



# ~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

[www.chapel-flock.com](http://www.chapel-flock.com)



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## Prayer

Lord, I thank You for entrusting me with all the weapons I need to keep the devil defeated in my life. Forgive me for not always taking advantage of the full weaponry You have provided. Prayer is powerful—yet I admit that I have neglected this piece of weaponry in my life. Forgive me for allowing myself to get too busy to make time for prayer. Instead of ignoring this vital piece of weaponry, I want to learn how to use every form of prayer that is available to me so I can stop the devil from making up-close attacks in my life. Thank You for this vital weapon of warfare. Please teach me to use it powerfully, forcefully, and effectively against the works of the devil. 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.

["The Cross"](#)

Billy Graham

[" The Cure "](#)

Pastor Chuck Smith

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](mailto:chapel-flock@sbcglobal.net)

## Psalm 60:1-12 (AMP)

1 O GOD, You have rejected us and cast us off, broken down [our defenses], and scattered us; You have been angry—O restore us and turn Yourself to us again! 2 You have made the land to quake and tremble, You have rent it [open]; repair its breaches, for it shakes and totters. 3 You have made Your people suffer hard things; You have given us to drink wine that makes us reel and be dazed. 4 [But now] You have set up a banner for those who fear and worshipfully revere You [to which they may flee from the bow], a standard displayed because of the truth. Selah [pause, and calmly think of that]! 5 That Your beloved ones may be delivered, save with Your right hand and answer us [or me]. 6 God has spoken in His holiness [in His promises]: I will rejoice, I will divide and portion out [the land] Shechem and the Valley of Succoth [west to east]. 7 Gilead is Mine, and Manasseh is Mine; Ephraim also is My helmet (the defense of My head); Judah is My scepter and My lawgiver. 8 Moab is My washpot [reduced to vilest servitude]; upon Edom I cast My shoe in triumph; over Philistia I raise the shout of victory. 9 Who will bring me [David] into the strong city [of Petra]? Who will lead me into Edom? 10 Have You not rejected us, O God? And will You not go forth, O God, with our armies? 11 O give us help against the adversary, for vain (ineffectual and to no purpose) is the help or salvation of man. 12 Through God we shall do valiantly, for He it is Who shall tread down our adversaries.

## Psalm 60:

O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. For thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shakes. You have showed your people hard things: you have made us to drink the wine of astonishment. You have given a banner to them that fear thee, that it may be displayed because of the truth. That your beloved may be delivered; save with your right hand, and hear me. God hath spoken in his holiness; and I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me (Psa 60:1-8). These verses, actually, here in this particular part are repeated. Verses 5-12 are identical to Psalm 108:6-13, so we will get these further on again. Who will bring me into the strong city? who will lead me into Edom? Will not thou, O God, which hath cast us off? and thou, O God, which did not go out with our armies? Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for he it is that shall tread down our enemies (Psa 60:9-12). "Give us help, oh God. Vain is the help of man." In another place David said, "It is time for You to work, oh Lord, for vain is the work of man." Oh, that we would learn to just trust in God; call upon Him for our help. Rather than looking to man, look to God. We always are scheming. We're always devising. We are always trying to figure out just one more angle. So many people try to use me in their devices and in their scheming. They have tried every game in the book, every trick. And they finally think, "Well, if I can just get Chuck, you know, they will listen to him." And it is just another one of their... they are not willing to leave it in God's hands completely. They just can't leave it with God. They say, "Oh, I'm just turning my life over to God." And then they are still scheming, still conniving, still trying to work another angle. Why don't we just give up and let God take over completely? It is great day when I just yield to God all the issues of my life. And I trust Him completely. "Give us help from trouble, for vain is the help of man. Through God we shall do valiantly." Father, we thank You tonight for Your Word. Let Your Spirit plant it in our hearts. May we grow thereby. In Jesus' name. Amen May the Lord bless and keep and strengthen and guide your life through this week. Keep looking up; we are getting so close. Keep your eyes on the Middle East; it is coming down. The day of the Lord is at hand. Let us lay aside every weight, the sin which does so easily beset us, and let's run with patience the race that has been set before us, as we look unto Jesus, the author and finisher of our faith.


 Psalm 61:1-8 (AMP)

1 HEAR MY cry, O God; listen to my prayer. 2 From the end of the earth will I cry to You, when my heart is overwhelmed and fainting; lead me to the rock that is higher than I [yes, a rock that is too high for me]. 3 For You have been a shelter and a refuge for me, a strong tower against the adversary. 4 I will dwell in Your tabernacle forever; let me find refuge and trust in the shelter of Your wings. Selah [pause, and calmly think of that]! 5 For You, O God, have heard my vows; You have given me the heritage of those who fear, revere, and honor Your name. 6 May You prolong the [true] King's life [adding days upon days], and may His years be to the last generation [of this world and the generations of the world to come]. 7 May He sit enthroned forever before [the face of] God; O ordain that loving-kindness and faithfulness may watch over Him! 8 So will I sing praise to Your name forever, paying my vows day by day.

