



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Worship Music

[The Stand-Hillsong](#)

[With Everything-Hillsong](#)

[Fire Fall Down-Hillsong](#)

Prayer

Lord, I've run into an impasse, and I don't know how to get past it by myself. I have done everything I know to do, but the problem continues to persist in my life. Today I am asking You for the strength I need to keep pushing forward and to overcome the obstacles that Satan has set in my path. I know that greater is He who is in me than he that is in the world, so today I fervently ask that the power of God residing within me be released to overcome each attack the devil has tried to bring against me, in Jesus' name. Amen.....

Sparkling Gems from the Greek.

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOVE](#)

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.

Bible Study Sites

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" The Cure "

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Song of Songs 5:1-16 (AMP)

1 I HAVE come into my garden, my sister, my [promised] bride; I have gathered my myrrh with my balsam and spice [from your sweet words I have gathered the richest perfumes and spices]. I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends [feast on, O revelers of the palace; you can never make my lover disloyal to me!] Drink, yes, drink abundantly of love, O precious one [for now I know you are mine, irrevocably mine! With his confident words still thrilling her heart, through the lattice she saw her shepherd turn away and disappear into the night]. 2 I went to sleep, but my heart stayed awake. [I dreamed that I heard] the voice of my beloved as he knocked [at the door of my mother's cottage]. Open to me, my sister, my love, my dove, my spotless one [he said], for I am wet with the [heavy] night dew; my hair is covered with it. 3 [But weary from a day in the vineyards, I had already sought my rest] I had put off my garment—how could I [again] put it on? I had washed my feet—how could I [again] soil them? 4 My beloved put in his hand by the hole of the door, and my heart was moved for him. 5 I rose up to open for my beloved, and my hands dripped with myrrh, and my fingers with liquid [sweet-scented] myrrh, [which he had left] upon the handles of the bolt. 6 I opened for my beloved, but my beloved had turned away and withdrawn himself, and was gone! My soul went forth [to him] when he spoke, but it failed me [and now he was gone]! I sought him, but I could not find him; I called him, but he gave me no answer. 7 The watchmen who go about the city found me. They struck me, they wounded me; the keepers of the walls took my veil and my mantle from me. 8 I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him that I am sick from love [simply sick to be with him]. 9 What is your beloved more than another beloved, O you fairest among women [taunted the ladies]? What is your beloved more than another beloved, that you should give us such a charge? 10 [She said] My beloved is fair and ruddy, the chief among ten thousand! 11 His head is [as precious as] the finest gold; his locks are curly and bushy and black as a raven. 12 His eyes are like doves beside the water brooks, bathed in milk and fitly set. 13 His cheeks are like a bed of spices or balsam, like banks of sweet herbs yielding fragrance. His lips are like bloodred anemones or lilies distilling liquid [sweet-scented] myrrh. 14 His hands are like rods of gold set with [nails of] beryl or topaz. His body is a figure of bright ivory overlaid with [veins of] sapphires. 15 His legs are like strong and steady pillars of marble set upon bases of fine gold. His appearance is like Lebanon, excellent, stately, and majestic as the cedars. 16 His voice and speech are exceedingly sweet; yes, he is altogether lovely [the whole of him delights and is precious]. This is my beloved, and this is my friend, O daughters of Jerusalem!

Chapter 5

Chapter 5, the bridegroom replies,

I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved (Sgs 5:1).

Now the bride responds, and she said,

I sleep, but my heart is awake: it is the voice of my beloved that knocks, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? My beloved put his hand by the hole in the door, and I was moved for him. I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick with love (Sgs 5:2-8).

And so the daughters of Jerusalem, the chorus now responds and answers her.

What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that you do so charge us? (Sgs 5:9)

She charged them, if she finds him, tell him that she's just sick with love. And she answers now concerning her beloved as she describes him.

My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold; his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set: His cheeks are as the bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh: His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires: His legs are like pillars of marble, set in sockets of fine gold: and his countenance is as Lebanon, excellent as the cedars: His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem (Sgs 5:10-16).

As she describes her lover. And thus again, in seeing the allegory of Christ in the church, as Jesus Christ has come to us to be the fairest of ten thousand. As He is become to us the all-together lovely One. And our love for Him.

