



# ~ 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 814

Dec. 19, 2013

## Worship Music

[All Is Well-  
Point Of Grace](#)

[What Child Is This-  
Point Of Grace](#)

[In The First Light-  
Point Of Grace](#)

## Prayer

Lord, I ask You to help me know how to respond appropriately to those who are around me. When they rejoice, help me put aside my own struggles and problems and enter into rejoicing with them. When people weep and I'm not feeling the pain they feel, help me set aside my own light-hearted mood so I can be the kind of friend they need in that vulnerable moment. Holy Spirit, I know You can teach me how to appropriately respond to the different situations I face in life. So I ask You to start teaching me how to be what I need to be in every type of circumstance. In Jesus' name I ask it.....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

## 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](#)

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

(316) 247-3623

Or----

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

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

**Psalm 129:1-8 (AMP)**

**1** MANY A time and much have they afflicted me from my youth up—let Israel now say—

**2** Many a time and much have they afflicted me from my youth up, yet they have not prevailed against me.

**3** The plowers plowed upon my back; they made long their furrows.

**4** The Lord is [uncompromisingly] righteous; He has cut asunder the thick cords by which the wicked [enslaved us].

**5** Let them all be put to shame and turned backward who hate Zion.

**6** Let them be as the grass upon the housetops, which withers before it grows up,

**7** With which the mower fills not his hand, nor the binder of sheaves his bosom—

**8** While those who go by do not say, The blessing of the Lord be upon you! We bless you in the name of the Lord!

**Psalm 129**

**Many a time have they afflicted me from my youth, may Israel now say: Many a time have they afflicted me from my youth: yet they have not prevailed against me (Psa 129:1-2).**

**So here is Israel, and look how many times they are being afflicted. Even still 2,700-800 years later after this psalm was written, still Israel being afflicted. Yet, hey, they have not prevailed against her. She's still there. She's still a nation. She still stands up to the world.**

**The plowers plowed upon my back: they made long their furrows. But the LORD is righteous: he hath cut asunder the cords of the wicked. Let them all be confounded and turned back that hate Zion. Let them be as the grass upon the housetops, which withers before it grows up: Wherewith the mower cannot fill his hand; nor he that bindeth the sheaves of his bosom (Psa 129:3-7).**

**Now on the roof, of course, dust will blow up on the roof and sometimes grass seed, and you'll have little sprouts of grass, but never enough to harvest. So let them be like the grass that just grows up on the roof.**

**Neither do they which go by say, The blessing of the LORD be upon you: we bless you in the name of the LORD (Psa 129:8).**

**This is in the negative sense. But putting it in a positive sense, how glorious it would be to go by your neighbor and say, "I bless you in the name of the Lord. Blessings be upon thee. I bless you in the name of the Lord." I think it's another good phrase to pick up on.**

**Psalm 130:1-8 (AMP)**

**1** OUT OF the depths have I cried to You, O Lord.

**2** Lord, hear my voice; let Your ears be attentive to the voice of my supplications.

**3** If You, Lord, should keep account of and treat [us according to our] sins, O Lord, who could stand?

**4** But there is forgiveness with You [just what man needs], that You may be reverently feared and worshiped.

**5** I wait for the Lord, I expectantly wait, and in His word do I hope.

**6** I am looking and waiting for the Lord more than watchmen for the morning, I say, more than watchmen for the morning.

**7** O Israel, hope in the Lord! For with the Lord there is mercy and loving-kindness, and with Him is plenteous redemption.

**8** And He will redeem Israel from all their iniquities.

**Psalm 130**

Out of the depths have I cried unto thee, O LORD. Lord, hear my voice: let your ears be attentive to the voice of my [prayers or] supplications. For if you, LORD, should start [making a list] marking iniquities, O Lord, who could stand? But there is forgiveness with thee, that you may be revered. I wait for the LORD, my soul doth wait, and in his word do I hope. My soul waits for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption. He shall redeem Israel from all his iniquities (Psa 130:1-8).

So if the Lord should begin to keep an account of iniquities, none of us would make it. Oh, how thankful we are that with God there is mercy; there is forgiveness. Oh, how happy is the man whose sins are forgiven. "With the Lord there is mercy, and plenteous redemption."

**Psalm 131:1-3 (AMP)**

**1** LORD, MY heart is not haughty, nor my eyes lofty; neither do I exercise myself in matters too great or in things too wonderful for me.

**2** Surely I have calmed and quieted my soul; like a weaned child with his mother, like a weaned child is my soul within me [ceased from fretting].