Shall we turn now to the sixty-first psalm for our beginning of our Bible study this evening. Psalm 61.

Hear my cry, O Lord (Psa 61:1); Now in the Hebrew, this word for cry is very intense. It is actually, "Hear my loud wailing, O Lord." Now David was the kind of a guy when he was in trouble, he really let go. Some people are very reserved in their nature. I'm sort of a reserved kind of a person, but David wasn't. I mean, when he was in trouble he wanted everybody to know. And especially God. And so, he would wail out. "Hear my wailing, my loud cries, O God." attend unto my prayer (Psa 61:1).

It is thought that David probably wrote this psalm at the time that he had been in exile as the result of the rebellion of Absalom. David had fled across the Jordan River when Absalom came from Hebron with an army to take Jerusalem. David did not want to encounter his son in battle. He didn't want to be fighting against his own son. And so rather than making a stand there in Jerusalem, which would have been the natural thing to do, because Jerusalem was a walled city, it was a difficult city to take. And he could have, no doubt, withstood Absalom. But yet, because of his son and all and his own broken heart, he just fled from Jerusalem with his armies and with those that followed after him and just sort of capitulated to Absalom and fled across Jordan. And now he is crying unto God, "Hear my cry, O God, attend unto my prayer." From the end of the earth (Psa 61:2)

Driven out of the Land of Promise, he now feels that he is out to the end of the earth. If we would put that in our common vernacular, we might say, "The end of the world." And sometimes we do have those experiences which we feel are the end of the world kind of an

experience. In other words, "Man, this is it. This is the end of the world. This is as far as I can go. This is as deep as I can get. This is it. You know, from the end of the world." Or, From the end of the earth will I cry unto thee, when my heart is overwhelmed (Psa 61:2): Many things can cause our hearts to be overwhelmed: the loss of loved ones, financial problems, the loss of a job, the loss of health. So many things can cause our hearts to be overwhelmed. What do I do? When I get to the end of the proverbial rope, when I have no place else to turn, where do I turn? What do I do? Every one of us are driven by circumstances, sooner or later, to this end of the road type of an experience, where I have no place else to go, no place else to turn. And where I turn at this point is so important. Some people turn to pills, some people turn to the bottle, some people turn to a gun and just try to end it all. "When my heart is overwhelmed," David said, lead me to the rock that is higher than I (Psa 61:2).

There is a place of refuge, there is a place of strength, there is a place of security that we can have in Christ, the Rock that is higher than I. The place where I can be sheltered from the storm. Sheltered from the enemy. Protected. A rock is a symbol of strength in the Bible. The Bible says concerning Jehovah, "He is our Rock," Deuteronomy 32. In I Corinthians, chapter 10, Paul said concerning the rock from which the water flowed in the wilderness, and that rock was Christ. That life-giving source. The rock. Smitten from whence life flows to all men. So, "When my heart is overwhelmed, lead me to the Rock that is higher than I." It is so comforting to know that at my extremity I can turn to God. There is a verse of the song, "He Giveth More Grace," that beautifully describes it. "When we have exhausted our store of endurance, when our strength is gone, ere the day is half through, when we have reached the end of our hoarded resources, our Father's full giving has only begun. His grace has no limits, His love has no measure, His power has no boundary known unto man. For out of His infinite riches in Jesus, He giveth and giveth and giveth again." And when I've come to the end, when I am overwhelmed, and I cry unto Him, that Rock that is higher than I. At that point of my extremity, God has just begun His glorious work within my life.

