



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Worship Music

[Hallelujah \(Light Has Come\)- BarlowGirl](#)

[O Come, O Come, Emmanuel-Barlow Girl](#)

[Carol Of The Bells- Barlow Girl](#)

Prayer

First of all, Lord, I thank You for loving me enough to put people over me who were willing to bring correction into my life in the past. Although that correction was difficult to receive, I needed it and it ultimately benefited my life. For this, I am so thankful. Second, I ask You to help me now to be a blessing to those You have placed under my sphere of authority. When I see attitudes in them that need to be corrected, help me know how to approach them in a way that is positive and uplifting I ask You to give me the wisdom I need to challenge those under my authority to a higher level in every area of their lives. 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

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

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Or----

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

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Psalm 67:1-7 (AMP)

1 GOD BE merciful and gracious to us and bless us and cause His face to shine upon us and among us—Selah [pause, and calmly think of that]!— 2 That Your way may be known upon earth, Your saving power (Your deliverances and Your salvation) among all nations. 3 Let the peoples praise You [turn away from their idols] and give thanks to You, O God; let all the peoples praise and give thanks to You. 4 O let the nations be glad and sing for joy, for You will judge the peoples fairly and guide, lead, or drive the nations upon earth. Selah [pause, and calmly think of that]! 5 Let the peoples praise You [turn away from their idols] and give thanks to You, O God; let all the peoples praise and give thanks to You! 6 The earth has yielded its harvest [in evidence of God's approval]; God, even our own God, will bless us. 7 God will bless us, and all the ends of the earth shall reverently fear Him.

Psalm 67:

God be merciful unto us, and bless us; and cause his face to shine upon us (Psa 67:1);

Three things: be merciful unto us, bless us, cause His face to shine upon us. Now there are some people that would find fault with this prayer. "I never like to ask God for anything personal." That's so idealistic it stinks. I want God to bless me. I want God to be merciful unto me. And I want God's face to shine upon my life. But, the motive behind it, That thy way may be known upon the earth, thy saving health among all nations. Let the people praise thee O God, let all the people praise thee (Psa 67:2-3).

Oh God, be merciful; cause Your face to shine upon me. God, bless me in order that Your way may be known upon the earth, Your saving health, that I might be the blessing then, actually, to all nations. That all people may praise Thee.

O let the nations be glad and sing for joy: for you shall judge the people righteously, and govern the nations of the earth (Psa 67:4).

Jesus is coming to judge the nations righteously. In the twenty-fifth chapter of Matthew we are told of the coming again of Jesus Christ to judge the earth. This was declared by Enoch in the (apocryphal) book of Enoch, the prophecy of Enoch, "Behold, the Lord cometh with ten thousands of His saints to execute judgment upon the earth. And also to reign righteously as He governs over the nations upon the earth" (Jude 1:14-15).

Now there are many people that are concerned with the judgment of God. What about a little child that dies before it is old enough to know Jesus Christ? What about people that have never heard of Jesus Christ? What about... ? Now the Bible doesn't give us the specifics of His judgment, what He is going to do in specific cases. But it does tell us that He is going to judge the world righteously, so whatever God does will be righteous. It will be fair. It will be just. I don't know what God is going to do. There are a lot of unknowables, a lot of questions, a lot of imponderables.

Now, I do know some things. I do know that if I am walking with God, my children under the age of accountability are safe. I know that. What about the children of the parents who are sinners? I don't know that. That I am going to have to wait to find out. But I don't like to live in a question mark, and thus, I like to be sure. Now, I know for certainty how God is going to judge in certain areas, those that believe on Jesus Christ I know what is going to happen to them. But what about those that don't? Well, I don't know for sure, but I don't want to live in that kind of a question mark. I want to live on the safe side, that which I know. I want to be found in Christ, not having my own righteousness but the righteousness which is of Christ through faith.

Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase (Psa 67:5-6);

Now this is interesting, "Let all the people praise thee, then shall the earth yield her increase." More and more we are discovering the effect of man's attitudes upon plants. They are now connecting some of these lie detector things to plants to watch the reaction. For plants react much like human beings in that they have measurable responses upon these lie detector machines. And even as if you are holding the electrodes of a lie detector, as you start to tell a lie, your pulse begins to pick up and moisture begins to exude, and these little electrodes pick it up and you get this movement on the graph from this sensitive needle that is moving back and forth. And so a man who is skilled can ask you a series of questions and tell you which ones that you were telling the lie and which ones you were telling the truth. And by the galvanic responses and so forth. Now they are finding that plants have similar kinds of responses, and they respond to words of praise. It is interesting.

