



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 ask You to please forgive me for allowing negative thoughts about others to consume me. Even though I don't like what they did to me, I have no right to be bitter and resentful. I realize now that I am acting just as ugly inwardly as they acted outwardly. In Your eyes, my sin is just as bad as theirs. I am truly sorry for allowing these attitudes to grow inside me, Lord. To the best of my ability, I turn right now from the wrong thoughts that have been consuming me, and I choose instead to speak well of those who have offended or hurt me. Holy Spirit, help me uproot those wrong feelings from my heart and replace them with love and forgiveness. Lord help me to always forgive, as You have forgiven me, in Jesus' name. Amen.

Sparkling Gems from the Greek.

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1 THEN JOSHUA called the Reubenites, the Gadites, and the half-tribe of Manasseh, 2 And said to them, You have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you. 3 You have not deserted your brethren [the other tribes] these many days to this day but have carefully kept the charge of the Lord your God. 4 But now the Lord your God has given rest to your brethren, as He promised them; so now go, return to your homes in the land of your possession, which Moses the servant of the Lord gave you on the [east] side of the Jordan. 5 But take diligent heed to do the commandment and the law which Moses the servant of the Lord charged you: to love the Lord your God and to walk in all His ways and to keep His commandments and to cling to and unite with Him and to serve Him with all your heart and soul [your very life]. 6 So Joshua blessed them and sent them away, and they went to their homes. 7 Now to one-half of the tribe of Manasseh Moses had given a possession in Bashan, but to the other half Joshua gave a possession on the west side of the Jordan among their brethren. So when Joshua sent them away to their homes, he blessed them, 8 And he said to them, Return with much riches to your tents and with very much livestock, with silver, gold, bronze, iron, and very much clothing. Divide the spoil of your enemies with your brethren. 9 So the Reubenites, Gadites, and the half-tribe of Manasseh returned home, parting from the [other] Israelites at Shiloh in the land of Canaan to go to the land of Gilead, their own land of which they had been given possession by the command of the Lord through Moses. 10 And when they came to the region of the Jordan in the land of Canaan, the Reubenites, Gadites, and the half-tribe of Manasseh built there an altar by the Jordan, an altar great to behold. 11 And the [other] Israelites heard it said, Behold, the Reubenites, Gadites, and the half-tribe of Manasseh have built an altar at the edge of the land of Canaan in the region [west] of the Jordan in the passage [belonging to us], the Israelites. 12 When the Israelites heard of it, the whole congregation of the sons of Israel gathered at Shiloh to make war on them. 13 And the [other] Israelites sent to the Reubenites, Gadites, and the half-tribe of Manasseh, in the land of Gilead, Phinehas son of Eleazar, the priest, 14 And with him ten chiefs, one from each of the tribal families of Israel; and each one was a head of a father's house among the clans of Israel. 15 And they came to the Reubenites, Gadites, and the half-tribe of Manasseh, in the land of Gilead, and they said to them, 16 The whole congregation of the Lord says, What trespass is this that you have committed against the God of Israel, to turn away this day from following the Lord, in that you have built yourselves an altar to rebel this day against the Lord? 17 Is the iniquity of Peor too little for us, from which we are not cleansed even now, although there came a plague [in which 24,000 died] in the congregation of the Lord, 18 That you must turn away this day from following the Lord? The result will be, since you rebel today against the Lord, that tomorrow He will be angry with the whole congregation of Israel. 19 But now, if your land is unclean, pass over into the Lord's land, where the Lord's tabernacle resides, and take for yourselves a possession among us. But do not rebel against the Lord or rebel against us by building for yourselves an altar other than the altar of the Lord our God. 20 Did not Achan son of Zerah commit a trespass in the matter of taking accursed things [devoted to destruction] and wrath fall on all the congregation of Israel? And he did not perish alone in his perversity and iniquity. 21 Then the Reubenites, Gadites, and the half-tribe of Manasseh said to the heads of the clans of Israel, 22 The Mighty One, God, the Lord! The Mighty One, God, the Lord! He knows, and let Israel itself know! If it was in rebellion or in transgression against the Lord, spare us not today. 23 If we have built us an altar to turn away from following the Lord, or if we did so to offer on it burnt offerings or cereal offerings or peace offerings, may the Lord Himself take vengeance. 24 No! But we did it for fear that in time to come your children might say to our children, What have you to do with the Lord, the God of Israel? 25 For the Lord has made the Jordan a boundary between us and you, you Reubenites and Gadites; you have no part in the Lord. So your children might make our children cease from fearing the Lord. 26 So we said, Let us now prepare to build us an altar, not for burnt offering nor for sacrifice, 27 But to be a witness between us and you and between the generations after us, that we will perform the service of the Lord before Him with our burnt offerings and sacrifices and peace offerings; lest your children say to our children in time to come, You have no portion in the Lord. 28 So we thought, if that should be said to us or to our descendants in time to come, we can reply, Behold the copy of the altar of the Lord, which our fathers made, not for burnt offerings nor for sacrifices, but to be a witness between us and you. 29 Far be it from us that we should rebel against the Lord and turn away this day from following the Lord to build an altar for burnt offerings, for cereal offerings, or for sacrifices, besides the altar of the Lord our God that is before His tabernacle. 30 And when Phinehas the priest and the chiefs of the congregation and heads of the clans of Israel who were with him heard the words that the Reubenites, Gadites, and Manassites spoke, it pleased them. 31 Phinehas son of Eleazar, the priest, said to the Reubenites, Gadites, and Manassites, Today we know the Lord is among us, because you have not committed this trespass and treachery against the Lord; now you have saved the Israelites from the Lord's hand. 32 Then Phinehas son of Eleazar, the priest, and the chiefs returned from the Reubenites and Gadites in the land of Gilead to the land of Canaan, to the [other] Israelites, and brought back word to them. 33 The report pleased the Israelites and they blessed God; and they spoke no more of going to war against them to destroy the land in which the Reubenites and Gadites dwelt. 34 The Reubenites and Gadites called the altar Ed [witness], saying, It shall be: A Witness Between Us that the Lord is God.

