

Chapel Flock



~ 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 581

Jan. 11, 2013

Worship Music

I Believe-
Carroll Roberson

One Pair Of Hands-
Carroll Roberson

Who Am I-
Carroll Roberson

Prayer

Lord, I thank You for washing me with the blood of Jesus and for making me brand new. Forgive me for clinging to my old ways of thinking and of doing things. Today I ask You to help me drop those old habits and attitudes and to never pick them up again. By myself, this would be almost impossible, but I know that by Your power, I can walk free. Right now, I release those old attitudes and habits that I've been carrying around with me for so long. I ask You to help me think and behave in a way that's consistent with the new creature in Jesus Christ You have made me to be. Thank You Jesus for You loving me first and allowing me to love You back. I pray 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.

“Intercessory Prayer”

Charles Spurgeon

Radio Stations

KWVE ...Calvary Chapel

KLOV

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1 WHEN DAVID'S time to die was near, he charged Solomon his son, saying, 2 I go the way of all the earth. Be strong and show yourself a man; 3 Keep the charge of the Lord your God, walk in His ways, keep His statutes, His commandments, His precepts, and His testimonies, as it is written in the Law of Moses, that you may do wisely and prosper in all that you do and wherever you turn, 4 That the Lord may fulfill His promise to me, saying, If your sons take heed to their way, to walk before Me in truth with all their heart and mind and with all their soul, there shall not fail you [to have] a man on the throne of Israel. 5 You know also what Joab son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, Abner son of Ner and Amasa son of Jether, whom he murdered, avenging in time of peace blood shed in war, and putting innocent blood of war on the girdle on his loins and on the sandals of his feet. 6 Do therefore according to your wisdom, but let not his hoary head go down to Sheol (the place of the dead) in peace. 7 But show kindness to the sons of Barzillai the Gileadite and let them be among those who eat at your table; for with such kindness they met me when I fled because of Absalom your brother. 8 And you have with you Shimei son of Gera, the Benjamite of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim. But he came down to meet me at the Jordan [on my return], and I swore to him by the Lord, saying, I will not put you to death with the sword. 9 So do not hold him guiltless; for you are a wise man and know what you should do to him. His hoary head bring down to the grave with blood. 10 So David slept with his fathers and was buried in the City of David. 11 David reigned over Israel forty years—seven years in Hebron and thirty-three years in Jerusalem. 12 Then Solomon sat on the throne of David his father, and his kingdom was firmly established. 13 Adonijah, the son of [David and] Haggith, came to Bathsheba, the mother of Solomon. She said, Do you come peaceably? And he said, Peaceably. 14 He said, I have something to say to you. And she said, Say on. 15 He said, You know that the kingdom belonged to me [as the eldest living son], and all Israel looked to me to reign. However, the kingdom has passed from me to my brother; for it was his from the Lord. 16 Now I make one request of you; do not deny me. And she said, Say on. 17 He said, I pray you, ask King Solomon, for he will not refuse you, to give me Abishag the Shunammite to be my wife. 18 And Bathsheba said, Very well; I will speak for you to the king. 19 So Bathsheba went to King Solomon to speak to him for Adonijah. The king rose to meet her, bowed to her, sat down on his throne, and caused a seat to be set at his right hand for her, the king's mother. 20 Then she said, I have one small request to make of you; do not refuse me. The king said to her, Ask on, my mother, for I will not refuse you. 21 She said, Give Abishag the Shunammite to Adonijah your brother to be his wife. 22 King Solomon answered his mother, And why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also—for he is my elder brother—[ask it] even for him and for [his supporters] Abiathar the priest and Joab son of Zeruiah. 23 Then King Solomon swore by the Lord, saying, May God do so to me, and more also, if Adonijah has not requested this against his own life. 24 Therefore, as the Lord lives, Who has established me and set me on the throne of David my father and Who has made me a house as He promised, Adonijah shall be put to death this day. 25 So King Solomon sent Benaiah son of Jehoiada, who attacked [Adonijah] and he died. 26 And to Abiathar the priest the king said, Get to Anathoth to your own estate; for you deserve death, but I will not put you to death now, because you bore the ark of the Lord God before my father David and were afflicted in all my father endured. 27 So Solomon expelled Abiathar [descendant of Eli] from being priest to the Lord, fulfilling the word of the Lord which He spoke concerning the house of Eli in Shiloh. 28 When the news came to Joab, for Joab had followed Adonijah though he had not followed Absalom, [he] fled to the tent (tabernacle) of the Lord and caught hold of the horns of the altar [before it]. 29 King Solomon was told that Joab had fled to the tent of the Lord and was at the altar. Then Solomon sent Benaiah son of Jehoiada, saying, Go, strike him down. 30 So Benaiah came to the tent of the Lord and told Joab, The king commands, Come forth. But Joab said, No, I will die here. Then Benaiah brought the king word again, Thus said Joab, and thus he answered me. 31 The king said to him, Do as he has said. Strike him down and bury him, that you may take away from [me and from] my father's house the innocent blood which Joab shed. 32 The Lord shall return his bloody deeds upon his own head, for he fell upon two men more [uncompromisingly] righteous and honorable than he and slew them with the sword, without my father knowing of it: Abner son of Ner, captain of the host of Israel, and Amasa son of Jether, captain of the host of Judah. 33 So shall their blood return upon the head of Joab and of his descendants forever. But upon David, his descendants, his house, and his throne, there shall be peace from the Lord forever. 34 So Benaiah son of Jehoiada went up and struck and killed Joab, and he was buried at his own house in the wilderness. 35 The king put Benaiah son of Jehoiada in Joab's place over the army and put Zadok the priest in place of Abiathar. 36 The king sent for Shimei and said to him, Build yourself a house in Jerusalem and dwell there, and do not leave there. 37 For on the day you go out and pass over the brook Kidron, know with certainty that you shall die; your blood shall be upon your own head. 38 And Shimei said to the king, The saying is good. As my lord the king has said, so your servant will do. And Shimei dwelt in Jerusalem many days. 39 But after three years, two of Shimei's servants ran away to Achish son of Maacah, king of Gath. And Shimei was told, Behold, your [runaway] servants are in Gath. 40 So Shimei arose, saddled his donkey, and went to Gath to King Achish to seek his servants, and brought them from Gath. 41 It was told Solomon that Shimei went from Jerusalem to Gath and had returned. 42 And the king sent for Shimei and said to him, Did I not make you swear by the Lord and warn you, saying, Know with certainty, on the day you go out and walk abroad anywhere, you shall surely die? And you said to me, I have heard your word. It is accepted. 43 Why then have you not kept the oath of the Lord and the command with which I have charged you? 44 The king also said to Shimei, You are aware in your own heart of all the evil you did to my father David; so the Lord will return your evil upon your own head. 45 But King Solomon shall be blessed, and the throne of David shall be established before the Lord forever. 46 So the king commanded Benaiah son of Jehoiada, who went out and struck down Shimei, and he died. And the kingdom was established in the hands of Solomon.

