



# ~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing



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## Worship Music

### Prayer

Lord, I am so thankful for what I read today. Please help me learn how to keep a rein on my tongue and how to submit my attitude to the Cross of Jesus Christ. Help me also to perceive how I can become a contributor to peace and tranquility instead of strife and conflict. I want to be one of those rare and special women/man You consider of such great value and worth. Holy Spirit, it's going to take a deep work of Your grace in my life for me to become this kind of person. So today I ask You to initiate this vital work deep inside my soul. Please transform me and make me into the person You want me to be, in Jesus' name. Amen.

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1 THEN ALL the Israelites came out, and the congregation assembled as one man to the Lord at Mizpah, from Dan even to Beersheba, including the land of Gilead. 2 And the chiefs of all the people, of all the tribes of Israel, presented themselves in the assembly of the people of God, 400,000 men on foot who drew the sword. 3 (Now the Benjamites [among whom the vile tragedy occurred] heard that the [other] Israelites had gone up to Mizpah.) There the Israelites asked, How did this wickedness happen? 4 And the Levite, the husband of the woman who was murdered, replied, I came to Gibeah which belongs to Benjamin, I and my concubine, to spend the night. 5 And the men of Gibeah rose against me and beset the house round about me by night; they meant to kill me and they raped my concubine, and she is dead. 6 And I took my concubine and cut her in pieces and sent her throughout all the country of the inheritance of Israel, for they have committed abomination and [wicked] folly in Israel. 7 Behold, you Israelites, all of you, give here your advice and counsel. 8 And all the people arose as one man, saying, Not any of us will go to his tent, and none of us will return to his home. 9 But now this we will do to Gibeah: we will go up by lot against it, 10 And we will take ten men of 100 throughout all the tribes of Israel, and 100 of 1,000, and 1,000 out of 10,000, to bring provisions for the men, that when they come to Gibeah of Benjamin they may do to them according to all the [wicked] folly which they have committed in Israel. 11 So all the men of Israel gathered against the city, united as one man. 12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that has been done among you? 13 Now therefore, give up the men [involved], the base fellows in Gibeah, that we may put them to death and put away evil from Israel. But the Benjamites would not listen to the voice of their kinsmen the Israelites. 14 But the Benjamites out of the cities assembled at Gibeah to go out to battle against the other Israelites. 15 And the Benjamites mustered out of their cities at that time 26,000 men who drew the sword, besides the inhabitants of Gibeah, who mustered 700 chosen men. 16 Among all these were 700 chosen left-handed men; every one could sling stones at a hair and not miss. 17 And the men of Israel, other than Benjamin, mustered 400,000 men who drew the sword; all these were men of war. 18 The Israelites arose and went up to the house of God [Bethel] and asked counsel of God and said, Which of us shall take the lead to battle against the Benjamites? And the Lord said, Judah shall go up first. 19 Then the Israelites rose in the morning and encamped against Gibeah. 20 And the men of Israel went out to battle against Benjamin and set the battle in array against them at Gibeah. 21 The Benjamites came forth out of Gibeah and felled to the ground that day 22,000 men of the Israelites. 22 But the people, the men of Israel, took courage and strengthened themselves and again set their battle line in the same place where they formed it the first day. 23 And the Israelites went up and wept before the Lord until evening and asked of the Lord, Shall we go up again to battle against our brethren the Benjamites? And the Lord said, Go up against them. 24 So the Israelites came near against the Benjamites the second day. 25 And Benjamin went forth out of Gibeah against them the second day and felled to the ground the Israelites again, 18,000 men, all of whom were swordsmen. 26 Then all the Israelites, the whole army, went up and came to the house of God [Bethel] and wept; and they sat there before the Lord and fasted that day until evening and offered burnt offerings and peace offerings before the Lord. 27 And the Israelites inquired of the Lord—for the ark of the covenant of God was there [at Bethel] in those days, 28 And Phinehas son of Eleazar, the son of Aaron, ministered before it in those days—saying, Shall we yet again go out to battle against our brethren the Benjamites or shall we quit? And the Lord said, Go up, for tomorrow I will deliver them into your hand. 29 So Israel set men in ambush round about Gibeah. 30 And the Israelites went up against the Benjamites on the third day and set themselves in array against Gibeah as at other times. 31 And the Benjamites went out against their army and were drawn away from the city; and they began to smite and kill some of the people as at other times, in the highways, one of which goes up to Bethel and the other to Gibeah, and in the open country—about thirty men of Israel. 32 And the Benjamites said, They are routed before us as at first. But the Israelites said, Let us flee and draw them from the city to the highways. 33 And all the men of Israel rose out of their places and set themselves in array at Baal-tamar, and the men of Israel in ambush rushed out of their place in the meadow of Geba. 34 And there came against Gibeah 10,000 chosen men out of all Israel, and the battle was hard; but the Benjamites did not know disaster was close upon them. 35 And the Lord overcame Benjamin before Israel, and the Israelites destroyed of the Benjamites that day 25,100 men, all of whom were swordsmen. 36 So the Benjamites saw that they were defeated. The men of Israel gave ground to the Benjamites, because they trusted in the men in ambush whom they had set against Gibeah. 37 And the men in ambush quickly rushed upon Gibeah, and the liers-in-wait moved out and smote all the city with the sword. 38 Now the appointed signal between the men of Israel and the men in ambush was that when they made a great cloud of smoke arise from the city, 39 The men of Israel should all turn back in battle. Now Benjamin had begun to smite and kill some of the men of Israel, about thirty persons. They said, Surely they are falling before us as in the first battle. 40 But when the [signal] cloud began to rise out of the city in a pillar of smoke, the Benjamites looked behind them, and behold, the whole of the city went up in smoke to the heavens. 41 When the men of Israel turned back again, the men of Benjamin were dismayed, for they saw that disaster had come upon them. 42 Therefore they turned their backs before the men of Israel and fled toward the wilderness, but the battle followed close behind and overtook them; and the inhabitants of the cities destroyed those [Benjamites] who came through them in their midst. 43 They surrounded the Benjamites, pursued them, and overtook and trod them down at their resting-place as far as opposite Gibeah toward the east. 44 And there fell 18,000 men of Benjamin, all of them men of valor. 45 And [the Benjamites] turned and fled toward the wilderness to the rock of Rimmon, and Israel picked off on the highways 5,000 men of them; they pursued hard after them to Gidom and slew 2,000 more of them. 46 So that all of Benjamin who fell that day were 25,000 men who drew the sword, all of them men of valor. 47 But 600 men turned and fled to the wilderness to the rock Rimmon and remained at the rock Rimmon four months. 48 And the men of Israel turned back against the Benjamites and smote them with the sword, men and beasts and all that they found. Also they set on fire all the towns to which they came.

