



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Vol. 42 Issue 810

Dec. 13, 2013

Worship Music

[Christmas Time-
Phil Wickham](#)

[O Come All Ye Faithful-
Phil Wickham](#)

[The Light Will Come-
Phil Wickham](#)

Prayer

Lord, I ask You to help me be sensitive to the influences I allow in my home and life. I realize that You have given me the responsibility to watch over my life and that I need to be careful about the information and images I allow to pass into my spirit and mind. Please help me recognize the influences that are acceptable and those that are not. When I am quickened in my spirit that what I am watching, reading, or hearing is unprofitable, give me the strength of will to turn it off, lay it down, or walk away from it. In Jesus' name. Amen.....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

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[" The Cure "](#)

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Psalm 107:1-43 (AMP)

1 O give thanks unto the LORD, for he is good: for his mercy endureth for ever. 2 Let the redeemed of the Lord say so, whom He has delivered from the hand of the adversary, 3 And gathered them out of the lands, from the east and from the west, from the north and from the [Red] Sea in the south. 4 Some wandered in the wilderness in a solitary desert track; they found no city for habitation. 5 Hungry and thirsty, they fainted; their lives were near to being extinguished. 6 Then they cried to the Lord in their trouble, and He delivered them out of their distresses. 7 He led them forth by the straight and right way, that they might go to a city where they could establish their homes. 8 Oh, that men would praise [and confess to] the Lord for His goodness and loving-kindness and His wonderful works to the children of men! 9 For He satisfies the longing soul and fills the hungry soul with good. 10 Some sat in darkness and in the shadow of death, being bound in affliction and in irons, 11 Because they had rebelled against the words of God and spurned the counsel of the Most High. 12 Therefore He bowed down their hearts with hard labor; they stumbled and fell down, and there was none to help. 13 Then they cried to the Lord in their trouble, and He saved them out of their distresses. 14 He brought them out of darkness and the shadow of death and broke apart the bonds that held them. 15 Oh, that men would praise [and confess to] the Lord for His goodness and loving-kindness and His wonderful works to the children of men! 16 For He has broken the gates of bronze and cut the bars of iron apart. 17 Some are fools [made ill] because of the way of their transgressions and are afflicted because of their iniquities. 18 They loathe every kind of food, and they draw near to the gates of death. 19 Then they cry to the Lord in their trouble, and He delivers them out of their distresses. 20 He sends forth His word and heals them and rescues them from the pit and destruction. 21 Oh, that men would praise [and confess to] the Lord for His goodness and loving-kindness and His wonderful works to the children of men! 22 And let them sacrifice the sacrifices of thanksgiving and rehearse His deeds with shouts of joy and singing! 23 Some go down to the sea and travel over it in ships to do business in great waters; 24 These see the works of the Lord and His wonders in the deep. 25 For He commands and raises up the stormy wind, which lifts up the waves of the sea. 26 [Those aboard] mount up to the heavens, they go down again to the deeps; their courage melts away because of their plight. 27 They reel to and fro and stagger like a drunken man and are at their wits' end [all their wisdom has come to nothing]. 28 Then they cry to the Lord in their trouble, and He brings them out of their distresses. 29 He hushes the storm to a calm and to a gentle whisper, so that the waves of the sea are still. 30 Then the men are glad because of the calm, and He brings them to their desired haven. 31 Oh, that men would praise [and confess to] the Lord for His goodness and loving-kindness and His wonderful works to the children of men! 32 Let them exalt Him also in the congregation of the people and praise Him in the company of the elders. 33 He turns rivers into a wilderness, water springs into a thirsty ground, 34 A fruitful land into a barren, salt waste, because of the wickedness of those who dwell in it. 35 He turns a wilderness into a pool of water and a dry ground into water springs; 36 And there He makes the hungry to dwell, that they may prepare a city for habitation, 37 And sow fields, and plant vineyards which yield fruits of increase. 38 He blesses them also, so that they are multiplied greatly, and allows not their cattle to decrease. 39 When they are diminished and bowed down through oppression, trouble, and sorrow, 40 He pours contempt upon princes and causes them to wander in waste places where there is no road. 41 Yet He raises the poor and needy from affliction and makes their families like a flock. 42 The upright shall see it and be glad, but all iniquity shall shut its mouth. 43 Whoso is wise [if there be any truly wise] will observe and heed these things; and they will diligently consider the mercy and loving-kindness of the Lord.

Let's turn now in our Bibles to Psalm 107. The hundred and seventh psalm begins with an exhortation to us to

Give thanks unto the LORD (Psa 107:1),

And the basis for the thanksgiving is His goodness and His mercy. Two things that we really should be thankful for: the goodness of God to us, and then God's mercy unto us. How thankful I am for the mercy of God. Were it not for the mercy of God, where would I be tonight? Surely not here. But,

for his mercy that endureth for ever (Psa 107:1).

