



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

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## Worship Music

[More Than Enough-Barlow Girl](#)

[You're Worthy Of My Praise-Barlow Girl](#)

[Fields Of Grace-Big Daddy Weave](#)

## Prayer

Lord, help me remember not to neglect my own spiritual life. My time with You is vital if I am to remain spiritually fresh and empowered to serve others. When life gets so busy that I think there is no time to spend with You, help me refocus and reschedule my life so that my relationship with You remains my greatest priority. And after I've been refreshed by Your Word and Your Presence, help me then to minister the fullness of Your Spirit and Your love to those around 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.

“ Faith and Repentance Inseparable”

Charles Spurgeon

## Radio Stations

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1 HIRAM KING of Tyre sent his servants to Solomon, when he heard that he was anointed king in place of his father, for Hiram always loved David. 2 And Solomon sent to Hiram, saying, 3 You know how David my father could not build a house to the Name of the Lord his God because wars were about him on every side, until the Lord put his foes under his feet. 4 But now the Lord my God has given me rest on every side, so that there is neither adversary nor evil confronting me. 5 And I purpose to build a house to the Name of the Lord my God, as the Lord said to David my father, Your son whom I will set on your throne in your place shall build the house to My Name and Presence. 6 So, Hiram, command them to hew me cedar trees out of Lebanon; my servants shall join yours, and I will give you whatever wages you set for your servants. For you know that no one among us can equal the skill of the Sidon men in cutting timber. 7 When Hiram heard the words of Solomon, he rejoiced greatly and said, Blessed be the Lord this day, Who has given David a wise son to be over this great people. 8 And Hiram sent to Solomon, saying, I have considered the things for which you sent to me; I will do all you wish concerning the cedar and cypress timber. 9 My servants shall bring the logs down from Lebanon to the sea, make them into rafts, and float them by sea to the place that you direct. I will have them released there, and you shall take them away. And you shall fulfill my desire by providing food for my household. 10 So Hiram gave Solomon all the cedar and cypress trees he desired, 11 And Solomon gave Hiram 20,000 measures of wheat for food for his household, and 20 measures of pure, beaten oil. He gave these to Hiram yearly. 12 The Lord gave Solomon wisdom, as He promised him; and there was peace between Hiram and Solomon, and they made a treaty. 13 King Solomon raised a levy [of forced labor] out of all Israel; and the levy was 30,000 men. 14 He sent them to Lebanon, 10,000 a month by divisions; one month they were in Lebanon and two months at home. Adoniram was over the levy. 15 And Solomon had 70,000 burden bearers and 80,000 hewers [of stone] in the hill country of Judah, 16 Besides Solomon's 3,300 overseers in charge of the people doing the work. 17 The king commanded, and they hewed and brought out great, costly stones in order to lay the foundation of the house with dressed stone. 18 Solomon's builders and Hiram's builders and the men of Gebal did the hewing and prepared the timber and stones to build the house.

So Hiram the king of Tyre when he heard that Solomon was upon the throne in place of his David: for Hiram was always a great admirer of David. And Solomon sent to Hiram, and he said, You know how that David my father could not build a house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. Behold, I purpose to build a house unto the name of the LORD my God, as the LORD spake to David my father, saying, Thy son, whom I will set upon the throne in your place, he will build a house unto my name. Now therefore command that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that you shall appoint: for thou knowest that there is not among any of us those that have the skill in cutting timber like those of Sidon. So it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people (1Ki 5:1-7).

So Hiram rejoiced that Solomon had such wisdom as he began to reign in David's stead.

Hiram sent to Solomon, saying, I have considered the things which you have sent for me: and I will do all that you desire concerning the timbers of cedar, and fir. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that you shall appoint me, and I will cause them to be discharged there, and thou shalt receive them: and you shall accomplish my desire, in giving food to my household (1Ki 5:8-9).

So they made an arrangement where they would make these great log rafts, cutting the timbers out of the forest of Lebanon. Up in the area of Sidon and Tyre. Now it used to be that Lebanon was covered with great cedar forests. Most of these were destroyed during the time of the reign of the Turks. But there are just today a very few cedar groves left in Lebanon. Tragic. Used to be beautiful wooded area. And now just a few cedars left.