Song of Songs 6:1-13 (AMP)

1 WHERE HAS your beloved gone, O you fairest among women? [Again the ladies showed their interest in the remarkable person whom the Shulammitte had championed with such unstinted praise; they too wanted to know him, they insisted.] Where is your beloved hiding himself? For we would seek him with you. 2 [She replied] My beloved has gone down to his garden, to the beds of spices, to feed in the gardens and to gather lilies. 3 I am my beloved's [garden] and my beloved is mine! He feeds among the lilies [which grow there]. 4 [He said] You are as beautiful as Tirzah [capital of the northern kingdom's first king], my love, and as comely as Jerusalem, [but you are] as terrible as a bannered host! 5 Turn away your [flashing] eyes from me, for they have overcome me! Your hair is like a flock of goats trailing down from Mount Gilead. 6 Your teeth are like a flock of ewes coming from their washing, of which all are in pairs, and not one of them is missing. 7 Your cheeks are like halves of a pomegranate behind your veil. 8 There are sixty queens and eighty concubines, and virgins without number; 9 But my dove, my undefiled and perfect one, stands alone [above them all]; she is the only one of her mother, she is the choice one of her who bore her. The daughters saw her and called her blessed and happy, yes, the queens and the concubines, and they praised her. 10 [The ladies asked] Who is this that looks forth like the dawn, fair as the moon, clear and pure as the sun, and terrible as a bannered host? 11 [The Shulammitte replied] I went down into the nut orchard [one day] to look at the green plants of the valley, to see whether the grapevine had budded and the pomegranates were in flower. 12 Before I was aware [of what was happening], my desire [to roam about] had brought me into the area of the princes of my people [the king's retinue]. 13 [I began to flee, but they called to me] Return, return, O Shulammitte; return, return, that we may look upon you! [I replied] What is there for you to see in the [poor little] Shulammitte? [And they answered] As upon a dance before two armies or a dance of Mahanaim.

Chapter 6

Now the daughters of Jerusalem respond to her, the chorus sings back.

Where has your beloved gone, O thou fairest among women? whither or where is your beloved turned aside? that we may seek him with you (Sgs 6:1).

And she answers,

My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine: and he feeds among the lilies (Sgs 6:2-3).

Now the bridegroom responds to her and he says,

Thou art beautiful, O my love, as Tirzah, as comely as Jerusalem, terrible or awesome as an army with banners. Turn away your eyes from me, for they have overcome me: your hair is as a flock of goats that appear from Gilead. Thy teeth are like a flock of sheep which go up from the washings, where every one bears twins, and not there is not a barren one among them (Sgs 6:4-6).

He says the same thing to her so he isn't that...you know, after a while you got to repeat, you know. I mean, you can only say so much.

As a piece of pomegranate are thy temples within thy locks. There are sixty queens, and eighty concubines, and virgins without number. My dove, my undefiled, is but one (Sgs 6:7-9);

She is one among them all.

she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yes, the queens and the concubines, and they praised her (Sgs 6:9).

So he's declaring all of this praise for his beloved and the daughters of Jerusalem, the chorus now responds. As he is declaring again of her beauty and her glory, and they say,

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, as awesome as an army with banners? (Sgs 6:10)

And as you see this in the spiritual allegory as representing the church, "Who is she who looketh forth as the morning?" The history of man has been dark and bleak. We are still living--the world in darkness. It's been a long night, sorrow, pain, suffering, anguish, tragedy that man has brought upon himself by his wars, by his greed, by the atrocities, by the inhumane treatment of fellow man, by the oppression and the exploitation of the weak and of the poor. It's been a long, dark night of history. But the church looketh forth as the morning. And the church declares to the world that is wrapped in its darkness, there's a new day about to dawn. And that is always the consistent message of the church. New opportunity that God gives to man. Not only to the world is a new day going to dawn very soon, but a new day can dawn in your life. And that darkness in which your life has been held can turn into a new day. God's work is always that of a new beginning. Letting you start all over again. "For if any man be in Christ, he is a new creature. The old things are passed away, all things become new" (II Corinthians 5:17). Looking forth as the morning. Always the anticipation. Living in the anticipation of the new day that is going to dawn for man.