Chapter 2

So the days of David drew nigh when he was going to die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man (1Ki 2:1-2); Now here's father to son, and it's typical fatherly advice. Show yourself a man, son. Be strong. Show yourself a man. David coming to the end of the road. Now it is interesting to me that David's later years were spent in a feeble, physical condition, a man who must have been in tremendous physical shape in his prime. He talks about "By the Lord I've run through a troop: I've leaped over a wall" (2 Samuel 22:30). And you see the rugged country that David fled from Saul, the wilderness of Seib and down in Engedi and so this rugged area. You know that the guy had to be in top physical shape, but yet in the later years stricken and now about to die.

God doesn't give us immunity from death. God doesn't give us immunity from feebleness perhaps before death. This business of every child of God ought to live prosperous life and healthy life isn't—it doesn't follow in the Scriptures. Here is David, a man after God's own heart, stricken in his older years and now ready to die. Others are healthy up until death but it is really, you know, it isn't fair, it isn't right to say, "Well, brother, if you just believe God and think positively, you know, you could be healthy and you wouldn't have to suffer like this." Not so. There is no explanation why sometimes very godly people suffer. We don't know the reason, and don't feel that a positive attitude is going to give you immunity from any suffering either.

David's advice to Solomon was very good to begin with. But then it sort of lapsed into personal vengeance that David wanted Solomon to take. So typical of David. Had his capacities for extremely high spiritual characteristics but then also had the capacity to be very human. "I'm going away of all the earth: be strong, show yourself a man."

