



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

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Worship Music

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[Carry The Cross-Katinas](#)

Prayer

Lord, I have found that in my own strength, I am no match for life's problems. I thank You for revealing this to me today. From this day forward, please help me turn to You immediately when I come up against a dead-end place in my life. I ask You, Lord, to help me fully surrender each of these areas to You so You can have full access to them and raise them, one by one, from the dead. Please show me Your life-giving power today. In Your precious name; Jesus. 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.

“ The Loved One’s Chastened”

Charles Spurgeon

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1 SOLOMON WAS building his own house thirteen years, and he finished all of it. 2 He built also the Forest of Lebanon House; its length was a hundred cubits, its breadth fifty, and its height thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. 3 And it was covered with cedar above the side chambers that were upon the forty-five pillars, fifteen in a row. 4 There were window frames in three rows, and window opposite window in three tiers. 5 All the doorways and windows were square cut, and window was opposite window in three tiers. 6 He also made the Hall of Pillars; its length was fifty cubits and its breadth thirty cubits. There was a porch in front, and pillars and a cornice before them. 7 He made the porch for the throne where he was to judge, the Porch of Judgment; it was covered with cedar from floor to ceiling. 8 His house where he was to dwell had another court behind the Porch of Judgment of similar work. Solomon also made a house like this porch for Pharaoh's daughter, whom he had married. 9 All were of costly stones hewn according to measure, sawed with saws back and front, even from foundation to coping, and from the outside to the great court. 10 The foundation was of costly stones, even great stones of eight and ten cubits. 11 And above were costly stones hewn according to measure, and cedar timbers. 12 Also the great encircling court had three courses of hewn stone and a course of cedar beams, like was around the inner court of the house of the Lord and the porch of the house. 13 King Solomon brought Hiram from Tyre. 14 He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze. He was full of wisdom, understanding, and skill to do any kind of work in bronze. So he came to King Solomon and did all his [bronze] work. 15 He fashioned the two pillars of bronze, each eighteen cubits high, and a line of twelve cubits measured its circumference. 16 He made two capitals of molten bronze to set upon the tops of the pillars; the height of each capital was five cubits. 17 Nets of checkerwork and wreaths of chainwork for the capitals were on the tops of the pillars, seven for each capital. 18 So Hiram made the pillars. There were two rows of pomegranates encircling each network to cover the capitals that were upon the top. 19 The capitals that were upon the top of the pillars in the porch were of lily work [design], four cubits. 20 The capitals were upon the two pillars and also above the rounded projection beside the network. There were 200 pomegranates in two rows round about, and so with the other capital. 21 Hiram set up the pillars of the porch of the temple; he set up the right pillar and called its name Jachin [he will establish], and he set up the left pillar and called its name Boaz [in strength]. 22 On the tops of the pillars was lily work [design]. So the work of the pillars was finished. 23 He made a round molten Sea, ten cubits from brim to brim, five cubits high and thirty cubits in circumference. 24 Under its brim were gourds encircling the Sea, ten to a cubit; the gourds were in two rows, cast in one piece with it. 25 It stood upon twelve oxen, three facing north, three west, three south, and three east; the Sea was set upon them, and all their rears pointed inward. 26 It was a handbreadth thick, and its brim was made like the brim of a cup, like a lily blossom. It held 2,000 baths [Hebrew liquid measurement]. 27 Hiram made ten bronze bases [for the lavers]; their length and breadth were four cubits, and the height three cubits. 28 This is the way the bases were made: they had panels between the ledges. 29 On the panels between the ledges were lions, oxen, and cherubim; and upon the ledges there was a pedestal above. Beneath the lions and oxen were wreaths of hanging work. 30 And every base had four bronze wheels and axles of bronze, and at the four corners were supports for a laver. Beneath the laver the supports were cast, with wreaths at the side of each. 31 Its mouth within the capital projected upward a cubit, and its mouth was round like the work of a pedestal, a cubit and a half. Also upon its mouth were carvings, and their borders were square, not round. 32 Under the borders were four wheels, and the axles of the wheels were one piece with the base. And the height of a wheel was a cubit and a half. 33 The wheels were made like a chariot wheel: their axles, their rims, their spokes, and their hubs were all cast. 34 There were four supports to the four corners of each base; the supports were part of the base itself. 35 On the top of the base there was a circular elevation half a cubit high, and on the top of the base its stays and panels were of one piece with it. 36 And on the surface of its stays and its panels Hiram carved cherubim, lions, and palm trees, according to the space of each, with wreaths round about. 37 Thus he made the ten bases. They all had one casting, one measure, and one form. 38 Then he made ten lavers of bronze; each laver held forty baths and measured four cubits, and there was one laver on each of the ten bases. 39 He put the bases five on the south side of the house and five on the north side; and he set the Sea at the southeast corner of the house. 40 Hiram made the lavers, the shovels, and the basins. So Hiram finished all the work that he did for King Solomon on the house of the Lord: 41 The two pillars; and the two bowls of the capitals that were on the tops of the two pillars; and the two networks to cover the two bowls; 42 And the 400 pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowls of the capitals that were upon the pillars; 43 The ten bases and the ten lavers on the bases; 44 One Sea, and the twelve oxen under it; 45 The pots, the shovels, and the basins. All these vessels which Hiram made for King Solomon in the house of the Lord were of burnished bronze. 46 In the Jordan plain the king cast them, in clay ground between Succoth and Zarethan. 47 Solomon left all the vessels unweighed, because they were so many; the weight of the bronze was not found out. 48 Solomon made all the other vessels of the Lord's house: the [incense] altar of gold; the table of gold for the showbread; 49 The lampstands of pure gold, five on the right side and five on the left, in front of the Holy of Holies; with the flowers, the lamps, and the tongs of gold; 50 The cups, snuffers, basins, spoons, firepans—of pure gold; and the hinges of gold for the doors of the innermost room, the Holy of Holies, and for the doors of the Holy Place. 51 So all the work that King Solomon did on the house of the Lord was completed. Solomon brought in the things which David his father had dedicated—the silver, the gold, and the vessels—and put them in the treasuries of the Lord's house.