"Fair as the moon." The moon's light is reflected light, the light of the sun reflected in the moon. And so the church's light is a reflected light. It is the light of Jesus Christ, who said, "I am the light of the world. And if any man walk in Me, he will not walk in darkness but will have the light of life" (John 8:12). John, testifying of Jesus Christ said He is the true light that lighteth every man that cometh into the world. But man put the light out. They hanged him on a cross. They put him in a tomb and rolled the stone

over the door of the sepulcher. And as far as the world is concerned, they had extinguished the light. But the third day He rose again. And He lives today. And even as the light of the moon declares to you that the sun is still shining, though you cannot see the sun, but as you look at the moon and see the reflected light of the sun, you know that the sun still shines. So the world who cannot see Jesus Christ knows that He lives as they see the reflected glory of Christ from our lives. The light of Jesus Christ shining forth from us. "Ye," He said, "are the light of the world. And man doesn't light a candle to put it on a under a bushel, but on a candlestick, that it might give light to the whole house" (Matthew 5:14-15). The moon was the lesser light to rule the night, to rule in the darkness. And thus, in the darkness of man's history, God has a light. "Fair as the moon." His light, His witness as we reflect the light and the glory of Jesus Christ to the dark world around us.

In order to properly reflect that light of Jesus Christ, we must live above the world. For if we live in the world, if we partake of the worldly things, if we are living as the world, then we do not reflect the light to the world. You've got to live above the world. By a higher standard than the low standards of man around us. There is always the peer pressure. There is always the mores of a society that would seek to draw you down to a lower level of living. There is always the rationale, "But everybody's doing it." To encourage you and to draw you into a lower level of experience and life. But living on a low plane, you'll never reflect the glory of the Son. It's only as we live above it that the world can see the light reflecting from us.

"Clear as the sun." Again, there needs to be a slight change in the word sun. Instead of spelling it s-u-n, capitalize and spell it S-o-n. Clear as the Son. The church. We are to be pure as He is pure. We are to be holy as He is holy. God said, "Be ye therefore holy, for I am holy, saith the Lord" (I Peter 1:16). Jesus said, "Be ye therefore perfect, even as your Father in heaven is perfect" (Matthew 5:48). "And he who has this hope purifies himself, even as He is pure" (I John 3:3). Christ is our standard for righteousness, which immediately eliminates all of us. Because none of us are as pure as Christ. None of us are as holy as Christ. None of us are as perfect as God. Christ, our standard for righteousness. But it is a righteousness that I cannot attain by works, by rules, by regulations, by laws. "For if righteousness could come by the law, then Christ died in vain" (Galatians 2:21).

But God has established a new basis of righteousness which is not a new basis of righteousness. It is the same basis by which Abraham was accounted righteousness. For Abraham believed God and it was accounted to him for righteousness four hundred years before the law ever came by Moses. The law was never intended to make a man righteous, but only to show man his sin and his guilt in order that we might be driven to a righteousness that is apart from us, the righteousness which is of God through our faith in Jesus Christ. So we read in Galatians, "The law was a schoolmaster to force us to Christ" (Galatians 3:24). To drive us to Christ. To make us realize that we can't do it ourselves. We need help. And God has provided that help. And thus, we become clear as the sun, because it's His righteousness that has been imputed to us by our believing and trusting in God.

And so that's why the bridegroom could say, "Hey, she's without spot." That's why God looks at you and says, "Hey, you're without spot. You're without blemish. You're pure. You're righteous." Because He sees you in His Son and the righteousness of Christ having been imputed or accounted to your account.

And finally, the church is seen as awesome as an army with banners. And this is what God intends the church to be to the enemies of Jesus Christ. That we might be a terror to the enemies of God, even as an army with banners was a very terrifying thing to behold. To stand in front of or to try to withstand. So the church should be a terror to the enemies of God.

The bridegroom continues his song.

I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded. Or ever I was aware, my soul made me like the chariots of Amminadib. Return, return, O Shulamite; return, return, that we may look upon thee (Sgs 6:11-13).

The chorus responds.

What will you see in the Shulamite? (Sgs 6:13)

And he answers.

As it were the company of two armies (Sgs 6:13).

Song of Songs 7:1-13 (AMP)

1 [THEN HER companions began noticing and commenting on the attractiveness of her person] How beautiful are your feet in sandals, O queenly maiden! Your rounded limbs are like jeweled chains, the work of a master hand.