But they cut down these great cedars and firs and made these log rafts. And they floated them down the Mediterranean to the port city of Joppa, which is probably about fifty miles from Tyre. And there from Joppa they would take them over land to Jerusalem, a distance of about thirty-five miles. These huge logs. And so it was quite a task indeed.

Now for these logs, he was to pay Hiram in food to take care of these men who were cutting the timber out of the woods.

So Hiram gave Solomon cedar trees and fir trees according to all of his desire. And Solomon gave to Hiram twenty thousand measures of wheat (1Ki 5:10-11)

So again, ten bushels, twenty thousand bushels of wheat.

for his household, twenty measures of pure oil (1Ki 5:11):

And a measure of oil they figure somewhere between forty-five and eighty gallons. And this was the annual tribute or pay that he gave for the men so that they could eat.

And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; for they had made a treaty. And king Solomon raised a tax from all of Israel (1Ki 5:12-13);

Or a draft actually. and he drafted thirty thousand men. And he sent them to Lebanon, ten thousand each month (1Ki 5:13-14). So you go a month; you work a month and had two months off. Just like the fireman almost. Just you know, you work a day and off three and those neat kind of hours. So he had thirty thousand men, ten thousand going each month up to Lebanon to work in helping them in the cutting of the wood and so forth.

And Solomon had seventy thousand slaves (1Ki 5:15).

That just carried the logs, you know, or worked along with the logs and so forth. They, of course, would put logs and roll them and, you know, they would run and put logs ahead, and they rolled the logs and so forth. And of course, when you have seventy thousand men doing it, you can move quite a few logs. And there were eighty thousand men who were up cutting the logs up in the forest. So really, quite a contingency of labor here.

Beside the chief of Solomon's officers which were over the work, three thousand, three hundred foremen on the job, that guided them in the work. And Solomon commanded that they bring great and costly stones, to lay the foundation of the house of God. And Solomon's builders and Hiram's builders cut them, and the stonemasons: so that they prepared timber and stones to build the house (1Ki 5:16-18).

Now near Herod's gate in Jerusalem today, there is a cave that goes under the wall and actually you can go down under the city of Jerusalem into Solomon's quarries. And you can see where much of the stone was quarried for the walls of the city of Jerusalem during Solomon's time for Solomon's house and for the temple. These quarries are still there, and you can see the chisel marks on the wall where they cut out. What they would do actually, the rocks under that area are limestone and they lay in layers actually. And it's excellent for building, because much of it is just flat and sort of layered. And what they would do is they would drill holes into the rock. And then they would put wooden branches in and then they would soak. They would put water on the wooden branches and make them expand and just pop the rock out. And you can always, an interesting thing to see in Jerusalem, Solomon's quarries. Just to the right of Herod's gate, between Herod's gate and Damascus gate. If ever you get over there, you want to take a look at Solomon's quarries. They're very fascinating, because here is where the stone was quarried. And then, of course, they would cut it.

And it is interesting that today in Jerusalem there's a city ordinance that all of the buildings in Jerusalem must be made out of what they call the Jerusalem stone. So even if they build the concrete buildings, they have to put a fascia over all of the buildings of this Jerusalem stone. Jerusalem stone is a very beautiful stone. It has a capacity in the early morning sun to look almost golden and that is why Jerusalem is called The Golden City. Because as the sun is rising, and as it first hits the stone or just even before it hits just in the early dawn, it takes on a golden hue, all of the stones. And it's absolutely gorgeous. Of course, you're in jet lag so you wake up early anyhow when you're first there. But it's always a thrill to see the sun coming up and see this golden color. And then, of course, as the sun hits it, it begins to level out into a sort of a beige kind of a color in the bright sun.

But Jerusalem stone is something beautiful to behold, and in the cutting of the stone and in the shaping of it, they would shape the stones so fine that they did not have to use mortar in putting it together. But the blocks would just all interlock and fit one upon another. And I saw the corner of the temple mount that was done during Herod's time. With these gigantic stones. Now it says that Solomon had some hewn stones and some of them eight cubits, some of them five cubits, which are good size stones really. For Solomon's day eight cubits would be a stone of about eleven, twelve, thirteen feet. But Herod used stones that were thirty-seven feet long, five feet high and eight feet thick. They estimate that they weigh somewhere between eighty and a hundred tons.