**3** O Israel, hope in the Lord from this time forth and forever.

**Psalm 131**

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things that are too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child. Let Israel hope in the LORD from henceforth and for ever (Psa 131:1-3).

Lord, I am just a simple person. I am not complex. I don't try to deal with those matters that are above me or beyond my capacities in order that I might look sophisticated or wise or whatever. God, You know I'm just a simple person. My heart isn't haughty. I'm not... I don't look loftily at people as though I am something. I know, God, the truth about myself. I know I am nothing. I'm just like a child, Lord, like a nursing child. My hope is in You forever.

**Psalm 132:1-18 (AMP)**

1 LORD, [earnestly] remember to David's credit all his humiliations and hardships and endurance— 2 How he swore to the Lord and vowed to the Mighty One of Jacob: 3 Surely I will not enter my dwelling house or get into my bed— 4 I will not permit my eyes to sleep or my eyelids to slumber, 5 Until I have found a place for the Lord, a habitation for the Mighty One of Jacob. 6 Behold, at Ephratah we [first] heard of [the discovered ark]; we found it in the fields of the wood [at Kiriath-jearim]. 7 Let us go into His tabernacle; let us worship at His footstool. 8 Arise, O Lord, to Your resting-place, You and the ark [the symbol] of Your strength. 9 Let Your priests be clothed with righteousness (right living and right standing with God); and let Your saints shout for joy! 10 For Your servant David's sake, turn not away the face of Your anointed and reject not Your own king. 11 The Lord swore to David in truth; He will not turn back from it: One of the fruit of your body I will set upon your throne. 12 If your children will keep My covenant and My testimony that I shall teach them, their children also shall sit upon your throne forever. 13 For the Lord has chosen Zion, He has desired it for His habitation: 14 This is My resting-place forever [says the Lord]; here will I dwell, for I have desired it. 15 I will surely and abundantly bless her provision; I will satisfy her poor with bread. 16 Her priests also will I clothe with salvation, and her saints shall shout aloud for joy. 17 There will I make a horn spring forth and bud for David; I have ordained and prepared a lamp for My anointed [fulfilling the promises of old]. 18 His enemies will I clothe with shame, but upon himself shall his crown flourish.

**Psalm 132**

LORD, remember David, and all his afflictions: How he swore unto the LORD, and vowed unto the mighty God of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to my eyes, or slumber to my eyelids, until I find out a place for the LORD, a habitation for the mighty God of Jacob (Psa 132:1-5). David had determined that he was going to build a house for God. He said, "I'm not going to rest until I build a house for God. It's not fair. I'm living in this beautiful palace and we still are worshipping God in a tent. God should have a temple. A beautiful house to worship Him in. So it's not right, I'm not going to rest until I build a house for God." Great zeal. Lord, remember David. All of his afflictions and how he had determined to build a house. Lo, we heard of it at Ephratah: we found it in the fields of the wood. We will go into his tents: we will worship at his footstool. Arise, O LORD, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. For thy servant David's sake turn not away the face of thine anointed. The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne (Psa 132:6-11).

God had sworn to David by an oath that from the fruit of his body there would sit one upon the throne forever. Going back to the prophecy of Isaiah that we studied this morning, Isaiah 6, or Isaiah 9:6-7, "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. And of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it in judgment and in justice from henceforth even for ever." It's going to happen. God has sworn to David that from the fruit of David's loins there would be one who would sit upon the throne. "From the fruit of thy body I will set one upon the throne." Jesus came from David. As the angel said unto Mary, "He shall be great. He shall be called the Son of the Highest: and He shall sit upon the throne of His father David" (Luke 1:32). Because Mary was a direct descendant of David. And the promise that Jesus would sit upon the throne of David is yet to be fulfilled and will be fulfilled when He returns again and establishes the Kingdom Age. He will sit then upon the throne of David and God's oath will be fulfilled.

If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore (Psa 132:12).

Jesus gave the promise actually to the church. "Unto him that overcometh will I grant to sit with Me upon My throne in My kingdom, even as I have overcome, and have sat down with My Father on His throne" (Revelation 3:21). So to the faithful is the promise made.

For the LORD hath chosen Zion; he has desired it for his dwelling place (Psa 132:13).