← Chapter 22 →

Now in chapter twenty-two, after now the land has all been given and apportioned out,

Joshua called the men from Reuben, and Gad, and half the tribe of Manasseh (Jos 22:1).

Now you remember these are the people who when they were on the east bank of the Jordan River had already established there. It was good grazing country, they said, "We're farmers this is great territory." We'd love to just stay over here and have our inheritance right here where we are.

So Moses said, "Providing you'll send your fighting forces over with us to conquer the land, when the land is all conquered then you can come back. You can leave your wives and children, your families here. You send your fighting men over with us to help take the land. Once the land is taken then you may come back, and you can dwell in the land here."

So they promised that they would do just that, that they would come over, and they kept their promise. Now the land has all been conquered, the tribes have all received their portion. So Joshua called this fighting brigade to him of the tribe of Reuben, and Gad and half the tribe of Manasseh who wanted the land on the other side of the Jordan River.

He said, "You fellows have fulfilled your promise. You've fulfilled your bargain; you've done what you said you would do, and what was commanded by Moses, now you may return back to your families. Take with you all of the spoils of war."

For in conquering this land, of course, they conquered all these cities, and they actually had tremendous wealth, the spoils of war, the silver, the gold, the brass, the cattle, the sheep and all. He says, "Take them back and share them with the others within the tribes back on the other side of the Jordan. So you may return now." You know they were setting them free, they having fulfilled their portion of the deal, now they could go back and establish with their families on the other side of the Jordan River.

Now as they were going back, when they got to the Jordan River and they crossed it, they built a huge altar that you could see for miles. Word came back to the men of Israel and they gathered the princes in Shechem. They said, "They have built an altar to offer sacrifices and all." The whole house of Israel was ready to go over and attack them because they thought that they were already lapsing into idolatry. That they would dare to offer sacrifices to God in a place other than the tabernacle, the place that God had established.

