



# ~ 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)



Vol. 42 Issue 808

Dec. 11, 2013

## Worship Music

Perfect Love-

Do You Have Room-  
Shawna Edwards

Adore Him-Kari Jobe

## Prayer

Lord, I ask You to help me say no to the temptations that are constantly assailing my mind and emotions. There are moments when my flesh screams to participate in sinful behavior. But I know that with the power of Your Spirit working inside me, I can resist and refuse to give in to these sinful impulses. Holy Spirit, I am leaning heavily on You to strengthen me so I can continue to abstain from fleshly lusts that wish to war against my soul and take me captive. 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)

## Radio Stations

KWVE ...Calvary Chapel

KLOVE

## Bible Study Sites

Chuck Smith  
Through The Bible

Bob Coy/Teachings

Mike MacIntosh

Jon Courson

Biblos.com

Billy Graham

Charles Stanley

David Wilkerson

Greg Laurie

Virtue for Women-  
Cathe Laurie

## Psalm 100:1-5 (AMP)

1 MAKE A joyful noise to the Lord, all you lands! 2 Serve the Lord with gladness! Come before His presence with singing! 3 Know (perceive, recognize, and understand with approval) that the Lord is God! It is He Who has made us, not we ourselves [and we are His]! We are His people and the sheep of His pasture. 4 Enter into His gates with thanksgiving and a thank offering and into His courts with praise! Be thankful and say so to Him, bless and affectionately praise His name! 5 For the Lord is good; His mercy and loving-kindness are everlasting, His faithfulness and truth endure to all generations. Psalm 100:

Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness (Psa 100:1-2):

Now if you can't serve the Lord with gladness, it's better that you not serve Him. It is a shame and a disgrace that people gripe about what they've done for the Lord or their service for God. But that's usually the result of people being pushed into something that God hasn't led them into. And the church, unfortunately, has been very guilty of pushing people into jobs or into things that the people's heart really isn't in it. People are oftentimes pushed to support a new building program or pushed to support a new budget or something for the church. And everytime the month comes around and you get your little notice that your pledge is due, you get upset, you know, and you write out your pledge and mail it in, but you're angry about it. You've been pressured into it. They caught you at a weak moment. "Serve the Lord with gladness." If you can't give joyfully to the Lord, you're much better off not to give, because if you give grudgingly, that's going to go against you. That's not going to count. That will count against you. So you're much better off not to give at all. If you can be happy about not giving at all, you're much better off doing that rather than giving grudgingly to God. And that's giving of your time and serving the Lord or giving of your finances or whatever. If you can't give unto the Lord with a joyful heart, if you cannot serve the Lord with gladness, then it's best you not serve Him at all. God doesn't want any kind of grudging in your gifts to Him. God doesn't want your giving ever to be out of pressure, out of constraint, out of someone pushing you. And if ever any of the pastors around here are trying to push you to do something, you come to me and we'll see that it's taken care of.

People come up and say, "You know, we've been coming here for a long time and we really like to teach a Sunday school class, but how do you go about teaching a Sunday school class here?" I said, "You just found out. You got to ask." We won't come around and nail you for anything. You want to do something for the Lord, you're going to have to ask. If you desire to give anything, you're going to have to ask how to do it. We're not going to ask you. You call us. We will not come to people to support God or God's work. That's ridiculous. If you don't, out of your own heart of love and thanksgiving, want to serve the Lord with gladness, then don't serve Him at all. Come before his presence with singing. Know ye that the LORD (Psa 100:2-3) Now, here's... Make a joyful noise. Serve the Lord. Come before His presence. Why? Because the Lord, he is God (Psa 100:3): God has rights. We talk about human rights; there are also divine rights. And His rights to our service, His rights to our praise, because He is God. Because He is God He is worthy of our praise. Because He is God He is deserving of our service unto Him. It is he that hath made us, and not we ourselves (Psa 100:3);