God brought many people of the Bible to the end of the road. I think of the angel wrestling with Jacob all night. It was a bad day for Jacob. He had just left his father-in-law, and that was a bad scene. They had had words, and their leaving wasn't on the best on terms. Even though when they departed from each other they said, "Mizpah," which means, "The Lord watch between me and thee while we're absent one from the other." Yet, that isn't as pleasant as it sounds when we put it into English. In the Hebrew it literally means, "You've ripped me off, and now you are leaving with all of my goods that you have ripped off from me. And I can't keep my eye on you anymore, because you are going to be gone. You have gone with my daughters, you've gone with my flock, my herds, and I can't watch you any more, so may God watch over you while we are absent one from the other, you crook." And it had been a bad scene; Jacob didn't know how he was going to fare out of it. In fact, he wouldn't have fared so well unless God had been with him. And the night before his father-in-law had caught up with him and the Lord said to his father-in-law, "Don't you touch Jacob. You keep your hands off of him." And so because Laban was afraid of God, he didn't touch Jacob. He said, "Listen, I have the power to really do you hurt, but last night the Lord told me not to touch you." So it was a strained experience. Now Jacob has left his father-in-law. They have gone back toward Babylon, and Jacob receives word, "Your brother is coming with a host of men to meet you." But that isn't really a welcome home party kind of a thing that you are anticipating or looking for, because the last time you saw Esau seventeen years ago, he was saying, "As soon as I get a chance I am going to kill that rat." And his brother had been threatening to murder him. Now, if his brother was coming to welcome him home, he wouldn't need two or three hundred men with him in a welcome party, so Jacob knew that trouble was brewing, and he was trouble. That was the night that there came an angel of the Lord and wrestled with Jacob all night. The Lord was trying to bring Jacob to the end of the road. You see, he was going to need all kinds of strength tomorrow. He is going to be meeting Esau. He doesn't know what the situation is going to be; it could be perilous. And so all night, a night when you especially need sleep, you need strength for tomorrow; he is wrestling with this angel. Now, Jacob at this point is a ninety-six-year-old man. I mean, he is no spring chicken anymore. And in the morning, as the day began to break, still wrestling. Man, this guy is tenacious. He's not going to give up. So the angel touched him in his thigh and caused his muscle to shrivel, and crippled him. And the angel said to Jacob, "Let me go before the day breaks." And Jacob at this point was hanging on with all that he had, but he broke down and he began to weep. Now, Genesis doesn't tell us that he wept, but Hosea tells us that Jacob now was in tears; he was a broken man. And he said, "I will not let you go until you bless me." But that was not a demand, that was a plea. It was a plea with tears. "Please don't go without blessing me." He is defeated now. God has him where He wants him.

Jacob, the name means heel catcher, Jacov. For when he was born, he had hold of his brother's heel, so they said, "Oh, look at that heel catcher." And the name stuck. "What is your name?" "My name is heel catcher." "You won't be called heel catcher anymore. You are going to be called Governed by God, Israel." His life was changed. No longer the supplanter. No longer the deceiver. Now a man, Israel, governed by God. What a difference. But God had to bring him to the end of the road to bring about those necessary changes. And so the last cry of desperation that came forth with weeping and tears from Jacob was really the first cry of victory.

So often that is true in our lives. When my heart is overwhelmed, when I turn to God out of desperation, that becomes the beginning of God's glorious victory in my life as He leads me to the Rock that is higher than I.

For you have been a shelter for me, and a strong tower from the enemy [the shelter of the rock, strong tower]. I will abide in thy tabernacle for ever: I will trust in the covert [or the covering] of thy wings. For thou, O God, hast heard my vows: you have given me the heritage of those that fear thy name. And you will prolong the king's life: and the years as many generations. He shall abide before God for ever: O prepare mercy and truth, which may preserve him. And so will I sing praise unto thy name for ever, that I may daily perform my vows (Psa 61:3-8).

And so David ends the psalm with more or less words of confidence. "God, You are going to take care of it. The Rock that is higher than I will see me through. He will bring me back. I will dwell in Your tabernacle. I will dwell before Thee."

Psalm 62:1-12 (AMP) 1 FOR GOD alone my soul waits in silence; from Him comes my salvation. 2 He only is my Rock and my Salvation, my Defense and my Fortress, I shall not be greatly moved. 3 How long will you set upon a man that you may slay him, all of you, like a leaning wall, like a tottering fence? 4 They only consult to cast him down from his height [to dishonor him]; they delight in lies. They bless with their mouths, but they curse inwardly. Selah [pause, and calmly think of that]! 5 My soul, wait only upon God and silently submit to Him; for my hope and expectation are from Him. 6 He only is my Rock and my Salvation; He is my Defense and my Fortress, I shall not be moved. 7 With God rests my salvation and my glory; He is my Rock of unyielding strength and impenetrable hardness, and my refuge is in God! 8 Trust in, lean on, rely on, and have confidence in Him at all times, you people; pour out your hearts before Him. God is a refuge for us (a fortress and a high tower). Selah [pause, and calmly think of that]! 9 Men of low degree [in the social scale] are emptiness (futility, a breath) and men of high degree [in the same scale] are a lie and a delusion. In the balances they go up; they are together lighter than a breath. 10 Trust not in and rely confidently not on extortion and oppression, and do not vainly hope in robbery; if riches increase, set not your heart on them. 11 God has spoken once, twice have I heard this: that power belongs to God. 12 Also to You, O Lord, belong mercy and loving-kindness, for You render to every man according to his work. Psalm 62, another psalm of David. Truly my soul waiteth upon God: and from him comes my salvation. He only is my rock (Psa 62:1) So remember the last one, "Lead me to the Rock that is higher than I." Now David declares, "He only is my Rock." and my salvation; he is my defense; I shall not be greatly moved. How long will you imagine mischief against a man? You shall be slain all of you: as a bowing wall ye shall be, and as a tottering fence. They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defense; I shall not be moved (Psa 62:2-6). Now verse 2 and verse 6 are very similar. In fact, they are exactly the same with the exception of one word. But that one word makes a vast difference in the two psalms, and it shows that just in that space of time there was a great increase in the faith of David. It is amazing how that when we begin to bring to God our problems, that even through prayer our faith is increased. Even while in prayer we begin to gain faith and begin to be victorious, and begin to experience that victory of the Lord. And this is expressed here in David's psalm. Between verse 2 and 6, "He only is my Rock and my salvation. He is my defense." And in verse 2 he said, "I shall not be greatly moved." And then he repeats the same thing in verse 6, but he leaves out the "greatly." "I shall not be moved." He didn't have enough faith in verse 2, "Well, he might move me, but not very far." But as his faith is increased in the Lord, "They are not going to move me at all. I shall not be moved."