So the princes of Israel got together, and they came over to the men of Reuben and Gad and Manasseh, and they said, "What are you doing? Did you forget already the problems that our fathers have had because of idolatry? What are you doing erecting this big altar to offer sacrifices and all this?"

"Wait a minute you've got it all wrong. We had no intention of making any sacrifices on this altar at all. We have no intention of making any burnt offerings or sin offerings, or anything on this. This is just a reminder that we belong to you because we're afraid that in another generation or so that your children will say to our children, 'Hey you guys live on the other side of the river. You don't have any part with us.'"

So this is a sign. It's a memorial to show that we are a part of You, that we worship the true and the living God and we have no intention of offering sacrifices here. This is just so that your kids can't say to our kids, "Hey because you live on the other side of the river, you don't belong to us." So the princes of Israel were satisfied with this. They went back and they told the people, "Hey, they're not committing idolatry. They're not trying to create a schism and pull away." But actually it's just a memorial and it's just so that they will be identified with us in the minds of the children as they grow up and all.

So it pleased all of the people of Israel, and they accepted then this memorial that was erected by these tribes there on the other side of the Jordan River. So that basically is the story that you get in the twenty-second chapter of Joshua.  
( Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986 )

## Chapter V.

"The prayer of faith is the only power in the universe to which the great Jehovah yields. Prayer is the sovereign remedy."—Robert Hall

"The Church, intent on the acquisition of temporal power, had well nigh abandoned its spiritual duties, and its empire, which rested on spiritual foundations, was crumbling with their decay, and threatened to pass away like an unsubstantial vision."—Lea's Inquisition

Are we praying as Christ did? Do we abide in Him? Are our pleas and spirit the overflow of His spirit and pleas? Does love rule the spirit—perfect love?

These questions must be considered as proper and apposite at a time like the present. We do fear that we are doing more of other things than prayer. This is not a praying age; it is an age of great activity, of great movements, but one in which the tendency is very strong to stress the seen and the material and to neglect and discount the unseen and the spiritual. Prayer is the greatest of all forces, because it honors God and brings Him into active aid.

There can be no substitute, no rival for prayer; it stands alone as the great spiritual force, and this force must be imminent and acting. It cannot be dispensed with during one generation, nor held in abeyance for the advance of any great movement—it must be continuous and particular, always, everywhere, and in everything. We cannot run our spiritual operations on the prayers of the past generation. Many persons believe in the efficacy of prayer, but not many pray. Prayer is the easiest and hardest of all things; the simplest and the sublimest; the weakest and the most powerful; its results lie outside the range of human possibilities—they are limited only by the omnipotence of God.

Few Christians have anything but a vague idea of the power of prayer; fewer still have any experience of that power. The Church seems almost wholly unaware of the power God puts into her hand; this spiritual carte blanche on the infinite resources of God's wisdom and power is rarely, if ever, used—never used to the full measure of honouring God. It is astounding how poor the use, how little the benefits. Prayer is our most formidable weapon, but the one in which we are the least skilled, the most averse to its use. We do everything else for the heathen save the thing God wants us to do; the only thing which does any good—makes all else we do efficient.

To graduate in the school of prayer is to master the whole course of a religious life. The first and last stages of holy living are crowned with praying. It is a life trade. The hindrances of prayer are the hindrances in a holy life. The conditions of praying are the conditions of righteousness, holiness and salvation. A cobbler in the trade of praying is a bungler in the trade of salvation.

Prayer is a trade to be learned. We must be apprentices and serve our time at it. Painstaking care, much thought, practice and labour are required to be a skillful tradesman in praying. Practice in this, as well as in all other trades, makes perfect. Toiling hands and hearts only make proficient in this heavenly trade.