The self-made man. What a tragedy. "It is He that hath made us." When Belshazzar was feasting with his lords at the time of the siege of the Medo-Persian army, and in order to add a new dimension to the feasting, Belshazzar called that they bring the gold and silver cups that his grandfather Nebuchadnezzar had taken from the temple of Jerusalem and pour their wine in these golden cups that have been sanctified for use in the temple of God. And as they were drinking their wine out of the golden cups and praising the gods of gold and silver, suddenly they had a very sobering experience, because over on the plaster of the wall there appeared a hand and the writing was on the wall, and it began to burn there on the wall and stayed there. Words that they could not understand. "Mene, Mene, Tekel, Upharsin." And this king, it says, his joints were loose and his bones began to smite against each other. And they called for the wise men to come in. They said, "We don't know what it means." Finally the queen said, "There was a man unto your grandfather's reign named Nebuchadnezzar of the children of Israel. God gave to him understanding and visions and dreams and so forth. And they called Daniel in. And he said, "Can you interpret that?" And Daniel says, "Yes, I can, but first of all I want to talk to you, King. Your grandfather was a great king over all the earth and God gave him dominion over the world. And yet, his heart was lifted up with pride. And so God allowed your grandfather to go insane and for seven seasons, he ate with the oxen out in the field. He lived like a madman until he knew that the Lord in heaven reigned over the earth and put on the thrones those whom He would". And he said, "The very God in whose hand your breath is, you have not glorified." I mean, he really laid the message on the king. "You failed to glorify God. Look, your life depends on Him. You are dependent. He is the One that has made you. Your very breath is dependent upon Him. The very God, in whose hand your breath is, you have not glorified. Therefore, the writing came on the wall and its interpretation is, 'Thou art weighed in the balances and found wanting.' And your kingdom will be taken from you tonight. Divided and given to the Medes and the Persians." But the idea that God in whose hand your breath is. How dependent we are upon God. "It is He that hath made us." And yet that very breath that we receive from God we use many times to blaspheme God. The very breath that God has given to us, we use to utter filthy epitaphs or stories or whatever. What a shame! The very God in whose hand your breath is. And at that time, that king's breath was foul with the smell of the wine. Drunk. And though he was drunk and the breath permeated with the smell of the wine, yet it was the breath that God had given to him. The very God in whose hand your breath is. "He has made us, not we ourselves." for we are his people, the sheep of his pasture (Psa 100:3). You are living in God's earth. You are using and abusing God's earth. "The earth is the Lord's, the fullness thereof; and all they that dwell therein" (Psalm 24:1). You're breathing God's air. You're drinking God's water. You're eating God's food. You're burning God's oil. You're heating your home with God's gas. You're eating God's cattle, God's fish. "The earth is the Lord's." We are actually just grazing in His field. Everything that we have, everything that we see, everything that we're surrounded with belongs to God. And yet, how we abuse it and try to use it just for ourselves. "The sheep of his pasture." Therefore,

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the LORD is good (Psa 100:4-5);

He lets you sponge off of Him all the time.

his mercy is everlasting (Psa 100:5);

Again, look how long He's put up with you.

and his truth endureth to all generations (Psa 100:5).

So praise the Lord. For what? For His goodness. For His mercy. And for His truth. May God just cause your week to be filled with thanksgiving and praise all week long unto Him. Don't wait 'til Thursday. Get a head start on thanksgiving.

Shall we pray.

Father, we are so grateful that Your truth endureth to all generations. And that we can study Thy truth and learn of Thee. Now Lord, let us put into practice those things which we have learned. May we not be hearers of the Word only, deceiving ourselves. But Lord, let us be doers of the Word. Let us, O God, truly give thanks and praise unto Thee. Honor and glory unto our King. Help us, Lord, to hate evil. Help us, O Lord, to walk with Thee in the beauty of holiness. O Lord, minister to Your people tonight that we might dwell in the secret place of the Most High, abiding under the shadow of the Almighty. In Jesus' name we pray. Amen.



#### Psalm 101:1-8 (AMP)

**1 I WILL** sing of mercy and loving-kindness and justice; to You, O Lord, will I sing. **2 I will** behave myself wisely and give heed to the blameless way—O when will You come to me? I will walk within my house in integrity and with a blameless heart **3 I will** set no base or wicked thing before my eyes. I hate the work of them who turn aside [from the right path]; it shall not grasp hold of me. **4 A** perverse heart shall depart from me; I will know no evil person or thing. **5 Whoso** privily slanders his neighbor, him will I cut off [from me]; he who has a haughty look and a proud and arrogant heart I cannot and I will not tolerate. **6 My** eyes shall [look with favor] upon the faithful of the land, that they may dwell with me; he who walks blamelessly, he shall minister to me. **7 He** who works deceit shall not dwell in my house; he who tells lies shall not continue in my presence. **8 Morning** after morning I will root up all the wicked in the land, that I may eliminate all the evildoers from the city of the Lord.

This time shall we turn in our Bibles to Psalm 101. Psalm 101 is a psalm of David, and David declares in the first verse,

I will sing of mercy and judgment: unto thee, O LORD, will I sing (Psa 101:1).

Now though David says he is going to sing of mercy and of judgment, in his song I find nothing of mercy, only of judgment. And David was very strong in his desires of God concerning his enemies and concerning the wicked. And David, of course, was interested in mercy concerning himself, but concerning his enemies he was always concerned with judgment. David, of course, is much like we are. We want mercy. Whenever we've done wrong we want mercy, but whenever someone wrongs us, then we want judgment on them. And that is only human nature I guess, but David so often is expressing his desires upon his enemies. And though he says, "I will sing of mercy and judgment," as we look at the song, David said,

I will behave myself wisely in a perfect way. O when will you come unto me? I will walk within my house with a perfect heart (Psa 101:2).