Now, as we go through the psalm, the first verse exhorts us to praise. But then the psalm goes on and begins to talk about certain people and their condition. And then we find the oft-repeated phrase. In fact, it's repeated about three times, or four times through the psalm, "Oh that men would praise the Lord for His goodness, and His wonderful works to the children of men!" Oh that men would really learn to just praise God for His goodness to us. I think that we reflect too little upon God, because I really don't think that you can seriously reflect upon God without praising and without thanksgiving. When you really just start to reflect on His goodness, on His blessings, on all that He's done, the praises just sort of come.

Second verse he said,...Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy (Psa 107:2);

We've been redeemed, Peter tells us, "not with corruptible things, as silver and gold, but by the precious blood of Jesus Christ" (I Peter 1:18,19). You've been redeemed; you ought to talk about it. Let the redeemed of the Lord say so. We were actually in the bondage of sin. We were slaves to Satan. Paul said, "Who in times past walked according to the course of this world, according to the prince of the power of the air, that even now works in the children of disobedience: among whom you all had your manner of living in times past as you walked after the lust of your own heart and your own mind; and were by nature the children of wrath, even as others" (Ephesians 2:2-3). But from that disastrous state, the Lord has redeemed you. "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy."

And he gathered them out of the lands, from the east, from the west, the north, the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Then hungry and thirsty, their soul fainted in them. Then they cried unto the LORD in their trouble, and he delivered them out of all their distresses (Psa 107:3-6).

So he is describing, really, the condition of the nation of Israel that God has gathered out of all of the lands. The people who wandered after the dispersion, "hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of all their distresses."

And he led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the LORD for his goodness, for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness (Psa 107:7-9).

Now that goes back to verse 5, where it speaks of their condition, "Hungry and thirsty, their soul fainted." Verse 9, "For He satisfieth the longing soul, and filleth the hungry soul with goodness." The longing soul—the soul is the consciousness of man. And somehow there is a consciousness in every man that life must be something more than what I have yet experienced. Somehow I feel there is more to life. The longing soul of man He satisfies.

Now we start into the second strophe of this psalm as he begins to describe another group.

Such as sit in darkness and in the shadow of death, being bound in affliction and iron; Because they rebelled against the words of God, and contemned the counsel of the Most High (Psa 107:10-11):

So the second group he is talking about, a group who are bound in afflictions and irons, men who are in real trouble. And the reason for their trouble: their rebellion against the words of God, their scorn for the counsels of God. How many times have we gotten into trouble when we rebelled against the counsels of God? I can do it my way. Just leave me alone, Lord. I'll go my own way. And I am trying to do my own thing, and it has led me into bondage so many times. Sometimes we wonder, how in the world could I ever get in such a mess? It's because we rebelled against the words of God. We scorned His counsel.

Therefore he brought down their heart with labor; they fell down, and there was none to help. Then (Psa 107:12-13)

In this sad condition,

they cried unto the LORD in their trouble (Psa 107:13),

Going back to verse 6, the first group who cried unto the Lord in their trouble.

and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in two (Psa 107:13-14).

Now the breaking of the bands in two go back to verse 10, "Being bound in affliction and iron." God breaks the bondage that we experience.

Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! (Psa 107:15)

And then going back once again.

For he hath broken the gates of brass, and cut the bars of iron in sunder (Psa 107:16).

Now he deals with another category.

Fools, because of their transgression, and because of their iniquities, are afflicted (Psa 107:17).

We bring a lot of grief on ourselves.

Their soul abhorreth all manner of meat (Psa 107:18);

Now this to me is interesting, because it seems to be describing a vegetarian and it calls them fools. And they do act a little funny at times if you observe them. They seem to be lacking protein in their diet. "Their soul abhorreth all manner of meat."

and they draw near unto the gates of death (Psa 107:18).

And again,

Then [in this condition] they cry unto the LORD in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from his destructions (Psa 107:19-20).

How many times God uses His Word to heal, to deliver, to set us free. How many times when I've had a particular problem and I was very concerned and as I was praying, the Lord would send His Word. He would give me a scripture in my heart. A scripture would flash in my mind, and that scripture was just what I needed. How many times when the Word of God has flashed in my mind in a particular circumstance, I said, "Thank You, Lord, I really needed that." For the scripture was just exactly what I was needing at that time. And it ministered to me, and it was strength to me, and it brought me through.

Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing (Psa 107:21-22).