Oh, how glorious it is when we finally bring things to God in prayer, and how God can immediately just bring a change of our own attitude concerning the situation. There have been many times when as the pastor of Calvary Chapel I have been absolutely terrified at what God was doing. I stood in fear and in amazement of the work of the Lord. It was necessary for us to step out in faith a few times that just absolutely frightened me. When we had to move from the chapel a block away, and when we purchased this ten acres here, and when I was contemplating the cost of putting up all of these buildings, I was absolutely terrified. The cost of the improvement of the property, putting up the buildings and all, I had never pastored a large church in all my life. I didn't know anything about pastoring a large church. I had no experience for my job. I had been pastoring small churches all of my life. And suddenly we were in a rapidly growing situation where we had to get this property, where we had to build new buildings. We were in triple services. We had enlarged the thing. We were putting up seats in the patio, and there was no room to stand even in the patio, and we had to do something.

So we purchased this ten acres. I was trying to assure the board that we could always sell off five acres and get our money back, because it was such a good buy, and surely we'll never need more than five acres. Of course, that is how great my faith was for what God wanted to do. That is why you can't really look and say, "Well, our pastor had great faith." No way. I was backpedaling as fast as I could go. And when I would drive up Sunflower Avenue from the other church, getting ready to go home, and I would be sitting there in that left turn lane waiting for the arrow, I would look over at this ten acres of ground and my heart was overwhelmed. I'll tell you, I'd say, "Lord, what are we going to do?" And you know, thoughts would go on in my mind like this, "Here you are in a facility that is paid for. Here you are with \$60,000 in the bank. Here you are just comfortable over here." Well, it wasn't comfortable because it was so crowded. But, "Here you are and things are really cooking, you know. And now you are going to plunge into an expense, \$300,000 for just the lot, \$125,000 just to put in the parking and the street improvements, and that doesn't even start the buildings. And what if it doesn't come through? What if attendance drops off? What if things go bad? Then look at the big debt and all." And I would say, "Lord, what if it doesn't go through? What if things drop off? What if?" And the Lord would say to me while I was sitting waiting for the arrow, "Who's church is it?" And I would say, "It's your church, Lord." And He said, "Then why are you worrying? If My church goes broke, if My church goes bankrupt, no problem to you. It's not your church. Why are you worrying?" And you know, before the arrow would turn green, I'd have the victory. Up over the freeway, singing, boy. I mean, no worries. It's His church. If the thing goes down the tube, nothing off of me, you know. If you'll bring your needs to the Lord, even as you are bringing them, the Spirit of God will minister to you. And He will plant that faith in your heart and you can go in prayer from the place of, "I shall not be greatly moved," to, "I shall not be moved." Because God is sustaining me and taking care of me and keeping me. In God is my salvation and my glory: the rock of my strength (Psa 62:7), And so this figure of the rock continuing through the next psalm here. my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us (Psa 62:7-8). So good exhortation. Trust in Him because He is our salvation. Because He is our Rock, because He is our strength and our refuge, trust in Him at all times. Pour out your heart before Him. Surely men of low degree are emptiness, and men of high degree are a lie: if you laid them in the balance, they are altogether lighter than nothing (Psa 62:9). So the esteem of man. Men of low degree are emptiness; men of high degree are a lie. Put them all in the balances, both low and high, and they're less than nothing. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them (Psa 62:10). I think that that is an excellent exhortation. Number one, I don't think that we should actually be seeking riches as such. "Promotion comes neither from the east nor the west, promotion comes from the Lord" (Psalm 75:6). "And they that will be rich, or will to be rich, fall into diverse, or diverse types of lust and temptations which damn men's souls in perdition" (I Timothy 6:9). How hard it is for those who trust in riches to enter the kingdom of heaven. "It is easier for a camel to go through the eye of a needle than for a rich man, or a man who trusts in riches to enter into the kingdom of heaven" (Matthew 19:24). "Labor not to be rich" (Proverbs 23:4) the God

scripture says. We are actually to seek first the kingdom of God and His righteousness, and all these things will be added. But should God seek among other things to add riches to you, if riches increase, and they may, God may bless you financially, but if He does, don't set your heart upon the riches. hath spoken once; twice I have heard this; that power belongs to God. Also unto thee, O Lord, belongs mercy: for you render to every man according to his work (Psa 62:11-12).