Now the word perfect has changed its meaning through the years, and in the scriptural use of the word perfect, it is not referring to something that is without fault, but it is referring to something that is complete. So I will walk with a complete heart towards God. My heart completely towards Him, rather than my heart being perfect, you know, there's no sin in my heart, or no evil, or nothing bad in my heart. It doesn't mean that. It means that it's a complete heart towards God.

I will set no wicked thing before my eyes: I hate the work of them that turn aside; it will not cleave to me. A froward heart shall depart from me: I will not know a wicked person. Who so privately slanders his neighbor, I will cut him off: he that has a high look and a proud heart I will not allow. My eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that tells lies shall not tarry in my sight. I will early destroy all the wicked of the land; that I may cut off all the wicked doers from the city of the LORD (Psa 101:3-8).

So David doesn't really say much of mercy but much of judgment in this song. How that he will bring a judgment against the wicked, the slanderer, the proud, and the deceitful.

**Psalm 102:1-28 (AMP)**

1 HEAR MY prayer, O Lord, and let my cry come to You. 2 Hide not Your face from me in the day when I am in distress! Incline Your ear to me; in the day when I call, answer me speedily. 3 For my days consume away like smoke, and my bones burn like a firebrand or like a hearth. 4 My heart is smitten like grass and withered, so that [in absorption] I forget to eat my food. 5 By reason of my loud groaning [from suffering and trouble] my flesh cleaves to my bones. 6 I am like a melancholy pelican or vulture of the wilderness; I am like a [desolate] owl of the waste places. 7 I am sleepless and lie awake [mourning], like a bereaved sparrow alone on the housetop. 8 My adversaries taunt and reproach me all the day; and they who are angry with me use my name as a curse. 9 For I have eaten the ashes [in which I sat] as if they were bread and have mingled my drink with weeping 10 Because of Your indignation and Your wrath, for You have taken me up and cast me away. 11 My days are like an evening shadow that stretches out and declines [with the sun]; and I am withered like grass. 12 But You, O Lord, are enthroned forever; and the fame of Your name endures to all generations. 13 You will arise and have mercy and loving-kindness for Zion, for it is time to have pity and compassion for her; yes, the set time has come [the moment designated]. 14 For Your servants take [melancholy] pleasure in the stones [of her ruins] and show pity for her dust. 15 So the nations shall fear and worshipfully revere the name of the Lord, and all the kings of the earth Your glory. 16 When the Lord builds up Zion, He will appear in His glory; 17 He will regard the plea of the destitute and will not despise their prayer. 18 Let this be recorded for the generation yet unborn, that a people yet to be created shall praise the Lord. 19 For He looked down from the height of His sanctuary, from heaven did the Lord behold the earth, 20 To hear the sighing and groaning of the prisoner, to loose those who are appointed to death, 21 So that men may declare the name of the Lord in Zion and His praise in Jerusalem 22 When peoples are gathered together, and the kingdoms, to worship and serve the Lord. 23 He has afflicted and weakened my strength, humbling and bringing me low [with sorrow] in the way; He has shortened my days [aging me prematurely]. 24 I said, O my God, take me not away in the midst of my days, You Whose years continue throughout all generations. 25 At the beginning You existed and laid the foundations of the earth; the heavens are the work of Your hands. 26 They shall perish, but You shall remain and endure; yes, all of them shall wear out and become old like a garment. Like clothing You shall change them, and they shall be changed and pass away. 27 But You remain the same, and Your years shall have no end. 28 The children of Your servants shall dwell safely and continue, and their descendants shall be established before You.

**Psalm 102**

In Psalm 102, David begins with a prayer asking God to hear his prayer.

Hear my prayer, O LORD, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline your ear unto me: in the day when I call answer me speedily (Psa 102:1-2).

How impatient we are with God, and yet, how important it is to us that God is patient with us. Yet it seems that whenever I pray I want speedy answers from God. I, again, I can identify with David. I want judgment on my enemies and I want speedy answers when I cry unto the Lord. I don't like to wait on the Lord. I don't like to wait for His answers to come. When I snap my fingers I want action, you know. I want God to move now in this case. And I don't want to have to wait for God to answer my prayers. I guess, again, it is something that is just very natural. And yet, turn the thing around, and when God is desiring something from me, I like Him to just be patient with me and give me a chance to work it out, and I'll get there when I have opportunity, you know. And it something that I want God to extend His patience towards me in a very liberal sense. But yet, I want speedy answers to my prayers.

