



~ 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 579

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Worship Music

[Sea Of Faces-Kutless](#)

[We Fall Down-Kutless](#)

[What Faith Can Do-Kutless](#)

Prayer

Lord, You have blessed me with the most wonderful friends—and today I want to thank You for putting such great people in my life. Long-term, real friends are such a treasure, so I want to start this day by thanking You for these gifts of precious relationships. Help me never lose sight of how much I need these people. Help me also to never fail to show them how much I love and appreciate them. Lord lead me daily in whom to speak to, whom to bless and how, and whom to pray for 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.

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1 AGAIN THE anger of the Lord was kindled against Israel, and He moved David against them, saying, Go, number Israel and Judah. 2 For the king said to Joab the captain of the host who was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and count the people, that I may know their number. 3 And Joab said to the king, May the Lord your God add a hundred times as many people as there are, and let the eyes of my lord the king see it; but why does my lord the king delight in this thing? 4 But the king's word prevailed against Joab and the commanders of the army. So they went from the king's presence to number the Israelites. 5 They passed over the Jordan and encamped in Aroer, on the south side of the city lying in the midst of the ravine [of the Arnon] toward Gad, and on to Jazer. 6 Then they came to Gilead, and to the land of Tahtim-hodshi, and they came to Dan-jaan [Dan in the forest] and around to Sidon, 7 And came to the stronghold of Tyre and to all the cities of the Hivites and Canaanites; and they went out to the South (the Negeb) of Judah at Beersheba. 8 So when they had gone through all the land [taking the census], they came to Jerusalem at the end of nine months and twenty days. 9 And Joab gave the sum of the numbering of the people to the king. There were in Israel 800,000 valiant men who drew the sword, and the men of Judah were 500,000. 10 But David's heart smote him after he had numbered the people. David said to the Lord, I have sinned greatly in what I have done. I beseech You, O Lord, take away the iniquity of Your servant, for I have done very foolishly. 11 When David arose in the morning, the word of the Lord came to the prophet Gad, David's seer, saying, 12 Go and say to David, Thus says the Lord, I hold over you three choices; select one of them, so I may bring it upon you. 13 So Gad came to David and told him and said, Shall seven years of famine come to your land? Or will you flee three months before your pursuing enemies? Or do you prefer three days of pestilence in your land? Consider and see what answer I shall return to Him Who sent me. 14 And David said to Gad, I am in great distress. Let us fall into the hands of the Lord, for His mercies are many and great; but let me not fall into the hands of man. 15 So the Lord sent a pestilence upon Israel from the morning even to the time appointed; and there died of the people from Dan even to Beersheba 70,000 men. 16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord relented of the evil and reversed His judgment and said to the destroying angel, It is enough; now stay your hand. And the angel of the Lord was by the threshing floor of Araunah the Jebusite. 17 When David saw the angel who was smiting the people, he spoke to the Lord and said, Behold, I have sinned and I have done wickedly; but these sheep, what have they done? Let Your hand, I pray You, be [only] against me and against my father's house. 18 Then Gad came to David and said, Go up, rear an altar to the Lord on the threshing floor of Araunah the Jebusite. 19 So David went up according to Gad's word, as the Lord commanded. 20 Araunah looked and saw the king and his servants coming toward him; and [he] went out and bowed himself before the king with his face to the ground. 21 Araunah said, Why has my lord the king come to his servant? And David said, To buy the threshing floor from you, to build there an altar to the Lord, that the plague may be stayed from the people. 22 And Araunah said to David, Let my lord the king take and offer up what seems good to him. Behold, here are oxen for burnt sacrifice, and threshing instruments and the yokes of the oxen for wood. 23 All this, O king, Araunah gives to the king. And Araunah said to the king, The Lord your God accept you. 24 But King David said to Araunah, No, but I will buy it of you for a price. I will not offer burnt offerings to the Lord my God of that which costs me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver. 25 David built there an altar to the Lord and offered burnt offerings and peace offerings. So the Lord heeded the prayers for the land, and Israel's plague was stayed.

Chapter 24

Chapter twenty four,

Again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, and number Israel and Judah. For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan to Beersheba, and number the people, that I may know the number of the people (2Sa 24:1-2).

Now Joab rightfully objected to David from this numbering process. He said, "Why do you need to know how many people there are? God is able to give you a great multitude, why do you need to know how many you have?" But David insisted that they be numbered.

