



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Worship Music

[Your Grace Is Enough-
Chris Tomlin](#)

[Praise You In The
Storm-Casting Crowns](#)

[Prayer For A Friend-
Casting Crowns](#)

Prayer

Lord, I ask You to help me think of new ways to do the Word of God. You have all the fresh ideas I'll ever need, so I am looking to You to show me how to put the Word into practice in my life. You are full of creative power and fresh ideas, so please open my eyes and show me how I can serve, how I can bless someone else, or any other way I can become obedient to do the Word that has been revealed so powerfully to my life, 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.

[" What Is Slander?"](#)

Bob Coy

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[KWVE ...Calvary Chapel](#)

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Bible Study Sites

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Or----

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1 So king Solomon was king over all Israel. 2 And these were the princes which he had; Azariah the son of Zadok the priest, 3 Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder. 4 And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests: 5 And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend: 6 And Ahishar was over the household: and Adoniram the son of Abda was over the tribute. 7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. 8 And these are their names: The son of Hur, in mount Ephraim: 9 The son of Dekar, in Makaz, and in Shaalbim, and Bethshemesh, and Elonbethhanan: 10 The son of Hessed, in Aruboth; to him pertained Sochoh, and all the land of Hopher: 11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife: 12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Bethshean, which is by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, even unto the place that is beyond Jokneam: 13 The son of Geber, in Ramothgilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars: 14 Ahinadab the son of Iddo had Mahanaim: 15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife: 16 Baanah the son of Hushai was in Asher and in Aloth: 17 Jehoshaphat the son of Paruah, in Issachar: 18 Shimei the son of Elah, in Benjamin: 19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land. 20 Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. 21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. 22 And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, 23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. 24 For he had dominion over all the region on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. 25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon. 26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. 27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. 28 Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge. 29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. 30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. 31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. 32 And he spake three thousand proverbs: and his songs were a thousand and five. 33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. 34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

Chapter 4

Now as we get into chapter four, we have listed here those princes that were prominent during the reign of Solomon, and then the twelve officers who were over all of Israel who provided the food for the king's household, each man in a month of the year. So he had twelve men and each of them were responsible to provide the food for one month during the year. Sounds like a pretty good job. You work one month and you have eleven months vacation. No really, they were probably trying to gather everything that they needed during the eleven months because when you read what it took to run his household.

Now, of course, remember with wives and concubines, there was a thousand of them, plus all of the servants that he had and everybody else, that takes a lot of food. So in verse twenty-two we have the provisions that it took to provide Solomon's household each day of his life.

His provision for one day was thirty measures of fine flour (1Ki 4:22),

Now a measure is about ten bushels. So three hundred bushels of fine flour a day, plus,

sixty measures of meal, [Or six hundred bushels.] Ten prime beef, and twenty commercial grade (1Ki 4:22-23),

For the servants and the wives. Really the wives didn't have anything but just one step above the servant. Women didn't have it too well. "Ten fat oxen, twenty oxen from the pastures." So the fat would be prime; out of the pasture is just commercial where you don't, you know, feed them in the grain and so forth.

a hundred sheep, beside the harts, and the roebucks, and the fallowdeer, and the fatted fowl (1Ki 4:23).

The turkeys and the chickens and all. Man, that really is a lot of food to be consumed in a day's time. But he did have an awful lot of mouths to feed because each of the wives were probably having children somewhere along the line.

For he had dominion over all the region on this side of the river, and over all the kings on this side of the river: and he had peace on all the sides around him (1Ki 4:24).

The areas from which they gathered the food. If you'll look up these names, from Mount Ephraim and so forth, you'll find that actually the whole land of Israel each had its turn in providing Solomon. So one fellow was over each of the parts, even over the other side of Jordan, the area of Gilead and Moab and so forth. They also were providing for his food if you follow it through. Plus, he had forty thousand stalls for his horses. Now that sounds like an exaggeration and for a long time, people thought that the Bible had just

exaggerated. Until the archaeologists began to uncover throughout the land up in Megiddo and all over the land, they've uncovered some of Solomon's stables and that hundreds of stalls in some of these cities that they have discovered so that the figure forty thousand no longer seems like an exaggeration.

Forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And those officers provided the food for the king Solomon, and for all that came to his table. And also the barley and the straw for the horses and the camels. And God gave the wisdom to Solomon (1Ki 4:26-29).