God chose Jerusalem; God desires it. And it is interesting, I don't think that Jerusalem is that beautiful a city. You know, you go to some cities, Seattle, beautiful city. Some cities on the lakeshores or on the ocean, Jerusalem is just in a rocky crate. So many rocks you can't grow too many trees. And yet God has chosen it. Why He chose it, I don't know. But it is His choice. He chose it. When He dwells upon the earth, that's where He's going to dwell. That's where He's going to reign. Of all the places on the earth, I probably would have chosen somewhere in Kauai or somewhere, you know, Hanalei Bay. But He's chosen Jerusalem. And because He has chosen it, it becomes special. Not because it is special. It's only because He chose it that it's special. He didn't choose it because it was special; but because He chose it, it has become special. It all lies in His choice. That's what made it special.

Now God answers at this point, verse 14, God now is talking and God declares, This is my rest for ever (Psa 132:14): Talking about Jerusalem. here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish (Psa 132:14-18).

Now here is God speaking, and in the last two verses He's referring, actually, His anointed is His Messiah, or is Jesus. "There will I make the horn of David to bud," as Jesus sits upon the throne of David. "I have ordained a lamp for Mine anointed." Or My Messiah. "And His enemies will be clothed with shame, but His crown, His reign will flourish."

**Psalm 133:1-3 (AMP)**

**1 BEHOLD, HOW good and how pleasant it is for brethren to dwell together in unity!**

**2 It is like the precious ointment poured on the head, that ran down on the beard, even the beard of Aaron [the first high priest], that came down upon the collar and skirts of his garments [consecrating the whole body].**

**3 It is like the dew of [lofty] Mount Hermon and the dew that comes on the hills of Zion; for there the Lord has commanded the blessing, even life forevermore [upon the high and the lowly].**

**Psalm 133**

**Behold, how good and how pleasant it is for brothers to dwell together in unity! (Psa 133:1)**

**How sad and tragic it is for brothers to dwell together in disunity. Oh, how we need to strive to maintain the unity of the body of Christ.**

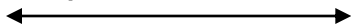
**It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments (Psa 133:2);**

**Now, the anointing with oil in the Old Testament when they sanctified Aaron towards the priesthood, they took oil and they poured it over him. And as they poured it over him, it ran down him, ran down his beard, dripped on down and on his skirts. It just... the anointing with oil was just taking a jar and dumping it out. Now in the New Testament it says, "Is there any sick among you? Let him call for the elders of the church, and let them anoint him with oil in the name of the Lord" (James 5:14).**

**And now if we did it like they did in Bible days, we just come out with a pitcher of oil and pour it over the head of the sick. You'd really get then the implication of the anointing with oil. The oil in here is kicking back to the precious ointment that was upon the head, poured upon the head of Aaron. Ran down on his beard, even down to the skirts of his garments.**

**As the dew of Hermon, as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore (Psa 133:3).**

**What is so good? I mean, what is all of these pictures? It's just picturesque of the goodness of men who dwell together in unity. How glorious it is to be able to gather together in love and in unity and just hey, all part of the family. What a beautiful experience. It's incomparable. It's fresh. It's anointed. It's alive.**

**Psalm 134:1-3 (AMP)**

**1 BEHOLD, BLESS (affectionately and gratefully praise) the Lord, all you servants of the Lord, [singers] who by night stand in the house of the Lord.**

**2 Lift up your hands in holiness and to the sanctuary and bless the Lord [affectionately and gratefully praise Him]!**

**3 The Lord bless you out of Zion, even He Who made heaven and earth.**

**Psalm 134**

**Behold, bless ye the LORD, all ye servants of the LORD, which stand by night in the house of the LORD. Lift up your hands in the sanctuary, and bless the LORD. The LORD that made heaven and earth bless thee out of Zion (Psa 134:1-3).**

**So twofold: bless the Lord, and then may you receive the blessing of the Lord. "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."**

**One of the glorious ministries of Calvary Chapel is the Men's Prayer Ministry where men gather by night in the house of the Lord. Where men are here all night long, standing before the Lord, bringing before the Lord the prayer requests, the needs of the body. Men volunteer on three-hour shifts maybe every second week or so to just come in, just to stand before the Lord in His sanctuary. "Behold, bless ye the Lord, all ye servants of the Lord, which stand by night in the house of the Lord." What a privilege, what a blessing. Just to come down and stand before the Lord for the needs of the body. "Lift up your hands in the sanctuary. Bless the Lord." How glorious it is. How beautiful it is. May God bless you out of Zion.**

