His eyes behold, his eyelids try the children of men." He rules the world just as He rules the Church by prayer. This lesson needs to be emphasized, iterated and reiterated in the ears of men of modern times and brought to bear with cumulative force on the consciences of this generation whose eyes have no vision for the eternal things, whose ears are deaf toward God.

Nothing is more important to God than prayer in dealing with mankind. But it is likewise all-important to man to pray. Failure to pray is failure along the whole line of life. It is failure of duty, service, and spiritual progress. God must help man by prayer. He who does not pray, therefore, robs himself of God's help and places God where He cannot help man. Man must pray to God if love for God is to exist. Faith and hope, and patience and all the strong, beautiful, vital forces of piety are withered and dead in a prayerless life. The life of the individual All this and much more can be said as to the necessity of prayer to the being, and culture of piety in the individual. But prayer has a larger sphere, a more obligated duty, a loftier inspiration. Prayer concerns God, whose purposes and plans are conditioned on prayer. His will and His glory are bound up in praying. The days of God's splendour and renown have always been the great days of prayer. God's great movements in this world have been conditioned on, continued and fashioned by prayer. God has put Himself in these great movements just as men have prayed. Present, prevailing, conspicuous and mastering prayer has always brought God to be present. The real and obvious test of a genuine work of God is the prevalence of the spirit of prayer. God's mightiest forces surcharge and impregnate a movement when prayer's mightiest forces are there. Individual believer, his personal salvation, and personal Christian graces have their being, bloom and fruitage in prayer.

God's movement to bring Israel from Egyptian bondage had its inception in prayer. Thus early did God and the human race put the fact of prayer as one of the granite forces upon which His world movements were to be based. Hannah's petition for a son began a great prayer movement for God in Israel. Praying women, whose prayers like those of Hannah, can give to the cause of God men like Samuel, do more for the Church and the world than all the politicians on earth. Men born of prayer are the saviours of the state, and men saturated with prayer give life and impetus to the Church. Under God they are saviours and helpers of both Church and state.

We must believe that the divine record of the facts about prayer and God are given in order that we might be constantly reminded of Him, and be ever refreshed by the faith that God holds His Church for the entire world, and that God's purpose will be fulfilled. His plans concerning the Church will most assuredly and inevitably be carried out. That record of God has been given without doubt that we may be deeply impressed that the prayers of God's saints are a great factor, a supreme factor, in carrying forward God's work, with facility and in time. When the Church is in the condition of prayer God's cause always flourishes and His kingdom on earth always triumphs. When the Church fails to pray, God's cause decays and evil of every kind prevails. In other words, God works through the prayers of His people, and when they fail Him at this point, decline and deadness ensue. It is according to the divine plans that spiritual prosperity comes through the prayer-channel. Praying saints are God's agents for carrying on His saving and providential work on earth. If His agents fail Him, neglecting to pray, then His work fails. Praying agents of the Most High are always forerunners of spiritual prosperity.

The men of the Church of all ages who have held the Church for God have had in affluent fullness and richness the ministry of prayer. The rulers of the Church which the Scriptures reveal have had preeminence in prayer. Eminent, they may have been, in culture, in intellect and in all the natural or human forces; or they may have been lowly in physical attainments and native gifts; yet in each case prayer was the all potent force in the rulership of the Church. And this was so because God was with and in what they did, for prayer always carries us back to God. It recognizes God and brings God into the world to work and save and bless. The most efficient agents in disseminating the knowledge of God, in prosecuting His work upon the earth, and in standing as breakwater against the billows of evil, have been praying Church leaders. God depends upon them, employs them and blesses them.

Prayer cannot be retired as a secondary force in this world. To do so is to retire God from the movement. It is to make God secondary. The prayer ministry is an all-engaging force. It must be so, to be a force at all. Prayer is the sense of God's need and the call for God's help to supply that need. The estimate and place of prayer is the estimate and place of God. To give prayer the secondary place is to make God secondary in life's affairs. To substitute other forces for prayer, retires God and materializes the whole movement.