And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that you do, and whithersoever you turn yourself (1Ki 2:3).

So good advice. Walk in the ways of the Lord. Keep His statutes, commandments, judgments, testimonies in order that you may be prosperous. Now earlier, David had written, "Blessed is the man who walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful. But whose delight is in the law of the Lord; and in this law does he meditate day and night. For he shall be like a tree planted by the river of water, bringing forth his fruit in its season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1:1-3).

When Moses was giving Joshua the charge, Moses said to Joshua much of what David said to Solomon in his command to Joshua that he might keep the commandments and ordinances and statutes of the Lord. "For thus shalt thou make thy way prosperous" (Joshua 1:8).

So the key to prosperity is obedience to the laws of God. "Whatsoever he doeth shall prosper." So excellent advice by David to his son. And David reminds him of God's conditional promise, but notice that it is a conditional promise.

Now there are those today that call themselves British Israelites or we got Herbert W. Armstrong and his errant son Ted, and they proclaim that the king of England is actually a direct descendant of David because of it being the only— what they say continuing monarchy, and God promised David that there would never cease one of this family from sitting upon the throne. And so a part of the tribes migrated to England and the Anglo-Saxon races are actually a part of the ten lost tribes. And they seek to trace names, you know, so many Jacobs and so many of the various Israelitish names on through to England and to Europe and so forth. And so their whole premise is that the ten lost tribes are actually the Anglo-Saxon races today and that God's promise is fulfilled that Prince Charles is actually a direct descendant of king David. And so when he ascends to the throne it's just a continuation of God's promise to David.

But notice that God's promise to David is conditional. It is conditioned on

If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel (1Ki 2:4).

But that is not an unconditional promise. That is a conditional promise. And David's descendants did not meet the conditions. And so the story that Jeremiah hid one of David's descendants and fled ultimately to England with him and all is just so much conjecture. And it does lack in real evidence and proof. The promise to David was conditional that by the time Judah fell to the Babylonian empire, they had so corrupted and turned from God that they had become as godless as the nations around them, worshipping in lasciviousness the other gods of the nations around them.

So David had a conditional promise of God, his descendants did not walk before the Lord in truth and thus, there came an end. Yet the promise to David is to be fulfilled in and through Jesus Christ, for that everlasting kingdom that was promised to David is to be fulfilled when Christ comes. And "He shall sit upon the throne of David, to order it, and to establish it in righteousness and in judgment henceforth from henceforth even forever. The zeal of the Lord of hosts shall perform this" (Isaiah 9:7). So God will fulfill the promise but it will be through Jesus Christ when He comes again to reign.

Now David gets into the more David-side of the whole thing. David was just like we are. We carry grudges and animosities and all. And so he now talks to him and he says. This guy Joah, man, he was a pain. And he gave me a lot of trouble. And he killed Abner and also Amasa. And he shouldn't have done that. Don't let his old grey head go down to the grave in peace. Take care of him.

But do show kindness unto Barzillai and to his family because they came out and helped me at the time of Absalom's insurrection (1Ki 2:7).

But this guy Shimei, the Benjamite. You remember him who went along the hill cursing and throwing rocks. Don't let his grey head go down to the grave in peace.

Don't hold him guiltless: you're a wise man (1Ki 2:9).

Take care of him.

So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years: the first seven in Hebron [reigning over Judah], and [then the last] thirty-three years in Jerusalem reigning [over all of Israel]. And Solomon upon the throne of David his father; and the kingdom was established greatly. Now Adonijah came to Bathsheba and he said, I want you to do a favor for me. Please don't say no. And she said, What is it? And he said, I want you to go to your son Solomon, (because surely he won't refuse you anything), and ask Solomon to give to me Abishag, [David's concubine, that beautiful gal that was brought in at the end to be with David]. And so Bathsheba came into Solomon and [he said, I'll sit down here, mom, and] he made a place for her sitting at his right hand. And she said, Son, I want you to grant me a favor. And he said, You say whatever it is, mom. And she said, Well, I want you to give Abishag unto Adonijah. [And he said, Oh, that guy Adonijah. Surely he has, you know, done this to his own hurt.] He's going to be slain for this (1Ki 2:10-13, 16-22,24).