Now, in the Old Testament, in order to approach God they had to come to the priest with sacrifices. And there were different sacrifices that were offered in the Old Testament. There were the sin offerings, the sacrifices for sin of which we are all very familiar. But there were also what they called the peace offerings, which was just really... the idea behind the peace offering was communion with God. It was bringing a sacrifice and they would barbecue it for you and then you'd sit down and eat with God. Part of it would be burned unto the Lord, His portion, and then you would eat your portion, and it was just an offering of communion. I want to just draw close to God and just sit down and have a meal with the Lord. And so you'd offer a peace offering unto God.

Then there was also the burnt offering sacrifices. And the burnt offering sacrifices were sacrifices of consecration unto God. God, I want to consecrate myself to You. And so I would offer to the Lord a burnt offering sacrifice which was a sacrifice signifying my commitment of myself to God. So the different sacrifices that were offered.

Now we say, "Well, we're living now in the gospel of grace, and Jesus sacrificed Himself once and for all." Yes, as a sin offering. And that takes care of the sin sacrifice completely. But there are sacrifices of the New Testament that we are exhorted to offer unto God. Not animal sacrifices, but fruit sacrifices. "Let us offer unto God the sacrifice of praise, even the fruit of our lips" (Hebrews 13:15). And so praising God becomes actually a peace offering. As through praise, I come into communion with God. "For the Lord inhabits the praises of His people" (Psalm 22:3). The sacrifice of praise and that of commitment of myself as I am worshipping the Lord and I just yield my life to Him.

So there are sacrifices of praise and here, the psalmist said, "Let them sacrifice the sacrifice of thanksgiving, and declare His work with rejoicing." We were talking with a group of people today and we were saying, "We need to get together some night and just talk about the Lord and all of the wonderful things He's doing." Just spend an evening. Just getting together talking about the goodness of God, and the work of God, and the blessings of God. What a profitable evening that would be, as we just sit together and we just talk about, "Oh, you remember what the Lord did? Oh, isn't that glorious?" And just rejoicing, you know, as you talk about the glorious works of God.

There's an interesting thing when people get together to talk about the Lord. The Lord is always interested in it. He's interested in what you have to say about Him. Just like you're interested when people talk about you; you want to know what they're saying. And you get a chance, you know, you hear your name, and you know how you tune in on your name and you get real quiet and you listen to see what they're saying. Well, the Bible indicates that God does something like that, too. It says, "They that love the Lord spake often of Him" (Malachi 3:16). And the Lord made a record of the things that they were saying. God kept a record. And in that day, they shall be accounted as jewels. God loves people to talk about Him. And so here, "Declare His works with rejoicing."

Now we come into a fourth category of people. A fourth section of this psalm. This is for the sailors.

They that go down to the sea in ships, that do their business in great waters; These see the works of the LORD, and his wonders in the deep (Psa 107:23-24).

The ocean is always a marvel. I love... I'm a very water-oriented person. I love the water. I love diving down and looking at the coral and the various fish, and it's just the works of God. "They see the works of the LORD, His wonders in the deep."

For he commandeth, and raiseth the stormy wind, which lifts up the waves thereof. They mount up to heaven, they go down again into the depths: and their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, they're at their wit's end (Psa 107:25-27).

You ever been in a storm at sea? Huge waves.

And then they cry unto the LORD in their trouble, and he brings them out of their distress. And he makes the storm a calm, so that the waves thereof are still. Then are they glad because they're quiet; so he brings them into their desired haven (Psa 107:28-30).

The work of God bringing us into the desired haven. Beautiful.

Now the psalm ends with just exhortations unto, again, of praising the Lord for His works, and it begins to list many of the works of the Lord.

Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. For he turneth the rivers into a wilderness, and the watersprings into dry ground; A fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into watersprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation; And sow the fields, and plant the vineyards, which may yield the fruits of increase. He blesses them also, so that they are multiplied greatly; and he allowed not their cattle to decrease. Again, they are minished and brought low through oppression, affliction, and sorrow. And he poured contempt upon the princes, and causes them to wander in the wilderness, where there is no way. Yet setteth he the poor on high from affliction, and maketh his families like a flock. The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the LORD (Psa 107:32-43).

So the final verses just sort of a conclusion to the psalm saying that "Whoever is wise, and will observe these things." What things? Praising, thanksgiving. "Even they shall understand the lovingkindness of the LORD."