**Psalm 135:1-21 (AMP)**

**1 PRAISE THE Lord! (Hallelujah!) Praise the name of the Lord; praise Him, O you servants of the Lord! 2 You who stand in the house of the Lord, in the courts of the house of our God, 3 Praise the Lord! For the Lord is good; sing praises to His name, for He is gracious and lovely! 4 For the Lord has chosen [the descendants of] Jacob for Himself, Israel for His peculiar possession and treasure. 5 For I know that the Lord is great and that our Lord is above all gods. 6 Whatever the Lord pleases, that has He done in the heavens and on earth, in the seas and all deeps— 7 Who causes the vapors to arise from the ends of the earth, Who makes lightnings for the rain, Who brings the wind out of His storehouses; 8 Who smote the firstborn of Egypt, both of man and beast; 9 Who sent signs and wonders into the midst of you, O Egypt, upon Pharaoh and all his servants; 10 Who smote nations many and great and slew mighty kings— 11 Sihon king of the Amorites, Og king of Bashan, and all the kingdoms of Canaan. 12 [The Lord] gave their land as a heritage, a heritage to Israel His people. 13 Your name, O Lord, endures forever, Your fame, O Lord, throughout all ages. 14 For the Lord will judge and vindicate His people, and He will delay His judgments [manifesting His righteousness and mercy] and take into favor His servants [those who meet His terms of separation unto Him]. 15 The idols of the nations are silver and gold, the work of men's hands. 16 [Idols] have mouths, but they speak not; eyes have they, but they see not; 17 They have ears, but they hear not, nor is there any breath in their mouths. 18 Those who make [idols] are like them; so is everyone who trusts in and relies on them. 19 Bless (affectionately and gratefully praise) the Lord, O house of Israel; bless the Lord, O house of Aaron [God's ministers]. 20 Bless the Lord, O house of Levi [the dedicated tribe]; you who reverently and worshipfully fear the Lord, bless the Lord [affectionately and gratefully praise Him]! 21 Blessed out of Zion be the Lord, Who dwells [with us] at Jerusalem! Praise the Lord! (Hallelujah!)**

**Psalm 135 is one of those psalms that begins and ends with the word Hallelujah.**

**Praise ye the LORD (Psa 135:1).**

**Hallelujah.**

**Praise the name of Yahweh; praise him, O ye servants of Yahweh. Ye that stand in the house of the LORD, in the courts of the house of our God, Praise the LORD (Psa 135:1-3);**

**So this exhortation of praising God repeated, emphasized, and repeated for emphasis. "Praise the Lord. Praise the name of the Lord. Praise Him all ye servants. Ye that stand in the house of the Lord, in the courts of the house of our God. Praise the Lord." And now He's going to tell you why you should praise Him.**

**for the LORD is good (Psa 135:3):**

**How are you to praise Him?**

**sing praises unto his name; for it is pleasant (Psa 135:3).**

**And again, why?**

**For the LORD hath chosen Jacob unto himself, and Israel as his peculiar treasure (Psa 135:4).**

**Now we are told in the New Testament that you have become His peculiar people, which we told you Thursday night was His people of possession. The word peculiar is the word possess. So you are the people that God has claimed as His possession is what it is. Now Israel was God-possessed, they were His treasure. He possessed them as His treasure. He claimed them. "I possess you as My treasure." God possesses you as His people. And so Israel is His possessed treasure, or the treasure that He possesses.**

**For I know that the LORD is great, that our Lord is above all gods (Psa 135:5).**

**Now there are many gods that people worship and serve, but they are not living; they are not true. There is One true and living God, the maker of the heaven and the earth. And our Lord is above all of the gods that men have made.**

**Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and in the deep places (Psa 135:6).**

**God's pleasure, God's will. Whatever He pleases. Who can say unto the Lord, "Why have you done thus?" He does what He pleases to do. I have no right to challenge Him. I have no power to resist Him. In the book of Revelation, chapter 4, when the elders fall down and cast their golden crowns before the throne of God, they say, "O Lord, Thou art worthy to receive glory and honor: for Thou has created all things, and for Thy good pleasure they are and were created" (Revelation 4:11).**

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**Praise ye the LORD (Psa 135:1).**

**Hallelujah.**

**Praise the name of Yahweh; praise him, O ye servants of Yahweh. Ye that stand in the house of the LORD, in the courts of the house of our God, Praise the LORD (Psa 135:1-3);**

for the LORD is good (Psa 135:3):How are you to praise Him?