## Chapter 20

Now it had what he hoped it would have. It had a shock effect upon the tribes. They were horrified to get part of a torso, a leg, an arm, a head and they gathered together and this man told them the evil that was done by the Benjamites, by those from the tribe of Benjamin, the city of Gibeah. He told them the horrible evil that had befallen him while he was there. And the people of Israel were incensed against the Ephraimites, I mean against the Benjamites. And so they decided to go against them in battle and they gathered an army of four hundred thousand plus.

And they inquired of the Lord, and they said, Who shall go up first? And the LORD said, The tribe of Judah (Jdg 20:18).

So the tribe of Judah went up against Gibeah but the men of Benjamin were tough. They had seven hundred fellows who could throw a stone with a sling and never miss from a hundred yards. They could come within a hair's breadth of their target and a hundred yards with a sling, seven hundred of them, skillful, tough.

The tribe of Judah went up against Gibeah. The men of the Benjamites came out. Of course, the Benjamites, when they said they gave the personal agenda they said, "Turn over these lewd fellows who have done this thing. We're gonna kill them."

And the Benjamites would not turn them over. They said, "You come and get them." And so they were more or less challenged for the fight. And so the men of Judah, Israel, were defeated by the men of Benjamin who killed twenty-two thousand that day in the battle. So the men of Israel came and they encouraged themselves. They set in battle again as they did the first day.

(And the children of Israel went up and wept before the LORD until evening, and they asked counsel of the LORD, saying, Shall we go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.) Now the children of Israel came near against the children of Benjamin the second day. And the men of Benjamin came forth against them out of Gibeah the second day, destroyed down to the ground eighteen thousand men; and again they retreated (Jdg 20:23-25).