Psalm 108:1-13 (AMP)

1 O GOD, my heart is fixed (steadfast, in the confidence of faith); I will sing, yes, I will sing praises, even with my glory [all the faculties and powers of one created in Your image]! 2 Awake, harp and lyre; I myself will wake very early—I will waken the dawn! 3 I will praise and give thanks to You, O Lord, among the peoples; and I will sing praises unto You among the nations. 4 For Your mercy and loving-kindness are great and high as the heavens! Your truth and faithfulness reach to the skies! 5 Be exalted, O God, above the heavens, and let Your glory be over all the earth. 6 That Your beloved [followers] may be delivered, save with Your right hand and answer us! [or me]! 7 God has promised in His holiness [regarding the establishment of David's dynasty]: I will rejoice, I will distribute [Canaan among My people], dividing Shechem and [the western region and allotting the eastern region which contains] the Valley of Succoth. 8 Gilead is Mine, Manasseh is Mine; Ephraim also is My stronghold and the defense of My head; Judah is My scepter and lawgiver. 9 Moab is My washbasin; upon Edom [My slave] My shoe I cast [to be cleaned]; over Philistia I shout [in triumph]. 10 Who will bring me [David] into the strong, fortified city [of Petra]? Who will lead me into Edom? 11 Have You not cast us off, O God? And will You not go forth, O God, with our armies? 12 Give us help against the adversary, for vain is the help of man. 13 Through and with God we shall do valiantly, for He it is Who shall tread down our adversaries.

Psalm 108 the psalmist declares: O God, my heart is fixed; I will sing and give praise, even with my glory (Psa 108:1).

And then he calls for praise unto the Lord with the psaltery and the harp, a couple of instruments praising the Lord in music. I myself will awake early. I will praise thee, O LORD, among the people: I will sing praises unto thee among the nations. For thy mercy is great above the heavens (Psa 108:2-4): Again, why do I praise God? Well, here I praise the Lord, again, for His mercy. "As high as the heavens are above the earth, so high is His mercy over those that fear Him" (Psalm 103:11). Also praise, that thy truth reacheth unto the clouds. [Further praise.] Be thou exalted, O God, above the heavens: and thy glory above all the earth; That thy beloved may be delivered: save with thy right hand, and answer me. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth (Psa 108:4-7). Now here is David talking and he's talking about how God is going to give him victory and possessions. Dividing Shechem, meting out the valley of Succoth. Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; Moab is my washpot; and over Edom will I cast out my shoe; over Philistia will I triumph. Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts? Give us help from trouble: for vain is the help of man (Psa 108:8-12). All of you that are spending so much time with counselors, you might read that again. Seeking the Lord for help. And a wise counselor will always just point you to the Lord, because He is the only One that can truly help you. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made the heavens and the earth" (Psalm 121:1-2). Vain is the help of man. Through God we shall do valiantly: for it is he that shall tread down our enemies (Psa 108:13).

**Psalm 109:1-31 (AMP)**

1 O GOD of my praise! Keep not silence, 2 For the mouths of the wicked and the mouth of deceit are opened against me; they have spoken to me and against me with lying tongues. 3 They have compassed me about also with words of hatred and have fought against me without a cause. 4 In return for my love they are my adversaries, but I resort to prayer. 5 And they have rewarded and laid upon me evil for good, and hatred for my love. 6 Set a wicked man over him [as a judge], and let [a malicious] accuser stand at his right hand. 7 When [the wicked] is judged, let him be condemned, and let his prayer [for leniency] be turned into a sin. 8 Let his days be few; and let another take his office and charge. 9 Let his children be fatherless and his wife a widow. 10 Let his children be continual vagabonds [as was Cain] and beg; let them seek their bread and be driven far from their ruined homes. 11 Let the creditor and extortioner seize all that he has; and let strangers (barbarians and foreigners) plunder the fruits of his labor. 12 Let there be none to extend or continue mercy and kindness to him, neither let there be any to have pity on his fatherless children. 13 Let his posterity be cut off, and in the generation following let their names be blotted out. 14 Let the iniquity of his fathers be remembered by the Lord; and let not the sin of his mother be blotted out. 15 Let them be before the Lord continually, that He may cut off the memory of them from the earth!— 16 Because the man did not [earnestly] remember to show mercy, but pursued and persecuted the poor and needy man, and the broken in heart [he was ready] to slay. 17 Yes, he loved cursing, and it came [back] upon him; he delighted not in blessing, and it was far from him. 18 He clothed himself also with cursing as with his garment, and it seeped into his inward [life] like water, and like oil into his bones. 19 Let it be to him as the raiment with which he covers himself and as the girdle with which he is girded continually. 20 Let this be the reward of my adversaries from the Lord, and of those who speak evil against my life. 21 But You deal with me and act for me, O God the Lord, for Your name's sake; because Your mercy and loving-kindness are good, O deliver me. 22 For I am poor and needy, and my heart is wounded and stricken within me. 23 I am gone like the shadow when it lengthens and declines; I toss up and down and am shaken off as the locust. 24 My knees are weak and totter from fasting; and my body is gaunt and has no fatness. 25 I have become also a reproach and a taunt to others; when they see me, they shake their heads. 26 Help me, O Lord my God; O save me according to Your mercy and loving-kindness!— 27 That they may know that this is Your hand, that You, Lord, have done it. 28 Let them curse, but do You bless. When adversaries arise, let them be put to shame, but let Your servant rejoice. 29 Let my adversaries be clothed with shame and dishonor, and let them cover themselves with their own disgrace and confusion as with a robe. 30 I will give great praise and thanks to the Lord with my mouth; yes, and I will praise Him among the multitude. 31 For He will stand at the right hand of the poor and needy, to save him from those who condemn his life.