And so forth which we alluded to earlier, and the many proverbs. Of course, we have the book of Proverbs. Now one of the—or many of the proverbs do deal with the discipline of children. And no doubt because Solomon observed the errors of his father David. Now Adonijah, the one son that rebelled against him that we studied in chapter one tonight, there is a verse there that David never did correct Adonijah. Never did correct him. Said, "Why do you do that, son?" Never did speak a word of correction to Adonijah.

And Adonijah, of course, later rebelled against his father David, which probably prompted Solomon to write in one of the proverbs, "A child left to himself will bring reproach to his mother" (Proverbs 29:15). Or, "the foolishness of the world is bound up in the heart of the child; but the rod of instruction drives it far from him" (Proverbs 22:15). Or, "Spare the rod and you will spoil the child".

"Spare the rod and spoil." My son used to think that was a commandment. He couldn't understand. He thought he was supposed to be spoiled. He says, "But the Bible says spare the rod and spoil the child." It's interesting the way people can fit the Scriptures to accommodate themselves. (Through The Bible Series C-2000; Chuck Smith; 1979-1986; Commentaries Through The Bible)



"Knowledge Of The Holy" AW Tozer

CHAPTER 12; The Omnipotence of God

Our Heavenly Father, we have heard Thee say, "I am the Almighty God; walk before me, and be thou perfect." But unless Thou dost enable us by the exceeding greatness of Thy power how can we who are by nature weak and sinful walk in a perfect way?

Grant that we may learn to lay hold on the working of the mighty power which wrought in Christ when Thou didst raise Him from the dead and set Him at Thine own right hand in the heavenly places. Amen.

In the time of his vision John the Revelator heard as it were the voice of a great multitude and as the voice of many waters and as the voice of mighty thunderings sounding throughout the universe, and what the voice proclaimed was the sovereignty and omnipotence of God: "Alleluia: for the Lord God omnipotent reigneth.

Sovereignty and omnipotence must go together. One cannot exist without the other. To reign, God must have power, and to reign sovereignly, He must have all power. And that is what omnipotent means, having all power. The word derives from the Latin and is identical in meaning with the more familiar almighty which we have from the Anglo-Saxon. This latter word occurs fifty-six times in our English Bible and is never used of anyone but God. He alone is almighty.

God possesses what no creature can: an incomprehensible plenitude of power, a potency that is absolute. This we know by divine revelation, but once known, it is recognized as being in full accord with reason. Grant that God is infinite and self-existent and we see at once that He must be all-powerful as well, and reason kneels to worship before the divine omnipotence.

"Power belongeth unto God," says the psalmist, and Paul the apostle declares that nature itself gives evidence of the eternal power of the Godhead (Rom 1:20). From this knowledge we reason to the omnipotence of God this way: God has power. Since God is also infinite, whatever He has must be without limit; therefore God has limitless power, He is omnipotent. We see further that God the self-existent Creator is the source of all the power there is, and since a source must be at least equal to anything that emanates from it, God is of necessity equal to all the power there is, and this is to say again that He is omnipotent.

God has delegated power to His creatures, but being self-sufficient, He cannot relinquish anything of His perfections and, power being one of them, He has never surrendered the least iota of His power. He gives but He does not give away. All that He gives remains His own and returns to Him again. Forever He must remain what He has forever been, the Lord God omnipotent.

One cannot long read the Scriptures sympathetically without noticing the radical disparity between the outlook of men of the Bible and that of modern men. We are today suffering from a secularized mentality. Where the sacred writers saw God, we see the laws of nature. Their world was fully populated; ours is all but empty. Their world was alive and personal; ours is impersonal and dead. God ruled their world; ours is ruled by the laws of nature and we are always once removed from the presence of God.

And what are these laws of nature that have displaced God in the minds of millions? Law has two meanings. One is all external rule enforced by authority, such as the common rule against robbery and assault. The word is also used to denote the uniform way things act in the universe, but this second use of the word is erroneous. What we see in nature is simply the paths God's power and wisdom take through creation. Properly these are phenomena, not laws, but we call them laws by analogy with the arbitrary laws of society.

Science observes how the power of God operates, discovers a regular pattern somewhere and fixes it as a "law." The uniformity of God's activities in His creation enables the scientist to predict the course of natural phenomena. The trustworthiness of God's behavior in His world is the foundation of all scientific truth. Upon it the scientist rests his faith and from there he goes on to achieve great and useful things in such fields as those of navigation, chemistry, agriculture, and the medical arts.