And now they fasted and prayed and cried unto the Lord. Now, I must confess at this point I have confusion. Why would God send them into a battle, say, "Go into battle" in which they are gonna get defeated? I don't know and that confuses me. But the first two days they went in, they got whipped and though God had said go, even said the tribe that was to go first, I don't understand that. You say, "Oh well, that's horrible you don't understand." Well, perhaps so. But I don't know everything and God said, "My ways are not your ways, saith the Lord. My ways are beyond your finding out."

Even as a woman this morning asked me after the service, she said, "Why would God choose Samson if in His foreknowledge He knew he was gonna fail?" That's a good question. I don't know. However, as I say, there are a lot of things I don't know about God and I'm sort of glad I don't know because that causes me to respect God. I know He's smarter than I am. Now if I knew everything God knew I'd be as smart as God and how could I respect him? Not only that, it gives me a chance to exercise faith, which I don't like, but I'm forced at times to exercise it. You see, to believe what I don't know is faith. To believe what I do know is reason, intellect.

Now I know a lot of things and I believe them because my intellect tells me, "Well, that's right." I can balance in my intellect. I can rationalize it." So I say, "Well, I believe that Jesus is the Son of God," great deal. There's plenty of historic proof for that. "I believe Jesus rose from the dead," big deal, there's plenty of historic truth for that and proof. If you can prove anything in history you can prove that Jesus rose from the dead, if history has any value for proof of past events. If you want to prove that Hannibal crossed the Alps, you can prove that Jesus rose from the dead just as much as you can prove that he crossed the Alps or that Washington crossed the Delaware. So big deal, I believe Jesus rose from the dead. I can prove it historically. It is the things that I can't prove that I have to just believe by faith that God honors. I say that I believe Jesus is the Son of God, great. The devils believe that too. What does that make me? Nothing. But when you come to those areas of faith or belief where there is not the proof and I have to just believe in faith that this indeed did happen. That he died, yes, that's a historical fact but that He died for my sins, that's something I accept by faith. That God laid upon Him my sins when He died, I accept that by faith. That He rose, that's a historic fact, but in His resurrection He provided justification for me, that's faith. That's what makes me saved, is believing what I don't understand. I don't understand how or why He would die for me. I don't understand how I can be justified by His resurrection but I believe it because the Bible declares it.

And thus, there are many things in my Christian experience that I believe though I can't rationalize them. And the things especially when a person says to me, "Why did God?" Someone the other day started out their question says, "Why did God" I said "That's all the further you need to go. I don't know." I don't know the whys of God. "My ways are not your ways saith the Lord, my ways are beyond your finding out." (Isaiah 55:8) And thus, when I cannot reason or intellectualize some of the things I then, by faith, if God said it I believe it, by faith, not by reason. I take a step higher than reason and I step into that realm of faith believing it because God said it and God, who cannot lie, has declared His truth and I believe it though I can't rationalize it or understand it in my mind.

So why did God say, "Yep, go" and then allow them to get defeated? I don't know but it's there, I believe it.

The third day, they fasted, they prayed, they waited upon God, "Shall we go again?"

"Yes, go again."

Now this time they changed their strategy a bit. They had some guys sort of hide around the city and when the men of Benjamin then came out they retreated, drew them on out further from the city. Then these men came in the city, set a big fire and the men of Benjamin turned around, saw their city was on fire and, you know, the fight was gone out of them and they killed twenty thousand of them in the field. Some of them tried to flee, they grabbed them, killed three thousand in another place, killed a couple thousand in another and pretty much wiped out the men from the tribe of Benjamin. In fact, there were six hundred men who escaped the slaughter but the rest of them were wiped out.