Chapter 7

But Solomon was building his own house for thirteen years, and he finished all of his house (1Ki 7:1).

So it shows where his priorities began to turn. Seven years building the house of God, then turning around and for thirteen years building his own. But then it goes on and tells of the dimensions of the Solomon's house and the foundations of this costly, great stones; ten cubits, which would be fifteen feet, and eight cubits, which would be about twelve feet, so twelve to fifteen feet. And Hiram was furnishing all of these cedars and so forth as the contract read.

Now it tells of the building of the two brass pillars that they made at the entrance for the entrance of the temple. And one they call Jachin and the other Boaz. It means "he shall establish," Jachin, and Boaz it is, "in it is strength." Just what the purpose of these two brass pillars has led to a lot of conjecture, but we really don't know. He shall establish, and in it is strength. But of course, the masons

make a lot out of the two brass pillars and out of Solomon's temple and its design and all. And many Christian mystics make a lot out of the two brass pillars. They were later carried to Babylon.

But then also a brass washing basin and twelve oxen, three facing towards the north, three towards the east, south and west. All of them facing outwards, and then this big brass swimming pool on top. Almost the size of a pool, as you read the dimensions it would hold about sixteen thousand gallons of water and this was for the priest to bathe. You remember outside the tabernacle there was the brass laver for the priest to bathe. Well, they really made an elaborate one here at the temple, setting on these oxen and so forth, and if you can get a some of the Bible type of handbooks have artist impressions of what it might have looked. I think a lot of times it helps to see the thing done artistically. The twelve oxen and this big brass laver on top, thick brass, and then all of the lavers and so forth that they made for inside work, for the candles, candle snuffers and all were all made out of gold. Everything that would apply to the altar on the outside was of brass. Brass is always a metal that is symbolic of judgment. So the cleansing in the brass laver, judgment, the necessity of cleansing.

The altar itself overlaid with brass, judgment. The animal having died and all of the instruments that had to do with the sacrifices and all were done with brass. But those that had to do with just the fellowship and worship with of God inside were of gold, symbolic of the heavenlies. And so we're entering now to the heavenlies, into the area of God, and that's done in gold. But the other instruments all of brass. And chapter seven deals with the various instruments and those that were made of brass, those that were made of gold. (Through The Bible Series C-2000; Chuck Smith; 1979-1986; Commentaries Through The Bible)



"Knowledge Of The Holy" AW Tozer

CHAPTER 18; The Mercy of God

Holy Father, Thy wisdom excites our admiration, Thy power fills us with fear, Thy omnipresence turns every spot of earth into holy ground; but how shall we thank Thee enough for Thy mercy which comes down to the lowest part of our need to give us beauty for ashes, the oil of joy for mourning, and for the spirit of heaviness a garment of praise?