Now the Lord was opposed to the census. On the basis of the fact that God had declared that He was gonna multiply Abraham's seed so that it would be as the sands of the seas, and the stars of the heavens, innumerable. For David then to seek to number the people, or to count the people, to take the census, was actually in a defiance in a way, against the promise of God, which God had declared that He was gonna multiply them until they were innumerable.

But David's pride, for whatever reason, sought to number the number of fighting men that he had both in Judah and in Israel. So he commissioned Joab to go throughout the whole land and number them all. Joab went throughout the land, took him nine months to take the census. When he came back after nine months, he found that there were five hundred thousand men in Judah who were valiant. There were some eight hundred thousand in Israel.

Now David's heart smote him after that he had numbered the people. And David confessed, Lord, I've sinned greatly in what I have done: and now, take away the iniquity of thy servant; for I have done very foolishly (2Sa 24:10).

So David after it was over with, realizes his folly, realizes his sin, and he asks forgiveness.

And so the Lord said, I'll give you three choices, either [Number one] there'll be seven years of famine come into the land, or you will flee three months before your enemies, or I will bring a pestilence for three days into the land, take your choice. So David said, [Well, I don't want to fall into the hands of my enemies, because I don't think they are merciful.] I'd rather fall into the hands of God; for he is merciful. [So, I'll take the three days pestilence in the land. So the angel of the Lord went through the land with a plague, and began to smite the men of Israel.] The Lord sent the pestilence from morning until evening, from Dan to Beersheba seventy thousand men were wiped out in this pestilence. And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It's enough: stay now thy hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite. David spake unto the LORD when he saw the angel that smote the people, and he said, Lo, I have sinned, I've done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and my father's house (2Sa 24:12-17).

"Lord it was me, I sinned, what have these people done? They're just poor sheep, they haven't done anything." David is seeking the Lord, actually though you go back to the first verse, and the Lord was angry with Israel, no doubt for their apostasy and all. God sought this cause against Israel.

And so the prophet Gad came that day to David and said to him, Go up and raise up an altar unto the LORD at the threshingfloor of Araunah the Jebusite. And David, according to the saying of Gad went up as the Lord commanded. Araunah looked and he saw the king and he started coming toward him: and he went out, and bowed himself unto David. And he said, Why has the king come to his servant? [And so forth] And David said, I've come to buy your threshingfloor, that I might build an altar to the LORD, and offer a sacrifice that the plague might be stayed from the people. And Araunah said to David, [Hey, take it man, I don't want it,] you can have it: and here you can kill these oxen, and you can take the plows and all to make the wood for the altar, and you can have them. And David said, No, I will not offer unto God that which cost me nothing (2Sa 24:19-24):

I think with David this is a very interesting principle. We talk about making sacrifices unto God, but we don't really understand what it is to sacrifice unto the Lord. Very few people actually sacrifice in giving to God. Most generally people give from their abundance. Very few ever sacrifice, or give sacrificially unto God. So often we're giving to the Lord that which cost us nothing. It doesn't really cost; it doesn't really take away from me. If it should take away from me, then I'd think twice about giving it to God. Very few people are willing to actually give sacrificially to God, give God that really costs them something. In reality I feel that the poor actually always give much more to God than the rich. Even as when Jesus was with His disciples watching the people cast their money into the treasury, and the rich came by casting their great gifts in, all the people standing there going, "Oh wow, wow."

This poor little widow came along and dropped her mite in, which today is one fortieth of a penny. You can buy forty mites for a penny. And when this widow put that mite in, Jesus turned to His disciples and He said, "Did you see that? She gave more than all of the rest of them."

"What do you mean Lord? You got to be kidding."

"No, I'm not kidding. You see, she dropped in all that she had. That's her very sustenance. That's all she's got. That cost her. The rest of them, they're all giving from their abundance, it didn't cost them to give, they're giving their surplus, their abundance; it doesn't cost them anything. She has given of her very sustenance unto the Lord, it cost."

That's what the Lord measured. Thus, the poor people are those that will be rich in the kingdom of God because their giving unto the Lord has been costly. They give out of their sustenance. Whereas the rich, though you may count them in dollar amounts, give much more, God doesn't count in dollar amounts. God counts in what it costs to give.

David declares, "I will not give unto God that which cost me nothing." I think in that exemplified an excellent principle, that our giving to God should cost us something in order for it to be true sacrificial giving.

And thus David bought the threshingfloor from Araunah, and he bought the cattle. And there he offered the sacrifice of God, and the plague was stayed, the angel's hand was stayed, and did not smite Jerusalem, and did not smite any further than Israel (2Sa 24:24-25).

