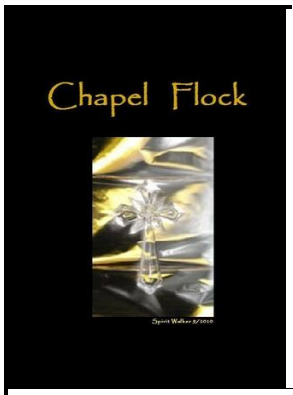

~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Vol. 31 Issue 580

Jan. 10, 2013

Prayer

Lord, I want to learn how to follow the leading of the Holy Spirit. I know that You sent Him to be a Leader and a Guide for my life, so today I open my heart to Him. I ask You to help me learn to recognize the Holy Spirit's voice and to know what He is leading me to do. With all my heart, I request that You help me become sensitive to Him so that He can lead me in all the paths You have designed for my life. Lord; You know the plans You have for me, plans for good and not for harm, to give me hope in my final outcome. Lead me in the way the will and plans God has for me. 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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Charles Spurgeon

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Chuck Smith Through The Bible

Bob Coy/Teachings

Mike MacIntosh

Jon Courson

Biblos.com

Billy Graham

Charles Stanley

David Wilkerson

Greg Laurie

Virtue for Women-Cathe Laurie

1 AND KING David was old and advanced in years; they covered him with [bed]clothes, but he could not get warm. 2 So his servants [the physicians] said to him, Let there be sought for my lord the king a young virgin, and let her wait on and be useful to the king; let her lie in your bosom, that my lord the king may get warm. 3 So they sought a fair maiden through all the territory of Israel and found Abishag the Shunammite, and brought her to the king. 4 The maiden was beautiful; and she waited on and nursed him. But the king had no intercourse with her. 5 Then Adonijah son of [David's wife] Haggith exalted himself, saying, I [the eldest living son] will be king. And he prepared for himself chariots and horsemen, with fifty men to run before him. 6 David his father had never in his life displeased him by asking, Why have you done so? He was also a very attractive man and was born after Absalom. 7 He conferred with Joab son of Zeruiah [David's half sister] and with Abiathar the priest, and they followed Adonijah and helped him. 8 But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's mighty men did not side with Adonijah. 9 Adonijah sacrificed sheep, oxen, and fatlings by the Stone of Zoheleth, which is beside [the well] En-rogel; and he invited all his brothers, the king's sons, and all the royal officials of Judah. 10 But Nathan the prophet, Benaiah, the mighty men, and Solomon his brother he did not invite. 11 Then Nathan said to Bathsheba the mother of Solomon, Have you not heard that Adonijah, the son of Haggith, reigns and David our lord does not know it? 12 Come now, let me advise you how to save your own life and your son Solomon's. 13 Go to King David and say, Did you not, my lord, O king, swear to your handmaid, saying, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne? Why then does Adonijah reign? 14 Behold, while you are still talking there with the king, I also will come in after you and confirm your words. 15 So Bathsheba went in to the king in his chamber. Now the king was very old and feeble, and Abishag the Shunammite was ministering to [him]. 16 Bathsheba bowed and did obeisance to the king. The king said, What do you wish? 17 And she said to him, My lord, you swore by the Lord your God to your handmaid, saying, Assuredly Solomon your son shall reign after me and sit upon my throne. 18 And now, behold, Adonijah is reigning, and, my lord the king, you do not know it. 19 He has sacrificed oxen and fatlings and sheep in abundance, and has invited all the king's sons and Abiathar the priest and Joab the commander of the army. But he did not invite Solomon your servant. 20 Now, my lord O king, the eyes of all Israel are on you, to tell who shall sit on the throne of my lord the king after you. 21 Otherwise, when my lord the king shall sleep with his fathers, I and my son Solomon shall be counted as offenders. 22 While she was still talking with the king, Nathan the prophet also came in. 23 The king was told, Here is Nathan the prophet. And when he came before the king, he bowed himself before him with his face to the ground. 24 And Nathan said, My lord the king, have you said, Adonijah shall reign after me, and he shall sit on my throne? 25 He has gone this day and sacrificed oxen, fatlings, and sheep in abundance, and has invited all the king's sons, the captains of the host, and Abiathar the priest; and they eat and drink before him and say, Long live King Adonijah! 26 But me your servant, and Zadok the priest, and Benaiah son of Jehoiada, and your servant Solomon he has not invited. 27 Is this done by my lord the king and you have not shown your servants who shall succeed my lord the king? 28 Then King David answered, Call Bathsheba. And she came into the king's presence and stood before him. 29 And the king took an oath and said, As the Lord lives, Who has redeemed my soul out of all distress, 30 Even as I swore to you by the Lord, the God of Israel, saying, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne in my stead—even so will I certainly do this day. 31 Bathsheba bowed with her face to the ground and did obeisance to the king and said, Let my lord King David live forever! 32 King David said, Call Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada. And they came before the king. 33 The king told them, Take the servants of your lord and cause Solomon my son to ride on my own mule and bring him down to Gihon [in the Kidron Valley]. 34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel. Then blow the trumpet and say, Long live King Solomon! 35 Then you shall come up after him, and he shall come and sit on my throne, for he shall be king in my stead; I have appointed him ruler over Israel and Judah. 36 And Benaiah son of Jehoiada answered the king and said, Amen! May the Lord, the God of my lord the king, say so too. 37 As the Lord has been with my lord the king, even so may He be with Solomon and make his throne greater than the throne of my lord King David. 38 So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Cherethites, and the Pelethites [the king's bodyguards] went down and caused Solomon to ride upon King David's mule and brought him to Gihon. 39 Zadok the priest took a horn of oil out of the tent and anointed Solomon. They blew the trumpet and all the people said, Long live King Solomon! 40 All the people followed him; they played on pipes and rejoiced greatly, so that the earth [resounded] with the joyful sound. 41 And Adonijah and all the guests with him heard it as they finished feasting. When Joab heard the trumpet sound, he said, What does this uproar in the city mean? 42 While he was still speaking, behold, Jonathan son of Abiathar the priest came. And Adonijah said, Come in, for you are a trustworthy man and bring good news. 43 Jonathan replied, Adonijah, truly our lord King David has made Solomon king! 44 The king has sent him with Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Cherethites and the Pelethites, and they have caused him to ride upon the king's mule. 45 Zadok the priest and Nathan the prophet have anointed him king in Gihon; they have come up from there rejoicing, so the city resounds. This is the noise you heard. 46 Solomon sits on the royal throne. 47 Moreover, the king's servants came to congratulate our lord King David, saying, May God make the name of Solomon better than your name and make his throne greater than your throne. And the king bowed himself upon the bed 48 And said, Blessed be the Lord, the God of Israel, Who has granted me to see one of my offspring sitting on my throne this day. 49 And all the guests that were with Adonijah were afraid and rose up and went every man his way. 50 And Adonijah feared because of Solomon, and arose and went [to the tabernacle tent on Mt. Zion] and caught hold of the horns of the altar [as a fugitive's refuge]. 51 And it was told Solomon, Behold, Adonijah fears King Solomon, for behold, he has caught hold of the horns of the altar, saying, Let King Solomon swear to me first that he will not slay his servant with the sword. 52 Solomon said, If he will show himself to be a worthy man, not a hair of him shall fall to the ground; but if wickedness is found in him, he shall die. 53 So King Solomon sent, and they brought Adonijah down from the altar [in front of the tabernacle]. He came and bowed himself to King Solomon, and Solomon said to him, Go to your house.