We bless and magnify Thy mercy, through Jesus Christ our Lord. Amen.

When through the blood of the everlasting covenant we children of the shadows reach at last our home in the light, we shall have a thousand strings to our harps, but the sweetest may well be the one tuned to sound forth most perfectly the mercy of God.

For what right will we have to be there? Did we not by our sins take part in that unholy rebellion which rashly sought to dethrone the glorious King of creation? And did we not in times past walk according to the course of this world, according to the evil prince of the power of the air, the spirit that now works in the sons of disobedience? And did we not all at once live in the lusts of our flesh? And were we not by nature the children of wrath, even as others?

But we who were one time enemies and alienated in our minds through wicked works shall then see God face to face and His name shall be in our foreheads. We who earned banishment shall enjoy communion; we who deserve the pains of hell shall know the bliss of heaven. And all through the tender mercy of our God, whereby the Dayspring from on high hath visited us.

When all Thy mercies, O my God,

My rising soul surveys,

Transported with the view, I'm lost

In wonder, love, and praise.

Joseph Addison

Mercy is an attribute of God, an infinite and inexhaustible energy within the divine nature which disposes God to be actively compassionate. Both the Old and the New Testaments proclaim the mercy of God, but the Old has more than four times as much to say about it as the New.

We should banish from our minds forever the common but erroneous notion that justice and judgment characterize the God of Israel, while mercy and grace belong to the Lord of the Church. Actually there is in principle no difference between the Old Testament and the New.

In the New Testament Scriptures there is a fuller development of redemptive truth, but one God speaks in both dispensations, and what He speaks agrees with what He is. Wherever and whenever God appears to men, He acts like Himself. Whether in the Garden of Eden or the Garden of Gethsemane, God is merciful as well as just. He has always dealt in mercy with mankind and will always deal in justice when His mercy is despised. Thus He did in antediluvian times; thus when Christ walked among men; thus He is doing today and will continue always to do for no other reason than that He is God. If we could remember that the divine mercy is not a temporary mood but an attribute of God's eternal being, we would no longer fear that it will someday cease to be.

Mercy never began to be, but from eternity was; so it will never cease to be. It will never be more since it is itself infinite; and it will never be less because the infinite cannot suffer diminution. Nothing that has occurred or will occur in heaven or earth or hell can change the tender mercies of our God. Forever His mercy stands, a boundless, overwhelming immensity of divine pity and compassion.

As judgment is God's justice confronting moral inequity, so mercy is the goodness of God confronting human suffering and guilt. Were there no guilt in the world, no pain and no tears, God would yet be infinitely merciful; but His mercy might well remain hidden in His heart, unknown to the created universe.

No voice would be raised to celebrate the mercy of which none felt the need. It is human misery and sin that call forth the divine mercy.

"Kyrie eleison! Christe eleison!" the Church has pleaded through the centuries; but if I mistake not I hear in the voice of her pleading a note of sadness and despair. Her plaintive cry, so often repeated in that tone of resigned dejection, compels one to infer that she is praying for a boon she never actually expects to receive. She may go on dutifully to sing of the greatness of God and to recite the creed times beyond number, but her plea for mercy sounds like a forlorn hope and no more, as if mercy were a heavenly gift to be longed for but never really enjoyed.

Could our failure to capture the pure joy of mercy consciously experienced be the result of our unbelief or our ignorance, or both? It was so once in Israel. "I bear them record," Paul testified of Israel, "that they have a zeal of God, but not according to knowledge." They failed because there was at least one thing they did not know, one thing that would have made the difference.

And of Israel in the wilderness the Hebrew writer says, "But the word preached did not profit them, not being mixed with faith in them that heard it." To receive mercy we must first know that God is merciful. And it is not enough to believe that He once showed mercy to Noah or Abraham or David and will again show mercy in some happy future day. We must believe that God's mercy is boundless, free and, through Jesus Christ our Lord, available to us now in our present situation.

We may plead for mercy for a lifetime in unbelief, and at the end of our days be still no more than sadly hopeful that we shall somewhere, sometime, receive it. This is to starve to death just outside the banquet hall in which we have been warmly invited.