Now I didn't know this, but, and of course, it is very early in the experimental stage. I have watched some experiments. I have watched the plants respond, and it is interesting to watch the plant responses on these machines. But when we were living in Newport Beach, we had a hibiscus that I planted out in the front yard, and every time I would come out the door I would say, "Praise the Lord, hibiscus." And when I would enter the house I would turn over to it and I would say, "Praise the Lord, hibiscus." And you know, that was the most blossoming hibiscus you've ever seen in your life. Beautiful double orange blossoms covered constantly year round. That thing grew and prospered. It was the most healthy plant, the most beautiful blossoming plant, and I'd just come out and say, "Praise the Lord, hibiscus."

"Let the people praise Thee, O God. Let all the people praise Thee. Then shall the earth yield her increase." Isn't that wild? The earth responding, plants responding to praise unto the Lord. Now if I come into your house and I see all of your plants withered and wilted, you're going to be suspect.

God shall bless us; and all the ends of the earth shall reverence him (Psa 67:7). The psalm begins with a prayer for blessing and ends with an assurance of that blessing

Psalm 68:1-35 (AMP)

1 GOD IS [already] beginning to arise, and His enemies to scatter; let them also who hate Him flee before Him! 2 As smoke is driven away, so drive them away; as wax melts before the fire, so let the wicked perish before the presence of God. 3 But let the [uncompromisingly] righteous be glad; let them be in high spirits and glory before God, yes, let them [jubilantly] rejoice! 4 Sing to God, sing praises to His name, cast up a highway for Him Who rides through the deserts—His name is the Lord—be in high spirits and glory before Him! 5 A father of the fatherless and a judge and protector of the widows is God in His holy habitation. 6 God places the solitary in families and gives the desolate a home in which to dwell; He leads the prisoners out to prosperity; but the rebellious dwell in a parched land. 7 O God, when You went forth before Your people, when You marched through the wilderness—Selah [pause, and calmly think of that]!— 8 The earth trembled, the heavens also poured down [rain] at the presence of God; yonder Sinai quaked at the presence of God, the God of Israel. 9 You, O God, did send a plentiful rain; You did restore and confirm Your heritage when it languished and was weary. 10 Your flock found a dwelling place in it; You, O God, in Your goodness did provide for the poor and needy. 11 The Lord gives the word [of power]; the women who bear and publish [the news] are a great host. 12 The kings of the enemies' armies, they flee, they flee! She who tarries at home divides the spoil [left behind]. 13 Though you [the slackers] may lie among the sheepfolds [in slothful ease, yet for Israel] the wings of a dove are covered with silver, its pinions excessively green with gold [are trophies taken from the enemy]. 14 When the Almighty scattered kings in [the land], it was as when it snows on Zalmon [a wooded hill near Shechem]. 15 Is Mount Bashan the high mountain of summits, Mount Bashan [east of the Jordan] the mount of God? 16 Why do you look with grudging and envy, you many-peaked mountains, at the mountain [of the city called Zion] which God has desired for His dwelling place? Yes, the Lord will dwell in it forever. 17 The chariots of God are twenty thousand, even thousands upon thousands. The Lord is among them as He was in Sinai, [so also] in the Holy Place (the sanctuary in Jerusalem). 18 You have ascended on high. You have led away captive a train of vanquished foes; You have received gifts of men, yes, of the rebellious also, that the Lord God might dwell there with them. 19 Blessed be the Lord, Who bears our burdens and carries us day by day, even the God Who is our salvation! Selah [pause, and calmly think of that]! 20 God is to us a God of deliverances and salvation; and to God the Lord belongs escape from death [setting us free]. 21 But God will shatter the heads of His enemies, the hairy scalp of such a one as goes on still in his trespasses and guilty ways. 22 The Lord said, I will bring back [your enemies] from Bashan; I will bring them back from the depths of the [Red] Sea, 23 That you may crush them, dipping your foot in blood, that the tongues of your dogs may have their share from the foe. 24 They see Your goings, O God, even the [solemn processions] of my God, my King, into the sanctuary [in holiness]. 25 The singers go in front, the players on instruments last; between them the maidens are playing on tambourines. 26 Bless, give thanks, and gratefully praise God in full congregations, even the Lord, O you who are from [Jacob] the fountain of Israel. 27 There is little Benjamin in the lead [in the procession], the princes of Judah and their company, the princes of Zebulun, and the princes of Naphtali. 28 Your God has commanded your strength [your might in His service and impenetrable hardness to temptation]; O God, display Your might and strengthen what You have wrought for us! 29 [Out of respect] for Your temple at Jerusalem kings shall bring gifts to You. 30 Rebuke the wild beasts dwelling among the reeds [in Egypt], the herd of bulls (the leaders) with the calves of the peoples; trample underfoot those who lust for tribute money; scatter the peoples who delight in war. 31 Princes shall come out of Egypt; Ethiopia shall hasten to stretch out her hands [with the offerings of submission] to God. 32 Sing to God, O kingdoms of the earth, sing praises to the Lord! Selah [pause, and calmly think of that]! 33 [Sing praises] to Him Who rides upon the heavens, the ancient heavens; behold, He sends forth His voice, His mighty voice. 34 Ascribe power and strength to God; His majesty is over Israel, and His strength and might are in the skies. 35 O God, awe-inspiring, profoundly impressive, and terrible are You out of Your holy places; the God of Israel Himself gives strength and fullness of might to His people. Blessed be God!