Prayer is an absolute necessity to the proper carrying on of God's work. God has made it so. This must have been the principal reason why in the early Church, when the complaint that the widows of certain believers had been neglected in the daily administration of the Church's benefactions, that the twelve called the disciples together, and told them to look out for seven men, "full of the Holy Ghost, and wisdom," who they would appoint over that benevolent work, adding this important statement, "But we will give ourselves continually to prayer and to the ministry of the Word." They surely realized that the success of the Word and the progress of the Church were dependent in a preeminent sense upon their "giving themselves to prayer." God could effectively work through them in proportion as they gave themselves fully to prayer.

The Apostles were as dependent upon prayer as other folks. Sacred work,—Church activities—may so engage and absorb us as to hinder praying, and when this is the case, evil results always follow. It is better to let the work go by default than to let the praying go by neglect. Whatever affects the intensity of our praying affects the value of our work. "Too busy to pray" is not only the keynote to backsliding, but it mars even the work done. Nothing is well done without prayer for the simple reason that it leaves God out of the account. It is so easy to be seduced by the good to the neglect of the best, until both the good and the best perish. How easily may men, even leaders in Zion, be led by the insidious wiles of Satan to cut short our praying in the interests of the work! How easy to neglect prayer or abbreviate our praying simply by the plea that we have Church work on our hands. Satan has effectively disarmed us when he can keep us too busy doing things to stop and pray.

"Give ourselves continually to prayer and the ministry of the word." The Revised Version has it, "We will continue steadfastly in prayer." The implication of the word used here means to be strong, steadfast, to be devoted to, to keep at it with constant care, to make a business out of it. We find the same word in Col. 4:12, and in Romans 12:12, which is translated, "Continuing instant in prayer."

The Apostles were under the law of prayer, which law recognizes God as God, and depends upon Him to do for them what He would not do without prayer. They were under the necessity of prayer, just as all believers are, in every age and in every clime. They had to be devoted to prayer in order to make their ministry of the Word efficient. The business of preaching is worth very little without it be in direct partnership with the business of praying. Apostolic preaching cannot be carried on unless there be apostolic praying. Alas, that this plain truth has been so easily forgotten by those who minister in holy things! Without in any way passing a criticism on the ministry, we feel it to be high time that somebody or other declared to its members that effective preaching is conditioned on effective praying. The preaching which is most successful is that ministry which has much of prayer in it. Perhaps one might go so far as to say that it is the only kind that is successful. God can mightily use the preacher who prays. He is God's chosen messenger for good, whom the Holy Spirit delights to honour, God's efficient agent in saving men and in edifying the saints.

In Acts 6:1-8 we have the record of how, long ago, the Apostles felt that they were losing—had lost—in apostolic power because they did not have relief from certain duties in order that they might give themselves more to prayer. So they called a halt because they discovered to their regret that they were too deficient in praying. Doubtless they kept up the form of praying, but it was seriously defective in intensity and in point of the amount of time given to it. Their minds were too much preoccupied with the finances of the Church. Just as in this day we find in many places both laymen and ministers are so busily engaged in "serving tables," that they are glaringly deficient in praying. In fact in present-day Church affairs men are looked upon as religious because they give largely of their money to the Church, and men are chosen for official positions not because they are men of prayer, but because they have the financial ability to run Church finances and to get money for the Church.

Now these Apostles, when they looked into this matter, determined to put aside these hindrances growing out of Church finances, and resolved to "give themselves to prayer." Not that these finances were to be ignored or set aside, but ordinary laymen, "full of faith and the Holy Ghost" could be found, really religious men, who could easily attend to this money business without in the least affecting their piety or their praying, thus giving them something to do in the Church, and at the same time taking the burden from the Apostles who would be able now to pray more, and praying more, to be blessed themselves in soul, and at the same time to more effectually do the work to which they had been called.

