



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

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Vol. 31 Issue 582

Jan. 14, 2013

Worship Music

[Above All Powers-](#)
[Lenny Leblanc](#)

[I Believe-Lenny Leblanc](#)

[All For Love-](#)
[Lenny Leblanc](#)

Prayer

Lord, today I want to be used by You to encourage someone. I ask You to lead me to those You want me to encourage. Show me what to say, how much to say, and when to say it. Teach me to recognize the needs in other people and not to focus only on my own needs. Fill me day with whom to bless and how, and whom to pray for and how, in Jesus' name. Amen.....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

Matthew 24:36 (AMP)

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

“Justification By Faith”

Charles Spurgeon

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1 AND SOLOMON made an alliance with Pharaoh king of Egypt and took Pharaoh's daughter and brought her into the City of David until he had finished building his own house and the house of the Lord, and the wall around Jerusalem. 2 But the people sacrificed [to God] in the high places [as the heathen did to their idols], for there was no house yet built to the Name of the Lord. 3 Solomon loved the Lord, walking [at first] in the statutes and practices of David his father, only he sacrificed and burned incense in the high places. 4 The king went to Gibeon [near Jerusalem, where stood the tabernacle and the bronze altar] to sacrifice there, for that was the great high place. One thousand burnt offerings Solomon offered on that altar. 5 In Gibeon the Lord appeared to Solomon in a dream by night. And God said, Ask what I shall give you. 6 Solomon said, You have shown to Your servant David my father great mercy and loving-kindness, according as he walked before You in faithfulness, righteousness, and uprightness of heart with You; and You have kept for him this great kindness and steadfast love, that You have given him a son to sit on his throne this day. 7 Now, O Lord my God, You have made Your servant king instead of David my father, and I am but a lad [in wisdom and experience]; I know not how to go out (begin) or come in (finish). 8 Your servant is in the midst of Your people whom You have chosen, a great people who cannot be counted for multitude. 9 So give Your servant an understanding mind and a hearing heart to judge Your people, that I may discern between good and bad. For who is able to judge and rule this Your great people? 10 It pleased the Lord that Solomon had asked this. 11 God said to him, Because you have asked this and have not asked for long life or for riches, nor for the lives of your enemies, but have asked for yourself understanding to recognize what is just and right, 12 Behold, I have done as you asked. I have given you a wise, discerning mind, so that no one before you was your equal, nor shall any arise after you equal to you. 13 I have also given you what you have not asked, both riches and honor, so that there shall not be any among the kings equal to you all your days. 14 And if you will go My way, keep My statutes and My commandments as your father David did, then I will lengthen your days. 15 Solomon awoke, and behold, it was a dream. He came to Jerusalem, stood before the ark of the covenant of the Lord, and offered burnt offerings and peace offerings, and made a feast for all his servants. 16 Then two women who had become mothers out of wedlock came and stood before the king. 17 And one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. 18 And the third day after I was delivered, this woman also was delivered. And we were together; no stranger was with us, just we two in the house. 19 And this woman's child died in the night because she lay on him. 20 And she arose at midnight and took my son from beside me while your handmaid slept and laid him in her bosom and laid her dead child in my bosom. 21 And when I rose to nurse my child, behold, he was dead. But when I had considered him in the morning, behold, it was not the son I had borne. 22 But the other woman said, No! But the living one is my son, and the dead one is your son! And this one said, No! But the dead son is your son, and the living is my son. Thus they spoke before the king. 23 The king said, One says, This is my son that is alive and yours is the dead one. The other woman says, No! But your son is the dead one and mine is the living one. 24 And the king said, Bring me a sword. And they brought a sword to the king. 25 And the king said, Divide the living child in two and give half to the one and half to the other. 26 Then the mother of the living child said to the king, for she yearned over her son, O my lord, give her the living baby, and by no means slay him. But the other said, Let him not be mine or yours, but divide him. 27 Then the king said, Give her [who pleads for his life] the living baby, and by no means slay him. She is the child's mother. 28 And all Israel heard of the judgment which the king had made, and they stood in awe of him, for they saw that the wisdom of God was in him to do justice.