The Reign of Solomon: The Division and Decay of the Kingdom

Elijah

Elijah went before the people and said, "How long will you waver between two opinions? If the Lord is God, follow him; but if Baal is God, follow him."

1 Kings 18:21

Parallel stories should be read in both 1 Kings and in 2 Chronicles, since they often include different details and even events.

In the Hebrew Old Testament, 1 and 2 Kings are one book. The translators of the Septuagint divided it into two books. First Kings opens with the Hebrew nation in its glory. Second Kings closes with the nation in ruin. Together they cover a period of about 400 years, approximately 970–586 b.c. Except for a few high spots, the story that begins full of promise with the golden age of Hebrew history soon turns into a sad story of division and decay and ends with the destruction of Jerusalem and the deportation of the citizens of what was left of David and Solomon's once mighty kingdom.

Samuel, Kings, and Chronicles

The entire history of the kingdom of Israel is told in the two books of Samuel and the two books of Kings. The books of Chronicles tell the same story.

In broad outline,

• 1–2 Samuel=1 Chronicles • 1–2 Kings=2 Chronicles (both 1 Kings and 2 Chronicles begin with Solomon)

The main differences are that

• 1 Chronicles begins with a lengthy genealogy—beginning with Adam—but it omits the stories of Samuel and Saul (except for Saul's suicide); • 2 Chronicles omits entirely the history of the northern kingdom.