**III. THE NECESSITY FOR PRAYING MEN**

**"Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints."—Ephes. 6:18.**

**"Without praying for us also that God would open unto us a door of utterance to speak the mystery of Christ, for which I am in bonds: that I may make it manifest as I ought to speak."—Col. 4:3.**

**One of the crying things of our day is for men whose faith, prayers and study of the Word of God have been vitalized, and a transcript of that Word is written on their hearts, and who will give it forth as the incorruptible seed that liveth and abideth forever. Nothing more is needed to clear up the haze by which a critical unfaith has eclipsed the Word of God than the fidelity of the pulpit in its unwavering allegiance to the Bible and the fearless proclamation of its truth. Without this the standard-bearer fails, and wavering and confusion all along the ranks follow. The pulpit has wrought its mightiest work in the days of its unswerving loyalty to the Word of God.**

**In close connection with this, must we have men of prayer, men in high and low places who hold to and practice Scriptural praying. While the pulpit must hold to its unswerving loyalty to the Word of God, it must, at the same time, be loyal to the doctrine of prayer which that same Word illustrates and enforces upon mankind.**

**Schools, colleges and education considered simply as such cannot be regarded as being leaders in carrying forward the work of God's kingdom in the world. They have neither the right, the will nor the power to do the work. This is to be accomplished by the preached Word, delivered in the power of the Holy Ghost sent down from heaven, sown with prayerful hands, and watered with the tears of praying hearts. This is the divine law, and so "nominated in the bond." We are shut up and sealed to it—we would follow the Lord.**

**Men are demanded for the great work of soul saving, and men must go. It is no angelic or impersonal force which is needed. Human hearts baptized with the spirit of prayer, must bear the burden of this message, and human tongues on fire as the result of earnest, persistent prayer, must declare the Word of God to dying men.**

**The Church, today, needs praying men to execute her solemn and pressing responsibility to meet the fearful crisis which is facing her. The crying need of the times is for men, in increased numbers—God-fearing men, praying men, Holy Ghost men, men who can endure hardness, who will count not their lives dear unto themselves, but count all things but dross for the excellency of the knowledge of Jesus Christ, the Saviour. The men who are so greatly needed in this age of the Church are those who have learned the business of praying,—learned it upon their knees, learned it in the need and agony of their own hearts.**

**Praying men are the one commanding need of this day, as of all other days, in which God is to have or make a showing. Men who pray are, in reality, the only religious men, and it takes a full-measured man to pray. Men of prayer are the only men who do or can represent God in this world. No cold, irreligious, prayerless man can claim the right. They misrepresent God in all His work, and all His plans. Praying men are the only men who have influence with God, the only kind of men to whom God commits Himself and His Gospel. Praying men are the only men in which the Holy Spirit dwells, for the Holy Spirit and prayer go hand-in-hand. The Holy Spirit never descends upon prayerless men. He never fills them, He never empowers them. There is nothing whatever in common between the Spirit of God and men who do not pray. The Spirit dwells only in a prayer atmosphere.**

**In doing God's work there is no substitute for praying. The men of prayer cannot be displaced with other kinds of men. Men of financial skill, men of education; men of worldly influence—none of these can possibly be put in substitution for the men of prayer. The life, the vigour, the motive-power of God's work is formed by praying men. A vitally diseased heart is not a more fearful symptom of approaching death than non-praying men are of spiritual atrophy.**

**The men to whom Jesus Christ committed the fortunes and destiny of His Church were men of prayer. To no other kind of men has God ever committed Himself in this world. The Apostles were preeminently men of prayer. They gave themselves to prayer. They made praying their chief business. It was first in point of importance and first in results. God never has, and He never will, commit the weighty interests of His kingdom to prayerless men, who do not make prayer a conspicuous and controlling factor in their lives. Men never rise to any eminence of piety who do not pray. Men of piety are always men of prayer. Men are never noted for the simplicity and strength of their faith who are not preeminently men of prayer. Piety flourishes nowhere so rapidly and so rankly as in the closet. The closet is the garden of faith. The Apostles allowed no duty, however sacred, to so engage them as to infringe upon their time and prevent them from making prayer the main thing. The Word of God was ministered by apostolic fidelity and zeal. It was spoken by men with apostolic commissions and whose heads the fiery tongues of Pentecost had baptized. The Word was pointless and powerless without they were freshly endued with power by continuous and mighty prayer. The seed of God's Word must be saturated in prayer to make it germinate. It grows readier and roots deeper when it is prayer-soaked. The Apostles were praying men, themselves. They were teachers of prayer, and trained their disciples in the school of prayer. They urged prayer upon their disciples not only that they might attain to the loftiest eminence of faith, but that they might be the most powerful factors in advancing God's kingdom. Jesus Christ was the divinely appointed leader of God's people, and no one thing in His life proves His eminent fitness for that office so fully as His habit of prayer. Nothing is more suggestive of thought than Christ's continual praying, and nothing is more conspicuous about Him than prayer. His campaigns were arranged, His victories gained, in the struggles and communion of His all-night praying. His praying rent the heavens. Moses and Elijah and the Transfiguration glory waited on His praying. His miracles and His teaching had their force from the same source. Gethsemane's praying crimsoned Calvary with serenity and glory. His prayer makes the history and hastens the triumphs of His Church. What an inspiration and command to prayer is Christ's life! What a comment on its worth! How He shames our lives by His praying!**