Now because of this, they did not take a census in Israel after this time. But every man was required once a year to drop a shekel into the treasury of the temple. They would count the shekels so they knew how many men there were. But they wouldn't count people after this anymore.

It's like we were in Israel a few weeks ago. Our guide had some obligations to fulfill, and he also wanted to be with us, and he said, "Oh, I'll go talk to Rabbi," he said, "they can always work a way around the law, you know." Of course this is the very thing that Jesus was complaining about, how that they had developed traditions and all by which they could circumvent the law. So they're still doing it, developing little traditions by which you can circumvent the law. On the Sabbath day, you cannot spend money. You're breaking the Sabbath law if you spend money, but it's all right to use a MasterCard, or Visa card, because that's not money. So they've got these little nuances all the way through, where you can sort of circumvent the law.

The Rabbi said, "He'll tell you some way, well, if you do it this way, and so forth, you're not violating, you're okay." So today in orthodox Jewry, they still refuse to be counted. Now if you're at a party, you need to play a game, a game in which the people in the room have to be numbered, you really can't count the people so you say, "Well, you're not one, you're not two, you're not three, you're not four, you're not five." So you're not counting them. Little ways around everything.

It is sad that David's career ends in sort of tragedy. But after the sin with Bathsheba, there was a penalty to be paid though the prophet said, "The Lord has forgiven thy sins, yet the sword will never depart from your house. Your own children will rise up against you." First of all Absalom rising up against him, next week Adonijah rising up against him. The sword, the rebellion by the northern tribes, the attack by the Philistines. The sword is constantly there. Yes, he's forgiven, but oh the price that he paid for his sins.

It should cause us to think twice before we would entertain the thought of sinning. God will forgive of course, but sometimes the price that has to be paid is very steep.

Shall we pray?

Father we thank You again for the privilege of studying Your Word. We pray Lord that we might walk in its light. Give us, Father a richer, fuller, understanding of Your purpose, of Your plan of Your love, as You unfold it to our hearts through Thy Word. Lord, let us examine ourselves, our own lives that we might walk circumspectly before Thee. Father, we pray that You'll help us to even examine our giving to Thee. That we would not, Lord, just give to You cast-offs, but giving that counts. In Jesus' name, Amen.

Shall we stand?

May the Lord be with you, may the Lord watch over you this week, may the Lord bless you. May He fill you with His love, with His Spirit, with His grace, that you might show forth that grace of God in your dealings with others. That you might manifest the Spirit, the nature of Jesus Christ, in your relationship with others. That you might walk, even as He walked, in Jesus' name.
(Through The Bible Series C-2000; Chuck Smith; 1979-1986; Commentaries Through The Bible)



"Knowledge Of The Holy " AW Tozer

CHAPTER 9; The Immutability of God

O Christ our Lord, Thou hast been our dwelling place in all generations. As conies to their rock, so have we run to Thee for safety; as birds from their wanderings, so have we flown to Thee for peace. Chance and change are busy in our little world of nature and men, but in Thee we find no variableness nor shadow of turning. We rest in Thee without fear or doubt and face our tomorrows without anxiety. Amen.

The immutability of God is among those attributes less difficult to understand, but to grasp it we must discipline ourselves to sort out the usual thoughts with which we think of created things from the rarer ones that arise when we try to lay hold of whatever may be comprehended of God.

To say that God is immutable is to say that He never differs from Himself. The concept of a growing or developing God is not found in the Scriptures. It seems to me impossible to think of God as varying from Himself in any way. Here is why:

For a moral being to change it would be necessary that the change be in one of three directions. He must go from better to worse or from worse to better; or, granted that the moral quality remain stable, he must change within himself, as from miniature to mature or from one order of being to another. It should be clear that God can move in none of these directions. His perfections forever rule out any such possibility.

God cannot change for the better. Since He is perfectly holy, He has never been less holy than He is now and can never be holier than He is and has always been. Neither can God change for the worse. Any deterioration within the unspeakably holy nature of God is impossible. Indeed I believe it impossible even to think of such a thing, for the moment we attempt to do so, the object about which we are thinking is no longer God but something else and someone less than He. The one of whom we are thinking may be a great and awesome creature, but because he is a creature he cannot be the self-existent Creator.