Psalm 68:

Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melts before the fire, so let the wicked perish at the presence of God (Psa 68:1-2). So, sort of a thing against the enemies of God. "Let them be scattered, let them flee as smoke sort of just disappears, is driven by the wind, so drive them. As wax melts before the fire, so let them perish in the presence of God." But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice (Psa 68:3). All right, righteous, be glad. Rejoice before God. In fact, exceedingly rejoice. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name, YAH, and rejoice before him (Psa 68:4). The Yah, the I am. And of course, in the name you have then Yashua, Yahoshaphat, so many different contractions with the Yah, but to us the important one is Yashua, which is the Hebrew for Jesus. "Extol Him by His name, Yah, and rejoice before Him."

A father of the fatherless, a judge of the widows, is God in his holy habitation. God setteth the solitary in families: he brings out those which are bound with chains: but the rebellious dwell in a dry land. O God, when you went forth before your people, when you did march through the wilderness; the earth shook, the heavens dropped at the presence of God: even Sinai itself moved at the presence of God, and the God of Israel. Thou, O God, did send a plentiful rain, whereby you did confirm your inheritance, when it was weary. Your congregation hath dwelt therein: thou, O God, hath prepared of thy goodness for the poor. The LORD gave his word: and great was the company of those that published it. Kings of armies did flee apace: and she that tarried at home divided the spoil. And though you have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. When the Almighty scattered kings, and it was white as snow in Salmon. The hill of God is as the hill of Bashan; and the high hill is as the hill of Bashan. Why leap ye, ye high hills? This is the hill which God desired to dwell in; yea, the LORD will dwell in it for ever (Psa 68:5-16).

In other words, he sees the other hills of sort of being jealous and all because God has chosen really the hill of Zion to dwell in. "Why leap ye high hills?" You know, "We're so high, it should be us, and all." The chariots of God are twenty thousand, even thousands of angels: the LORD is among them, as in Sinai, in the holy place. Thou hast ascended on high (Psa 68:17-18),

Now we have here a prophecy concerning Jesus Christ quoted by Paul in the fourth chapter of the book of Ephesians. "Thou hast ascended on high, Thou hast led captivity captive. Thou hast received gifts for men, yea, for the rebellious also that the Lord God may dwell among them." Paul in quoting this said, "He who has ascended is the same one who first of all descended into the lower parts of the earth. And when He ascended, He led the captivity captive and gave gifts unto men. And to some apostles, and to some prophets, and to some evangelists, and to some pastor teachers, for the perfecting of the saints for the work of the ministry for the building up of the body of Christ. Until we all come into the unity of faith, complete man, the knowledge of the Son of God, the measure, the stature, the fullness, the image of Christ." And so, Paul quotes this, "He has ascended on high; He led captivity captive." But to lead captivity captive, He went first of all in the lower parts of the earth to free those that were captive.

You see, prior to the death of Jesus Christ those Old Testament saints could not enter in to the glory of heaven. It was necessary that their sins be put away, something that the sacrifices of the Old Testament could not do. It was impossible that their sins could be put away by the blood of bulls or goats. All of the Old Testament sacrifices only were pointing to the better way that God would provide when He sent His only begotten Son to be a lamb offering, sin offering, a sacrifice for our sins. "So we are redeemed, not with corruptible things such as silver and gold from our vain empty life, but with the precious blood of Jesus Christ who was slain as a lamb without spot or without blemish" (I Peter 1:18-19). So because the blood of bulls and goats could not put away sin but only speak of the better sacrifice which was to come, their sins were covered, and they, when they died, were held by death in the grave, in Sheol or in Hades, in hell.

But hell, prior to the death of Christ, was separated into two compartments. One compartment was of suffering for the unbelievers; the other was a compartment of comfort by Abraham for those who were trusting in the promises of God and in the fulfillment of God's promise. Now these Old Testament men of faith all died in faith not having received the promise, but seeing it afar off they held onto it and they claimed that they were just strangers and pilgrims here. And they were just looking for a city which hath foundation, whose maker and builder is God.