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Psalm 63:1-11 (AMP)

1 O GOD, You are my God, earnestly will I seek You; my inner self thirsts for You, my flesh longs and is faint for You, in a dry and weary land where no water is. 2 So I have looked upon You in the sanctuary to see Your power and Your glory. 3 Because Your loving-kindness is better than life, my lips shall praise You. 4 So will I bless You while I live; I will lift up my hands in Your name. 5 My whole being shall be satisfied as with marrow and fatness; and my mouth shall praise You with joyful lips 6 When I remember You upon my bed and meditate on You in the night watches. 7 For You have been my help, and in the shadow of Your wings will I rejoice. 8 My whole being follows hard after You and clings closely to You; Your right hand upholds me. 9 But those who seek and demand my life to ruin and destroy it shall [themselves be destroyed and] go into the lower parts of the earth [into the underworld of the dead]. 10 They shall be given over to the power of the sword; they shall be a prey for foxes and jackals. 11 But the king shall rejoice in God; everyone who swears by Him [that is, who binds himself by God's authority, acknowledging His supremacy, and devoting himself to His glory and service alone; every such one] shall glory, for the mouths of those who speak lies shall be stopped.

Psalm 63 is a psalm of David when he was in the wilderness of Judah. Now, from Jerusalem west lies the coastal plains, fertile valleys, beautiful lush orange groves, and apricot and pear and peach orchards, and all. From Jerusalem east lies the Judean wilderness, just outside of Jerusalem. Just beyond Bethany you begin to drop down into that great African rift to the area of the Dead Sea 1,200 feet below sea level at its surface. And that area from Jerusalem east gets very little rain. Maybe about an inch a year, and so it is quite a wilderness area. And it is known as the Judean wilderness. David spent quite a bit of time in the Judean wilderness fleeing from Saul.

O God, thou art my God; early will I seek thee: my soul thirsteth for thee (Psa 63:1)

And I'll tell you, you can get thirsty down in that Judean wilderness. Actually, Bishop Pike died of thirst there in the Judean wilderness in his quest for the historic Christ. Too bad he wasn't looking for the living Christ, he probably would still be around.

my soul thirsteth for thee, my flesh longeth for thee in a dry and a thirsty land, where no water is; [I desire] to see thy power and thy glory, so as I have seen thee in the sanctuary (Psa 63:1-2).

So David is using the bareness of the wilderness to speak actually of the bareness of his own soul. And there are times it seems when our souls become very barren and very parched, where we long again to feel the presence of God. To see and to feel that power of God working in us once more. "I desire to see Thy power and Thy glory as I have seen in the sanctuary."

Because thy loving-kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: and I will lift up my hands in thy name (Psa 63:3-4).

And so David lifted up his hands in the name of the Lord, to worship God and to praise Him.

Now we, it seems, become very stilted in our worship and we oftentimes become so formal. Some of you have maybe never just lifted up your hands in the name of the Lord to worship the Lord or to praise Him. And there are exhortations in scripture, "Lifting up holy hands," and all. And one thing about the Jewish people that is really beautiful is that they are very uninhibited in their worship and in their praise. Even there at the Western Wall today it's always fascinating to go and to watch them as they are in their prayers and in their worship and they are uninhibited in their worship and in their praises. They, I don't know, have sort of a traditional kind of a bowing of the head, and all. And we have noticed it even with the little boys, that they'll have their prayer book, and as they're reading their prayers, even the little kids, will start rocking with the prayer books as they are reading the prayers to the Lord. And some of the rabbis down there at the wall, they really get into it. I mean, they really almost dance, just getting going back and forth, you know, as they are reading their prayers. And they get loud and it is a very interesting thing to watch these people in their uninhibited worship. But we want to be proper. And yet, David said, "I will lift up my hands in Thy name."

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: When I remember thee upon my bed, and meditate upon thee in the night watches (Psa 63:5-6).

If you have problem with insomnia, use it as an advantage to just meditate on the Lord on the night watches.

For thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me. But those that seek my soul, to destroy it, shall go down into the lower parts of the earth. They shall fall by the sword: they shall be a portion for foxes. But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped (Psa 63:7-11).

**Psalm 64:1-10 (AMP)**

1 HEAR MY voice, O God, in my complaint; guard and preserve my life from the terror of the enemy. 2 Hide me from the secret counsel and conspiracy of the ungodly, from the scheming of evildoers, 3 Who whet their tongues like a sword, who aim venomous words like arrows, 4 Who shoot from ambush at the blameless man; suddenly do they shoot at him, without self-reproach or fear. 5 They encourage themselves in an evil purpose, they talk of laying snares secretly; they say, Who will discover us? 6 They think out acts of injustice and say, We have accomplished a well-devised thing! For the inward thought of each one [is unsearchable] and his heart is deep. 7 But God will shoot an unexpected arrow at them; and suddenly shall they be wounded. 8 And they will be made to stumble, their own tongues turning against them; all who gaze upon them will shake their heads and flee away. 9 And all men shall [reverently] fear and be in awe; and they will declare the work of God, for they will wisely consider and acknowledge that it is His doing. 10 The [uncompromisingly] righteous shall be glad in the Lord and shall trust and take refuge in Him; and all the upright in heart shall glory and offer praise.