Chapter 3

Now Solomon begins the gathering of wives of which it seemed had no end.

He made an affinity with the Pharaoh of Egypt, and he took the Pharaoh's daughter, and brought her to the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about (1Ki 3:1).

So he took first of all the Pharaoh's daughter as his wife and later on he built her a house there in Jerusalem. But he was wanting now to build a house for the Lord, the temple in Jerusalem because,

The people sacrificed [in those days just] on the high places, because there was no house built in the name of the Lord, until those days. And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in the high places (1Ki 3:2-3).

Which was more or less copying after the pagans around them.

So the king went to Gibeon; and there on the high place of Gibeon: he offered a thousand burnt offerings on an altar there (1Ki 3:4).

So he had a great sacrifice unto God. Now it must not be thought that these animals were just sacrificed and burnt. On these great offerings like this, these were peace offerings or oftentimes as a peace offering they were more or less celebrations, almost where they were just great feasts. You're going to have a gigantic barbecue, but they would offer the animals. They would sacrifice the animals to the Lord. In other words, the idea was, "Lord, we're sacrificing these animals for you. An acknowledgment that You are the giver of all of these good gifts and so forth." But then they would go ahead and roast the meat and they would all have a gigantic barbecue. Big party. And everyone would eat of it. So they were times of feasting. And it is interesting, you remember, they were called feast days because they were times of great feasting when you would come before the Lord. It was always a time of celebration and feasting because God wanted the thought of worshipping Him to be associated with joy and with happiness.

I don't know where people got the idea that worshipping God should be sad and mournful. It's tragic that the church went through a period of its history where the more somber and sober you look, the more righteous you were thought to be. So all of the ministers were seeking to affect a very serious, somber appearance. And they even developed voices with just that great, you know, kind of a mournful—like the more you could sound in a mournful tone, really the more spiritual and righteous you were. Hello, brother. And you're supposed to look real solemn and sober and all, and that's supposed to mean that you're very righteous. And if you dare crack a

smile, man, you've had it. They know that you've been you know not doing your job or something, you know, because somehow they didn't relate worshipping the Lord with joy.

And yet God wants us to relate the worship of Him with joy, with thanksgiving, with party, if you please, with just great rejoicing and happiness in the serving of God, for it should be a joyful, happy experience. Fellowshiping with God should be the greatest joy that a person can experience and you should always go away from true fellowship with God with your soul lifted and your heart light and just rejoicing in the glory and the goodness of the Lord.

So Solomon offered a thousand sacrifices there, so it was a time of great feasting, and of course, you eat a lot of that lamb and you get sleepy so he went to sleep. And he had a dream. And in his dream, the Lord came to him and said, "Solomon, Ask whatever you will."

If God should say that to you, what would you ask for? This can be very revealing. It can reveal an awful lot about you. If you be truly honest in this, if God should say, "Ask Me anything you want." What would be your request? For your answer to that would reveal whether or not you are living on the flesh side or the spiritual side of your nature. If your desire would be for great riches, if your desire would be for fame or honor or glory, it means that somehow you're still suffering under the illusion that you can one day maybe find satisfaction in your flesh and in the things of the flesh. Never.

But if your answer be, "Oh God, that I just might walk with Thee, in close fellowship. Lord, that I might be the person You want me to be." Or if your answer is in the spiritual things, then that indicates also the fact that your heart is really after God and the things of God for you're desiring spiritual benefit.

So Solomon said, "Lord, here I am sitting on the throne of my father David, ruling over Your people. Such a great number and multitude that they can't be numbered. And Lord, I really don't know what I'm doing. I'm a novice at this. I don't know what a king is supposed to do. I don't know how to go in and come out before the people. Lord, there are so many important decisions that have to be made, and people are looking to me for judgment. Grant me, Lord, that I might have wisdom and understanding, that I may properly discern and judge over these people."