Now when Jesus died, He descended into hell. He who has ascended is the one who first of all descended into the lower parts of the earth. And when He ascended, it is then that He led captivity captive. In the book of Isaiah, chapter 61, the prophecy concerning Christ, it said, "He is going to set at liberty those that are bound and open the prison doors to those that are bound." Set at liberty those that are chained, open the prison doors to those that are bound. Those that were bound by death, waiting with Abraham for the promise of God. When Jesus died He descended into hell and He preached to those souls that were in prison. The glorious fulfillment of God's promise. The redemptive program is complete. The blood has been shed, whereby your sins are now put away once and for all. And now with their sins put away, they can ascend into the heavenly scene. So when He ascended, He led the captives from their captivity. And then He gave gifts unto men. That is, within the church, He gave gifted men as apostles, as prophets, as evangelists, as pastor teachers, for the perfecting of the saints. So, Paul quotes this in Ephesians 4, and of course, it just ties together a whole group of scriptures. Luke, the sixteenth chapter; Acts, chapter 2; and Ephesians, chapter 4; and the reference there in Peter where He went and preached to those souls in prison; and Isaiah 61. So you can look those up and find them tied together.

Blessed be the LORD, who daily loads us with benefits (Psa 68:19),

I love that! Oh, blessed be the Lord, who daily just loads me down with the benefits of being His servant. Benefits of walking with Him. Oh, what benefits are mine in Christ Jesus.

even the God of our salvation. He that is our God is the God of salvation; and unto God the LORD belongs the issues of death (Psa 68:19-20).

Our times are actually in God's hands. It's appointed unto man once to die, and unto God the Lord belong the issues of death.

But God shall wound the head of his enemies, and the hairy scalp of such as those that go on still in his trespasses. The LORD said, I will bring again from Bashan, and I will bring my people again from the depths of the sea: That thy foot may be dipped in the blood of your enemies, and the tongue of the dogs in the same. They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary. The singers went before, the players on the instruments (Psa 68:21-25)

And now here he is describing the worship of God in the sanctuary. "You've seen the going of God in the sanctuary," and now he is going to describe a little bit. First of all, in the procession the singers are in the front. Following them are those players of instruments--the symbols, the trumpets and all. Followed after them

were the young girls playing on their timbrels. Bless ye God in the congregations, even the LORD, from the fountain of Israel (Psa 68:25-26).

So he sees now, and of course, you know, we've come to sort of a stilted form of the worship of God. We gather together. We sit in pews. We sit in rows. We are regimented and all. And we come and we have sort of a lecture on the Word of God, but I am sure that there is an area for a diversity in our worship. You know, where they were entering in, even. Singers were in the front as they were entering singing praises unto God, followed by the band playing their instruments, followed by the drill team, the young damsels with their timbrels, as they were playing on the timbrels unto the Lord. When you go to Jerusalem on Friday evening at the beginning of Sabbath, we always like to spend one Friday evening at the Western Wall, as the people gather to worship the Lord on the Sabbath day. And really the excitement of the evening is when these young Jewish boys come down from the school. And they come down about four across, several rows of them, their arms over each other, and they come down chanting and dancing. Sort of a little dance step and all, their arms around each other, and they are chanting. And of course, this is the highlight of the evening when these kids come on down to worship

the Lord there by the Western Wall. And they do this little dance step coming in. And as they get down by the wall, they start then their songs and their chants as they sort of get in a circle, and they start dancing around the circle various dances and all unto the Lord. And then after about a half hour of this kind of worship and praise, then they put their arms around each other and dance back up the hill, chanting and singing their praises unto God, as they go back up the hill. And it is a very moving, touching sight. And I think that this is exciting. I think that there is a place for a more of a demonstrative worship unto God. You know, we are coming into the sanctuary to worship Him. Oh, it should be an exciting experience.

"Enter into His presence with thanksgiving, enter into His courts with praise. Be thankful unto Him and bless His name" (Psalm 100:4). You see people gathering, and they are honking their horns, "Get out of my way! I'm going to church today." And by the time we get here, we really need it. Rather than coming in with a joyful heart, a heart that is overflowing with praises unto God in anticipation of worshipping Him.

Now he looks at the congregation that's assembled and, There is little Benjamin with their ruler [the small tribe of Benjamin over there and there they are in their place with their ruler], and there are the princes of Judah and their council, and there are the princes of Zebulun, and there over there are the princes of Naphtali. Thy God hath commanded thy strength: strengthen, O God, that which you have wrought for us. Because of thy temple at Jerusalem shall kings bring their presents unto thee (Psa 68:27-29).