Psalm 64, another psalm of David.

Hear my voice, O God, in my prayer: preserve my life from the fear of the enemy (Psa 64:1).

You know, fear is a horrible thing. And fear can actually get hold of a person's life and be a very debilitating force within a person's life. "Preserve me from fear."

Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: Who sharpen their tongue like a sword, and they bend their bows to shoot their arrows, even their bitter words (Psa 64:2-3):

And so here David now pictures his enemies as they are going around talking about him, sharpen their tongues to cut him to pieces with their mouths, and they take their bows and they shoot the bitter words at him.

That they may shoot in secret at the perfect: suddenly do they shoot at him, and they fear not. They encourage themselves in an evil matter: and they commune of laying their traps privately; they say, Who is going to see them? And they search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep. But God shall shoot at them with an arrow; suddenly they shall be wounded. And so they shall make their own tongue to fall upon themselves: all that see shall flee away. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory (Psa 64:4-10).

So a prayer of David for preservation from his enemies, for protection. Those that were seeking to destroy him with their words. "O God, turn their devices against them. Be my defense. All those that trust in the Lord and all the upright in heart shall glory."

**Psalm 65:1-13 (AMP)**

1 TO YOU belongs silence (the submissive wonder of reverence which bursts forth into praise) and praise is due and fitting to You, O God, in Zion; and to You shall the vow be performed. 2 O You Who hear prayer, to You shall all flesh come. 3 Iniquities and much varied guilt prevail against me; [yet] as for our transgressions, You forgive and purge them away [make atonement for them and cover them out of Your sight]! 4 Blessed (happy, fortunate, to be envied) is the man whom You choose and cause to come near, that he may dwell in Your courts! We shall be satisfied with the goodness of Your house, Your holy temple. 5 By fearful and glorious things [that terrify the wicked but make the godly sing praises] do You answer us in righteousness (rightness and justice), O God of our salvation, You Who are the confidence and hope of all the ends of the earth and of those far off on the seas; 6 Who by [Your] might have founded the mountains, being girded with power, 7 Who still the roaring of the seas, the roaring of their waves, and the tumult of the peoples, 8 So that those who dwell in earth's farthest parts are afraid of [nature's] signs of Your presence. You make the places where morning and evening have birth to shout for joy. 9 You visit the earth and saturate it with water; You greatly enrich it; the river of God is full of water; You provide them with grain when You have so prepared the earth. 10 You water the field's furrows abundantly, You settle the ridges of it; You make the soil soft with showers, blessing the sprouting of its vegetation. 11 You crown the year with Your bounty and goodness, and the tracks of Your [chariot wheels] drip with fatness. 12 The [luxuriant] pastures in the uncultivated country drip [with moisture], and the hills gird themselves with joy. 13 The meadows are clothed with flocks, the valleys also are covered with grain; they shout for joy and sing together.

Psalm 65 is another psalm of David and this psalm looks forward to the glorious Kingdom Age when Jesus is reigning upon the earth. And so this is a prophetic psalm, going on in to the next age that is fast approaching.

Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come (Psa 65:1-2). "Every knee shall bow, every tongue shall confess that Jesus Christ is the Lord, to the glory of God the Father" (Philippians 2:10-11). "Unto thee all flesh shall come." Iniquities prevail against me: as for our transgressions, thou shalt purge them away. Blessed is the man whom thou choosest, and causes to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. By terrible things (Psa 65:3-5) And the word terrible here is an old English word that has lost or changed its meaning through time, so that now terrible to us has a whole different implications than it had when it was first translated. The word would better be translated now in our English word as awesome. So, because we think of terrible of something that is horrible and all, it doesn't give us the true idea of the Hebrew word. So wherever you read terrible, "His terrible acts," if you would translate that, "His awesome," it'll give you a much better indication of the Hebrew.

By awesome things in righteousness will you answer us, O God of our salvation; who art the confidence of all of the ends of the earth, and of them that are afar off upon the sea: Which by his strength setteth fast the mountains: being girded with power: Which stilleth the noise of the seas, and the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with a river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. When thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessed the springing thereof. You crowned the year with thy goodness; and thy paths dropped fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; and the valleys also are covered over with corn; they shall shout for joy, they also sing (Psa 65:5-13).

So the glorious Kingdom Age when the earth again is bringing forth abundantly to the glory of God. When Christ is reigning there in Zion and praise is being offered unto Him in the courts of His holy temple there in Jerusalem. How God, by His awesome work, has brought righteousness upon the earth, and now is filling the earth with fruit. The kingdom has come.