And these stones are carved so accurately, I guess is what you'd say, is that I took a knife blade and tried to insert it between them and you can't. Now can you imagine how much chipping that must have taken. I know. That's the kind of stuff I think about; how long did it take a guy to chip that thing that smooth? You know, because they're working with just chisels and all, hand tools, no power grinders or pneumatic tools. Just chipping away. And the interesting thing is today, you can see these old men around Jerusalem sitting there in the ground or in the squatted position and they're chipping away at stones. It's still an art that is current to the present day because of the city ordinance that all of the building must be faced at least with Jerusalem stone. So stone-cutting, very interesting art indeed, and it is fascinating to watch. And Solomon ordered these stones and, of course, all of the material.

(Through The Bible Series C-2000; Chuck Smith; 1979-1986; Commentaries Through The Bible)



"Knowledge Of The Holy" AW Tozer

#### CHAPTER 14; God's Omnipresence

Our Father, we know that Thou art present with us, but our knowledge is but a figure and shadow of truth and has little of the spiritual savor and inward sweetness such knowledge should afford. This is for us a great loss and the cause of much weakness of heart. Help us to make at once such amendment of life as is necessary before we can experience the true meaning of the words "In thy presence is fulness of joy." Amen.

The word present, of course, means here, close to, next to, and the prefix omni gives it universality. God is everywhere here, close to everything, next to everyone.

Few other truths are taught in the Scriptures with as great clarity as the doctrine of the divine omnipresence. Those passages supporting this truth are so plain that it would take considerable effort to misunderstand them. They declare that God is immanent in His creation, that there is no place in heaven or earth or hell where men may hide from His presence. They teach that God is at once far off and near, and that in Him men move and live and have their being. And what is equally convincing is that they everywhere compel us to assume that God is omnipresent to account for other facts they tell us about Him.

For instance, the Scriptures teach that God is infinite. This means that His being knows no limits. Therefore there can be no limit to His presence; He is omnipresent. In His infinitude He surrounds the finite creation and contains it. There is no place beyond Him for anything to be. God is our environment as the sea is to the fish and the air to the bird. "God is over all things," wrote Hildebert of

Lavardin, "under all things; outside all; within but not enclosed; without but not excluded; above but not raised up; below but not depressed; wholly above, presiding; wholly beneath, sustaining; wholly within, filling."

The belief that God is present within His universe cannot be held in isolation. It has practical implications in many areas of theological thought and bears directly upon certain religious problems, such, for instance, as the nature of the world. Thinking men of almost every age and culture have been concerned with the question of what kind of world this is. Is it a material world running by itself, or is it spiritual and run by unseen powers? Does this interlocking system explain itself or does its secret lie in mystery? Does the stream of existence begin and end in itself? Or is its source higher up and farther back in the hills?

Christian theology claims to have the answer to these questions. It does not speculate nor offer an opinion but presents its "Thus saith the Lord" as its authority. It declares positively that the world is spiritual: it originated in spirit, flows out of spirit, is spiritual in essence, and is meaningless apart from the Spirit that inhabits it.

The doctrine of the divine omnipresence personalizes man's relation to the universe in which he finds himself. This great central truth gives meaning to all truths and imparts supreme value to all his little life. God is present, near him, next to him, and this God sees him and knows him through and thorough.

At this point faith begins, and while it may go on to include a thousand other wonderful truths, these all refer back to the truth that God is and God is here. "He that cometh to God", says the Book of Hebrews, "must believe that he is" And Christ Himself said, "Ye believe in God, Believe also..." What ever "also" may be added to the elementary belief in God is superstructure, and regardless of the heights to which it may rise, it continues to rest solidly upon the original foundation.

The teachings of the New Testament is that God created the world by the Logos, the Word, and the Word is identified with the second person of the Godhead who was present in the world even before He became incarnate in human nature. The Word made all things and remained in His creation to uphold and sustain it and be at the same time a moral light enabling every man to distinguish good from evil. The universe operates as an orderly system, not by impersonal laws but by the creative voice of the immanent and universal Presence, the Logos.

Canon W. G. Holmes of India told of seeing Hindu worshipers tapping on trees and stones and whispering "Are you there? Are you there?" to the god they hoped might reside within. In complete humility the instructed Christian brings the answer to that question. God is indeed there. He is there as He is here and everywhere, not confined to tree or stone, but free in the universe, near to everything, next to everyone, and through Jesus Christ immediately accessible to every loving heart. The doctrine of the divine omnipresence decides this forever.