They realized, too, as they had not realized before, that they were being so pressed by attention to material things, things right in themselves, that they could not give to prayer that strength, ardour, and time which its nature and importance demanded. And so we will discover, under close scrutiny of ourselves sometimes, that things legitimate, things right in themselves, things commendable, may so engross our attention, so preoccupy our minds and so draw on our feelings, that prayer may be omitted, or at least very little time may be given to prayer. How easy to slip away from the closet! Even the Apostles had to guard themselves at that point. How much do we need to watch ourselves at the same place! Things legitimate and right may become wrong when they take the place of prayer. Things right in themselves may become wrong things when they are allowed to fasten themselves inordinately upon our hearts. It is not only the sinful things which hurt prayer. It is not alone questionable things which are to be guarded against. But it is things which are right in their places, but which are allowed to sidetrack prayer and shut the closet door, often with the self-comforting plea that "we are too busy to pray."

Possibly this has had as much to do with the breaking down of family prayer in this age as any other one cause. It is at this point that family religion has decayed, and just here is one cause of the decline of the prayer meeting. Men and women are too busy with legitimate things to "give themselves to prayer." Other things are given the right of way. Prayer is set aside or made secondary. Business comes first. And this means not always that prayer is second, but that prayer is put entirely out. The Apostles drove directly at this point, and determined that even Church business should not affect their praying habits. Prayer must come first. Then would they be in deed and truth God's real agents in His world, through whom He could effectually work, because they were praying men, and thereby put themselves directly in line with His plans and purposes, which was that He works through praying men.

When the complaint came to their ears the Apostles discovered that that which they had been doing did not fully serve the divine ends of peace, gratitude, and unity, but discontent, complainings, and division were the result of their work, which had far too little prayer in it. And so prayer was put prominently to the front.

Praying men are a necessity in carrying out the divine plan for the salvation of men. God has made it so. He it is who established prayer as a divine ordinance, and this implies men are to do the praying. So that praying men are a necessity in the world. The fact that so often God has employed men of prayer to accomplish His ends clearly proves the proposition. It is altogether unnecessary to name all the instances where God used the prayers of righteous men to carry out His gracious designs. Time and space are too limited for the list. Yet one or two cases might be named. In the case of the golden calf, when God purposed to destroy the Israelites because of their great sin of idolatry, at the time when Moses was receiving the law at God's hands, the very being of Israel was imperilled, for Aaron had been swept away by the strong popular tide of unbelief and sin. All seemed lost but Moses and prayer, and prayer became more efficient and wonder-working in behalf of Israel than Aaron's magic rod. God was determined on the destruction of Israel and Aaron. His anger waxed hot. It was a fearful and a critical hour. But prayer was the levee which held back heaven's desolating fury. God's hand was held fast by the interceding of Moses, the mighty intercessor.

Moses was set on delivering Israel. It was with him a long and exhaustive struggle of praying for forty days and forty nights. Not for one moment did he relax his hold on God. Not for one moment did he quit his place at the feet of God, even for food. Not for one moment did he moderate his demand or ease his cry. Israel's existence was in the balance. Almighty God's wrath must be stayed. Israel must be saved at all hazards. And Israel was saved. Moses would not let God alone. And so, today, we can look back and give the credit of the present race of the Jews to the praying of Moses centuries ago.

Persevering prayer always wins; God yields to importunity and fidelity. He has no heart to say No to such praying as Moses did. Actually God's purpose to destroy Israel is changed by the praying of this man of God. It is but an illustration of how much just one praying is worth in this world, and how much depends upon him.

When Daniel, in Babylon, refused to obey the decree of the king not to ask any petition of any god or man for thirty days, he shut his eyes to the decree which would shut him off from his praying room, and refused to be deterred from calling upon God from fear of the consequences. So he "kneeled upon his knees three times a day", and prayed as he had before done, leaving it all with God as to the consequences of thus disobeying the king.