And it pleased the Lord and the Lord said unto him,

Because you didn't ask for riches; or for long life; or for the life of your enemies; but instead you asked for wisdom and understanding in ruling the people; I will give to you wisdom and understanding; above any who has ever come before, or who would come after you (1Ki 3:11-12).

Now as you go down into the fourth chapter and in verse thirty, twenty-nine,

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. And he was wiser than all the men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all of the nations round about. And he spake three thousand proverbs: he wrote a thousand and five songs. He spake of trees, from the cedar tree that is in Lebanon even to the hyssop that springs out of the wall: he spake also of beasts, of fowl, of the creeping things, of fish. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom (1Ki 4:29-34).

"God, give me wisdom."

And God said, "Because you've asked for wisdom, understanding, I'm going to give it to you. But I'm also going to give you that for which you did not ask, great riches and honor. And if you will walk in My commands, I'll also give you long life. Again, that's a condition. But I'm going to give you more than what you asked. I'll give you what you asked but even more."

Now the principle is stated by Christ. If you "seek first the kingdom of God, and His righteousness; all these things will be added unto you" (Matthew 6:33).

Now it is wrong for us to think that riches are either signs of spirituality or morality. Riches are amoral, really; however, riches can be a hang up. They did become a hang up for Solomon. Fame can be a hang up. It became a hang up for Solomon. The Bible says, "Set not your heart upon riches" (Psalm 62:10). Or seek not to be rich. That should never be a goal or an ambition of your life. Seek not to be rich. And "they that will be rich, we are told, fall into divers temptations that drown men's souls into perdition" (I Timothy 6:9).

The Bible also said, "If riches increase, set not your heart upon them" (Psalm 62:10). Let your heart remain set upon the Lord, never upon riches, never trust in riches. Trust in the Lord.

And so God promised to him more than what he asked. And this again is just one of those indications of God's grace, giving more than what we asked. "Now unto Him who is able to do exceeding abundantly above all that we ask or think" (Ephesians 3:20). God's desire is to give good gifts to His children. He delights in doing so. God delights in just giving to you, even as parents who are able delight in giving to their children or to their grandchildren. It's a joy. It's a thrill. So God delights in giving to His children.

So Solomon woke up; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant, and he offered up burnt offerings, and offered peace offerings (1Ki 3:15), Burnt offerings are offerings of consecration, the consecration of my life to God. The peace offerings are the offerings of communion, entering into communion and fellowship with God.

So there came two women to Solomon, they were prostitutes, they were living together. And the one said, "We both of us had children within a few days of each other. And she in the night rolled over on her child and suffocated it. And she pulled the switcharoo. She put the dead child next to me and she took my live child."

The woman said, "No, the live child is mine and the dead child is hers." And they were both affirming that the child belonged to them.

And so Solomon said, "Bring a sword. The women arguing over it, cut the live child in two and give them each half."

And the true mother of the child said, "Oh no, no, no, no, give her the child. Don't do that. Give her the child."

And the other one said, "Oh no, that's a good deal. Cut it in half and divide it."

And Solomon said, "Give the child to its mother." And all the people heard of this and they marvelled at the wisdom of Solomon in dealing with this particular issue. (Through The Bible Series C-2000; Chuck Smith; 1979-1986; Commentaries Through The Bible)



"Knowledge Of The Holy" AW Tozer; CHAPTER 11; The Wisdom of God

Thou, O Christ, who wert tempted in all points like as we are, yet without sin, make us strong to overcome the desire to be wise and to be reputed wise by others as ignorant as ourselves. We turn from our wisdom as well as from our folly and flee to Thee, the wisdom of God and the power of God. Amen.

In this brief study of the divine wisdom we begin with faith in God. Following our usual pattern, we shall not seek to understand in order that we may believe, but to believe in order that we may understand. Hence, we shall not seek for proof that God is wise. The unbelieving mind would not be convinced by any proof and the worshipping heart needs none.