Or we may, if we will, lay hold on the mercy of God by faith, enter the hall, and sit down with the bold and avid souls who will not allow diffidence and unbelief to keep them from the feast of fat things prepared for them.

Arise, my soul, arise;

Shake off thy guilty fears;

The bleeding Sacrifice

In my behalf appears:

Before the throne my Surety stands,

My name is written on His hands.

My God is reconciled;

His pardoning voice I hear:

He owns me for His child;

I can no longer fear:

With confidence I now draw nigh,

And "Father, Abba, Father," cry.

Charles Wesley



CHAPTER 19; The Grace of God

God of all grace, whose thoughts toward us are ever thoughts of peace and not of evil, give us hearts to believe that we are accepted in the Beloved; and give us minds to admire that perfection of moral wisdom which found a way to preserve the integrity of heaven and yet receive us there. We are astonished and marvel that one so holy and dread should invite us into Thy banqueting house and cause love to be the banner over us. We can not express the gratitude we feel, but look Thou on our hearts and read it there. Amen.

In God mercy and grace are one; but as they reach us they are seen as two, related but not identical. As mercy is God's goodness confronting human misery and guilt, so grace is His goodness directed toward human debt and demerit. It is by His grace that God imputes merit where none previously existed and declares no debt to be where one had been before.

Grace is the good pleasure of God that inclines Him to bestow benefits upon the undeserving. It is a self-existent principle inherent in the divine nature and appears to us as a self-caused propensity to pity the wretched, spare the guilty, welcome the outcast, and bring into favor those who were before under just disapprobation. Its use to us sinful men is to save us and to make us sit together in heavenly places to demonstrate to the ages the exceeding riches of God's kindness to us in Christ Jesus.

We benefit eternally by God's being just what He is. Because He is what He is, He lifts up our heads out of the prison house, changes our prison garments for royal robes, and makes us to eat bread continually before Him all the days of our lives.

Grace takes its rise far back in the heart of God, in the awful and incomprehensible abyss of His holy being; but the channel through which it flows out to men is Jesus Christ, crucified and risen. The apostle Paul, who beyond all others is the exponent of grace in redemption, never disassociates God's grace from God's crucified Son. Always in his teachings the two are found together, organically one and inseparable.

A full and fair summation of Paul's teaching on this subject is found in his Epistle to the Ephesians: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, where in he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

John also in the Gospel that bears his name identifies Christ as the medium through which grace reaches mankind: "For the law was given by Moses, but grace and truth came by Jesus Christ."

But right here it is easy to miss the path and go far astray from the truth; and some have done this. They have compelled this verse to stand by itself, unrelated to other Scriptures bearing on the doctrine of grace, and have made it teach that Moses knew only law and Christ knows only grace. So the Old Testament is made to be a book of law and the New Testament a book of grace. The truth is quite otherwise.

The law was given to men through Moses, but it did not originate with Moses. It had existed in the heart of God from before the foundation of the world. On Mount Sinai it became the legal code for the nation of Israel; but the moral principles it embodies are eternal. There never was a time when the law did not represent the will of God for mankind nor a time when the violation of it did not bring its own penalty, though God was patient and sometimes "winked" at wrongdoing because of the ignorance of the people. Paul's close-knit arguments in the third and fifth chapters of his Epistle to the Romans make this very clear.

The spring of Christian morality is the love of Christ, not the law of Moses; nevertheless there has been no abrogation of the principles of morality contained in the law. No privileged class exists exempt from that righteousness which the law enjoins.

The Old Testament is indeed a book of law, but not of law only. Before the great flood Noah "found grace in the eyes of the Lord," and after the law was given God said to Moses, "Thou hast found grace in my sight." And how could it be otherwise? God will always be Himself, and grace is an attribute of His holy being. He can no more hide His grace than the sun can hide its brightness. Men may flee from the sunlight to dark and musty caves of the earth, but they cannot put out the sun. So men may in any dispensation despise the grace of God, but they cannot extinguish it.

Had the Old Testament times been times of stern, unbending law alone the whole complexion of the early world would have been vastly less cheerful than we find it to be in the ancient writings. There could have been no Abraham, friend of God; no David, man after God's own heart; no Samuel, no Isaiah, no Daniel. The eleventh chapter of Hebrews, that Westminster Abbey of the spiritually great of the Old Testament, would stand dark and tenantless. Grace made sainthood possible in Old Testament days just as it does today.