For my days are consumed as smoke, and my bones are burned as a hearth. My heart is smitten and withered like grass; so that I forget to eat my bread (Psa 102:3-4).

That's pretty bad, when you get so smitten that you don't eat any more.

By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the housetop. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with tears, Because of your indignation and your wrath: for you have lifted me up, and cast me down. My days are like a shadow that declineth (Psa 102:5-11);

Now he is referring actually to the sundial. The method by which they kept time in those days. And the declining shadow on a sundial, the day is about over. "My days are about over. My day is like the shadow that declineth."

a In contrast,

Thou, O LORD, shall endure forever; and thy remembrance to all generations (Psa 102:12).

I am about ready to pass off from the scene. I am withered like grass; my days are like a declining shadow, but God, You go on forever and ever.

Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come (Psa 102:13).

So he looks forward now, prophetically, to that time when God is going to work again in Israel among the people. Before they came into the land, while still in the wilderness, Moses gave to them God's covenant whereby they would inherit the land. The covenant of God's blessings that would rest upon them if they would walk with God, and if they would serve the Lord. "Then," God said, "I will bless your nd I am withered like grass. But (Psa 102:11) crops. I will bless your children. I'll bless your families." And all of the blessings that God had promised if they would walk with Him. "But if you turn," God said, "and walk after other gods, and bow down, and worship

them and sacrifice your children unto them, then," God said, "I will turn against thee, and I will bring plagues upon the land. I will bring thee enemies in upon the land, and finally," God said, "and I will give you over to captivity and you will be scattered throughout all of the earth and you'll become a curse and a byword among the nations upon the earth."

And so God promised even before they came into the land, the dispersion that would take place if they turned against God. They would be scattered throughout all the world. We only have to look at their history to see the confirmation of God's Word to them. As long as they sought the Lord, God made them to prosper. When they turned from the Lord, the curses that God declared came upon them. Their land was smitten with drought and with famine. And the enemies came in and they were taken captive, and ultimately they were dispersed and scattered throughout the whole world.

But even in Deuteronomy, before they came into the land, God promised that the day would come when He would gather them together again, from all the parts of the earth, wherever they had been scattered, and He would bring them back and establish them in the land once again. Now this is the thread that runs through the prophecies of the Old Testament. God's faithfulness to His covenant to Abraham that the land would belong to him and to his seed.

And it is wrong to make that a spiritual analogy to the church and say, "Well, God has rejected now Israel forever and the church is spiritual Israel, and thus, the promises apply now to the church in a spiritual sense." It is true that we are all the children of Abraham by faith in Jesus Christ and that we all now can partake of God's covenant to Abraham. That is, that God will impute righteousness to us by faith. And yet, God is still going to deal with the nation Israel.

The Lord said to Daniel, "There are seventy sevens that are determined upon the nation Israel. Sixty-nine of those sevens would transpire between the time the commandment went forth to restore and rebuild Jerusalem, to the coming of the Messiah the Prince. But," he said, "The Messiah will be cut off, with nothing for Himself. And the people will be dispersed." But then God speaks of the prince of the people that will come who will make a covenant with the nation Israel and in the midst of the final seven-year cycle will break the covenant as he establishes the abomination which causes desolation. The sixty-nine sevens that God had appointed upon the nation Israel were fulfilled from the time that Artaxerxes gave the commandment to restore and rebuild Jerusalem, to the coming of Jesus Christ was 483 years in the Babylonian calendar.

There is a final seven-year period that is yet to take place. It is yet future. Jesus, making reference to the abomination of desolation as was spoken of by Daniel the prophet, refers it to yet a future event, an event that will precede His second coming. Jesus, in referring to the abomination of desolation, said, "When you see the abomination of desolation that was spoken of by Daniel the prophet, standing in the holy place, let him who reads, understand. Then flee to the wilderness." So the seventieth seven-year cycle of Daniel according to Jesus is still a future event. Which event will be marked in the middle of it by the European leader that shall arise, coming to Jerusalem, and standing in the holy of holies of the rebuilt temple and declaring that he is God, and demanding that he be worshipped as God. Now, the appointed time of God upon the nation Israel, when God will once again pour out His Spirit upon her. And as is declared, "The heathen shall reverence the name of the Lord and all of the kings of the earth, thy glory."

It would seem that this is a reference to that time, I feel, in the very near future, when Russia invades Israel and is destroyed by the power of God. In the thirty-eighth chapter of Ezekiel where the Lord records this momentous event, in verse 23, God said, "Thus will I magnify Myself, and sanctify Myself. And I will be known in the eyes of many nations, and they shall know that I am Jehovah." So if you put that together with the fifteenth verse, "So the heathen shall reverence the name of Jehovah, and the kings of the earth, thy glory."