Religion on the other hand, goes back of the nature of God. It is concerned not with the footprints of God along the paths of creation, but with the One who treads those paths. Religion is interested primarily in the One who is the source of all things, the master of every phenomenon. For this One philosophy has various names, the most horrendous that I have seen being that supplied by Rudolph Otto: "The absolute, the gigantic, never-resting active world stress." The Christian delights to remember that this "world stress" once said "I AM" and the greatest teacher of them all directed His disciples to address Him as a person: "When ye pray, say, Our Father which art in heaven, Hallowed be thy name." The men of the Bible everywhere communed with this "gigantic absolute" in language as personal as speech affords, and with Him prophet and saint walked in a rapture of devotion, warm intimate and deeply satisfying.

Omnipotence is not a name given to the sum of all power, but an attribute of a personal God we Christians believe to be the Father of our Lord Jesus Christ and of all who believe on Him to life eternal. The worshipping man finds this knowledge a source of wonderful strength for his inner life. His faith rises to take the great leap upward into the fellowship of Him who can do whatever He wills to do, for whom nothing is hard or difficult because He possesses power absolute.

Since He has at His command all the power in the universe, the Lord God omnipotent can do anything as easily as anything else. All His acts are done without effort. He expends no energy that must be replenished. His self-sufficiency makes it unnecessary for Him to look outside of Himself for a renewal of strength. All the power required to do all that He wills to do lies in undiminished fullness in His own infinite being.

The Presbyterian pastor A. B. Simpson, approaching middle age, broken in health, deeply despondent and ready to quit the ministry, chanced to hear the simple Negro spiritual,

Nothing is too hard for Jesus,

No man can work like Him.

Its message sped like an arrow to his heart, carrying faith and hope and life for body and soul. He sought a place of retirement and after a season alone with God arose to his feet completely cured, and went forth in fullness of joy to found what has since become one of the largest foreign missionary societies in the world. For thirty-five years after this encounter with God, he labored prodigiously in the service of Christ. His faith in God of limitless power gave him all the strength he needed to carry on.

Almighty One! I bend in the dust before Thee;

Even so veiled cherubs bend;

In calm and still devotion I adore Thee,

All-wise, all-present friend

Thou to the earth its emerald robe hast given,

Or curtained it in sow;

And the bright sun, and the soft moon in heaven,

Before Thy presence bow.

Sir John Bowring

CHAPTER 13; The Divine Transcendence

O Lord our Lord, there is none like Thee in heaven above or in the earth beneath. Thine is the greatness and the dignity and the majesty. All that is in the heaven and the earth is Thine; Thine is the kingdom and the power and the glory forever, O God, and Thou art exalted as head over all. Amen.

When we speak of God as transcendent we mean of course that He is exalted far above the created universe, so far above that human thought cannot imagine it. To think accurately about this, however, we must keep in mind that "far above" does not here refer to physical distance from the earth but to quality of being. We are concerned not with location in space nor with mere altitude, but with life.

God is spirit, and to Him magnitude and distance have no meaning. To us they are useful as analogies and illustrations, so God refers to them constantly when speaking down to our limited understanding. The words of God as found in Isaiah, "Thus saith the high and lofty One that inhabiteth eternity," give a distinct impression of altitude, but that is because we who dwell in a world of matter, space, and time tend to think in material terms and can grasp abstract ideas only when they are identified in some way with material things. In its struggle to free itself from the tyranny of the natural world, the human heart must learn to translate upward the language the Spirit uses to instruct us.

It is spirit that gives significance to matter and apart from spirit nothing has any value at last. A little child strays from a party of sightseers and becomes lost on a mountain, and immediately the whole mental perspective of the members of the party is changed. Rapt admiration for the grandeur of nature gives way to acute distress for the lost child. The group spreads out over the mountainside

anxiously calling the child's name and searching eagerly into every secluded spot where the little one might chance to be hidden.

What brought about this sudden change? The tree-clad mountain is still there towering into the clouds in breath-taking beauty, but no one notices it now. All attention is focused upon the search for a curly-haired little girl not yet two years old and weighing less than thirty pounds. Though so new and so small, she is more precious to parents and friends than all the huge bulk of the vast and ancient mountain they had been admiring a few minutes before. And in their judgment the whole civilized world concurs, for the little girl can love and laugh and speak and pray, and the mountain cannot. It is the child's quality of being that gives it worth.

