



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

www.chapel-flock.com



Vol. 31 Issue 585

Jan. 17, 2013

Worship Music

[More-Matthew West](#)

[Forgiveness-Matthew West](#)

[Strong Enough-Matthew West](#)

Prayer

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

“Do Not Expect A Smooth And Easy Path”

AW Pink

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

Bible Study Sites

[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](#)

Chapel Flock.....text a prayer..... request telephone number.....

(316) 247-3623

Or----

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

chapel-flock@sbcglobal.net

1 AND 480 years after the Israelites came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the second month, Ziv, he began to build the Lord's house. 2 The length of the house Solomon built for the Lord was sixty cubits, its breadth twenty, and its height thirty cubits. 3 The length of the vestibule in front of the temple was twenty cubits, equal to the width of the house, and its depth in front of the house was ten cubits. 4 For the house he made narrow [latticed] windows. 5 Against the wall of the house he built chambers running round the walls of the house both of the Holy Place and of the Holy of Holies; and he made side chambers all around. 6 The first story's side chambers were five cubits wide, those of the middle story six cubits wide, and of the third story seven cubits wide; for around the outside of the wall of the house he made offsets in order that the supporting beams should not be thrust into the walls of the house. 7 When the house was being built, its stone was made ready at the quarry, and no hammer, ax, or tool of iron was heard in the house while it was in building. 8 The entrance to the lowest side chamber was on the right [or south] side of the house; and one went up winding stairs into the middle chamber and from the middle into the third. 9 So Solomon built the temple building and finished it, and roofed the house with beams and boards of cedar. 10 Then he built the stories of chambers [the lean-to] against all the house, each [story] five cubits high; and it was joined to the house with timbers of cedar. 11 Now the word of the Lord came to Solomon, saying, 12 Concerning this house which you are building, if you will walk in My statutes, execute My precepts, and keep all My commandments to walk in them, then I will fulfill to you My promises which I made to David your father. 13 And I will dwell among the Israelites and will not forsake My people Israel. 14 So Solomon built the house and finished it. 15 He built the walls of the house (the Holy Place and the Holy of Holies) within with boards of cedar, from the floor of the house to the rafters of the ceiling. He covered the inside with wood, and the floor of the house with boards of cypress. 16 He built twenty cubits of the rear of the house with boards of cedar from the floor to the rafters; he built it within for the sanctuary, the Holy of Holies. 17 The [rest of the] house, that is, the temple in front of the Holy of Holies, was forty cubits long. 18 The cedar on the house within was carved with gourds and open flowers. All was cedar; no stone was visible. 19 And he prepared the Holy of Holies in the inner room in which to set the ark of the covenant of the Lord. 20 The Holy of Holies was twenty cubits in length, in breadth, and in height. He overlaid it with pure gold. He also overlaid the cedar altar. 21 Solomon overlaid the house within with pure gold, and he drew chains of gold across in front of the Holy of Holies and overlaid it with gold. 22 And the whole house he overlaid with gold, until all the house was finished. Also the whole [incense] altar that [stood outside the door but] belonged to the Holy of Holies he overlaid with gold. 23 Within the Holy of Holies he made two cherubim of olive wood, each ten cubits high. 24 Five cubits was the length of one wing of the cherub and five cubits its other wing; from the tip of one wing to the tip of the other was ten cubits. 25 The wings of the other cherub were also ten cubits. Both cherubim were the same, 26 The height of one cherub ten cubits, as was the other. 27 He put the cherubim within the inner sanctuary. Their wings were stretched out, so that the wing of one touched one wall, and the wing of the other cherub touched the other wall, and their inner wings touched in the midst of the room. 28 Solomon overlaid the cherubim with gold. 29 He carved all the walls of the house (these two holy rooms) round about with figures of cherubim, palm trees, and open flowers, within and without. 30 The floor of the house he overlaid with gold, inside and out. 31 For the Holy of Holies he made [folding] doors of olive wood; their entire width was one-fifth that of the wall. 32 On the two doors of olive wood he carved cherubim, palm trees, and open flowers; he overlaid them with gold, and spread gold on the cherubim and palm trees. 33 Also he made for the door of the Holy Place four-sided posts of olive wood. 34 The two doors were of cypress wood; the two leaves of each door were folding. 35 He carved on them cherubim, palm trees, and open flowers, covered with gold evenly applied on the carved work. 36 He built the inner court with three rows of hewn stone and a row of cedar beams. 37 In the fourth year the foundation of the Lord's house was laid, in the [second] month, Ziv. 38 In the eleventh year, in Bul, the eighth month, the house was finished throughout according to all its specifications. So he was seven years in building it.

Chapter 6

So in chapter six he began to build the temple.