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God's pleasure, God's will. Whatever He pleases. Who can say unto the Lord, "Why have you done thus?" He does what He pleases to do. I have no right to challenge Him. I have no power to resist Him. In the book of Revelation, chapter 4, when the elders fall down and cast their golden crowns before the throne of God, they say, "O Lord, Thou art worthy to receive glory and honor: for Thou has created all things, and for Thy good pleasure they are and were created" (Revelation 4:11). Now, like it or not, God made you for His own pleasure. He didn't make me for my pleasure. Nor will my life ever be fulfilled if I seek only my pleasure. That can be a very empty, futile, frustrating life seeking my own pleasure. I can only find fulfillment when I bring God pleasure, because that's why He made me. And to answer to the reason for my being, I must bring pleasure to God. He has done whatever He pleased.

He causes the vapors (Psa 135:7)

And, of course, praise the Lord because of His power over the universe, His creation of the universe. He causes the vapors to ascend from the ends of the earth; and he makes the lightning for the rain; he brings the wind out of his treasuries. He smote the firstborn of Egypt, both of man and beast. He sent his tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, upon all of his servants. He smote the great nations, he slew the mighty kings (Psa 135:7-10); In other words, "Israel, praise the Lord. Praise ye the Lord," and all. Why? Because He delivered you out of Egypt. He delivered the land into your hand. He smote, The kings of Sihon, the Amorites, Og the king of Bashan, and all the kingdoms of Canaan: and he gave their land for a heritage, a heritage unto Israel and his people. Thy name, O Yahweh, endures for ever; and thy memorial, O Yahweh, throughout all the generations. For the LORD [or Yahweh] will judge his people, and he will repent himself concerning his servants (Psa 135:11-14).

Now in contrast, here is God. Has done all of these marvellous mighty things, demonstrating His power, His authority, His love.

But the idols of the heathen (Psa 135:15)

You see, He's the Lord over all the gods. "The gods of the heathen," the idols that they have made,

are silver and gold, they are the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: and so is every one that trusteth in them (Psa 135:15-18). Now we had this same concept given to us in the one-hundred-and-fifteenth psalm where he said much the same thing in talking about the idols of the heathen. He makes these philosophical observations. Number one, men often make their own gods. They'll carve them out of silver, gold, wood, stone. When a man makes his own god, he makes his god like himself. Eyes, ears, nose, mouth, feet. Because I have eyes, ears, nose, mouth, feet. But he makes his god, in reality, the god that he has made, he makes his god, but the god that he has made is less than he is. For though he put eyes on the god, the eyes can't see. Though he put feet on them, they can't walk. Though he put ears on them, they can't hear. So the god is less than the man who has made it. But the damning aspect of the philosophy is that a man becomes like his god. They that have made them have become like the gods that they have made. They that make them are like unto them. And so is every one that trusts in them.

In other words, a man becomes like his god. Thus, if you've made your own god, you made a god that is really less than you are, and thus, in worshipping that god, the projection of yourself, you are worshipping something really that is less than you. And then you become like it. Therefore, it is degrading. It's downhill. It's a degrading experience to worship your own gods of your own concepts, your own ideas, and all. It is a degrading experience, because your god is always too small and he is even less than you and you're becoming like him. And so it is always degrading for any society or any man to worship anything other than the true and the living God that made the heavens and the earth. To worship any other God is degrading. You see, men are in the process of being degraded as they worship other gods. "They that worship them have become like unto them; so is every one that trusts in them" (Psalm 115:8). A man becomes like his god. That can be a damning philosophy, or it can be a blessed philosophy. It all depends on who your god is.

"Beloved, now are we the sons of God, it doth not yet appear what we're going to be. We know that when He appears, we will be like Him" (I John 3:2). Why? Because a man becomes like his god. That's blessing. That's glorious. I'm thrilled, because I'm serving the true and the living God. If I wasn't serving the true and the living God, that would terrify me. To think that I was becoming like my god.