No one was ever saved other than by grace, from Abel to the present moment. Since mankind was banished from the east-ward Garden, none has ever returned to the divine favor except through the sheer goodness of God. And wherever grace found any man it was always by Jesus Christ. Grace indeed came by Jesus Christ, but it did not wait for His birth in the manger or His death on the cross before it became operative.

Christ is the Lamb slain from the foundation of the world. The first man in human history to be reinstated in the fellowship of God came through faith in Christ. In olden times men looked forward to Christ's redeeming work; in later times they gaze back upon it, but always they came and they come by grace, through faith.

We must keep in mind also that the grace of God is infinite and eternal. As it had no beginning, so it can have no end, and being an attribute of God, it is as boundless as infinitude.

Instead of straining to comprehend this as a theological truth, it would be better and simpler to compare God's grace with our need. We can never know the enormity of our sin, neither is it necessary that we should. What we can know is that "where sin abounded, grace did much more abound."

To "abound" in sin: that is the worst and the most we could or can do. The word abound defines the limit of our finite abilities; and although we feel our iniquities rise over us like a mountain, the mountain, nevertheless, has definable boundaries: it is so large, so high, it weighs only this certain amount and no more. But who shall define the limitless grace of God? Its "much more" plunges our thoughts into infinitude and confounds them there. All thanks be to God for grace abounding.

We who feel ourselves alienated from the fellowship of God can now raise our discouraged heads and look up. Through the virtues of Christ's atoning death the cause of our banishment has been removed. We may return as the Prodigal returned, and be welcome. As we approach the Garden, our home before the Fall, the flaming sword is withdrawn. The keepers of the tree of life stand aside when they see a son of grace approaching.

Return, O wanderer, now return,

And seek thy Father's face;

Those new desires which in thee burn

Were kindled by His grace.

Return, O wanderer, now return,

And wipe the falling tear:

Thy Father calls, - no longer mourn;

'Tis love invites thee near

William Benco Collyer

Ex 40:33 — And he erected the court round about the tabernacle and the altar and set up the hanging or screen at the court gate. So Moses finished the work.

Ezr 6:15 — And this house was finished on the third day of the month of Adar, in the sixth year of the reign of King Darius.

Zec 4:9 — The hands of Zerubbabel have laid the foundations of this house; his hands shall also finish it. Then you shall know (recognize and understand) that the Lord of hosts has sent me [His messenger] to you.

things which David his father had dedicated

2Sa 8:7-11 — And David took the shields of gold that were on the servants of Hadadezer and brought them to Jerusalem. 8 And from Bethah and Berothai, cities of Hadadezer, King David exacted an immense amount of bronze. 9 When Toi king of Hamath heard about David's defeat of all the forces of Hadadezer, 10 [He] sent Joram his son to King David to salute and congratulate him about his battle and defeat of Hadadezer. For Hadadezer had had wars with Toi. Joram brought vessels of silver, gold, and bronze. 11 These King David dedicated to the Lord, with the silver and gold that he had dedicated from all the nations he subdued:

1Ch 18:7 — David took the shields of gold that were carried by the servants of Hadadezer and brought them to Jerusalem.

1Ch 18:8 — Likewise from Tibhath and from Cun, cities of Hadadezer, David brought very much bronze, with which Solomon later made the bronze laver, the pillars, and the vessels of bronze.

1Ch 18:10 — He sent Hadoram his son to King David to salute him and to congratulate him because he had fought and defeated Hadadezer, for Hadadezer had had wars with Tou. And Hadoram brought with him all manner of vessels of gold, silver, and bronze.

1Ch 18:11 — King David dedicated them also to the Lord, with the silver and the gold he brought from all these nations: Edom, Moab, the Ammonites, the Philistines, and the Amalekites.

1Ch 26:26-28 — This Shelomoth and his brethren were over all the treasuries of the dedicated gifts, which King David, the heads of the fathers' houses, the officers over thousands and hundreds, and the commanders of the army had dedicated. 27 From spoil won in battles they dedicated gifts to maintain the house of the Lord. 28 Also all that Samuel the seer, Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah had dedicated, and whatever anyone had dedicated, it was in the charge of Shelomoth and his brethren.

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

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