2 Your body is like a round goblet in which no mixed wine is wanting. Your abdomen is like a heap of wheat set about with lilies.

3 Your two breasts are like two fawns, the twins of a gazelle.

4 Your neck is like a tower of ivory, your eyes like the pools of Heshbon by the gate of Bath-rabbim. Your nose is like the tower of Lebanon which looks toward Damascus.

5 Your head crowns you like Mount Carmel, and the hair of your head like purple. [Then seeing the king watching the girl in absorbed admiration, the speaker added] The king is held captive by its tresses.

6 [The king came forward, saying] How fair and how pleasant you are, O love, with your delights!

7 Your stature is like that of a palm tree, and your bosom like its clusters [of dates, declared the king].

8 I resolve that I will climb the palm tree; I will grasp its branches. Let your breasts be like clusters of the grapevine, and the scent of your breath like apples,

9 And your kisses like the best wine—[then the Shulamite interrupted] that goes down smoothly and sweetly for my beloved [shepherd, kisses] gliding over his lips while he sleeps!

10 [She proudly said] I am my beloved's, and his desire is toward me!

11 [She said] Come, my beloved! Let us go forth into the field, let us lodge in the villages.

12 Let us go out early to the vineyards and see whether the vines have budded, whether the grape blossoms have opened, and whether the pomegranates are in bloom. There I will give you my love.

13 The mandrakes give forth fragrance, and over our doors are all manner of choice fruits, new and old, which I have laid up for you, O my beloved!

Chapter 7

Now the daughters of Jerusalem address themselves to the Shulamite and they say,

How beautiful are thy feet with shoes (Sgs 7:1),

Or within thy sandals.

O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman. Thy navel is like a round goblet, which wanteth not liquor: thy belly is like a heap of wheat set about with lilies (Sgs 7:1-2).

And I suppose that was complimentary to them. I'm not that kind of an expressive person, and it doesn't do much for me.

Thy two breasts are like two young roes that are twins. Thy neck is as a tower of ivory; thine eyes like the fishpools of Heshbon (Sgs 7:3-4),

I imagine blue, pretty.

by the gate of Bathrabbim: thy nose is like the tower of Lebanon (Sgs 7:4)

Now I don't know that I would appreciate that.

which looketh toward Damascus (Sgs 7:4).

Solomon built this tower in Lebanon after he had completed his palace. So some twenty years after he was married to the daughter of Pharaoh. There are some who believe that the one he speaks of is Pharaoh's daughter, but this sort of precludes that because the song evidently was written after twenty years of marriage to her, and it seems that a new interest has taken in with the Shulamite.

Thy head upon thee is like Carmel, and the hair of your head like purple; the King is held in the galleries (Sgs 7:5).

Or he is bound by that beauty.

How fair and how pleasant art you, O love, for delights! This thy stature is like unto a palm tree, and thy breasts to clusters of grapes. I said, I will go to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the

smell of thy nose like apples; And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak (Sgs 7:6-9).

The bride responds.

I am my beloved's, and his desire is toward me (Sgs 7:10).

Now think of this in the church and Jesus Christ and it becomes very beautiful indeed. He loves me. "I am my beloved's, and his desire is toward me." He desires me. Christ desires you. Your love, your response. He desires me. That to me is just uncanny.

Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourishes, whether the tender grape appears, and the pomegranates bud forth: there will I give thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved (Sgs 7:11-13).

Song of Songs 8:1-14 (AMP)

1 [LOOKING FORWARD to the shepherd's arrival, the eager girl pictures their meeting and says] Oh, that you were like my brother, who nursed from the breasts of my mother! If I should find you without, I would kiss you, yes, and none would despise me [for it].

2 I would lead you and bring you into the house of my mother, who would instruct me. I would cause you to drink spiced wine and of the juice of my pomegranates.

3 [Then musingly she added] Oh, that his left hand were under my head and that his right hand embraced me!

4 I adjure you, O daughters of Jerusalem, that you never [again attempt to] stir up or awaken love until it pleases.

5 Who is this who comes up from the wilderness leaning upon her beloved? [And as they sighted the home of her childhood, the bride said] Under the apple tree I awakened you; there your mother gave you birth, there she was in travail and bore you.