As there can be no mutation in the moral character of God, so there can be none within the divine essence. The being of God is unique in the only proper meaning of that word; that is, His being is other than and different from all other beings. We have seen how God differs from His creatures in being self-existent, self-sufficient, and eternal. By virtue of these attributes God is God and not some other being. One who can suffer any slightest degree of change is neither self-existent, self-sufficient, nor eternal, and so is not God.

Only a being composed of parts may change, for change is basically a shift in the relation of the parts of a whole or the admission of some foreign element into the original composition. Since God is self-existent, He is not composed. There are in Him no parts to be altered. And since He is self-sufficient, nothing can enter His being from without.

"Whatever is composed of parts," says Anselm, "is not altogether one, but is in some sort plural, and diverse from itself, and either in fact or in concept is capable of dissolution. But these things are alien to Thee, than whom nothing better can be conceived of. Hence, there are no parts in Thee Lord., nor art Thou more than one. But Thou art so truly a unitary being, and so identical with Thyself, that in no respect art Thou unlike Thyself, rather Thou art unity itself, indivisible by any conception .""All that God is He has always been, and all that He has been and is He will ever be." Nothing that God has ever said about Himself will be modified; nothing the inspired prophets and apostles have said about Him will be rescinded. His immutability guarantees this. The immutability of God appears in its most perfect beauty when viewed against the mutability of men. In God no change is possible; in men change is impossible to escape. Neither the man is fixed nor his world, but he and it are in constant flux. Each man appears for a little while to laugh and weep, to work and play, and then to go

to make room for those who shall follow him in the never-ending cycle.

Certain poets have found a morbid pleasure in the law of impermanence and have sung in a minor key the song of perpetual change. Omar the tentmaker was one who sang with pathos and humor of mutation and mortality, the twin diseases that afflict mankind. "Don't slap that clay around so roughly," he exhorts the potter, "that may be your grandfather's dust you make so free with". "When you lift the cup to drink red wine," he reminds the reveler, "you may be kissing the lips of some beauty dead long ago."

This note of sweet sorrow expressed with gentle humor gives a radiant beauty to his quatrains but, however beautiful, the whole long poem is sick, sick unto death. Like the bird charmed by the serpent that would devour it, the poet is fascinated by the enemy that is destroying him and all men and every generation of men.

The sacred writers, too, face up to man's mutability, but they are healthy men and there is a wholesome strength in their words. They have found the cure for the great sickness. God, they say changes not. The law of mutation belongs to a fallen world, but God is immutable, and in Him men of faith find at last eternal permanence. In the meanwhile change works for the children of the kingdom, not against them. The changes that occur in them are wrought by the hand of the in-living Spirit. "But we all," says the apostle, "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

In a world of change and decay not even the man of faith can be completely happy. Instinctively he seeks the unchanging and is bereaved at the passing of dear familiar things.

O Lord! my heart is sick,

Sick of this everlasting change;

And life runs tediously quick

Through its unresting race and varied range:

Change finds no likeness to itself in Thee

And wakes no echo in Thy mute Eternity.

Frederick W. Faber

These words of Faber find sympathetic response in every heart; yet much as we may deplore the lack of stability in all earthly things, in a fallen world such as this the very ability to change is a golden treasure, a gift from God of such fabulous worth as to call for constant thanksgiving. For human beings the whole possibility of redemption lies in their ability to change.

To move across from one sort of person to another is the essence of repentance: the liar becomes truthful, the thief honest, the lewd pure, the proud humble. The whole moral texture of the life is altered. The thoughts, the desires, the affections are transformed, and the man is no longer what he had been before. So radical is this change that the apostle calls the man that used to be "the old man" and the man that now is "the new man, which is renewed in knowledge after the image of him that created him."

Yet the change is deeper and more basic than any external acts can reveal, for it includes also the reception of life of another and higher quality. The old man, even at his best, possesses only the life of Adam: the new man has the life of God. And this is more than a mere manner of speaking; it is quite literally true. When God infuses eternal life into the spirit of a man, the man becomes a member of a new and higher order of being.

In the working out of His redemptive processes the unchanging God makes full use of change and through a succession of changes arrives at permanence at last. In the Book of Hebrews this is shown most clearly. "He taketh away the first, that he may establish the second," is a kind of summation of the teaching of that remarkable book. The old covenant, as something provisional, was abolished, and the new and everlasting covenant took its place.

The blood of goats and bulls lost its significance when the blood of the Paschal Lamb was shed. The law, the altar, the priesthood - all were temporary and subject to change; now the eternal law of God is engraven forever on the living, sensitive stuff of which the human soul is composed. The ancient sanctuary is no more, but the new sanctuary is eternal in the heavens and there the Son of God has His eternal priesthood.