←————→  
Psalm 66:1-20 (AMP)

1 MAKE A joyful noise unto God, all the earth; 2 Sing forth the honor and glory of His name; make His praise glorious! 3 Say to God, How awesome and fearfully glorious are Your works! Through the greatness of Your power shall Your enemies submit themselves to You [with feigned and reluctant obedience]. 4 All the earth shall bow down to You and sing [praises] to You; they shall praise Your name in song. Selah [pause, and calmly think of that]! 5 Come and see the works of God; see how [to save His people He smites their foes; He is] terrible in His doings toward the children of men. 6 He turned the sea into dry land, they crossed through the river on foot; there did we rejoice in Him. 7 He rules by His might forever, His eyes observe and keep watch over the nations; let not the rebellious exalt themselves. Selah [pause, and calmly think of that]! 8 Bless our God, O peoples, give Him grateful thanks and make the voice of His praise be heard, 9 Who put and kept us among the living, and has not allowed our feet to slip. 10 For You, O God, have proved us; You have tried us as silver is tried, refined, and purified. 11 You brought us into the net (the prison fortress, the dungeon); You laid a heavy burden upon our loins. 12 You caused men to ride over our heads [when we were prostrate]; we went through fire and through water, but You brought us out into a broad, moist place [to abundance and refreshment and the open air]. 13 I will come into Your house with burnt offerings [of entire consecration]; I will pay You my vows, 14 Which my lips uttered and my mouth promised when I was in distress. 15 I will offer to You burnt offerings of fat lambs, with rams consumed in sweet-smelling smoke; I will offer bullocks and he-goats. Selah [pause, and calmly think of that]! 16 Come and hear, all you who reverently and worshipfully fear God, and I will declare what He has done for me! 17 I cried aloud to Him; He was extolled and high praise was under my tongue. 18 If I regard iniquity in my heart, the Lord will not hear me; 19 But certainly God has heard me; He has given heed to the voice of my prayer. 20 Blessed be God, Who has not rejected my prayer nor removed His mercy and loving-kindness from being [as it always is] with me.

Psalm 66:

Make a joyful noise unto God, all ye lands: Sing forth the honor of his name: make his praise glorious (Psa 66:1-2).

Sing forth the honor of the name of the Lord; make His praise glorious. Oh, that men would praise the Lord, the scripture says, for His glorious works.

Say unto God, How awesome art thou in thy works! Through the greatness of thy power shall your enemies submit themselves unto you. All the earth shall worship you, and shall sing unto you; they shall sing to thy name (Psa 66:3-4).

And here again, "Every knee shall bow, every tongue shall confess that Jesus Christ is the Lord to the glory of God the Father." "All of the earth shall worship and shall sing unto Thee, and shall sing to Thy name." God has highly exalted Him; given Him a name that is above every name. That at the name of Jesus every knee shall bow and every tongue shall confess.

Come and see the works of God: he is awesome is his doing toward the children of men. He turned the sea into dry land: they went through the flood on foot: and there did we rejoice in him (Psa 66:5-6).

So, take a look at what God has done, dried up the Red Sea so that His people were able to come though on dry land.

He rules by His power for ever; his eyes behold the nations: let not the rebellious exalt themselves. O bless our God, ye people, and make the voice of his praise to be heard: which holds our soul in life, and allows not our feet to be moved. For you, O God, have proved us: you have tried us, as silver is tried. You brought us into the net; and you laid affliction upon our loins. You've caused men to ride over our heads; we went through the fire and through the water: but you brought us out into a wealthy place (Psa 66:7-12).

And so, God took us through the fire, God took us through the water, but they were all necessary as God was seeking really to purge us, to purify our lives, that He might bring us into that place of abundance in Christ. Jesus said, "I am the vine, ye are the branches. Every branch in Me that bringeth forth fruit, He purgeth" (John 15:1-2). The word purge is cleanses. He washes it.

Now if you go over to Israel today and through the area between Bethlehem and Hebron, the valley of Eshcol, the area where Joshua and Caleb picked a cluster of grapes that was so big that they tied it onto a stick that they carried between them. There in the valley of Eshcol grow some of the most delicious grapes in all the world. And it is interesting that these grapevines grow on the ground. You'll see these big stocks and they put rocks under them to prop them up maybe eight inches or so, but they grow on the ground. They don't set up the terraces or anything for them, or the wires and all, but they let them grow on the ground. But they are fabulous grapes. But in growing on the ground, as the grapes are developing, during the summertime they will come along and they will take these bunches

of grapes that are lying there on the ground, and they will lift them up, and they will wash them in order that they may develop even fuller and better. That they might get more fruit. If they just stay on the ground, those that are lying on the ground will sort of rot, but they'll lift them up, they will prop them up, they'll wash them. And Jesus said, "And every branch of Me that bringeth forth fruit," He washes it that it might bring forth more fruit. "Now you are clean through the word that I have spoken unto you" (John 15:3). There is a process of God in your life of washing, cleansing. There is also the process of God in our lives of that purifying through fire, as silver or gold is refined. That refining process of God, the end result, the producing of a more quality kind of a fruit for His glory. Because, basically, that is what God is looking for from your life, that you bring forth fruit for His glory.