Psalm 109 makes me glad that I'm not an enemy of David. For this is one of those psalms where he really takes off again against his enemies, and I mean he goes after them with tongs. Hold not thy peace, O God of my praise; For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue (Psa 109:1-2). So these people were talking about David. They were lying about David. And he's saying, "God, don't hold Your peace. Get angry with them." For they compassed me about also with words of hatred; and they fought against me without a cause. For my love they are my adversaries: but I give myself unto prayer (Psa 109:3-4).

Oh, what wisdom there is in verse 4. I've loved them, but they've become my adversaries. And so I will give myself unto prayer. Rather than striking out against them in kind, rather than trying to get vengeance myself, rather than getting involved, how much better if I will just give myself to prayer. Oh, how many times I wish I'd given myself to prayer rather than getting involved. You see, it is the trick of Satan to draw you in to a physical conflict, to get you at odds, to get you in this physical area of bantering back and forth. Satan is constantly trying to draw you into the physical arena to do battle with you. Why? Because if he can get you in the flesh, he can clean up on you like nobody's business. Every time he gets me in the flesh, he gives me such a beating you'd think I'd learn not to get in the flesh. But he's always seeking to draw me into the flesh. For he has a decided advantage over me. Now David said, "I will give myself unto prayer." I'm going to stay in the Spirit. Oh, how important that I stay in the Spirit, because in the spirit realm, I have a decided advantage over him. For you see, he was defeated at the cross. And if I can just stay in the Spirit, I can just wipe him out with the victory of Jesus Christ upon the cross. And prayer is actually the big guns of the Spirit by which I can defeat the enemy.

Now, the world is filled with spirits. And spirits have a decided advantage over us in many ways. For spirits are not bound by the time, space, material things by which we are bound. As we've gathered together here tonight, there are many spirits that have gathered here also, lot of angels around the place tonight. Because they're very curious at the work that God has done in your life, and they desire to look into it. Peter, in talking about the grace and the goodness of God towards us, he said, "Which things the angels desire to look into" (I Peter 1:12). And if He has "given His angels charge over thee, to keep thee in all thy ways. To bear thee up, lest at any time you dash your foot against a stone" (Psalm 91:11-12), that means the angels are here tonight. You know, they're watching over you. They'll be watching over you as you go home tonight. But there are also other spirits that are here tonight. Spirits that are antagonistic to you as a child of God. Seeking to bring hurt and harm. And in the spirit realm, there is a real warfare that is going on. You remember when Daniel decided to fast and pray and wait upon God. After twenty-one days, the angel came and said, "Daniel, you know, twenty-one days ago when you started this fast, God sent me down here to bring you the answers. But, man, that prince of Persia got hold of me," talking about Satan, "and he took me captive and he held me for twenty-one days until Michael, that great prince, came and set me free. But now I'm come to tell you the things that the Lord wants to reveal unto you. The things that you had upon your heart. God dispatched me. There was a warfare. I got captured for a while until Michael came."