This, of course, is again looking forward to the Kingdom Age, when the kings of the earth come and offer their presents unto Christ. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war. Princes shall come out of Egypt; Ethiopia shall stretch out her hands unto God. Sing unto God, ye kingdoms of the earth [the glorious Kingdom Age]; O sing praises unto the Lord: To him that rideth upon the heaven of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice. Ascribe strength unto God: his excellency is over Israel, his strength is in the clouds. O God, thou art awesome out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God (Psa 68:30-35).

So the glorious worship of God in the Kingdom Age; it is going to be exciting. The singers coming in, the instruments, the girls with their timbrels and all, and the congregation as they rise to worship the Lord.

←—————→
Psalm 69:1-36 (AMP)

1 SAVE ME, O God, for the waters have come up to my neck [they threaten my life]. 2 I sink in deep mire, where there is no foothold; I have come into deep waters, where the floods overwhelm me. 3 I am weary with my crying; my throat is parched; my eyes fail with waiting [hopefully] for my God. 4 Those who hate me without cause are more than the hairs of my head; those who would cut me off and destroy me, being my enemies wrongfully, are many and mighty. I am [forced] to restore what I did not steal. 5 O God, You know my folly and blundering; my sins and my guilt are not hidden from You. 6 Let not those who wait and hope and look for You, O Lord of hosts, be put to shame through me; let not those who seek and inquire for and require You [as their vital necessity] be brought to confusion and dishonor through me, O God of Israel. 7 Because for Your sake I have borne taunt and reproach; confusion and shame have covered my face. 8 I have become a stranger to my brethren, and an alien to my mother's children. 9 For zeal for Your house has eaten me up, and the reproaches and insults of those who reproach and insult You have fallen upon me. 10 When I wept and humbled myself with fasting, I was jeered at and humiliated; 11 When I made sackcloth my clothing, I became a byword (an object of scorn) to them. 12 They who sit in [the city's] gate talk about me, and I am the song of the drunkards. 13 But as for me, my prayer is to You, O Lord. At an acceptable and opportune time, O God, in the multitude of Your mercy and the abundance of Your loving-kindness hear me, and in the truth and faithfulness of Your salvation answer me. 14 Rescue me out of the mire, and let me not sink; let me be delivered from those who hate me and from out of the deep waters. 15 Let not the floodwaters overflow and overwhelm me, neither let the deep swallow me up nor the [dug] pit [with water perhaps in the bottom] close its mouth over me. 16 Hear and answer me, O Lord, for Your loving-kindness is sweet and comforting; according to Your plenteous tender mercy and steadfast love turn to me. 17 Hide not Your face from Your servant, for I am in distress; O answer me speedily! 18 Draw close to me and redeem me; ransom and set me free because of my enemies [lest they glory in my prolonged distress]! 19 You know my reproach and my shame and my dishonor; my adversaries are all before You [fully known to You]. 20 Insults and reproach have broken my heart; I am full of heaviness and I am distressingly sick. I looked for pity, but there was none, and for comforters, but I found none. 21 They gave me also gall [poisonous and bitter] for my food, and in my thirst they gave me vinegar (a soured wine) to drink. 22 Let their own table [with all its abundance and luxury] become a snare to them; and when they are secure in peace [or at their sacrificial feasts, let it become] a trap to them. 23 Let their eyes be darkened so that they cannot see, and make their loins tremble continually [from terror, dismay, and feebleness]. 24 Pour out Your indignation upon them, and let the fierceness of Your burning anger catch up with them. 25 Let their habitation and their encampment be a desolation; let no one dwell in their tents. 26 For they pursue and persecute him whom You have smitten, and they gossip about those whom You have wounded, [adding] to their grief and pain. 27 Let one [unforgiven] perverseness and iniquity accumulate upon another for them [in Your book], and let them not come into Your righteousness or be justified and acquitted by You. 28 Let them be blotted out of the book of the living and the book of life and not be enrolled among the [uncompromisingly] righteous (those upright and in right standing with God). 29 But I am poor, sorrowful, and in pain; let Your salvation, O God, set me up on high. 30 I will praise the name of God with a song and will magnify Him with thanksgiving, 31 And it will please the Lord better than an ox or a bullock that has horns and hoofs. 32 The humble shall see it and be glad; you who seek God, inquiring for and requiring Him [as your first need], let your hearts revive and live! 33 For the Lord hears the poor and needy and despises not His prisoners (His miserable and wounded ones). 34 Let heaven and earth praise Him, the seas and everything that moves in them. 35 For God will save Zion and rebuild the cities of Judah; and [His servants] shall remain and dwell there and have it in their possession; 36 The children of His servants shall inherit it, and those who love His name shall dwell in it.

Psalm 69

The sixty-ninth psalm is a Messianic psalm. That is, it is a psalm of prophecy concerning Jesus Christ. And there are many scriptures within the psalm here that make reference to Jesus Christ.

Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for God. They that hate me without cause are more than the hairs of my head: they that would destroy me, being my enemies wrongfully, are mighty: then I restore that which I took not away. O God, thou knowest my foolishness; and my sins are not hid from thee. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach; shame hath covered my face (Psa 69:1-7).

Again, referring to Christ. For God's sake He bore the reproach; shame covered His face.

I am become a stranger unto my brethren, and an alien unto my mother's children (Psa 69:8).

It said that His brothers did not believe in Him. They thought that He was crazy, actually.

For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me (Psa 69:9).

Remember when Jesus went into the temple and He saw them making merchandise, and He took and He made a scourge, a whip, and He began to drive out the moneychangers and those that were selling doves. And He said, "Get out of here! You've made my Father's house a den of thieves." And then they remembered the scripture that was written of Him that said, "The zeal of Thine house hath eaten Me up." The zeal for the house of God, it just ate Him up when He saw the terrible things that were being done in the house of God in the name of God. I wonder what would be His reaction today if He should come and visit some of the bingo parties and other functions that have been devised to make money for the church.

"The zeal of Mine house hath eaten Me up. The reproaches of them that reproach Thee fall upon Me."

When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate speak against me; and I was the song of drunkards (Psa 69:10-12).

He is still the song of drunkards. The blasphemy when a person becomes intoxicated so often.

But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation (Psa 69:13).

Some believe that this is actually the prayer in the Garden of Gethsemane.

Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters (Psa 69:14).

You remember He said, "If it is possible, let this cup pass from Me."

Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. Hear me, O LORD; for thy loving-kindness is good: turn unto me according to the multitude of thy tender mercies. And hide not thy face from thy servant; for I am in trouble: hear me speedily. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. For thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness (Psa 69:15-20):

The fact that when Jesus was pierced with a sword there came forth blood and water indicates that actually His death was by a heart rupture. The fact that there was water that came forth with the blood indicates death by heart rupture. They broke, "Reproach," he said, "hath broken my heart. I am full of heaviness." Also there is something to that bloody sweat that indicates much the same.

and I looked for some to take pity (Psa 69:20),

You remember in the Garden of Gethsemane, and in great heaviness, He sweat as it were, great drops of blood flowing to the ground. "And I looked for some to take pity." You remember He came back to His disciples, but they were sleeping. "I looked for some to take pity,"

but there was none; for comforters, I found none (Psa 69:20).

"Oh Peter, could you not watch with Me one hour? Watch and pray." "I looked for someone to have pity. I looked for comforters, but I found none."

They gave me gall for my meat; and in my thirst they gave me vinegar to drink (Psa 69:21). You remember that when Jesus cried, "I thirst," someone took a sponge and filled it with vinegar and put it to His lips. Let their table become a snare before them: and that which should have been for their welfare, let it become a trap (Psa 69:22). Paul quotes this in Romans, the eleventh chapter, concerning Israel.

Let their eyes become darkened, that they see not; and make their loins continually to shake (Psa 69:23). The judgment that should come upon the Jews for the rejection of Jesus. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate (Psa 69:24-25);

Now in the first chapter of Acts, Peter quotes this as referring to Judas Iscariot. And he puts it together with another psalm, "Let their habitation be desolate and let another take his bishopric." And so, this is quoted concerning Judas Iscariot by Peter in Acts, chapter 1. and let none dwell in their tents. For they persecute him whom you have smitten; and they talk to the grief of those whom you have wounded. Add iniquity unto their iniquity: and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous. But I am poor and sorrowful: let thy salvation, O God, set me up on high. I will praise the name of God with a song, and I will magnify him with thanksgiving. This also shall please the LORD better than an ox or bullock that hath horns and hoofs. The humble shall see this, and be glad: and your heart shall live that seek God. For the LORD heareth the poor, and despise not the prisoners. Let the heaven and the earth praise him, the seas, and every thing that moves therein. For God will save Zion, and build the cities of Judah: that they may dwell there, and have it in possession. The seed also of his servants shall inherit it: and they that love his name shall dwell therein (Psa 69:25-36).

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Psalm 70:1-5 (AMP)

1 MAKE HASTE, O God, to deliver me; make haste to help me, O Lord! 2 Let them be put to shame and confounded that seek and demand my life; let them be turned backward and brought to confusion and dishonor who desire and delight in my hurt. 3 Let them be turned back and appalled because of their shame and disgrace who say, Aha, aha! 4 May all those who seek, inquire of and for You, and require You [as their vital need] rejoice and be glad in You; and may those who love Your salvation say continually, Let God be magnified! 5 But I am poor and needy; hasten to me, O God! You are my Help and my Deliverer; O Lord, do not tarry!