Now that is referred to as a relationship to God's set time to show favor upon Israel. And so if you will then go over to the thirty-ninth chapter of Ezekiel, verse 27, "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations." Now put that together with verse 23 of chapter 38, "I will magnify Myself and sanctify Myself and be known in the eyes of many nations. When I've gathered them out of their enemies' lands and am sanctified in them in the sight of many nations, then shall they know that I am Jehovah their God, which cause them to be led into captivity among the heathen. But I have gathered them into their own land and have left none of them anymore there, neither will I hide my face anymore from them, for I have poured out My Spirit upon the house of Israel, saith Jehovah God." So the Lord has promised... or, "saith the Lord God," not Jehovah God there.

So God has promised that in the day in which He is sanctified before in them in the eyes of the heathen, or the nations of the world, that in that day, He is going to remove the blindness. "I will no longer be hid." Now Paul tells us that blindness has happened to Israel during this period of the Gentiles. Blindness has happened to Israel until the fullness of the Gentiles be come in. But this national blindness that is taken, that God has placed upon Israel, will be removed. He'll no longer be hid from them. He will pour out His Spirit upon them. Which means that God will then have taken His church out of the earth's scene. So we are talking about God's set time for the nation of Israel. The time to favor her.

For [the psalm says,] Thy servants take pleasure in her stones, and favor the dust thereof (Psa 102:14).

We received a letter from our guide in Israel who was planning to come over and visit us this summer. And he said, "Dear Chuck and Kay, I write to you and trust that everything is well with you, and all. I want you to know that I won't be coming over this summer because the Lord has given to us the blessed privilege of buying property in this beautiful, holy city. The city that God has set His eye upon. The city that is blessed of the Lord. And we are going to build a home in this beautiful city of God." And, oh, he goes on, raving about the dust and the stones of the city of Jerusalem. He is so excited that he is going to have a house of his own right in Jerusalem. "Surely the people do favor the stones and even the dust thereof. For thy servants take pleasure in the stones."

For the heathen shall reverence the name of the LORD [or Jehovah], and all the kings of the earth thy glory. When the LORD shall build up Zion, he shall appear in his glory (Psa 102:15-16).

Now, God is going to work for another seven-year cycle with the nation Israel. It will be God's primary work upon the earth during this final seven-year cycle. It will be a time in the scripture that is known as the time of Jacob's trouble, Jacob travailing. It will be a time of religious confusion. For at the beginning, the antichrist will make a covenant with the nation Israel. Many of their leaders will declare that he is the Messiah, and he will be acclaimed generally as their Messiah. However, there will be a couple of witnesses of God that will be telling them the truth and warning them against him. There will be those that are sealed of God, and they also will be bearing witness against him. But the religious leaders will be acclaiming him. The religious leaders who crucified our Lord and are still holding the people in blindness will be deceived and will be acclaiming this man as Messiah.

But after three and a half years, when the temple is rebuilt, and they are again worshipping, when he comes and stands in the temple, in the holy of holies, and declares that he is God and demands to be worshipped as God, then they will all realize their error. They will flee to the wilderness, a place that God has prepared for them. During the final 1,290-day period, which 1,290 days will be a time of great trouble, the Great Tribulation. A time of God's wrath, a time of greater bloodshed and horror than the world has ever seen at any time in its history. People are saying, "Good days are ahead, you know. We've got a new administration." Don't believe it. The worst is yet to come. Evil days, the scripture says, are going to wax worse and worse.

I would like to think that a change of administration is going to change the whole complexion of our society, but I cannot believe that from a scriptural standpoint. Like the nation Israel, there may be moments of sort of a national revival and a turning to God and a forestalling, but we are generally going downhill so rapidly that there is nothing that can stop our decline short of a miracle of God, which I do not anticipate. Because I believe we are out at the end of the line, and I think that we are plunging into that abyss of which God spoke. As far as world history is concerned.

But immediately after the tribulation of those days, shall they see the sign of the Son of man coming with clouds and great glory. Even as we read, "When the Lord shall build up Zion, He shall appear in His glory." He appeared the first time in shame and humiliation to take upon Himself the sins of mankind and to die an ignominious death upon the cross. To be despised and rejected, smitten, pierced, scourged, bruised, crucified. But He is coming again, in power and in glory, to reign over the earth in righteousness, in peace, from henceforth, even forever.

And so God has set the time and when the Lord shall build up Zion. We know that the time is coming for Him to appear in His glory. The nation Israel has been restored. God kept His promise. He gathered the people that were scattered throughout all the world and He placed them again in the land, and they have their government, they have the possession of Jerusalem. And now we are just waiting for the final sequence of events. At this moment, we are waiting for Russia to attack the Middle East and Israel, which is going to be the key event triggering the final sequence of events. That will lead the church out of this mess.