There is a fierce warfare going on in the spiritual realm. But that warfare was climaxed at the cross. In that, on the cross, Jesus defeated the spirit forces of Satan and darkness. In Colossians, chapter 2, we are told that He triumphed over the principalities and powers, which are names for spiritual entities, spiritual forces. He said He triumphed over them through the cross, making an open display of His victory as He triumphed over them in the cross. So that Satan is a defeated foe. So that if I stay in the spiritual realm, I have a decided advantage over Satan because he was defeated at the cross, and I can come against him in the power of the victory of Jesus Christ. And he's got to back down. He's got to back down. He was defeated at the cross. Now these spirit forces, as I say, are not restricted to time and space and material obstacles as are we. Therefore, they have a decided advantage over us. Some of the spirits that are here tonight visiting with us in this service could quite possibly have been over a few moments ago watching the Syrian troops at the border of Jordan to see if anything was going to happen tonight. When nothing was going to happen, they decided, "Come on over, let's go to Calvary Chapel to see what's happening there tonight, you know." And as fast as you can think it, because they are not bound by, despite the time, space limitations as we are, as fast as you can think it, they were here. You see, they can they can get around really in a hurry. And if things get boring here, they might head for China or something and see what's going on there tonight, or tomorrow morning which over there. Now, when we came in tonight, we came in through the doors. Hopefully. But the spirits that are here, they came through the ceiling or through the walls, or actually, if they were in China they may have just made a shortcut and come right through, because they are not restricted by material obstacles. They are able to pass through. Now, it is difficult to fight with an enemy that you can't see. That can only bring spiritual pressures. That you can only feel but without being able to see them, it's extremely difficult to fight against them. But we have spiritual weapons. The Bible said, "The weapons of our warfare are not carnal," they're not fleshly, "but they are mighty through God to the pulling down of the strongholds of the enemy" (II Corinthians 10:4). And the big gun in the spiritual warfare is prayer. And it is interesting, because the prayer itself takes on the nature of a spirit in that the prayer does not become restricted to time or space or material. So that we can pray here tonight for a friend in Florida who is maybe going through a real spiritual trial. The enemy is really oppressing them, giving them a bad time. I can go into my closet. I can get on my knees. And I can begin to intercede for my friend in Florida. And as I pray for them, my prayer takes on the nature of a spirit in that it goes immediately to Florida, right into the home where they are and begins to do business for God right there in their house. Driving back the forces of darkness. Binding the forces of the enemy, and releasing God's work in their lives. Doing spiritual battle.

And so God has given us weapons whereby we have a decided advantage over the enemy. But whenever he gets you into the flesh, then he has the advantage. And Satan is always trying to get us into the flesh for that reason. So the best thing when someone is lying about me, someone is trying to cut me down and all, the best thing you can do is what David did, give yourself to prayer. Don't get into the physical. You'll only get wiped out. But retreat into prayer, and man, you can blast him to pieces and they don't even know where it's coming from. As you enter into the spiritual warfare and you do battle in the spirit through prayer. Oh, the change that you can bring in the lives of people. Several years ago there was a United States senator from Missouri, very popular senator. He had a very keen mind. And he was sitting in the Senate in Washington during an especially busy session. His wife was in a prayer group with some ladies in their home state in Missouri. And her husband, because of his popularity, was actually being considered as a possible candidate for the matter presidency of the United States. One day, she and a group of the ladies at the prayer meeting decided that they were going to band together to pray for her husband's salvation. A brilliant man, but he was an atheist. And so these ladies began every day at ten o'clock, no what they were doing, they would stop and agree together in prayer that God would get hold of the heart of this lady's husband and bring him to Jesus Christ. Binding the work of the enemy that had blinded him; was holding him captive. During the Congressional recess, he came home. And on Sunday as she got up to go to church, she was surprised that he also got up. And she said, "Well, where are you going today?" He said, "I'm going to church with you." And it rather surprised her, but she played it cool. And that morning in the service, when the invitation was given, he went forward to publicly receive Jesus Christ.

And, of course, she was absolutely ecstatic, as were all of the ladies that were in her prayer group who had been praying for his salvation. Afterwards, she told him of this prayer pact that these ladies had made. He said, "When did you start?" And so she said, "Well, let's see, it was you know, Tuesday afternoon or Tuesday morning, and let's see, it was just before..." and she figured out the date and she said, "March the twelfth, ten o'clock, Tuesday morning." He pulled out his diary to that date and with the time difference, he said, "Though I am sitting here in the Senate," in his diary, "and there is debate going on, suddenly I have become conscious of a great need in my life for God." Spirit force, the Spirit power by which lives can be changed.

"I will give myself," the psalmist said, "unto prayer." The wisest thing you can do. Now I don't really believe that you should give yourself to prayer as the psalmist did. For he says in verse 5, concerning the wicked and his enemies, They have rewarded me evil for good, and hatred for my love. [Therefore, Lord,] Set a wicked man over him: let Satan stand at his right hand. When he shall be judged, condemn him: and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children continually be vagabonds, and beg: let them seek their bread also out of their desolate places. Let the extortioner catch all that he has; and let the strangers spoil his labor. And let there be none to extend mercy unto him: neither let there be any favor for his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out. Let them be before the LORD continually, that he may cut off the memory of them from the earth. Because that he remembered not to show mercy, but persecuted the poor and the needy man, that he might even slay the broken in heart. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like with a garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment which covers him, and for a girdle wherewith he is girded continually. Let this be the reward of my adversaries from the LORD, and of them that speak evil against my soul (Psa 109:5-20).