Like all His followers who have drawn God nearer to the world and lifted the world nearer to God, Jesus was the man of prayer, made of God a leader and commander to His people. His leadership was one of prayer. A great leader He was, because He was great in prayer. All great leaders for God have fashioned their leadership in the wrestlings of their closets. Many great men have led and moulded the Church who have not been great in prayer, but they were great only in their plans, great for their opinions, great for their organization, great by natural gifts, by the force of genius or of character. However, they were not great for God. But Jesus Christ was a great leader for God. His was the great leadership of great praying. God was in His leadership greatly because prayer was in it greatly. We might just well express the wish that we be taught by Him to pray, and to pray more and more. Herein has been the secret of the men of prayer in the past history of the Church. Their hearts were after God, their desires were on Him, their prayers were addressed to Him. They communed with Him, sought nothing of the world, sought great things of God, wrestled with Him, conquered all opposing forces, and opened up the channel of faith deep and broad between them and heaven. And all this was done by the use of prayer. Holy meditations, spiritual desires, heavenly drawings, swayed their intellects, enriched their emotions, and filled and enlarged their hearts. And all this was so because they were first of all men of prayer. The men who have thus communed with God and who have sought after Him with their whole hearts, have always risen to consecrated eminence, and no man has ever risen to this eminence whose flames of holy desire have not all been dead to the world and all aglow for God and heaven. Nor have they ever risen to the heights of the higher spiritual experiences unless prayer and the spirit of prayer have been conspicuous and controlling factors in their lives. The entire consecration of many of God's children stands out distinctly like towering mountain-peaks. Why is this? How did they ascend to these heights? What brought them so near to God? What made them so Christ-like? The answer is easy-prayer. They prayed much, prayed long, and drank deeper and deeper still. They asked, they sought, and they knocked, till heaven opened its richest inner treasures of grace to them. Prayer was the Jacob's Ladder by which they scaled those holy and blessed heights, and the way by which the angels of God came down to and ministered to them.

The men of spiritual mould and might always value prayer. They took time to be alone with God. Their praying was no hurried performance. They had many serious wants to be relieved, and many weighty pleas they had to offer. Many large supplies they must secure. They had to do much silent waiting before God, and much patient iteration and reiteration to utter to Him. Prayer was the only channel through which supplies came, and was the only way to utter pleas. The only acceptable waiting before God of which they knew anything was prayer. They valued praying. It was more precious to them than all jewels, more excellent than any good, more to be valued than the greatest good of earth. They esteemed it, valued it, prized it, and did it. They pressed it to its farthest limits, tested its greatest results, and secured its most glorious patrimony. To them prayer was the one great thing to be appreciated and used.

The Apostles above everything else were praying men, and left the impress of their prayer example and teaching upon the early Church. But the Apostles are dead, and times and men have changed. They have no successors by official entail or heirship. And the times have no commission to make other apostles. Prayer is the entail to spiritual and apostolical leadership. Unfortunately the times are not prayerful times. God's cause just now needs very greatly praying leaders. Other things may be needed, but above all else this is the crying demand of these times and the urgent first need of the Church.

This is the day of great wealth in the Church and of wonderful material resources. But unfortunately the affluence of material resources is a great enemy and a severe hindrance to strong spiritual forces. It is an invariable law that the presence of attractive and potent material forces creates a trust in them, and by the same inevitable law, creates distrust in the spiritual forces of the Gospel. They are two masters which cannot be served at one and the same time. For just in proportion as the mind is fixed on one, will it be drawn away from the other. The days of great financial prosperity in the Church have not been days of great religious prosperity. Moneyed men and praying men are not synonymous terms.