God will regard the prayer of the destitute, and not despise their prayer. For this shall be written for the generation to come (Psa 102:17,18):

In other words, the psalmist says, "I am not writing this for you people; I am writing this for a generation that is going to come." Our generation. The generation that sees the Lord building up Zion. It is just like when Daniel was writing of the same events, this final seven-year period when God was working again in Israel having removed the blindness, and now working again. Daniel said, "How long, O Lord, until the end of these things?" And the Lord said, "Seal up all of these things up in a book, Daniel. And in the last days, knowledge will be increased." In other words, Daniel, you don't understand it. Daniel was crying for understanding, and the Lord said, "You aren't going to understand it, Daniel. Just seal it up in a book. But in the last days knowledge will be increased." And God will give the understanding of these things. And as we read the book of Daniel now, we see how God has opened up the book of Daniel, and how clear it is now as we have the advantage of history. We can see now, and understand now the things of which Daniel was writing, things that he didn't understand himself. And so this is written for the generation to come. It's for their benefit, for our benefit. We are that generation.

and the people which shall be created shall praise the LORD (Psa 102:18).

So that's declared of us, and thus we need to keep the Word of God by praising the Lord.

For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death; To declare the name of Jehovah in Zion, and his praise in Jerusalem; When the people are gathered together, and the kingdoms, to serve the LORD. He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old, like a garment; as a vesture shalt thou change them, and they shall be changed (Psa 102:19-26):

Now this is interesting, as he speaks of the earth and the heavens. God laid the foundation of the earth, and the heavens are the work of His hands. And they are going to perish, the psalmist said. Jesus said, "Heaven and earth shall pass away. My word," He said, "shall never pass away" (Matthew 24:35). Peter describes how they are going to pass away. As the elements are dissolved and melt with a fervent heat. And there comes forth the new heaven and a new earth. There will be change, the new heaven and the new earth wherein dwelleth righteousness. So they shall perish.

It is interesting that the psalmist here actually recognizes the first and second law of thermodynamics, which the evolutionists try to almost deny in propounding a theory that requires just the opposite affect of the laws of entropy as we know them to exist. The psalmist recognizes that the earth is growing old. "They shall wax old like a garment." As Sir Herschel Gene said, "The universe is like a giant clock that was wound up and is slowly running down." Again, describing the affects of the first and second laws of thermodynamics. The slow winding down. Waxing old like a garment. As a vesture, as a coat, you're gonna change. And like a man changes his coat. God is going to change the earth, and the heavens. And they shall be changed. But, in contrast to the universe, which is waxing old, which is winding down, in contrast to that,

But thou art the same and thy years have no end. The children of thy servants shall continue and their seed shall be established before thee (Psa 102:27-28).

And so, though the earth is waxing old, the universe is growing old, yet God never changes. Though the universe will be changed like a garment, the Lord is the same. We remember in Hebrews, and no doubt a reference to this, "Jesus Christ the same, yesterday, today and forever, Thou art the same." God said, "Behold, I am the Lord God. I change not." The immutability of God.

#### Psalm 103:1-22 (AMP)

1 BLESS (AFFECTIONATELY, gratefully praise) the Lord, O my soul; and all that is [deepest] within me, bless His holy name! 2 Bless (affectionately, gratefully praise) the Lord, O my soul, and forget not [one of] all His benefits— 3 Who forgives [every one of] all your iniquities, Who heals [each one of] all your diseases, 4 Who redeems your life from the pit and corruption, Who beautifies, dignifies, and crowns you with loving-kindness and tender mercy; 5 Who satisfies your mouth [your necessity and desire at your personal age and situation] with good so that your youth, renewed, is like the eagle's [strong, overcoming, soaring]! 6 The Lord executes righteousness and justice [not for me only, but] for all who are oppressed. 7 He made known His ways [of righteousness and justice] to Moses, His acts to the children of Israel. 8 The Lord is merciful and gracious, slow to anger and plenteous in mercy and loving-kindness. 9 He will not always chide or be contending, neither will He keep His anger forever or hold a grudge. 10 He has not dealt with us after our sins nor rewarded us according to our iniquities. 11 For as the heavens are high above the earth, so great are His mercy and loving-kindness toward those who reverently and worshipfully fear Him. 12 As far as the east is from the west, so far has He removed our transgressions from us. 13 As a father loves and pities his children, so the Lord loves and pities those who fear Him [with reverence, worship, and awe]. 14 For He knows our frame, He [earnestly] remembers and imprints [on His heart] that we are dust. 15 As for man, his days are as grass; as a flower of the field, so he flourishes. 16 For the wind passes over it and it is gone, and its place shall know it no more. 17 But the mercy and loving-kindness of the Lord are from everlasting to everlasting upon those who reverently and worshipfully fear Him, and His righteousness is to children's children— 18 To such as keep His covenant [hearing, receiving, loving, and obeying it] and to those who [earnestly] remember His commandments to do them [imprinting them on their hearts]. 19 The Lord has established His throne in the heavens, and His kingdom rules over all. 20 Bless (affectionately, gratefully praise) the Lord, you His angels, you mighty ones who do His commandments, hearkening to the voice of His word. 21 Bless (affectionately, gratefully praise) the Lord, all you His hosts, you His ministers who do His pleasure. 22 Bless the Lord, all His works in all places of His dominion; bless (affectionately, gratefully praise) the Lord, O my soul!