Yet we must not compare the being of God with any other as we just now compared the mountain with the child. We must not think of God as highest in an ascending order of beings, starting with the single cell and going on up from the fish to the bird to the animal to man to angel to cherub to God. This would be to grant God eminence, even pre-eminence, but that is not enough; we must grant Him transcendence in the fullest meaning of that word.

Forever God stands apart, in light unapproachable. He is as high above an archangel as above a caterpillar, for the gulf that separates the archangel from the caterpillar is but finite, while the gulf between God and the archangel is infinite. The caterpillar and the archangel, though far removed from each other in the scale of created things, are nevertheless one in that they are alike created. They both belong in the category of that-which-is-not-God and are separated from God by infinitude itself. Reticence and compulsion forever contend within the heart that would speak of God.

How shall polluted mortals dare

To sing Thy glory or Thy grace?

Beneath Thy feet we lie afar,

And see but shadows of Thy face.

Isaac Watts

Yet we console ourselves with the knowledge that it is God Him-self who puts it in our hearts to seek Him and makes it possible in some measure to know Him, and He is pleased with even the feeblest effort to make Him known. If some watcher or holy one who has spent his glad centuries by the sea of fire were to come to earth, how meaningless to him would be the ceaseless chatter of the busy tribes of men. How strange to him and how empty would sound the, flat, stale and profitless words heard in the average pulpit from week to week. And were such a one to speak on earth would he not speak of God? Would he not charm and fascinate his hearers with rapturous descriptions of the Godhead? And after hearing him could we ever again consent to listen to anything less than theology, the doctrine of God? Would we not thereafter demand of those who would presume to teach us that they speak to us from the mount of divine vision or remain silent altogether?

When the psalmist saw the transgression of the wicked his heart told him how it could be. "There is no fear of God before his eyes," he explained, and in so saying revealed to us the psychology of sin. When men no longer fear God, they transgress His laws without hesitation. The fear of consequences is not deterrent when the fear of God is gone.

In olden days men of faith were said to "walk in the fear of God" and to "serve the Lord with fear." However intimate their communion with God, however bold their prayers, at the base of their religious life was the conception of God as awesome and dreadful. This idea of God transcendent rims through the whole Bible and gives color and tone to the character of the saints. This fear of God was more than a natural apprehension of danger; it was a nonrational dread, an acute feeling of personal insufficiency in the presence of God the Almighty.

Wherever God appeared to men in Bible times the results were the same - an overwhelming sense of terror and dismay, a wrenching sensation of sinfulness and guilt. When God spoke, Abram stretched himself upon the ground to listen. When Moses saw the Lord in the burning bush, he hid his face in fear to look upon God. Isalah's vision of God wrung from him the cry, "Woe is me!" and the confession, "I am undone; because I am a man of unclean lips."

Daniel's encounter with God was probably the most dreadful and wonderful of them all. The prophet lifted up his eyes and saw One whose "body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." "I Daniel alone saw the vision" he afterwards wrote, "for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground."

These experiences show that a vision of the divine transcendence soon ends all controversy between the man and his God. The fight goes out of the man and he is ready with the conquered Saul to ask meekly, "Lord, what wilt thou have me to do?"

Conversely, the self-assurance of modern Christians, the basic levity present in so many of our religious gatherings, the shocking disrespect shown for the Person of God, are evidence enough of deep blindness of heart.

Many call themselves by the name of Christ, talk much about God, and pray to Him sometimes, but evidently do not know who He is. "The fear of the Lord is a fountain of life," but this healing fear is today hardly found among Christian men.

Once in conversation with his friend Eckermann, the poet Goethe turned to thoughts of religion and spoke of the abuse of the divine name. "People treat it," he said, "as if that incomprehensible and most high Being, who is even beyond the reach of thought, were only their equal. Otherwise they would not say 'the Lord God, the dear God, the good God.' This expression becomes to them, especially to the clergy, who have it daily in their mouths, a mere phrase, a barren name, to which no thought whatever is attached. If they were impressed by His greatness they would be dumb, and through veneration unwilling to name Him.

Lord of all being, throned afar,

They glory flames from sun and star;

Center and soul of every sphere,

Yet to each loving heart how near!

Lord of all life, below, above,

Whose light is truth, whose warmth is love,

Before Thy ever-blazing throne

We ask no luster of our own.

Oliver Wendell Holmes

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

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