You see a part of the ascension to the throne was the receiving of the concubines of the previous ruler. Now we mentioned this when Absalom came into Jerusalem and set up the tent on the roof of David's house and took the ten concubines that David had left to keep the house and all, and went in on to them there on the roof. And that in a sense is a mark of the ascension to the throne. David had even taken some of Saul's concubines when he came to the throne. So Solomon saw this as a desire of Adonijah still to take the kingdom. It's the way that he interpreted it.

And so he says, "Does he want the kingdom also?" I mean, he's upset over the request.

So king Solomon swore by the LORD, saying, God do so to me, and more also, if Adonijah has not spoken this word against his own life. Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, who hath made me a house, as he promised, Adonijah shall be put to death today. And he sent Benaiah down to kill him which he did (1Ki 2:23-25).

And then Abiathar, the other priest that had gone with Adonijah and conspired with him against—or to put Adonijah on the throne, Solomon banished him from serving in the priesthood. He just sent him off to the farm, put him out to pasture and that was the end of him as far as any service to the priesthood was concerned. And thus, God did fulfill because Abiathar was a descendant of Eli. God did fulfill the word which He spoke concerning the house of Eli, and the end of the priesthood of the house of Eli in First Samuel chapter two, verse thirty-one to thirty-five, where Eli's sons were so evil.

Now tidings then came to Joab that Solomon is moving now against the rebellion of Adonijah and he's, you know, Adonijah has been killed and Abiathar has been sent out to the banished, really, from the capital city. So Joab ran in and grabbed hold of the horns on the altar. It was a position of real supplication unto God. You grab hold and you really cry out unto God, holding on to the horns of the altar. So Solomon ordered Benaiah to go out and to kill Joab for all of the innocent blood that he shed.

And so he came and said, "Come out from the altar there."

And Joab says, "No way, I'm staying here. I'm hanging on." So he came back and he told Solomon.

He said, "I ordered him to come away from the altar. He's holding on to the horns of the altar and he said he won't leave."

He said, "All right, his way. Kill him right there." So he came in and slew him as he was holding on to the horns of the altar for the innocent blood. And thus, sort of a purging or a cleansing of the bloody reign of David which much of it, of course, could be laid at the feet of Joab.

So Benaiah was made the head over the army: and Zadok became the ruling priest (1Ki 2:35).

Now this guy Shimei that had cursed David, and David told Solomon, "Take care of him."

He called him in and he said, "Look, you're to stay within the gates of Jerusalem. As long as you stay here and behave yourself, you'll be all right. But the day you leave the city of Jerusalem, you're taking your life in your own hands. Do you understand this?"

Shimei said, "Yeah, I understand."

He said, "Okay." So Shimei lived there in Jerusalem for a couple of years. But he had a couple of servants that ran off and they went down to Gath, one of the Philistines' cities. And he heard that the servants were there in Gath, and so he left the city of Jerusalem to go down and get his runaway servant. And it was told to king Solomon, Shimei has left the city.

So when he got back, he said, "Didn't you understand that you were to stay in the city and if you left, that was it?"

And he said, "Surely you brought the death sentence upon yourself." And so Shimei was also executed.
(Through The Bible Series C-2000; Chuck Smith; 1979-1986; Commentaries Through The Bible)



"Knowledge Of The Holy " AW Tozer

CHAPTER 10; The Divine Omniscience

Lord, Thou knowest all things; Thou knowest my downsitting and mine uprising and art acquainted with all my ways. I can inform Thee of nothing and it is vain to try to hide anything from Thee. In the light of Thy perfect knowledge I would be as artless as a little child. Help me to put away all care, for Thou knowest the way that I take and when Thou hast tried me I shall come forth as gold. Amen.

To say that God is omniscient is to say that He possesses perfect knowledge and therefore has no need to learn. But it is more: it is to say that God has never learned and cannot learn.

The Scriptures teach that God has never learned from anyone. "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to Him the way of understanding?" "For who hath known the mind of the Lord? or who hath been His counsellor?" These rhetorical questions put by the prophet and the apostle Paul declare that God has never learned.