Psalm 103, a favorite psalm of thanksgiving time. I trust that it wasn't so long ago that you have already forgotten how thankful you were.

Bless the LORD, O my soul (Psa 103:1):

Now this is a command of David, or a command of David, the psalmist to himself. David often was talking to his inward man, talking to his soul. And here he is commanding himself, commanding his soul to bless the Lord, "Bless the Lord, my soul." In one psalm, David, in talking to his soul, said, "Why are you cast down, O my soul? Why are you so disquieted within me?" He didn't understand his own feelings. Have you ever been at the place where you didn't understand your own feelings? Why am I feeling this way? Why do I feel upset? Why do I feel discouraged? Why do I feel despondent? Why do I feel blue? What's wrong, soul? Why are you cast down? What is your problem? Do you think God is dead or something? Now it's another vein, "Bless the Lord, O my soul."

and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits (Psa 103:1-2):

So quickly we forget the benefits of serving the Lord. David then begins to list those benefits. We are not to forget them.

Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction (Psa 103:3-4);

That is, He saves you from hell.

who crowns thee with loving-kindness and tender mercies (Psa 103:4);

You see, it isn't just a negative thing. The Christian life is far from a negative experience and too many people are only emphasizing the negative aspects. Looking at the negative aspects, when in reality there are far more positive aspects to it than the negative aspects. I really don't take the negative aspects into much account myself. I'm so excited with all of the positive aspects of serving the Lord that the negative doesn't really come into mind much. "For He crowns thee with loving-kindness and tender mercies.

He satisfies thy mouth with good things; so that thy youth is renewed like the eagle's. The LORD executes righteousness and judgment for all that are oppressed. He made known his ways unto Moses, and his acts unto the children of Israel. The LORD is merciful and gracious, slow to anger, and plenteous in mercy (Psa 103:5-8).

Now you have heard people say, "Well, there is the God of the Old Testament and the God of the New Testament. The God of the Old Testament is vengeful and wrathful and murderous and so forth. And the God of the New Testament is love, mercy, and grace." Now wait a minute. This is Old Testament. And he declares, "Jehovah is merciful and gracious, slow to anger, plenteous in mercy." And you better perhaps read the fourteenth chapter of the book of Revelation, when the cup of the indignation of the wrath of God is overflowing and He pours out His judgment upon this Christ-rejecting earth. And you'll find that the same God is revealed in both the Old Testament and the New Testament, who is a God of love, a God of mercy, a God of patience, but also a righteous, holy God who is absolutely just. He will not always chide: nor will he be angry for ever. He has not dealt with us after our sins; nor rewarded us according to our iniquities (Psa 103:9-10). How true that is. God has not dealt with us according to our sins, nor rewarded us according to our iniquities. God has been merciful to us. For as the heaven is high above the earth, so great is his mercy toward them that reverence him. And as far as the east is from the west, so far has he removed our transgressions from us (Psa 103:11-12).

Interesting that he said as far as the east is from the west, rather than as far the north is from the south. Because the north is only about 12,500 miles from the south. You can only go north until you get to the North Pole, then you are going south. And as soon as you get to the South Pole, you are going north again. The distance of about 12,500 miles, that is, unless you are going straight through. But you can start off tonight flying east, and you'll fly east the rest of your life, if you don't change directions. Or you can start flying due west, and you'll be flying west the rest of your life. So I'm glad that he said as far as the east is from the west, rather than as far as the north is from the south, because I want my sins farther away than the north from the south. I like the east and the west bit. I like God just removing completely my sins, my guilt from me. Because of His mercy.

"As high is the heavens is above the earth." Now there is some scientific discussion as to just how high that might be. And every once in awhile the scientists come along and say, "Oh, we've just discovered a new quasar, or galaxy that is beyond anything we've ever known before. It is out there, eight billion light years away, ten billion light years away." All right, keep searching man; you're only expanding the mercy of my God. "For as high as the heavens are above the earth, so high is His mercy over those that reverence Him."