God wants to work in you. God desires to do a work in your life, but never is God satisfied with just working in you. The work of God is in me first, that's necessary. The husbandman must be the first partaker of the fruit, but God is working in me in order that having worked in me, He may now work through me to touch the needy world around me. So God works in you what He can do for you, in order that He might do through you in helping others who are in need. So the work of God in me is first of all subjective, that which He is desiring to do in my life. But always with God there is the objective in view, that which He can do through my life in touching others. And so, we are to bless God and make the voice of His praise heard. He will not allow your feet to be moved. He has proved us and tried us as silver in order that He might bring forth that fruit from our lives, that purity from within. That He might bring you in to the wealthy place. Oh, how rich I am in Christ. Oh, the riches of God's glorious grace in Christ Jesus.

I will go to your house with burnt offerings (Psa 66:13): And the burnt offerings were the offerings of consecration. So, "I will go to Your house with offerings of the consecration, God, where I consecrate my life to You." I will pay thee my vows, which my lips have uttered, and my voice had spoken, when I was in trouble (Psa 66:13-14).

That's when vows are usually made to God, when a person is in trouble. I have found that there is nothing like trying to surf in a stormy surf, you know, when it is really running high, to cause you to make vows to the Lord. I have been up on top of some of those waves looking down, saying, "Lord, if You get me out of this, I promise I'll go home." Vows, when I was in trouble. "Lord, just get me out of this mess. And I'll serve you. Lord, just help me to get out of here, and I'll go to church. I'll do anything, Lord. Help me." Well, the Lord listens to those vows that you make when you are in trouble and after He's done His part, He expects you to do your part. "I will pay the vows which my lips uttered when I was in trouble." I will offer unto thee the burnt sacrifices of the fatlings, with the incense of rams: I will offer bullocks with goats. Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me: But verily God hath heard me; he hath attended to the voice of my prayer (Psa 66:15-19). Now he says, "Come and let me tell you what God has done for me. He has heard. He has attended to the voice of my prayer." But he said, "If I regard iniquity in my heart, the Lord will not hear me."

A lot of times we wonder why our prayers are not answered. And one of the reasons for which prayers are sometimes not answered is because of the iniquity in our lives. In Isaiah 59 God declared, "Behold the hand of the Lord is not short, that He cannot save. Neither is His ear heavy that He cannot hear. But your sins have separated you from God." In other words, the problem in prayer is not always on the upper end, which we are prone to usually think when our prayers aren't being answered. "What's the matter with God? Why isn't God answering my prayers? Is God deaf? Is He having problems hearing me? What's going wrong?" And we usually think that the problem lies on the upper end. Quite often the problem lies on the lower end. Our prayers are coming forth from a deceitful heart, from a wicked life. "If I regard iniquity in my heart, the Lord doesn't hear me when I pray." That is, if I am regarding and plotting and planning evil and iniquity. "Your sins have separated," Isaiah said, "between you and your God." Does God hear the prayer of a sinner? The president of the Southern Baptist church I guess got in trouble recently by a statement that he made concerning whose prayers God hears. In the New Testament there was a man who was born blind, and Jesus came to him and said, "Would you like to see?" And he said, "Sure would." So Jesus spit on the ground, made some mud, put it in his eyes and said, "Go down to the pool of Siloam and wash that out." And the man went down to the pool of Siloam, and when he washed out his eyes, he could see. Now it happened on the Sabbath day, so it got the Jews upset. And they said to the man, "How is it that you can see?" And he told them the story. "This man came and He put this mud in my eye and He told me to go and wash. And He said when I washed I could see." And they said, "Who was it?" And he said, "I don't know." They said, "Well, we know He has got to be a sinful man, because He told you to violate the Sabbath." He said, "Whether He was a sinner or not I do not know, but all I know is where I was blind, now I can see." But he said, "If He were a sinful man, how was it that God hears His prayers, because we know that God does not hear the prayer of the sinners." Now that particular statement cannot be taken for doctrinal truth. Cause this is the statement of a blind man in a conversation with the Pharisees. It's just quoting the statement of this man. The truth of the matter is that God does hear the prayer of sinners, or else you would all still be sinners. God hears you when you said, "Oh God, be merciful to me a sinner." He hears that prayer. How much more, I don't know. David said, "If I regard iniquity in my heart, the Lord does not hear me when I pray." God said through Isaiah, "It isn't that My ear is heavy that I cannot hear, but your sins have separated, they have severed connections, between you and God." So David is rejoicing in the fact that the Lord heard his prayer.

Blessed be God, which hath not turned away my prayer, nor his mercy from me (Psa 66:20).

(Through The Bible c 2000 Series; Chuck Smith; Bible commentaries,1979-1986)

( Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 838-839)

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