In spite of the benefits and blessings which flow from communion with God, the sad confession must be made that we are not praying much. A very small number comparatively lead in prayer at the meetings. Fewer still pray in their families. Fewer still are in the habit of praying regularly in their closets. Meetings specially for prayer are as rare as frost in June. In many churches there is neither the name nor the semblance of a prayer meeting. In the town and city churches the prayer meeting in name is not a prayer meeting in fact. A sermon or a lecture is the main feature. Prayer is the nominal attachment.

Our people are not essentially a praying people. That is evident by their lives.

Prayer and a holy life are one. They mutually act and react. Neither can survive alone. The absence of the one is the absence of the other. The monk depraved prayer, substituted superstition for praying, mummeries and routine for a holy life. We are in danger of substituting churchly work and a ceaseless round of showy activities for prayer and holy living. A holy life does not live in the closet, but it cannot live without the closet. If, by any chance, a prayer chamber should be established without a holy life, it would be a chamber without the presence of God in it.

Put the saints everywhere to praying, is the burden of the apostolic effort and the key note of apostolic success. Jesus Christ had striven to do this in the days of His personal ministry. He was moved by infinite compassion at the ripened fields of earth perishing for lack of labourers, and pausing in His own praying, He tries to awaken the sleeping sensibilities of His disciples to the duty of prayer, as He charges them: "Pray ye the Lord of the harvest that He will send forth labourers into His harvest." And He spake a parable to them to this end, that men ought always to pray.

Only glimpses of this great importance of prayer could the apostles get before Pentecost. But the Spirit coming and filling on Pentecost elevated prayer to its vital and all-commanding position in the Gospel of Christ. The call now of prayer to every saint is the Spirit's loudest and most exigent call. Sainthood's piety is made, refined, perfected, by prayer. The Gospel moves with slow and timid pace when the saints are not at their prayers early and late and long.

Where are the Christlike leaders who can teach the modern saints how to pray and put them at it? Do our leaders know we are raising up a prayerless set of saints? Where are the apostolic leaders who can put God's people to praying? Let them come to the front and do the work, and it will be the greatest work that can be done. An increase of educational facilities and a great increase of money force will be the direst curse to religion if they are not sanctified by more and better praying than we are doing.

More praying will not come as a matter of course. The campaign for the twentieth or thirtieth century will not help our praying, but hinder if we are not careful. Nothing but a specific effort from a praying leadership will avail. None but praying leaders can have praying followers. Praying apostles will beget praying saints. A praying pulpit will beget praying pews. We do greatly need somebody who can set the saints to this business of praying. We are a generation of non-praying saints. Non-praying saints are a beggarly gang of saints, who have neither the ardour nor the beauty, nor the power of saints. Who will restore this branch? The greatest will be of reformers and apostles, who can set the Church to praying.

Holy men have, in the past, changed the whole force of affairs, revolutionised character and country by prayer. And such achievements are still possible to us. The power is only wanting to be used. Prayer is but the expression of faith.

Time would fail to tell of the mighty things wrought by prayer, for by it holy ones have "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens, women received their dead raised to life

Prayer honours God; it dishonours self. It is man's plea of weakness, ignorance, want. A plea which heaven cannot disregard. God delights to have us pray.

Prayer is not the foe to work, it does not paralyse activity. It works mightily; prayer itself is the greatest work. It springs activity, stimulates desire and effort. Prayer is not an opiate but a tonic, it does not lull to sleep but arouses anew for action. The lazy man does not, will not, cannot pray, for prayer demands energy. Paul calls it a striving, an agony. With Jacob it was a wrestling; with the Syrophenician women it was a struggle which called into play all the higher qualities of the soul, and which demanded great force to meet.

The closet is not an asylum for the indolent and worthless Christian. It is not a nursery where none but babes belong. It is the battlefield of the Church; its citadel; the scene of heroic and unearthly conflicts. The closet is the base of supplies for the Christian and the Church. Cut off from it there is nothing left but retreat and disaster. The energy for work, the mastery over self, the deliverance from fear, all spiritual results and graces, are much advanced by prayer. The difference between the strength, the experience, the holiness of Christians is found in the contrast in their praying.