Author: The author of the books of Kings is not known. A Jewish tradition says that it was Jeremiah. Whoever the author was, he makes frequent reference to state annals and other historical records that existed in his day, such as the Book of the Acts of Solomon, the Book of the Chronicles of the Kings of Judah, and the Book of the Chronicles of the Kings of Israel (1 Kings 11:41 ; 14:19 , 29 ; 15:7 , 23 , 31 ; 16:5 , 14 , 27 , etc.). It appears that there was an abundance of written records to which the author had access, guided, of course, by the Spirit of God.
(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; pages 234-235)

Tonight let's turn to First Kings beginning with chapter one.

First Kings, of course, is just the continuation of the history of the kings of Judah and Israel. First and Second Samuel are taken up pretty much with the time from Samuel through the reign of David. As we get into the book of the Kings, we continue now the story of the history of the kings of Israel and Judah after David passes from the scene.

First and Second Kings actually cover a period of approximately four hundred years and they give to us the record of the kings. First of all, those that ruled over Judah. Now as we get into First and Second Chronicles, you have a repetition of a lot of the history, but First and Second Chronicles are the chronicles of the kings of Judah. So they don't really deal so much with the kings of Israel, whereas, First and Second Kings deals with both Israel and Judah, the kings that reigned in the north, the kings that reigned in the south.

So in chapter one, we read now.

King David was old and stricken in years (1Ki 1:1);

When it says that they were old and stricken in years, it means that they have begun to become an invalid as others in the Old Testament. Some, of course, like Moses their strength abated not. His sight and all was excellent right up until the day of his death. But others it declares that as they became old, they became stricken in years.

It is tragic to see a person stricken in years, such as David who lived such a vital, active life. But David as he got older just wasn't the person that he was when he was younger, as is the case for all of us. But David as he became older was out in battle, you remember last week, and started to faint.

And so they said, "Hey, you're not going to go out and fight anymore. You stay home, we'll do the fighting." But now as he continues to age, he becomes sort of an invalid, stricken in years. It's a sad statement of that invalidism that oftentimes overtakes an elderly person. So this is far from David, the great warrior and David the man who was so active as he becomes old.

In fact, I hate to see my hero this way. They putting on blankets and he's still shaking, you know. And so someone suggested that they get hold of a young virgin that she might stand before the king and love him and cherish him and take care of him and lie in his bosom that he might be warmed.

And so they sought for a beautiful damsel from all of the areas of Israel, and they came across Abishag a Shunammite, and they brought her to the king. And she was very beautiful, and she loved the king, and ministered to him: but David did not have relations with her (1Ki 1:3-4).

Now David's son Adonijah who was the brother, full brother of Absalom, he was the son of Haggith, this Jesurite. She bore David at least two sons and both of them actually sort of rebelled against their dad. And Adonijah, when he saw that his dad was getting old and feeble, decided that he would take over the kingdom. And so he gathered together Joab who was, of course, David's chief general; Abiathar, who was the priest during the time of David, and he conferred with them of his desire to take over the throne of his father.

But Zadok the other priest, and Benaiah, and Nathan the prophet, and Shimei, and other mighty men which were with David, did not go along with Adonijah (1Ki 1:8).

But Adonijah threw a great party, killing many sheep and oxen and fat cattle and had this big sort of an announcement or pronouncement of himself as king over Judah.

But Nathan the prophet, and Benaiah, and these other fellows, weren't invited. So Nathan came to Bathsheba and he said, Did not David promise to you that Solomon, your son, would reign in his stead (1Ki 1:10, 13)?

Now you better hurry and get in unto David because Adonijah is gathering men around him and he's planning to take over the kingdom.

And so you go into David, and you say to David, Did you not promise me that my son Solomon would reign in your stead? How is it that Adonijah has set himself up as king? And while you're talking to David, I will come in and confirm to David that what you're telling him is true (1Ki 1:13-14)

That Adonijah in reality has gathered Joab and these other fellows and is trying to set himself up as king.

So Bathsheba came in to David (1Ki 1:15):

And said according to the words of Nathan, said, "How is it, you know, I thought that David that my son Solomon was going to get to reign in your stead," you know and all. "And how is it that Adonijah now is setting himself up and what's going on?"

And David, of course, was not aware of what Adonijah was doing and while she was talking, Nathan came in and David questioned Nathan. Nathan confirmed the fact that Adonijah had called these fellows together and was having this big shindig in which he was making the announcement of himself as king and the people were saying, "Long live Adonijah the king," and all.

And so David then ordered that they take his mule and set Solomon upon it and take him through the street and let the people proclaim, "Long live Solomon the king." Take him down to the spring of Gihon and there let him be anointed as king over Israel by Zadok the priest. And let Benaiah go before him and the mighty men and announce the reign of Solomon with David's blessing, that David has declared Solomon to be the king.