Psalm 70; The seventieth psalm: Make haste, O God, to deliver me; make haste to help me, O LORD (Psa 70:1). I can identify with that prayer. God seems to move so slowly at times when I am in trouble and I want God to hurry. Make haste, O God, to help me. Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt. Let them be turned back for a reward of their shame that say, Aha, aha (Psa 70:2-3). Now, there is something real mean and dirty about that. I don't know what it is, but all the way through the Bible where the phrase, "Aha, aha," is used, it is always in a very derogatory sense. It is just really about the meanest thing you could have said, you know, "Aha, aha." Now I have had them say, "Aha," to me before, you know, and it doesn't feel good. But it is more or less like, "I told you so. Look what has happened. Aha, aha." Sort of gloating over the problems that you are facing. Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified (Psa 70:4). That's a phrase that we should be using more. We say, "Praise the Lord," and all, but there is a phrase that should be on the lips of God's people, those that love His salvation. Let them say continually, "Let God be magnified." Now you should add that to your spiritual jargon list. Let God be magnified. Let's say it, "Let God be magnified." All right, that sounds good. But I am poor and needy; make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying (Psa 70:5). So he begins the psalm with, "Hurry up, God." And he ends it with, "Hurry up God, don't tarry. Let's get on with the help for me." Oh, let God be magnified in the lives of His people through the week. Let's stand. May the Lord enrich you in all good things in Christ Jesus. May He fill you with the knowledge of His love and His grace. And may you walk in fellowship with Him through the week. And may the Lord continue His work in your life as He draws you unto Himself, as He cleanses you through His Word. As He fits you and prepares you for that work that He would have you to do in touching the needy world around you. God bless you. And God strengthen you and keep you ever in His love and in His will. In Jesus' name.

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Psalm 71:1-24 (AMP)

1 IN YOU, O Lord, do I put my trust and confidently take refuge; let me never be put to shame or confusion! 2 Deliver me in Your righteousness and cause me to escape; bow down Your ear to me and save me! 3 Be to me a rock of refuge in which to dwell, and a sheltering stronghold to which I may continually resort, which You have appointed to save me, for You are my Rock and my Fortress. 4 Rescue me, O my God, out of the hand of the wicked, out of the grasp of the unrighteous and ruthless man. 5 For You are my hope; O Lord God, You are my trust from my youth and the source of my confidence. 6 Upon You have I leaned and relied from birth; You are He Who took me from my mother's womb and You have been my benefactor from that day. My praise is continually of You. 7 I am as a wonder and surprise to many, but You are my strong refuge. 8 My mouth shall be filled with Your praise and with Your honor all the day. 9 Cast me not off nor send me away in the time of old age; forsake me not when my strength is spent and my powers fail. 10 For my enemies talk against me; those who watch for my life consult together, 11 Saying, God has forsaken him; pursue and persecute and take him, for there is none to deliver him. 12 O God, be not far from me! O my God, make haste to help me! 13 Let them be put to shame and consumed who are adversaries to my life; let them be covered with reproach, scorn, and dishonor who seek and require my hurt. 14 But I will hope continually, and will praise You yet more and more. 15 My mouth shall tell of Your righteous acts and of Your deeds of salvation all the day, for their number is more than I know. 16 I will come in the strength and with the mighty acts of the Lord God; I will mention and praise Your righteousness, even Yours alone. 17 O God, You have taught me from my youth, and hitherto have I declared Your wondrous works. 18 Yes, even when I am old and gray-headed, O God, forsake me not, [but keep me alive] until I have declared Your mighty strength to [this] generation, and Your might and power to all that are to come. 19 Your righteousness also, O God, is very high [reaching to the heavens], You Who have done great things; O God, who is like You, or who is Your equal? 20 You Who have shown us [all] troubles great and sore will quicken us again and will bring us up again from the depths of the earth. 21 Increase my greatness (my honor) and turn and comfort me. 22 I will also praise You with the harp, even Your truth and faithfulness, O my God; unto You will I sing praises with the lyre, O Holy One of Israel. 23 My lips shall shout for joy when I sing praises to You, and my inner being, which You have redeemed. 24 My tongue also shall talk of Your righteousness all the day long; for they are put to shame, for they are confounded, who seek and demand my hurt.

Shall we turn now in our Bibles to Psalm 71.

Psalm 71 is the psalm of the aged man. Probably David as he was getting up into years, and his reddish colored hair had turned gray. David's life was a tough life. He had many devoted friends, but also many avowed enemies. And David is always praying concerning those enemies that are seeking his hurt, seeking to destroy him. And even up into the elder years, as the Lord said to David, "The sword shall not depart from thy house." And so in the elder years of David, there was still that problem of the sword, that problem of enemies. And so a psalm of again calling upon the Lord for His help, for His protection, even in his older years. In thee, O LORD, do I put my trust: let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear, and save me. Be thou my strong habitation, whereunto I may continually resort: for thou hast given commandment to save me; for thou art my rock and my fortress (Psa 71:1-3).