Few, short, feeble prayers, always betoken a low spiritual condition. Men ought to pray much and apply themselves to it with energy and perseverance. Eminent Christians have been eminent in prayer. The deep things of God are learned nowhere else. Great things for God are done by great prayers. He who prays much, studies much, loves much, works much, does much for God and humanity. The execution of the Gospel, the vigour of faith, the maturity and excellence of spiritual graces wait on prayer. (Purpose In Prayer; EM Bounds; Chapter 5; 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.)

#### Unlocking the lesson of Noah: AW Tozer

There are some teachers in our churches who are strong on what they call "Bible analysis." They are always searching for the "key" to the book or the "key verse" of the chapter, or perhaps even the "key word" in a Bible verse.

Although it is helpful in Bible study to discern the variety in the sections and segments that compose the Scriptures, a "key" is something else. Personally, I do not think our Bible was formulated in that way. If you need to find a key and do not find it, the message remains locked in. That is not the way the Bible speaks to us and guides us.

It is often remarked that the Bible is really a love letter to us from God. Suppose a sailor is stationed somewhere in the western Pacific. He writes a tender, loving letter to his wife, at home with the children half a world away. When it arrives in the mail box, the sailor's wife quickly opens the envelope.

What is that wife's first thought as she begins to read? Is it, "I wonder if I am going to be able to find the key to the message in this letter"? Oh, no! That is not her thought at all. She reads with joy and blessing and satisfaction. She senses the love that authored the letter. She does not need a college degree to understand and absorb the message of every paragraph.

In considering Noah's faith, we do not have to search very far for understanding. The Bible gives us a straightforward message concerning Noah. It is simply this: "Demonstrate your faith in God in your everyday life!"

It is evident that God did not say to Noah: "I am depending on you to hold the proper orthodox doctrines. Everything will be just fine if you stand up for the right doctrines!" No, that is not what God demanded of Noah. Yet we have many religiously inclined people in our day who hold to an illusion that the learning of doctrine is enough. They actually think that somehow they are better for having learned the doctrines of religion.

What actually did God ask Noah to do? Just this: to believe, to trust, to obey—to carry out His word. In essence, God said to Noah, "I want to demonstrate to the whole world that your faith is genuine and that I am a rewarder of those who believe Me and trust Me!" Doctrine must be enfolded

I have been impressed by a statement on Christian doctrine made by Martin Lloyd-Jones, the English preacher and writer, in a published article. The gist of his message was this: It is perilously close to being sinful for any person to learn doctrine for doctrine's sake. I agree with his conclusion that doctrine is always best when it is incarnated—when it is seen fleshed out in the lives of godly men and women.

Doctrine merely stated has no arms or legs, no tongue and no teeth. Standing alone, it has no purpose, no intentions, and it certainly carries no moral imperative.

Our God Himself appeared at His very best in the Incarnation, when He came into our world and lived in our flesh. What He had been trying to say to mortal man about Himself, He was now able to demonstrate in the person and life of Jesus, the Son of Man.

How can we best explain faith? Read the Bible account of Abraham—you will see faith in his life. How can we best explain courage? Read about Elijah and his challenge to the 400 prophets of Baal—you will find courage incarnated in a man. How can we best explain faithfulness? Turn to the life of Moses. Forgiveness? Turn to Joseph.

Now, what do we see in the life of Noah? Noah demonstrates many aspects of faith, but the particular emphasis is this: Faith pays heed to the warnings that come from God.

In the kind of world in which we live, men and women can easily come to the conclusion that so many alarms are false alarms that there is really no need to be concerned. But when God sounds a loud and commanding alarm, we should listen and exercise concern. When God said to Noah, "I will destroy man, whom I have created, from the face of the earth," Noah believed God and acted in the light of the serious nature of that alarm.

When God warns a nation or a city, a church or a person, it is a grievous sin to ignore such warning. In conservative Christianity, we believe that the Christian message does indeed contain an element of alarm. Not all Christians believe this. Some have been taught that the Christian gospel is "good news" exclusively. The only way some people try to explain the full meaning of the Christian gospel is to quote one verse: "Believe in the Lord Jesus, and you will be saved" (Act 16:31). That is it! That is all there is to it, they say.