6 Set me like a seal upon your heart, like a seal upon your arm; for love is as strong as death, jealousy is as hard and cruel as Sheol (the place of the dead). Its flashes are flashes of fire, a most vehement flame [the very flame of the Lord]!

7 Many waters cannot quench love, neither can floods drown it. If a man would offer all the goods of his house for love, he would be utterly scorned and despised.

8 [Gathered with her family and the wedding guests in her mother's cottage, the bride said to her stepbrothers, When I was a little girl, you said] We have a little sister and she has no breasts. What shall we do for our sister on the day when she is spoken for in marriage?

9 If she is a wall [discreet and womanly], we will build upon her a turret [a dowry] of silver; but if she is a door [bold and flirtatious], we will enclose her with boards of cedar.

10 [Well] I am a wall [with battlements], and my breasts are like the towers of it. Then was I in [the king's] eyes as one [to be respected and to be allowed] to find peace.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard to keepers; everyone was to bring him a thousand pieces of silver for its fruit.

12 You, O Solomon, can have your thousand [pieces of silver], and those who tend the fruit of it two hundred; but my vineyard, which is mine [with all its radiant joy], is before me!

13 O you who dwell in the gardens, your companions have been listening to your voice—now cause me to hear it.

14 [Joyfully the radiant bride turned to him, the one altogether lovely, the chief among ten thousand to her soul, and with unconcealed eagerness to begin her life of sweet companionship with him, she answered] Make haste, my beloved, and come quickly, like a gazelle or a young hart [and take me to our waiting home] upon the mountains of spices!

Chapter 8

The bride continues her song.

O that thou wert as my brother, that nursed upon the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised. I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate. His left hand should be under my head, his right hand should embrace me. I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please (Sgs 8:1-4).

And the bridegroom speaks.

Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee. Set me as a seal upon your heart, as a seal upon your arm: for love is strong as death; jealousy is as cruel as hell: the coals thereof are coals of fire, which has a most vehement flame. Many waters cannot quench love (Sgs 8:5-7),

Oh, speaking, of course, very picturesque and very powerful declaration of how strong love is. Like coals of fire, most vehement flame. And many waters cannot quench love.

neither can the floods drown it: if a man would give all of his substance of his house for love, it would be utterly contemptible (Sgs 8:7).

In other words, this kind of love cannot be bought. Men are always trying to buy love. And there is a certain kind of love that can be bought. But not true love. Not this kind of love. This is a true love of Christ for us. You can't purchase it. And an endeavor to purchase it only cheapens it. It's utterly contemptible for people to try to buy their way with God.

If you gave tonight hoping that you could sort of buy your way with God, please ask the ushers for your refund when you leave. It's contemptible to think that you can buy your way with the Lord. That you can buy His love. God's love for us is uncaused by us and it just comes flowing forth to us. You can't buy that kind of love. You can't quench that kind of love. God's love for us is unquenchable. And it just comes flowing out to us and it is just ours to accept and ours to receive.

Now the bride responds.

We have a little sister, who is not developed: what shall we do for our sister in the day when she shall be spoken for? (Sgs 8:8)

And the bridegroom responds.

If she is discreet, we'll build upon her a palace of silver (Sgs 8:9):

We'll display her.

and if she be brash, [we'll build a wall around her] we'll enclose her in boards of cedar (Sgs 8:9).

We'll fence her up.

And then the bride speaks. And she answers.

I am a wall [or discreet], and my breasts are like towers: then was I in his eyes as one that found favor. Solomon had a vineyard at Baalhamon; he let it out to the vineyard to the keepers; and every one for the fruit thereof was to bring a thousand pieces of silver (Sgs 8:10-11).

Or he leased out the vineyards for a thousand pieces of silver.

My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred. Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it. Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices (Sgs 8:12-14).

"Make haste, my beloved." This takes us to the last of the book of Revelation when Jesus said unto John, "Behold, I come quickly." And John responded, "Even so, come quickly, Lord Jesus" (Revelation 22:20). And so the final word of the bride is significant, "Make haste, my beloved, to come." And our prayer today is, "O Lord, come. Come quickly that we might enter in to that fullness of Thy love in Thy kingdom. That you might bring us into Your banqueting house. Place your banner of love over us. That we will be there forever with Thee in Thy glorious kingdom. Make haste, come quickly, Lord Jesus."