Paul in 1 Tim. 2, emphasizes the need of men to pray. Church leaders in his estimation are to be conspicuous for their praying. Prayer ought and must of necessity shape their characters, and must be one of their distinguishing characteristics. Prayer ought to be one of their most powerful elements, so much so that it cannot be hid. Prayer ought to make Church leaders notable. Character, official duty, reputation and life, all should be shaped by prayer. The mighty forces of prayer lie in its praying leaders in a marked way. The standing obligation to pray rests in a peculiar sense on Church leaders. Wise will the Church be to discover this prime truth and give prominence to it.

It may be laid down as an axiom, that God needs, first of all, leaders in the Church who will be first in prayer, men with whom prayer is habitual and characteristic, men who know the primacy of prayer. But even more than a habit of prayer, and more than prayer being characteristic of them, Church leaders are to be impregnated with prayer—men whose lives are made and moulded by prayer, whose heart and life are made up of prayer. These are the men—the only men—God can use in the furtherance of His kingdom and the implanting of His message in the hearts of men.

("The Weapon Of Prayer" ; EM Bounds; Chapter 3 ; 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 27:1-27 (AMP)**

- 1 **DO NOT** boast of [yourself and] tomorrow, for you know not what a day may bring forth.
- 2 Let another man praise you, and not your own mouth; a stranger, and not your own lips.
- 3 Stone is heavy and sand weighty, but a fool's [unreasoning] wrath is heavier and more intolerable than both of them.
- 4 Wrath is cruel and anger is an overwhelming flood, but who is able to stand before jealousy?
- 5 Open rebuke is better than love that is hidden.
- 6 Faithful are the wounds of a friend, but the kisses of an enemy are lavish and deceitful.
- 7 He who is satiated [with sensual pleasures] loathes and treads underfoot a honeycomb, but to the hungry soul every bitter thing is sweet.
- 8 Like a bird that wanders from her nest, so is a man who strays from his home.
- 9 Oil and perfume rejoice the heart; so does the sweetness of a friend's counsel that comes from the heart.
- 10 Your own friend and your father's friend, forsake them not; neither go to your brother's house in the day of your calamity. Better is a neighbor who is near [in spirit] than a brother who is far off [in heart].
- 11 My son, be wise, and make my heart glad, that I may answer him who reproaches me [as having failed in my parental duty].
- 12 A prudent man sees the evil and hides himself, but the simple pass on and are punished [with suffering].
- 13 [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.
- 14 The flatterer who loudly praises and glorifies his neighbor, rising early in the morning, it shall be counted as cursing him [for he will be suspected of sinister purposes].
- 15 A continual dripping on a day of violent showers and a contentious woman are alike;
- 16 Whoever attempts to restrain [a contentious woman] might as well try to stop the wind—his right hand encounters oil [and she slips through his fingers].
- 17 Iron sharpens iron; so a man sharpens the countenance of his friend [to show rage or worthy purpose].
- 18 Whoever tends the fig tree shall eat its fruit; so he who patiently and faithfully guards and heeds his master shall be honored.
- 19 As in water face answers to and reflects face, so the heart of man to man.
- 20 Sheol (the place of the dead) and Abaddon (the place of destruction) are never satisfied; so [the lust of] the eyes of man is never satisfied.
- 21 As the refining pot for silver and the furnace for gold [bring forth all the impurities of the metal], so let a man be in his trial of praise [ridding himself of all that is base or insincere; for a man is judged by what he praises and of what he boasts].
- 22 Even though like grain you should pound a fool in a mortar with a pestle, yet will not his foolishness depart from him.
- 23 Be diligent to know the state of your flocks, and look well to your herds;
- 24 For riches are not forever; does a crown endure to all generations?
- 25 When the hay is gone, the tender grass shows itself, and herbs of the mountain are gathered in,
- 26 The lambs will be for your clothing, and the goats [will furnish you] the price of a field.
- 27 And there will be goats' milk enough for your food, for the food of your household, and for the maintenance of your maids.

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

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