Here we see that God uses change as a lowly servant to bless His redeemed household, but He Himself is outside of the law of mutation and is unaffected by any changes that occur in the universe.

And all things as they change proclaim

The Lord eternally the same.

Charles Wesley

Again the question of use arises. "Of what use to me is, the knowledge that God is immutable?" someone asks. "Is not the whole thing mere metaphysical speculation? Something that might bring a certain satisfaction to persons of a particular type of mind but can have no real significance for practical men?"

If by "practical men" we mean unbelieving men engrossed in secular affairs and indifferent to the claims of Christ, the welfare of their own souls, or the interests of the world to come, then for them such a book as this can have no meaning at all; nor, unfortunately, can any other book that takes religion seriously. But while such men may be in the majority, they do not by any means compose the whole of the population. There are still the seven thousand who have not bowed their knees to Baal. These believe they were created to worship God and to enjoy His presence forever, and they are eager to learn all they can about the God with whom they expect to spend eternity.

In this world where men forget us, change their attitude toward us as their private interests dictate, and revise their opinion of us for the slightest cause, is it not a source of wondrous strength to know that the God with whom we have to do changes not? That His attitude toward us now is the same as it was in eternity past and will be in eternity to come?

What peace it brings to the Christian's heart to realize that our Heavenly Father never differs from Himself. Incoming to Him at any time we need not wonder whether we shall find Him in a receptive mood. He is always receptive to misery and need, as well as to love and faith. He does not keep office hours nor set aside periods when He will see no one. Neither does He change His mind about anything. Today, this moment, He feels toward His creatures, toward babies, toward the sick, the fallen, the sinful, exactly as He did when He sent His only-begotten Son into the world to die for mankind.

God never changes moods or cools off in His affections or loses enthusiasm. His attitude toward sin is now the same as it was when He drove out the sinful man from the eastward garden, and His attitude toward the sinner the same as when He stretched forth His hands and cried, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

God will not compromise and He need not be coaxed. He cannot be persuaded to alter His Word nor talked into answering selfish prayer. In all our efforts to find God, to please Him, to commune with Him, we should remember that all change must be on our part. "I am the Lord, I change not." We have but to meet His clearly stated terms, bring our lives into accord with His revealed will, and His infinite power will become instantly operative toward us in the manner set forth through the gospel in the Scriptures of truth.

Fountain of being! Source of Good!

Immutable Thou dost remain!

Nor can the shadow of a change

Obscure the glories of Thy reign.

Earth may with all her powers dissolve,

If such the great Creator will;

But Thou for ever art the same,

I AM is Thy memorial still.

From Walker's Collection

Study Questions For First Samuel and Second Samuel

1. Hannah had desperately sought the Lord for a son. We read in 1 John 5:14 that if we ask anything according to His will, He hears us. What did Hannah pray in her heart that was according to His will? (1 Samuel 1:11).

2. In 1 Samuel 3:13 the Lord was going to judge Eli's house because his sons were vile and he didn't restrain them. What were the sins of Eli's sons according to 1 Samuel 2:12-25?

3. The people came to Samuel demanding a king reign over them. What were the reasons why Israel wanted a king? (1 Samuel 8:5-7).

4. When Saul disobeyed the Lord by refusing to utterly destroy the Amalekites, what did Saul say? What does the Lord truly want from us? (1 Samuel 15:15, 22; Psalm 51: 16-17; Hosea 6:6).

5. When David was anointed as God's choice for a king, the Scripture says, " And the Spirit of the Lord came upon David from that day forward. " According to 1 Samuel 16:14, what became of Saul's spiritual state?

6. In 2 Samuel 1:1-15 David hears of Saul's death from a young man claiming to have taken his life. What is significant about this man, and what "reward" did David give for this act?

7. According to 2 Samuel 2:1 and 5:19,23 what was the explanation for David's success?

8. David loved the Lord greatly and wanted to bless Him by building Him a house---but the Lord blessed David! What was God's promise to David found in 2 Samuel 7:13-16?

9. We realize there are consequences to sin even after forgiveness. What were the consequences of David's sin according to 2 Samuel 12:10-14? If you have sin in your life right now, write a prayer to the Lord asking for forgiveness.

10. We read in 2 Samuel chapter 9 of the great kindness that David showed to Mephibosheth. Who was Mephibosheth, and why did King David bestow such blessings upon him?

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 424-426)

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