David's prayer that God would be his strong habitation whereunto I may continually resort. We read in the scriptures, "The name Jehovah is a strong tower, the righteous runneth into it and is safe" (Proverbs 18:10). How many times have we run into the protection of the name of the Lord. How many times when faced by danger, just automatically almost, the name of Jesus escapes our lips. We are facing a real problem, and we just sort of unconsciously say, "Oh Jesus." The strong tower, I run in to it for a place of safety, a place of refuge. "Thou art my rock, my fortress, my dwelling place." And how wonderful it is when we have found that glorious dwelling place in Christ Jesus of which the psalmist wrote, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psalm 91:1). And so he declares the Lord is his habitation. "I continually resort," constantly finding that place of help and strength, comfort and refuge in the Lord. "I continually resort." Deliver me, O my God, out of the hand of the wicked, and out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord my God: thou art my trust from my youth (Psa 71:4-5). So God is not just a place of hope, but He is also the place of trust. I have learned to trust in the Lord, but I am also hoping for His deliverance. By thee have I been held up from the womb: you took me out of my mother's womb: my praise shall be continually of thee. For I am as a wonder unto many; but thou art my strong refuge. Let my mouth be filled with thy praise and with thy honor all the day. Cast me not off in the time of old age (Psa 71:6-9); And so here is a hint to the time of the writing of the psalm, and later on he will refer to his gray hairs. forsake me not when my strength fails (Psa 71:9).

The weakening position of the old age. For mine enemies speak against me; and they that lay wait for my soul take counsel together, Saying, God has forsaken him: persecute and take him; for there is none to deliver him. O God, be not far from me: O my God, make haste for my help. Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonor that seek my hurt (Psa 71:10-13). So, again, David's prayers for his enemies that God would take care of them. But, again, the tragedy that in the older years, there are still those enemies of David. No rest. Because of the sin with Bathsheba, the sword is not to depart from his house. But I will hope continually, and will yet praise thee more and more (Psa 71:14).

David, a man after God's own heart, even though he was oppressed by the enemy, yet he was close to the heart of God. And part of the reason for that is David's continual praise. "Lord, I will praise You more and more." My mouth shall show forth your righteousness and thy salvation all the day; for I know not the numbers. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and gray haired, O God, forsake me not; until I have showed thy strength unto this generation, and thy power unto all that is to come. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee! Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth (Psa 71:15-20). So here is David's declaration concerning his confidence in the resurrection. "Lord, You will make me alive again. You will bring me up from the depths of the earth." Again, we read, and it is, of course, declared to be prophetic concerning Christ, "Thou wilt not leave my soul in hell, neither will You allow Your Holy One to see corruption." But there was that belief in the resurrection from the dead. "You will make me alive again. You will bring my soul up from the depths of the earth." The Bible teaches that the place of the grave, Sheol, or Hades, is more than just the grave where a body is buried, a sepulcher, a sarcophagus, where a body is placed. But there is a place of consciousness in the heart of the earth. And when David said, "You will make me alive again, that You shall bring me up again from the depths of the earth," he is actually making reference to this place where the spirit of man went upon death. Prior to the resurrection of Jesus Christ, there were two areas divided by a gulf. One, a place of comfort with Abraham; the other, a place of torment. Jesus, when asked for a sign, said, "A wicked and an adulterous generation seeks after a sign, but no sign will be given except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the depths, or in the heart of the earth" (Matthew 12:39-40). So Jesus went down and preached to those souls that were in prison, and He led them from that captivity. "He who is ascended is the same one who first of all descended into the lower parts of the earth. And when He ascended, He led the captives from their captivity" (Ephesians 4:8-9), fulfilling the prophecy of Isaiah 61.

So David makes mention here of his hope in the resurrection. You will not find much in the Old Testament written concerning the resurrection from the dead. Job made mention, "I know that though the worms eat this body, yet in my flesh I am going to see Him when He stands upon the earth in the last days," and so forth. And his hope of the resurrection, and yet Job vacillated so much. But David, here he is old now, and he is thinking of death, "But You are going to make me alive again." Thou shalt increase my greatness, and comfort me on every side. I will also praise thee with the psaltery, even the truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel. My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt (Psa 71:21-24). So David, speaking of praising the Lord with a psaltery. That is, praising Him with the music, praising Him with the song, accompanied by the harp. Singing of God, greatly rejoicing and talking of God's righteousness all day long. (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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