Shall we pray.

Father, we thank You for that love that we have experienced through Jesus Christ. We thank You, Lord, that we know the beauty, the glory, and the blessing of Thy love. And now, Lord, let us go out to declare Thy love to a needy world and to share Thy love with others. Let our lives, O God, become a fit witness of Thy love. In Jesus' name, we pray. Amen.

Shall we stand.

Now you that are romanticists and true sort of mystics, you can take that Song of Solomon and you can find all kinds of exciting things in it. As I say, I'm not much of one to make allegories or to get involved in that because, again, you can read so many things. I think, though, that it is good. I think though that here is a bit of, in a sense, existentialism that you need to experience it personally. What does the Lord say to you in it? And I think it's good to give God an opportunity to speak to you in it. And because you are different in many ways from me, in temperaments or whatever, some of you will find all kinds of beautiful, exciting things in the Song of Solomon where God will just speak to you in just a very beautiful special way.

But I think that there is something that is very intimate and personal with love. And thus, as the expressions of love are here, I really don't think that they do stand well in a public expression, because it makes it sort of a general impersonal thing. In a public expression, I think that the deepest expression of it does come in your own personal devotions as you let God unravel the book to your own heart and make the applications of the love to you individually. And as you read it in your own personal kind of devotion, being open with the Spirit of God, He can make many beautiful applications of the song to your relationship with Him. And you'll find it exciting indeed as He declares His personal love for you. And as you are able to relate and express your love for Him. So don't just pass by the song of Solomon, go back and read it with an open heart that God might minister to you on an intimate, personal basis His deep, fervent, fiery love that cannot be quenched by many waters.

God bless you, watch over you this week. Give you just a blessed week as He keeps His hand upon your life to guide you according to His will. And may you walk in His love. And may you be enriched in His love and in all things in Christ Jesus.

(Through The Bible c 2000 Series; Chuck Smith; Bible commentaries,1979-1986)

1 Timothy 4:1-16 (AMP)

1 BUT THE [Holy] Spirit distinctly and expressly declares that in latter times some will turn away from the faith, giving attention to deluding and seducing spirits and doctrines that demons teach,

2 Through the hypocrisy and pretensions of liars whose consciences are seared (cauterized),

3 Who forbid people to marry and [teach them] to abstain from [certain kinds of] foods which God created to be received with thanksgiving by those who believe and have [an increasingly clear] knowledge of the truth.

4 For everything God has created is good, and nothing is to be thrown away or refused if it is received with thanksgiving.

5 For it is hallowed and consecrated by the Word of God and by prayer.

6 If you lay all these instructions before the brethren, you will be a worthy steward and a good minister of Christ Jesus, ever nourishing your own self on the truths of the faith and of the good [Christian] instruction which you have closely followed.

7 But refuse and avoid irreverent legends (profane and impure and godless fictions, mere grandmothers' tales) and silly myths, and express your disapproval of them. Train yourself toward godliness (piety), [keeping yourself spiritually fit].

8 For physical training is of some value (useful for a little), but godliness (spiritual training) is useful and of value in everything and in every way, for it holds promise for the present life and also for the life which is to come.

9 This saying is reliable and worthy of complete acceptance by everybody.

10 With a view to this we toil and strive, [yes and] suffer reproach, because we have [fixed our] hope on the living God, Who is the Savior (Preserver, Maintainer, Deliverer) of all men, especially of those who believe (trust in, rely on, and adhere to Him).

11 Continue to command these things and to teach them.

12 Let no one despise or think less of you because of your youth, but be an example (pattern) for the believers in speech, in conduct, in love, in faith, and in purity.

13 Till I come, devote yourself to [public and private] reading, to exhortation (preaching and personal appeals), and to teaching and instilling doctrine.

14 Do not neglect the gift which is in you, [that special inward endowment] which was directly imparted to you [by the Holy Spirit] by prophetic utterance when the elders laid their hands upon you [at your ordination].

15 Practice and cultivate and meditate upon these duties; throw yourself wholly into them [as your ministry], so that your progress may be evident to everybody.

16 Look well to yourself [to your own personality] and to [your] teaching; persevere in these things [hold to them], for by so doing you will save both yourself and those who hear you.

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 997-1013)

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