The positive suggests the negative.

But I want to mention something here about the use of language. It is impossible to make certain definite statements without bringing to mind that which is exactly the opposite. If I should say, for example, "I was introduced to one of the largest men I have ever met," I am making a comparison in my mind. I try to describe the man as large, and I cannot do that without having also a small man in my mind. If a small man did not exist, I could not be describing the other man as large.

So when the Scriptures admonish us to believe in the Lord Jesus Christ to be saved, there comes to our minds the fact of mankind's lost condition. Why should I have to believe in Christ to be saved? Because I am lost. Because I am a sinner. Because I have believed the devil and all of his works unto near damnation! I am alienated from God.

Even in Joh 3:16, the most beautiful and rose-colored verse of all, there is an element of alarm sounding continually for the lost: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." Salvation is there, yes! But the word perish is plainly there, too. And the alarming lost condition of the human race is there.

This is the basic reality of our faith—the reality of believing and trusting. The Christian gospel always has been and must continue to be a gospel of alarm. The Christian gospel cannot always be a gospel of honey and sweetness! It follows that there is a kind of faith that responds, that believes in the soundness of a warning that comes from God.

The gospel message is a gospel of hope and good news to those who respond and believe. But the gospel message is starkly plain to those who do not believe. "Whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son" (Joh 3:18).

Noah accepted the reality of God's warning of judgment to come. He demonstrated his faith by acknowledging that God's way is best and the best of all courses of action.

But why did Noah "fear"? Now, some voice a negative reaction to the expression in Hebrews that declares Noah was moved by a "holy fear" to do all God had commanded. The English language does not always give us a proper perspective of the word fear.

If we are familiar with the Bible and the many godly men and women who have trusted the Lord, we know that holy fear is a kind of faith closely associated with high moral wisdom. It can only be the part of wisdom for a human being to fear irrecoverable spiritual loss. It is a wise kind of fear that is willing to consider the meaning of permanent and eternal separation from God, the source of all good.

Noah demonstrated a high quality of human wisdom as well as spiritual concern when he was moved to trust God and His word. Noah did not argue about his rights. He did not argue about God's assessment of man's nature and man's violence. He did not argue about God's course of action. Noah's high regard for God's person was intermingled with his own reverent faith and holy fear. His knowledge of God was firsthand and personal. God had revealed Himself, and Noah said, "I will trust, I will follow, I will believe!" Because Noah's fear was a holy fear, he was moved to prepare for the acts of God that were to follow. Noah's fear moved him. It is that simple and that significant. Nothing but the will of God was of any consequence to him.

I must note here a modern method of dealing with human fear, human guilt, human sin. Psychology is somewhere at the center of it. I speak of the expansion in our day of the old Greek idea that realistic drama could be utilized as a moral catharsis. The Greek authors said they wrote all of the harshness and terror, anguish and sorrow into their famed plays so those in the audience could experience the complete sweep of human emotions. Men and women were supposed to be able to live through it all by watching the portrayal by someone else.

I have never believed that the Greeks succeeded in bringing their idea to any desired moral fruition. In our day, however, the concept is still advocated. It is being carried out to a ridiculous extreme.

Many persons who make up our television and theater audiences, who may have never shed a real tear for any real person, will actually weep over the emotional trials and tribulations of the TV and movie actors. A moral catharsis, the Greeks said. Get yourself so identified with some imaginary character that you can live out all of your emotions. Then you will experience a kind of purification.

You will experience nothing of the kind!

What will happen is that you will become an artificial zombie! You will get so wrapped up in your feelings for what is unreal and artificial that you will never have right feelings of concern for what is real and true.

(Bible; Amplified; 2005; Page 366-368; Joyce Meyers; Word Software 9; 2008; Bible KJV 2005)

( Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 340-341)

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