Boy, he's really out for blood! How far this is, of course, from the teachings of Jesus in the New Testament, who said, "Bless those that curse you, do good unto those that despitefully use you" (Matthew 5:44). But this is David, and this is what I feel many times when someone's done me wrong. I feel, "Lord, give them one." So though I can identify with the prayer, yet I realize that this is not the new nature in Christ of forgiveness. Realizing how much God has forgiven me, I also am to forgive. Now, "Let another take his office," verse 8. In the first chapter of the book of Acts, after Jesus had ascended into heaven and the disciples were meeting together in Jerusalem waiting for the outpouring of the Holy Spirit, Peter said to them, "You know, it's necessary that we get someone to take Judas' place who by transgression fell. For, the scriptures said, 'Let another take his bishopric,'" (Acts 1:20). And Peter is quoting this particular psalm, verse 8, "Let another take his office," and he applies it unto Judas Iscariot. And as you read David's vilification against this traitor, the man who lied against him and all, Satan standing at his right hand, condemned and all, there is a shadow of Judas behind it.

Now David prayed that for his enemies, but now he's praying for himself in verse 21, and he sure changes the tune. But for me, O God the LORD, do for me for thy name's sake: because thy mercy is good, deliver me. For I am poor and needy, my heart is wounded within me. I am gone like the shadow when it declineth (Psa 109:21-23):

Referring to the sundial.

I am tossed up and down as the locust. My knees are weak through fasting; and my flesh faileth of fatness (Psa 109:23-24). I'm skinny and weak. I became also a reproach unto them: when they looked upon me they shook their heads (Psa 109:25). And if you go over there today, you'll see them when they are fighting with each other or talking with each other, they just shake their heads violently as they're yelling at one another. Help me, O LORD my God: O save me according to thy mercy: That they may know that this is thy hand; that thou, LORD, hast done it. Let them curse, but You bless: when they arise, let them be ashamed; but let your servant rejoice. Let my adversaries be clothed with shame; and let them cover themselves with their own confusion, as with a mantle. And I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude. For he shall stand at the right hand of the poor, to save him from those that condemn his soul (Psa 109:26-31). Interesting psalm.



Psalm 110:1-7 (AMP); 1 THE LORD (God) says to my Lord (the Messiah), Sit at My right hand, until I make Your adversaries Your footstool. 2 The Lord will send forth from Zion the scepter of Your strength; rule, then, in the midst of Your foes. 3 Your people will offer themselves willingly in the day of Your power, in the beauty of holiness and in holy array out of the womb of the morning; to You [will spring forth] Your young men, who are as the dew. 4 The Lord has sworn and will not revoke or change it: You are a priest forever, after the manner and order of Melchizedek. 5 The Lord at Your right hand will shatter kings in the day of His indignation. 6 He will execute judgment [in overwhelming punishment] upon the nations; He will fill the valleys with the dead bodies, He will crush the [chief] heads over lands many and far extended. 7 He will drink of the brook by the way; therefore will He lift up His head [triumphantly].

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool (Psa 110:1).

This immediately gives to us the indication that this is one of those Messianic psalms. Or a psalm concerning the Messiah that has its fulfillment in Jesus Christ. And this first verse of the psalm is quoted in Hebrews as referring to Jesus Christ. "As the Lord said unto my Lord," or Yahweh said unto my Lord, Adonai, "Sit Thou at My right hand, until I make Thine enemies Thy footstool." Jesus is now sitting The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool (Psa 110:1).

This immediately gives to us the indication that this is one of those Messianic psalms. Or a psalm concerning the Messiah that has its fulfillment in Jesus Christ. And this first verse of the psalm is quoted in Hebrews as referring to Jesus Christ. "As the Lord said unto my Lord," or Yahweh said unto my Lord, Adonai, "Sit Thou at My right hand, until I make Thine enemies Thy footstool." Jesus is now sitting at the right hand of the Father in glory. And God is coming to judge the earth, to put down all of the enemies of Jesus Christ, to bring all things in subjection unto Him. And by the time the Great Tribulation is over, the nations will have been subdued and will be brought in subjection unto Jesus Christ who shall come to reign. But the Father said, or, "The Lord said unto my Lord, 'Sit Thou at My right hand, until I make Thine enemies Thy footstool.'"