From there it is only a step to the conclusion that God cannot learn. Could God at any time or in any manner receive into His mind knowledge that He did not possess and had not possessed from eternity, He would be imperfect and less than himself. To think of a God who must sit at the feet of a teacher, even though that teacher be an archangel or a seraph, is to think of someone other than the Most High God, maker of heaven and earth.

This negative approach to the divine omniscience is, I believe, quite justified in the circumstances. Since our intellectual knowledge of God is so small and obscure, we can sometimes gain considerable advantage in our struggle to understand what God is like by the simple expedient of thinking what He is not like. So far in this examination of the attributes of God we have been driven to the free use of negatives. We have seen that God had no origin, that He had no beginning, that He requires no helpers, that He suffers no change, and that in His essential being there are no limitations.

This method of trying to make men see what God is like by showing them what He is not like is used also by the inspired writers in the Holy Scriptures. "Hast thou not known? hast thou not heard," cries Isaiah, "that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" And that abrupt statement by God Himself, "I am the Lord, I change not," tells us more about the divine omniscience than could be told in a ten-thousand word treatise, were all negatives arbitrarily ruled out.

God's eternal truthfulness is stated negatively by the apostle Paul, "God... cannot lie"; and when the angel asserted that "with God nothing shall be impossible," the two negatives add up to a ringing positive.

That God is omniscient is not only taught in the Scriptures, it must be inferred also from all else that is taught concerning Him. God perfectly knows Himself and, being the source and author of all things, it follows that He knows all that can be known. And this He knows instantly and with a fullness of perfection that includes every possible item of knowledge concerning everything that exists or could have existed anywhere in the universe at any time in the past or that may exist in the centuries or ages yet unborn.

God knows instantly and effortlessly all matter and all matters, all mind and every mind, all spirit and all spirits, all being and every being, all creaturehood and all creatures, every plurality and all pluralities, all law and every law, all relations, all causes, all thoughts, all mysteries, all enigmas, all feeling, all desires, every unuttered secret, all thrones and dominions, all personalities, all things visible and invisible in heaven and in earth, motion, space, time, life, death, good, evil, heaven, and hell.

Because God knows all things perfectly, He knows no thing better than any other thing, but all things equally well. He never discovers anything. He is never surprised, never amazed. He never wonders about anything nor (except when drawing men out for their own good) does He seek information or ask questions.

God is self-existent and self-contained and knows what no creature can ever know - Himself, perfectly. "The things of God knoweth no man, but the Spirit of God." Only the Infinite can know the infinite.

In the divine omniscience we see set forth against each other the terror and fascination of the Godhead. That God knows each person through and through can be a cause of shaking fear to the man that has something to hide - some unforsaken sin, some secret crime committed against man or God. The unblessed soul may well tremble that God knows the flimsiness of every pretext and never accepts the poor excuses given for sinful conduct, since He knows perfectly the real reason for it. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." How frightful a thing to see the sons of Adam seeking to hide among the trees of another garden. But where shall they hide? "Whither shall I go from thy spirit? or whither shall I flee from thy presence?... If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day."

And to us who have fled for refuge to lay hold upon the hope that is set before us in the gospel, how unutterably sweet is the knowledge that our Heavenly Father knows us completely. No talebearer can inform on us, no enemy can make an accusation stick; no forgotten skeleton can come tumbling out of some hidden closet to abash us and expose our past; no unsuspected weakness in our characters can come to light to turn God away from us, since He knew us utterly before we knew Him and called us to Himself in the full knowledge of everything that was against us. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Our Father in heaven knows our frame and remembers that we are dust. He knew our inborn treachery, and for His own sake engaged to save us (Isa. 48:8-11). His only begotten Son, when He walked among us, felt our pains in their naked intensity of anguish. His knowledge of our afflictions and adversities is more than theoretic; it is personal, warm, and compassionate. Whatever may befall us, God knows and cares as no one else can.

He doth give His joy to all;

He becomes an infant small;

He becomes a man of woe;

He doth feel the sorrow too.

Think not thou canst sigh a sigh

And thy Maker is not by;

Think not thou canst weep a tear

And thy Maker is not near.

O! He gives to us His joy

That our griefs He may destroy;

Till our grief is fled and gone

He doth sit by us and moan.

William Blake

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

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