There was nothing impersonal about Daniel's praying. It always had an objective, and was an appeal to a great God, who could do all things. There was no coddling of self, nor looking after subjective or reflex influences. In the face of the dreadful decree which is to precipitate him from place and power, into the lion's den, "he knelt upon his knees three times a day, and gave thanks to God as aforetime." The gracious result was that prayer laid its hands upon an Almighty arm, which interposed in that den of vicious, cruel lions and closed their mouths and preserved His servant Daniel, who had been true to Him and who had called upon Him for protection. Daniel's praying was an essential factor in defeating the king's decree and in discomfiting the wicked, envious rulers, who had set the trap for Daniel in order to destroy him and remove him from place and power in the kingdom. ("The Weapon Of Prayer" ; EM Bounds; Chapter 1 ; Edward McKendree Bounds (August 15, 1835 – August 24, 1913) was a clergyman of the Methodist Episcopal Church South and author of eleven books, nine of which focused on the subject of prayer.)

Proverbs 28:1-28 (AMP)

1 THE WICKED flee when no man pursues them, but the [uncompromisingly] righteous are bold as a lion. **2** When a land transgresses, it has many rulers, but when the ruler is a man of discernment, understanding, and knowledge, its stability will long continue. **3** A poor man who oppresses the poor is like a sweeping rain which leaves no food [plundering them of their last morsels]. **4** Those who forsake the law [of God and man] praise the wicked, but those who keep the law [of God and man] contend with them. **5** Evil men do not understand justice, but they who crave and seek the Lord understand it fully. **6** Better is the poor man who walks in his integrity than he who willfully goes in double and wrong ways, though he is rich. **7** Whoever keeps the law [of God and man] is a wise son, but he who is a companion of gluttons and the carousing, self-indulgent, and extravagant shames his father. **8** He who by charging excessive interest and who by unjust efforts to get gain increases his material possession gathers it for him [to spend] who is kind and generous to the poor. **9** He who turns away his ear from hearing the law [of God and man], even his prayer is an abomination, hateful and revolting [to God]. **10** Whoever leads the upright astray into an evil way, he will himself fall into his own pit, but the blameless will have a goodly inheritance. **11** The rich man is wise in his own eyes and conceit, but the poor man who has understanding will find him out. **12** When the [uncompromisingly] righteous triumph, there is great glory and celebration; but when the wicked rise [to power], men hide themselves. **13** He who covers his transgressions will not prosper, but whoever confesses and forsakes his sins will obtain mercy. **14** Blessed (happy, fortunate, and to be envied) is the man who reverently and worshipfully fears [the Lord] at all times [regardless of circumstances], but he who hardens his heart will fall into calamity. **15** Like a roaring lion or a ravenous and charging bear is a wicked ruler over a poor people. **16** A ruler who lacks understanding is [like a wicked one] a great oppressor, but he who hates covetousness and unjust gain shall prolong his days. **17** If a man willfully sheds the blood of a person [and keeps the guilt of murder upon his conscience], he is fleeing to the pit (the grave) and hastening to his own destruction; let no man stop him! **18** He who walks uprightly shall be safe, but he who willfully goes in double and wrong ways shall fall in one of them. **19** He who cultivates his land will have plenty of bread, but he who follows worthless people and pursuits will have poverty enough. **20** A faithful man shall abound with blessings, but he who makes haste to be rich [at any cost] shall not go unpunished. **21** To have respect of persons and to show partiality is not good, neither is it good that man should transgress for a piece of bread. **22** He who has an evil and covetous eye hastens to be rich and knows not that want will come upon him. **23** He who rebukes a man shall afterward find more favor than he who flatters with the tongue. **24** Whoever robs his father or his mother and says, This is no sin—he is in the same class as [an open, lawless robber and] a destroyer. **25** He who is of a greedy spirit stirs up strife, but he who puts his trust in the Lord shall be enriched and blessed. **26** He who leans on, trusts in, and is confident of his own mind and heart is a [self-confident] fool, but he who walks in skillful and godly Wisdom shall be delivered. **27** He who gives to the poor will not want, but he who hides his eyes [from their want] will have many a curse. **28** When the wicked rise [to power], men hide themselves; but when they perish, the [consistently] righteous increase and become many.

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 398-399)

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