"Blessed be the name of God for ever and ever," cried Daniel the prophet, "for wisdom and might are his: . . . he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." The believing man responds to this, and to the angelic chant, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." It never occurs to such a man that God should furnish proof of His wisdom or His power. Is it not enough that He is God?

When Christian theology declares that God is wise, it means vastly more than it says or can say, for it tries to make a comparatively weak word bear an incomprehensible plenitude of meaning that threatens to tear it apart and crush it under the sheer weight of the idea. "His understanding is infinite," says the psalmist. It is nothing less than infinitude that theology is here laboring to express.

Since the word infinite describes what is unique, it can have no modifiers. We do not say "more unique" or "very infinite." Before infinitude we stand silent.

There is indeed a secondary, created wisdom which God has given in measure to His creatures as their highest good may require; but the wisdom of any creature or of all creatures, when set against the boundless wisdom of God, is pathetically small. For this reason the apostle is accurate when he refers to God as "only wise" That is, God is wise in Himself, and all the shining wisdom of men or angels is but a reflection of that uncreated effulgence which streams from the throne of the Majesty in the heavens.

The idea of God as infinitely wise is at the root of all truth. It is a datum of belief necessary to the soundness of all other beliefs about God. Being what He is without regard to creatures, God is of course unaffected by our opinions of Him, but our moral sanity requires that we attribute to the maker and sustainer of the universe a wisdom entirely perfect. To refuse to do this is to betray the very thing in us that distinguishes us from the beasts.

In the Holy Scriptures wisdom, when used of God and good men, always carries a strong moral connotation. It is conceived as being pure, loving, and good. Wisdom that is mere shrewdness is often attributed to evil men, but such wisdom is treacherous and false. These two kinds of wisdom are in perpetual conflict. Indeed, when seen from the lofty peak of Sinai or Calvary, the whole history of the world is discovered to be but a contest between the wisdom of God and the cunning of Satan and fallen men. The outcome of the contest is not in doubt. The imperfect must fall before the perfect at last. God has warned that He will take the wise in their own craftiness and bring to nothing the understanding of the prudent.

Wisdom, among other things, is the ability to devise perfect ends and to achieve those ends by the most perfect means. It sees the end from the beginning, so there can be no need to guess or conjecture. Wisdom sees everything in focus, each in proper relation to all, and is thus able to work toward predestined goals with flawless precision.

All God's acts are done in perfect wisdom, first for His own glory, and then for the highest good of the greatest number for the longest time. And all His acts are as pure as they are wise, and as good as they are wise and pure. Not only could His acts not be better done: a better way to do them could not be imagined. An infinitely wise God must work in a manner not to be improved upon by finite creatures.

O Lord, how manifold are Thy works! In wisdom hast Thou made them all. The earth is full of Thy riches!

Without the creation, the wisdom of God would have remained forever locked in the boundless abyss of the divine nature. God brought His creatures into being that He might enjoy them and they rejoice in Him. "And God saw every thing that he had made, and, behold, it was very good."

Many through the centuries have declared themselves unable to believe in the basic wisdom of a world wherein so much appears to be so wrong. Voltaire in his *Candide* introduces a determined optimist, whom he calls Dr. Pangloss, and into his mouth puts all the arguments for the "best-of-all-possible-worlds" philosophy. Of course the French cynic took keen delight in placing the old professor in situations that made his philosophy look ridiculous.

But the Christian view of life is altogether more realistic than that of Dr. Pangloss with his "sufficient reason." It is that this is not at the moment the best of all possible worlds, but one lying under the shadow of a huge calamity, the Fall of man.

The inspired writers insist that the whole creation now groans and travails under the mighty shock of the Fall. They do not attempt to supply "sufficient reasons"; they assert that the "creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." No effort here to justify the ways of God with men; just a simple declaration of fact. The being of God is its own defense.