This truth is to the convinced Christian a source of deep comfort in sorrow and of steadfast assurance in all the varied experiences of his life. To him "the practice of the presence of God" consists not of protecting an imaginary object from within his own mind and then seeking to realize its presence; it is rather to recognize the real presence of the One whom all sound theology declares to be already there, an objective entity, existing apart from any apprehension of Him on the part of His creatures. The resultant experience is not visionary but real.

The certainty that God is always near us, present in all parts of His world, closer to us than our thoughts, should maintain us in a state of high moral happiness most of the time. But not all the time. It would be less than honest to promise every believer continual jubilee and less than realistic to expect it. As a child may cry out in pain even when sheltered in its mother's arms, so a Christian may sometimes know what it is to suffer even in the conscious presence of God. Though "alway rejoicing," Paul admitted that he was sometimes sorrowful, and for our sakes Christ experienced strong crying and tears though He never left the bosom of the Father (John 1:18).

But all will be well. In a world like this tears have their therapeutic effects. The healing balm distilled from the garments of the enfolding Presence cures our ills before they become fatal. The knowledge that we are never alone calms the troubled sea of our lives and speaks peace to our souls.

That God is here both Scripture and reason declare. It remains only for us to learn to realize this in conscious experience. A sentence from a letter by Dr. Allen Fleece sums up the testimony of many others: "The knowledge that God is present is blessed, but to feel His presence is nothing less than sheer happiness."

God reveals His presence: Let us now adore Him,

And with awe appear before Him.

Him alone, God we own; He's our Lord and Saviour,

Praise His name forever.

God Himself is with us: Whom the angelic legions

Serve with awe in heavenly regions.

Gerhard Tersteegen



**CHAPTER 15; The Faithfulness of God**

It is a good thing to give thanks unto Thee and to sing praises unto Thy name, O Most High, to show forth Thy loving-kindness in the morning and Thy faithfulness every night. As Thy Son while on earth was loyal to Thee, His Heavenly Father, so now in heaven He is faithful to us, His earthly brethren; and in this knowledge we press on with every confident hope for all the years and centuries yet to come. Amen.

As emphasized earlier, God's attributes are not isolated traits of His character but facets of His unitary being. They are not things-in-themselves; they are, rather, thoughts by which we think of God aspects of a perfect whole, names given to whatever we know to be true of the Godhead.

To have a correct understanding of the attributes it is necessary that we see them all as one. We can think of them separately but they cannot be separated. "All attributes assigned to God cannot differ in reality, by reason of the perfect simplicity of God, although we in divers ways use of God divers words," says Nicholas of Cusa. "Whence, although we attribute to God sight, hearing, taste, smell, touch, sense, reason and intellect, and so forth, according to the divers significations of each word, yet in Him sight is not other than hearing, or tasting, or smelling, or touching, or feeling, or understanding. And so all theology is said to be established in a circle, because any one of His attributes is affirmed of another."

In studying any attribute, the essential oneness of all the attributes soon becomes apparent. We see, for instance, that if God is self-existent He must be also self-sufficient; and if He has power He, being infinite, must have all power. If He possesses knowledge, His infinitude assures us that He possesses all knowledge. Similarly, His immutability presupposes His faithfulness. If He is unchanging, it follows that He could not be unfaithful, since that would require Him to change.

Any failure within the divine character would argue imperfection and, since God is perfect, it could not occur. Thus the attributes explain each other and prove that they are but glimpses the mind enjoys of the absolutely perfect Godhead.

All of God's acts are consistent with all of His attributes. No attribute contradicts the other, but all harmonize and blend into each other in the infinite abyss of the Godhead. All that God does agrees with all that God is and being and doing are one in Him. The familiar picture of God as often torn between His justice and His mercy is altogether false to the facts. To think of God as inclining first toward one and then toward another of His attributes is to imagine a God who is unsure of Himself, frustrated and emotionally unstable, which of course is to say that the one of whom we are thinking is not the true God at all but a weak, mental reflection of Him badly out of focus. God being who He is, cannot cease to be what He is, and being what He is, He cannot act out of character with Himself. He is at once faithful and immutable, so all His words and acts must be and remain faithful. Men become unfaithful out of desire, fear, weakness, loss of interest, or because of some strong influence from without. Obviously none of these forces can affect God in any way. He is His own reason for all He is and does. He cannot be compelled from without, but ever speaks and acts from within Himself by His own sovereign will as it pleases Him. I think it might be demonstrated that almost every heresy that has afflicted the church through the years has arisen from believing about God things that are not true, or from overemphasizing certain true things so as to obscure other things equally true. To magnify any attribute to the exclusion of another is to head straight for one of the dismal swamps of theology; and yet we are all constantly tempted to do just that.