And so the king said, Call Bathsheba. And she came back in and stood before David. And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress, even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. So Bathsheba bowed with her face to the earth, did reverence to the king, and said, Let my lord king David live for ever (1Ki 1:28-31).

And so he made the arrangements then for Solomon to be anointed by Zadok the priest there at the pool of the springs of Gihon and then to be led into the city proclaimed as king.

So, verse thirty-nine,

Zadok the priest took the horn of oil out of the tabernacle, and he anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. And all the people came up after him, and the people piped with their pipes, and rejoiced with great joy, and the earth was torn with the sound of them. And Adonijah and all of the guests that were at his party when they heard all of the noise in the town, the trumpets blowing and all of the uproar, they said, someone came in and said that Jonathan, the son of Abiathar the priest came: and Adonijah said unto him, Come in; you're a valiant man, you must have good news (1Ki 1:39-42).

He said, "Not so good."

He said,

The king has sent Zadok the priest, and he has anointed Solomon to be king. And Nathan the prophet, they've gone before him there at Gihon, anointed him. And this is the meaning of all of the rejoicing. This is the noise that you hear. For Solomon sits on the throne of the kingdom. And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself on the bed (1Ki 1:44-47).

In other words, when they came to David and said, May God bless your son even greater than you've been blessed and all, David acquiesced and acknowledged, you know, by his bowing to Solomon's reign and the declaration of Solomon's reign should be great, even greater than David's.

One verse here that especially stood out in my mind, verse twenty-nine, as David was addressing his wife Bathsheba, he declared, "As the Lord lives that hath redeemed my soul out of all distress." What a glorious testimony that is. Now he didn't say the Lord kept my soul from all distress.

A lot of times people have a mistaken notion that God somehow is going to give me divine immunity from problems. That somehow I'm going to be immune from any kind of distressing or vexing situation. Not so. As a child of God, I face many distressing situations. I have no immunity from problems, from sufferings, from hurts. Nor will you. But I do know that God will deliver me out of all my distresses.

Now you see, the difference between a Christian and a non-Christian isn't the fact that a Christian doesn't have distresses and doesn't have problems because I have just as much distress and problem as an ungodly person has. The only thing is I have One who redeems me out of them all. The ungodly not so. They've got to make their way the best they can through them or perish in them or whatever. But the Lord will redeem my soul out of all distresses.

So Paul the apostle spoke, "Who hath delivered me from so great a death, so doth now deliver me: and I am confident that He shall yet deliver me" (2 Corinthians 1:10). But being a child of God did not give any kind of protection against problems, against battles. And if you think that being a Christian means that life is just going to be a pleasure, bed of roses, then you're due for some very difficult and rude awakenings in your Christian experience. If you think now that you're a Christian you're not going to have any problems, that's not so. And you're apt to get very discouraged when problems come. But if you know that as a child of God I'm going to face problems just like everybody else, but the Lord will be with me and redeem me and help me in my problems, and will bring me forth victorious, that's the important thing. So that even in my problems, I do have a different mental attitude than the non-Christian. They don't know what's going on or what's going to happen to them, whereas I know that the Lord's going to see me through. I know the Lord's going to deliver me out.

And so David's glorious witness. And this is the end of his life, the end of the road. What a beautiful witness. "As the Lord liveth that hath delivered my soul out of all distresses."

So Solomon is now sitting on the throne. And when Adonijah heard this, of course, his guests all fled.

And Adonijah ran in, and grabbed hold on the horns of the altar (1Ki 1:50).

Now on the altars that they used to make, on the corners of the altar, they had these little raised areas that looked like a horn on the four corners of the altar, these little areas. We saw one of the altars that the archaeologists uncovered there in Beersheba, the ancient city of Beersheba. And they haven't really uncovered too many altars whole. In fact, this is one of the first one where all four horns were still intact. And they're just little horns that sort of come up on the edge.

Well, Adonijah went in and grabbed hold of the horns. And when you read, he went in and grabbed hold of the horns of the altar, it means he grabbed hold of these two little handle-like things that come up that look like horns there on the corners of the altar.

And so they came and told Solomon that Adonijah is afraid of you. And he's in holding on to the horns of the altar, saying, Let Solomon swear to me this day that he will not slay me with the sword. And Solomon said, If he behaves himself, he'll be all right. Let him go home. So Adonijah went to his own house (1Ki 1:51-53).
(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, selfsufficient, 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

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

Chapel Flock ◆ PO Box 161102 ◆ Wichita, KS ◆ 67216 ◆ (316) 243-1438

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