In the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, and in the fourth year of Solomon's reign, in the second month, they began the building of the temple. Now the temple was to be ninety feet long and thirty feet wide, and forty-five feet tall (1Ki 6:1-2).

So if you can picture now in your mind, ninety feet is just about from the edge of the platform here to the back door. So that's how long Solomon's temple was. It's a little more than forty-five feet from arch to arch. So it wasn't quite as wide. And of course, it was quite a bit taller because actually it was only thirty feet wide. So that will be from this aisle about over to the middle of this one over. But forty-five feet high. So that is quite high for a building. So it was rather high and long and narrow. And of course, it had the one end that was partitioned off and had doors at that time into the holy of holies. The doors were of carved olive wood and overlaid with gold.

And as you get into chapter six, it begins to give you the description of the temple that they were constructing. Now in verse seven, it tells us: When they were building it, it was built of stone made ready before it was brought to the site: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building (1Ki 6:7).

So all of the cutting of the stone was done at the quarry, which was, of course, under the city. And they would cut the stones to size and all there, and then bring them out and just lay them in. So there was no noise of a hammer or any iron or tool at the actual construction site of the temple.

Now there's an interesting story that is told in the construction of the temple. And that is that the stones being quarried at a distance from the actual site of the building, they were, all of them, once quarried marked with a special mark. So that they would have the plan at the quarry for the building and the dimension of each stone, and then they also had another set of plans on the job. And again, each stone made especially for each slot and they would quarry the stone and send it, and they would mark where it went. And

the foreman on the job would see the stone and he would direct them where to lay it.

Well, a stone came from the quarry that didn't seem to fit into the building. And so the people didn't see or understand where this particular stone went, so they toss it aside. Now this building was seven years in the construction. So in seven years the shrubbery and all can grow up and cover. And the story goes that this stone just became lost in this overgrowth of shrubbery and all. So that when the temple was just about completed, the foreman sent a message to the quarry, "We're all set to lay the cornerstone, the chief stone of the building. Where is it?" And the quarry said, "That stone was made and already sent to the job." They said, "Well, it's not here." They said, "Well, it's been sent. Look for it." And someone said, "Well, remember that stone we threw over there in the bushes?" And they went over, and sure enough, the stone that was rejected by the builders was the chief cornerstone of the building.

Now Peter picks this up when he is talking to the Sanhedrin when he is called on the carpet because of the healing of the lame man in the temple. And here is Peter standing before the Sanhedrin, he said, "Hey, fellows, if you're going to arrest me today because of the good deed done to this lame man, then that's your problem. But you want to know by what power or authority I did it? Be it known unto you that by the name of Jesus Christ of Nazareth does this man stand here before you whole. And He is the stone which was set of naught by you builders, but God has made Him the chief cornerstone." And he is showing them a parallel, a story that was familiar to all of them how that the chief stone was rejected, but the same has become the head of the corner; it's in a psalm. But Peter shows that actually it is only prefiguring Jesus Christ, the chief cornerstone who was rejected by the religious builders in Israel. But God has made Him the head cornerstone over all.

So this is why that psalm and why Peter picked it up is that the stones were all carved out away from the site and brought to the site ready to be set.

Now again,

The word of the LORD came to Solomon [in verse twelve], declaring, Concerning this house which you are building (1Ki 6:11-12),

Again, conditional.

if you will walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David your father: and I will dwell among the children of Israel, I will not forsake my people Israel (1Ki 6:12-13).

So God's promise, conditional promise to Solomon that God would dwell there in the midst of the people. Now they did not build temples to worship in. That is, to congregate to worship. The temple and the idea of the temple was a place for God to dwell in. David said, "It isn't right that I'm dwelling in this house that is all sealed and nice and God is still dwelling in a tent. I'm going to make a house for God."

Now when we build churches, we think of accommodating the people that we might all gather together in order that we might worship God together here and study His word and grow in our knowledge and understanding of God. But not so in those days. In their building of a temple, the idea was to build a house for God and the common ordinary person was never allowed inside. Only the priests were allowed to go inside of the temple to visit with God. But the common people weren't allowed inside the building at all. There were the porches where they could go into the porches. But into the actual building itself, only the priests could enter.

So it wasn't a center of worship like buildings that we build today in the church. And our idea is to accommodate the people, to gather together to worship God. Their idea was to build a house for God to dwell in. But then when Solomon finished the temple, he saw how foolish the whole thing was. He said, "God, I look up and I know that the heavens of heaven aren't big enough to contain You. How much less this little house that I've built here?" And we know that "God doesn't dwell in temples or in houses made with hands" (Acts 7:48). But He dwells, of course, within our hearts and lives. But He who fills the universe fills my heart and my life tonight. For my body has become the temple of the Holy Spirit. The dwelling place of God and God's Spirit within me.