So the writer of the Hebrews said, "God hath put all things in subjection unto Him, but we do not yet see all things in subjection" (Hebrews 2:8). It hasn't yet come; yet it shall. But we see Jesus. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and he will not change, Thou art a priest for ever after the order of Melchizedek (Psa 110:2-4). Now here in this prophetic psalm is an interesting little shot. It takes us immediately back to the time of Abraham, who when five kings had gotten together and came down and captured four cities and took slaves and the loot from Sodom. And Abraham heard of it and his nephew Lot was there in Sodom. And so he gathered the servants of his own house, armed them, and they took out after this confederacy of kings. They caught up with them, and Abraham and his servants destroyed them and got back Lot and all of the captives, and all of the loot that these kings had taken. Now as Abraham with his servants was coming back victorious, as they came near Jerusalem, the priest of the most high God in Jerusalem came out to meet Abraham with bread and wine. And Abraham gave to him a tenth of all that he had; that is, of the spoils that he had taken. Abraham paid tithes unto him. The priest was named Melchizedek. He had a second name, the King of Peace.

Now Abraham, the father of the nation; Abraham, the father of the faithful, those who will believe, in paying tithes to Melchizedek and receiving from Melchizedek a blessing, is showing that Melchizedek is actually one step above Abraham. For the lesser receives the blessing from the greater. And receiving the blessing from Melchizedek, the King of Peace, and paying tithes unto him, he was doing homage unto Melchizedek, known as the priest of the most high God. Now Abraham had a son, Isaac, who had a son Jacob, who had twelve sons; one named Levi that was ordained by God to be the priestly tribe in Israel. And the family of Moses, Aaron, were chosen to be a high priest from the family of Aaron. Now Jesus, when He came, became the great High Priest unto God. For the duty of the priest was always twofold. The priest would appear before God for the people because the people themselves could not approach the holy, righteous God. It was necessary that they come to the priest who was a mediator, and the priest would go to God for the people. And then, having gone to God for the people, he would come out to the people and speak to them for God. And so God said unto Aaron, "And when you go forth and put My name upon the people, put My name on the people thus, 'The Lord bless thee, and keep thee: the Lord cause His face to shine upon thee, and give thee peace'" (Numbers 6:23-26). So he represented God to the people, but he represented the people to God, so he was a mediator.

Now in the New Testament, we have a new mediator, not a son of Levi. But He became the great high priest who went before God to represent us and who comes to us to represent the Father. But a Jew would immediately object to Jesus receiving the title of the great High Priest. For a Jew would say, "How can Jesus be a great high priest when He comes from the tribe of Judah? The Bible doesn't say anything about Judah being the priesthood, but speaks of Levi and the priesthood in Levi. Therefore, how can Jesus be the high priest coming from the tribe of Judah?" And this is how that difficulty is solved. Even in the scripture itself, even in prophecy, God threw this in to the mind of the psalmist. As he's writing this psalm, God threw it in in order that there might be the basis for the high priesthood of Jesus. "For thou has sworn, and will not repent," "I have sworn and will not repent," or, "The Lord has sworn, will not repent, 'Thou art a priest forever after,'" not the Aaronic order, or the Levitical order, but after "the order of Melchizedek." An order of priesthood which actually precedes the order of Levi and is superior to the order of Levi in that the father of Levi paid tithes and did homage unto Melchizedek. So it is actually a superior order of priesthood, the priesthood of Melchizedek, to whom Abraham paid tithes and did homage. Therefore, Christ, a priest forever after the order of Melchizedek. Now, there are certain Bible scholars that believe that Melchizedek was actually none other than Jesus Christ in what is known as the theophany, the appearance of God in the Old Testament. In the gospel of John, Jesus is having sort of an argument with the Pharisees concerning Abraham. And Jesus is talking about His Father being God. And they said, "We have Abraham as our father." And Jesus said, "If you had Abraham as your father, then you would believe in Me. For Abraham rejoiced to see My day." And they said, "Come on, who are you trying to kid? You're not fifty years old. What do you mean Abraham saw you?" And Jesus said, "Before Abraham was, I am" (John 8:56-58). But scholars believe that the reference to Abraham seeing or rejoicing to see My day is a reference to Melchizedek, when Abraham paid tithes unto him. So it is a very interesting verse that God has inserted here. We go back to Genesis, but we also go on to the book of Hebrews where this is used as the argument to the Jews to point out how that Christ can be our great High Priest, not after the Levitical order, but after the order of Melchizedek, a different order of priesthood. And showing that God had declared it, "The Lord hath sworn, and will not repent, 'Thou art a priest for ever after the order of Melchizedek.'" The Lord at thy right hand shall strike through the kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies (Psa 110:5-6);

Of course, this is talking now about the great judgment of God that is coming as He strikes through the kings in the day of His wrath. The day of God's wrath is come. Great Tribulation. "He will judge among the heathen, He shall fill the places with dead bodies." As the blood will flow to the horses' bridle throughout the whole valley of Megiddo.

he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head (Psa 110:6-7).

(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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