For instance, the Bible teaches that God is love, some have interpreted this in such a way as virtually to deny that He is just, which the Bible also teaches. Other press the Biblical doctrine of God's goodness so far that it is made to contradict his holiness. Or they make His compassion cancel out His truth. Still others understand the sovereignty of God in a way that destroys or at least greatly diminishes His goodness and love. We can hold a correct view of truth only by daring to believe everything God has said about Himself. It is a grave responsibility that a man takes upon himself when he seeks to edit out of God's self-revelation such features as he in his ignorance deems objectionable. Blindness in part must surely fall upon any of us presumptuous enough to attempt such a thing. And it is wholly uncalled for. We need not fear to let the truth stand as it is written. There is no conflict among the divine attributes. God's being is unitary. He cannot divide Himself and act at a given time from one of His attributes while the rest remain inactive. All that God is must accord with all that God does. Justice must be present in mercy, and love in judgment. And so with all the divine attributes. The faithfulness of God is a datum of sound theology but to the believer it becomes far more than that: it passes through the processes of the understanding and goes on to become nourishing food for the soul. For the Scriptures not only teach truth, they show also its uses for mankind.

The inspired writers were men of like passion with us, dwelling in the midst of life. What they learned about God became to them a sword, a shield, a hammer; it became their life motivation, their good hope, and their confident expectation. From the objective facts of theology their hearts made how many thousand joyous deductions and personal applications! The Book of Psalms rings with glad thanksgiving for the faithfulness of God. The New Testament takes up the theme and celebrates the loyalty of God the Father and His Son Jesus Christ who before Pontius Pilate witnessed a good confession; and in the Apocalypse Christ is seen astride a white horse riding toward His triumph, and the names He bears are Faithful and True.

Christian song, too, celebrates the attributes of God, and among them the divine faithfulness. In our hymnody, at its best, the attributes become the wellspring from which flow rivers of joyous melody. Some old hymnbooks may yet be found in which the hymns have no names; a line in italics above each one indicates theme, and the worshiping heart cannot but rejoice in what it finds: "God's glorious perfections celebrated." "Wisdom, Majesty and goodness." "Omniscience." "Omnipotence and immutability." "Glory, mercy and grace." These are few samples taken from a hymnbook published 1849, but everyone familiar with Christian hymnody knows that the stream

of sacred song takes its rise far back in the early years of the Church's existence. From the beginning belief in the perfection of God brought sweet assurance to believing men and taught the ages to sing.

Upon God's faithfulness rests our whole hope of future blessedness. Only as He is faithful will His covenants stand and His promises be honoured. Only as we have complete assurance that He is faithful may we live in peace and look forward with assurance to the life to come.

Every heart can make its own application of this and draw from it such conclusions as the truth suggests and its own needs bring into focus. The tempted, the anxious, the fearful, the discouraged may all find new hope and good cheer in the knowledge that our Heavenly Father is faithful. He will ever be true to His pledged word. The hard-pressed sons of the covenant may be sure that He will never remove His loving-kindness from them nor suffer His faithfulness to fail.

Happy the man whose hopes rely

On Israel's God; He made the sky,

And earth and seas, with all their train;

His truth forever stands secure;

He saves the oppressed, He feeds the poor,

And none shall find His promises vain.

Isaac Watts

Jos 13:5 — And the land of the Gebalites; and all Lebanon toward the east, from Baal-gad below Mount Hermon to the gate of Hamath.

Ps 83:7 — Gebal and Ammon and Amalek, the Philistines, with the inhabitants of Tyre.

Eze 27:9 — The old men of Gebal [a city north of Sidon] and its skilled and wise men in you were your calkers; all the ships of the sea with their mariners were in you to deal in your merchandise and trading.

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

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