So we don't need to build temples for God to dwell in. We build places where we can assemble to acknowledge God and to worship God. So God said, "I will dwell among my people. As long as they walk in my statutes, keep my commandments, I will dwell among them. And I will not forsake my people Israel."

And so it goes on and tells of the building of the house for God and of the holy of holies which was a thirty-foot cube, and of the two cherubim that they built to go into the holy of holies, carved them out of olive wood and then overlaid them with gold, and how that the cherubim's wing spans were ten feet from wing to wing. So they were pretty good size cherubim. And they were set in the holy of holies, and at this point, the only furnishing within the holy of holies was the ark of the covenant, and the golden cherubim were sort of over the ark of the covenant.

Now even as the tabernacle was a model of heaven, so the temple in a sense became a model of heaven, because the design was much as the tabernacle with the holy place on the outer part where the priest would come and daily bring the sacrifices and so forth to sprinkle before the mercy seat. But then, the holy of holies with the ark of the covenant were... was all overlaid with gold, with the golden cherubim and the ark of the covenant in the middle.

Now the ark of the covenant was lost or was placed in hiding at the time of Nebuchadnezzar's siege of Jerusalem. There are some rumors that Jeremiah hid the ark of the covenant. But the ark of the covenant was not in Herod's temple. And perhaps someplace in the

earth today that ark of the covenant still exists. It would be a fascinating archaeological find because within the ark of the covenant are the two tables of stone upon which God inscribed the Ten Commandments. And so how fascinating it would be to find this little golden box, and inside two stones with strange writing on them.

They were the... it was the only furnishing within the holy of holies, and Solomon built this seven years, overlaid the whole thing with gold, the planks and all overlaid with gold. It must have been fabulously beautiful and of course, extremely expensive. They estimated, of course, that was at gold thirty-two dollars an ounce; they estimated the cost at into the hundreds of millions. Now at five hundred forty-seven dollars an ounce, I don't know. It would really be something.

So it gives you the sort of the dimensions of the building and the carvings and so forth. And I'll leave you to peruse those at your own leisure. So it was seven years, the end of chapter six, in building the house of God.

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



"Knowledge Of The Holy" AW Tozer

CHAPTER 16; The Goodness of God

Do good in Thy good pleasure unto us, O Lord. Act toward us not as we deserve but as it becomes Thee, being the God Thou art. So shall we have nothing to fear in this world or in that which is to come. Amen.

The word good means so many things to so many persons that this brief study of the divine goodness begins with a definition. The meaning may be arrived at only by the use of a number of synonyms, going out from and returning by different paths to the same place.

When Christian theology says that God is good, it is not the same as saying that He is righteous or holy. The holiness of God is trumpeted from the heavens and re-echoed on earth by saints and sages wherever God has revealed Himself to men; however, we are not at this time considering His holiness but His goodness, which is quite another thing.

The goodness of God is that which disposes Him to be kind, cordial, benevolent, and full of good will toward men. He is tenderhearted and of quick sympathy, and His unfailing attitude toward all moral beings is open, frank, and friendly. By His nature He is inclined to bestow blessedness and He takes holy pleasure in the happiness of His people.

That God is good is taught or implied on every page of the Bible and must be received as an article of faith as impregnable as the throne of God. It is a foundation stone for all sound thought about God and is necessary to moral sanity. To allow that God could be other than good is to deny the validity of all thought and end in the negation of every moral judgment. If God is not good, then there can be no distinction between kindness and cruelty, and heaven can be hell and hell, heaven.

The goodness of God is the drive behind all the blessings He daily bestows upon us. God created us because He felt good in His heart and He redeemed us for the same reason.

Julian of Norwich, who lived six hundred years ago, saw clearly that the ground of all blessedness is the goodness of God. Chapter six of her incredibly beautiful and perceptive little classic, *Revelations of Divine Love*, begins, "This showing was made to learn our souls to cleave wisely to the goodness of God." Then she lists some of the mighty deeds God has wrought in our behalf, and after each one she adds "of His goodness." She saw that all our religious activities and every means of grace, however right and useful they may be, are nothing until we understand that the unmerited, spontaneous goodness of God is back of all and underneath all His acts.

Divine goodness, as one of God's attributes, is self-caused, infinite, perfect, and eternal. Since God is immutable He never varies in the intensity of His loving-kindness. He has never been kinder than He now is, nor will He ever be less kind. He is no respecter of persons but makes His sun to shine on the evil as well as on the good, and sends His rain on the just and on the unjust. The cause of His goodness is in Himself, the recipients of His goodness are all His beneficiaries without merit and without recompense.