But there is hope in all our tears. When the hour of Christ's triumph arrives, the suffering world will be brought out into the glorious liberty of the sons of God. For men of the new creation the golden age is not past but future, and when it is ushered in, a wondering universe will see that God has indeed abounded toward us in all wisdom and prudence. In the meantime we rest our hope in the only wise God, our Saviour, and wait with patience the slow development of His benign purposes.

In spite of tears and pain and death we believe that the God who made us all is infinitely wise and good. As Abraham staggered not at the promises of God through unbelief, but was strong in faith, giving the glory to God, and was fully persuaded that what He had promised He was able to perform, so do we base our hope in God alone and hope against hope till the day breaks. We rest in what God is. I believe that this alone is true faith. Any faith that must be supported by the evidence of the senses is not real faith. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

The testimony of faith is that, no matter how things look in this fallen world, all God's acts are wrought in perfect wisdom. The incarnation of the Eternal Son in human flesh was one of God's mighty deeds, and we may be sure that this awesome deed was done with a perfection possible only to the Infinite. "Without controversy great is the mystery of godliness: God was manifest in the flesh.

Atonement too was accomplished with the same flawless skill that marks all of God's acts. However little we understand it all, we know that Christ's expiatory work perfectly reconciled God and men and opened the kingdom of heaven to all believers. Our concern is not to explain but to proclaim. Indeed I wonder whether God could make us understand all that happened there at the cross. According to the apostle Peter not even angels know, however eagerly they may desire to look into these things.

The operation of the gospel, the new birth, the coming of the divine Spirit into human nature, the ultimate overthrow of evil, and the final establishment of Christ's righteous kingdom - all these have flowed and do flow out of God's infinite fullness of wisdom. The sharpest eyes of the honest watcher in the blest company above cannot discover a flaw in the ways of God in bringing all this to fruition, nor can the pooled wisdom of seraphim and cherubim suggest how an improvement might be made in the divine procedure. "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him."

It is vitally important that we hold the truth of God's infinite wisdom as a tenet of our creed; but this is not enough. We must by the exercise of faith and by prayer bring it into the practical world of our day-by-day experience.

To believe actively that our Heavenly Father constantly spreads around us providential circumstances that work for our present good and our everlasting well-being brings to the soul a veritable benediction. Most of us go through life praying a little, planning a little, jockeying for position, hoping but never being quite certain of anything, and always secretly afraid that we will miss the way. This is a tragic waste of truth and never gives rest to the heart.

There is a better way. It is to repudiate our own wisdom and take instead the infinite wisdom of God. Our insistence upon seeing ahead is natural enough, but it is a real hindrance to our spiritual progress. God has charged himself with full responsibility for our eternal happiness and stands ready to take over the management of our lives the moment we turn in faith to Him.

Here is His promise: "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

Let Him lead the blindfold onwards,

Love needs not to know;

Children whom the Father leadeth

Ask not where they go.

Though the path be all unknown,

Over moors and mountains lone.

Gerhard Teersteegen

God constantly encourages us to trust Him in the dark. I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

It is heartening to learn how many of God's mighty deeds were done in secret, away from the prying eyes of men or angles.

When God created the heavens and the earth, darkness was upon the face of the deep. When the Eternal Son became flesh, He was carried for a time in the darkness of the sweet virgin's womb. When He died for the life of the world, it was in the darkness, seen by no one at the last. When He arose from the dead, it was 'very early in the morning." No one saw Him rise. It is as if God were saying, "What I am is all that need matter to you, for there lie your hope and your peace. I will do what I will do, and it will all come to light at last, but how I do it is My secret. Trust Me, and be not afraid."

With the goodness of God to desire our highest welfare, the wisdom of God to plan it, and the power of God to achieve it, what do we lack? Surely we are the most favored of all creatures.

In all our Maker's grand designs,

Omnipotence, with wisdom, shines;

His works, through all this wondrous frame,

Declare the glory of His Name.

Thomas Blacklock

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 514-517)

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