And so I like all these new discoveries, though I think a lot of them are just fanciful kind of interpreting of the data that they have with their own limited knowledge. And I don't think that they know what they are talking about, in many realms, and they've confessed that now. They had all kinds of ideas concerning Saturn and the rings, all kinds of scientific data that was in the astronomy books, and now they have to revise all of the books on Saturn. We've learned so much from this flyby of our little satellite recently. We've learned so many things about the rings and everything else, that all of our theories that we had are out the window now because now we have more data. And so science is changing. The facts are changing, the facts of science seem to often change, but that is totally inconsistent. Facts can't change. So it must be that the scientists were wrong. Oh, but scientists are gods aren't they? And if they said if we evolved from the tadpole, surely they must know. I don't know how high the heaven is above the earth, but however it is, that's just how high God's mercy is towards me.

Like as a father pitieth his children, so the LORD pitieth them that reverence him. For he knows our frame; and he remembers that we are dust (Psa 103:13-14). Now we don't remember that ourselves often. We think that we are the rock of Gibraltar. We think, "Man, I can stand, you know. Let me at Satan, you know." And we are challenging so oftentimes Satan to do battle with us. "Come on, just... you know. Come on out and fight." And God looks down upon us and He is, number one, merciful, because we reverence Him. And secondly, He pities us, just like a father pities his child. Because God remembers our frame. He knows we are but dust. This body made out of the dust. God remembers that. Man has a tendency to magnify his body. Oh, this body consciousness; everything is the body of man. We have come into a body worship cult. How man worships the body. We were driving down to Newport Beach the other night and this place down there. I haven't been down to Newport for a long time. All these guys working out in the windows, standing there, curling, you know. Mirrors, all over the walls. The old body cult. Worshipping the body. But God remembers it's just dust. God looks down and says, "O man, just a bit of dust." He knows our frame; He knows we are but dust. Which means that God doesn't really expect as much out of me as I expect out of myself. And so oftentimes I am so disappointed with myself, and I weep because of my disappointment over myself. "Oh, I thought I was stronger than that, I thought I was better than that and all. Oh God, I am so sorry I disappointed You." He says, "You didn't disappoint Me. I knew you were dust all the time." God wasn't disappointed; I was disappointed in me. But God knew me, He knew me better than I knew myself. He knew that I was but dust. I thought I was Superman. I thought I could I leap buildings with a single bound, and He knows my frame.

As far as our days, we are as the grass: or like a flower in the field (Psa 103:15). So for a time, for a moment, we may flourish, But when the wind passes over it, the grass, the flower is gone, and the place of it remembers it no more. But the mercy of the LORD (Psa 103:16-17) Now man in passing, we are dust, we are transient, we are passing, like the grass or the flower. But the mercy of the LORD is from everlasting to everlasting (Psa 103:17)

High as the heaven is above the earth. That is one dimension of it, but from another dimension, it's from everlasting to everlasting, from the vanishing point to the vanishing point, God's mercy. The height of it and the breadth of it. How glorious. to those that reverence him (Psa 103:17), And the key here all the way through is to those that reverence God. and his righteousness to the children's children [that's my grandkids]; And to such as keep his covenant, and to those that remember his commandments to do them. For the LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless ye the LORD, ye angels, that excel in strength, and do his commandments, harkening to the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his that do his pleasure. Bless the LORD, all his works in all of the places of his dominion: bless the LORD, O my soul (Psa 103:17-22).

So David calls the angels, the heavenly hosts, in to the praising of God. Those angels that are the ministers of God, doing His will, His pleasure. Then all of his works, all of the places of God's dominion. Then again, as he started the psalm, he ends it, "Bless the Lord, O my soul."

## **Trials and Pain: Few Lovers of His Cross**

**For you have need of endurance, so that after you have done the will of God, you may receive the promise.—Hebrews 10:36**

**When God needs a person for His service—a good person, an effective person, a humble person—why does He most often turn to a person in deep trouble? Why does He seek out a person deep in the crucible of suffering, a person who is not the jovial, "happy-happy" kind? I can only say that this is the way of God with His human creation....**

**Ezekiel did not come out of pleasant and favorable circumstances. The light had gone out in his heart. He probably thought that God takes a long time to work out His will.**

**Does not this same view surface in much of our Christian fellowship? We do not want to take the time to plow and to cultivate. We want the fruit and the harvest right away! We do not want to be engaged in any spiritual battle that takes us into the long night. We want the morning light right now! We do not want to go through the processes of planning and preparation and labor pains. We want the baby this instant!**

**We do not want the cross. We are more interested in the crown.**

**The condition is not peculiar to our century. Thomas a Kempis wrote long ago, "The Lord has many lovers of His crown but few lovers of His cross." Men Who Met God, 115.**

**"Lord, make me a lover of Your cross as well as a lover of Your crown. Amen."**

**Tozer.....**

**(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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