With this agrees reason, and the moral wisdom that knows itself runs to acknowledge that there can be no merit in human conduct, not even in the purest and the best. Always God's goodness is the ground of our expectation. Repentance, though necessary, is not meritorious but a condition for receiving the gracious gift of pardon which God gives of His goodness.

Prayer is not itself meritorious. It lays God under no obligation nor puts Him in debt to any. He hears prayer because He is good, and for no other reason. Nor is faith meritorious; it is simply confidence in the goodness of God, and the lack of it is a reflection upon God's holy character.

The whole outlook of mankind might be changed if we could all believe that we dwell under a friendly sky and that the God of heaven, though exalted in power and majesty is eager to be friends with us. But sin has made us timid and self-conscious, as well it might. Years of rebellion against God have bred in us, a fear that cannot be overcome in a day. The captured rebel does not enter willingly the presence of the king he has so long fought unsuccessfully to overthrow. But if he is truly penitent he may come, trusting only in the loving-kindness of his Lord, and the past will not be held against him. Meister Eckhart encourages us to remember that, when we return to God, even if our sins were as great in number as all mankind's put together, still God would not count them against us, but would have as much confidence in us as if we had never sinned.

Now someone who in spite of his past sins honestly wants to become reconciled to God may cautiously inquire, "If I come to God, how will He act toward me? What kind of disposition has He? What will I find Him to be like?" The answer is that He will be found to be exactly like Jesus. "He that hath seen me," said Jesus, "bath seen the Father."

Christ walked with men on earth that He might show them what God is like and make known the true nature of God to a race that had wrong ideas about Him. This was only one of the things He did while here in the flesh, but this He did with beautiful perfection. From Him we learn how God acts toward people. The hypocritical, the basically insincere, will find Him cold and aloof, as they once found Jesus; but the penitent will find Him merciful; the self-condemned will find Him generous and kind. To the frightened He is friendly, to the poor in spirit He is forgiving, to the ignorant, considerate; to the weak, gentle; to the stranger, hospitable.

By our own attitudes we may determine our reception by Him. Though the kindness of God is an infinite, overflowing fountain of cordiality, God will not force His attention upon us. If we would be welcomed as the Prodigal was, we must come as the Prodigal came; and when we so come, even though the Pharisees and the legalists sulk without, there will be a feast of welcome within, and music and dancing as the Father takes His child again to His heart. The greatness of God rouses fear within us, but His goodness encourages us not to be afraid of Him. To fear and not be afraid - that is the paradox of faith.

O God, my hope, my heavenly rest,

My all of happiness below,

Grant my importunate request,

To me, to me, Thy goodness show;

Thy beatific face display,

The brightness of eternal day.

Before my faith's enlightened eyes,

Make all Thy gracious goodness pass;

Thy goodness is the sight I prize:

might I see Thy smiling face:

They nature in my soul proclaim,

Reveal Thy love, Thy glorious name.

Charles Wesley

Psalm 91:1-16 (AMP)

1 HE WHO dwells in the secret place of the Most High shall remain stable and fixed under the shadow of the Almighty [Whose power no foe can withstand].

2 I will say of the Lord, He is my Refuge and my Fortress, my God; on Him I lean and rely, and in Him I [confidently] trust!

3 For [then] He will deliver you from the snare of the fowler and from the deadly pestilence.

4 [Then] He will cover you with His pinions, and under His wings shall you trust and find refuge; His truth and His faithfulness are a shield and a buckler.

5 You shall not be afraid of the terror of the night, nor of the arrow (the evil plots and slanders of the wicked) that flies by day,

6 Nor of the pestilence that stalks in darkness, nor of the destruction and sudden death that surprise and lay waste at noonday.

7 A thousand may fall at your side, and ten thousand at your right hand, but it shall not come near you.

8 Only a spectator shall you be [yourself inaccessible in the secret place of the Most High] as you witness the reward of the wicked.

9 Because you have made the Lord your refuge, and the Most High your dwelling place,

10 There shall no evil befall you, nor any plague or calamity come near your tent.

11 For He will give His angels [especial] charge over you to accompany and defend and preserve you in all your ways [of obedience and service].

12 They shall bear you up on their hands, lest you dash your foot against a stone.

13 You shall tread upon the lion and adder; the young lion and the serpent shall you trample underfoot.

14 Because he has set his love upon Me, therefore will I deliver him; I will set him on high, because he knows and understands My name [has a personal knowledge of My mercy, love, and kindness—trusts and relies on Me, knowing I will never forsake him, no, never].

15 He shall call upon Me, and I will answer him; I will be with him in trouble, I will deliver him and honor him.

16 With long life will I satisfy him and show him My salvation.

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

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

(If you wish to be removed from the mailing list e-mail at: chapel-flock@sbcglobal.net)