**Psalm 136:1-26 (AMP)**

**1 O GIVE thanks to the Lord, for He is good; for His mercy and loving-kindness endure forever. 2 O give thanks to the God of gods, for His mercy and loving-kindness endure forever. 3 O give thanks to the Lord of lords, for His mercy and loving-kindness endure forever— 4 To Him Who alone does great wonders, for His mercy and loving-kindness endure forever; 5 To Him Who by wisdom and understanding made the heavens, for His mercy and loving-kindness endure forever; 6 To Him Who stretched out the earth upon the waters, for His mercy and loving-kindness endure forever; 7 To Him Who made the great lights, for His mercy and loving-kindness endure forever— 8 The sun to rule over the day, for His mercy and loving-kindness endure forever; 9 The moon and stars to rule by night, for His mercy and loving-kindness endure forever; 10 To Him Who smote Egypt in their firstborn, for His mercy and loving-kindness endure forever; 11 And brought out Israel from among them, for His mercy and loving-kindness endure forever; 12 With a strong hand and with an outstretched arm, for His mercy and loving-kindness endure forever; 13 To Him Who divided the Red Sea into parts, for His mercy and loving-kindness endure forever; 14 And made Israel to pass through the midst of it, for His mercy and loving-kindness endure forever; 15 But shook off and overthrew Pharaoh and his host into the Red Sea, for His mercy and loving-kindness endure forever; 16 To Him Who led His people through the wilderness, for His mercy and loving-kindness endure forever; 17 To Him Who smote great kings, for His mercy and loving-kindness endure forever; 18 And slew famous kings, for His mercy and loving-kindness endure forever—19 Sihon king of the Amorites, for His mercy and loving-kindness endure forever; 20 And Og king of Bashan, for His mercy and loving-kindness endure forever; 21 And gave their land as a heritage, for His mercy and loving-kindness endure forever; 22 Even a heritage to Israel His servant, for His mercy and loving-kindness endure forever; 23 To Him Who [earnestly] remembered us in our low estate and imprinted us [on His heart], for His mercy and loving-kindness endure forever; 24 And rescued us from our enemies, for His mercy and loving-kindness endure forever; 25 To Him Who gives food to all flesh, for His mercy and loving-kindness endure forever; 26 O give thanks to the God of heaven, for His mercy and loving-kindness endure forever!**

Shall we turn now our Bibles to Psalm 136. Throughout the one-hundred-and-thirty-sixth psalm, we have the repeated phrase, "For His mercy endureth forever." And this is repeated in each of the verses throughout the entire psalm. And so he begins the psalm by an exhortation of giving thanks.

O give thanks unto the LORD; for he is good: for his mercy endureth for ever (Psa 136:1). Over and over in the psalms, this is a repeated kind of a refrain. Remember this is their songbook, and so one of the things of which they were constantly singing was the goodness of God and the mercies of God. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks unto the Lord of lords: for his mercy endureth for ever. To him who alone doeth great wonders: for his mercy endureth for ever (Psa 136:2-4). And now he goes on to exhort praise and thanksgiving for God's creative acts. And he starts out in the general act of creation. And then he lists many of the creative acts of God. To him that by wisdom made the heavens: for his mercy endureth for ever. To him that stretched out the earth above the waters: for his mercy endureth for ever. To him that made great lights: for his mercy endureth for ever: The sun to rule by day: for his mercy endureth for ever: The moon and stars to rule by night (Psa 136:5-9):

And now he commands the praise and thanksgiving to God for His special blessings upon the nation Israel and for the creation of that nation.

To him that smote Egypt in their firstborn: And brought Israel from among them: With a strong hand, and with a stretched out arm. To him which divided the Red sea into parts: And made Israel to pass through the midst of it: But overthrew Pharaoh and his host in the Red sea. To him that led his people through the wilderness. To him which smote great kings: And slew famous kings: Sihon the king of the Amorites: Og the king of Bashan: And gave their land for a heritage: Even a heritage unto Israel. Who remembered us in our low estate: And hath redeemed us from our enemies. Who giveth food to all flesh. O give thanks unto the God of heaven: for his mercy endureth for ever (Psa 136:10-26).

And now in order that you might get sort of an idea of how many of these songs were sung, in a song such as this, quite often the men would take the first part and the women would answer in the refrain, "For His mercy endureth forever." And so, much as we think some of the psalms where the women have sort of an after part, these particular psalms were written, designed for this after-part effect. So, in order that we might get sort of the idea of it, how about the fellows reading together the first part and the women answering each time, "For His mercy endureth forever." And you'll get the idea of how these songs were actually sung, as this is actually a songbook of the Hebrew people. Okay, fellows?

"O give thanks unto the LORD; for he is good: for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks to the Lord of lords: for his mercy endureth for ever. To him who alone doeth great wonders: for his mercy endureth for ever. To him that by wisdom made the heavens: for his mercy endureth for ever. To him that stretched out the earth above the waters: for his mercy endureth for ever. To him that made great lights: for his mercy endureth for ever: The sun to rule by day: for his mercy endureth for ever: The moon and stars to rule by night: for his mercy endureth for ever. To him that smote Egypt in their firstborn: for his mercy endureth for ever: And brought out Israel from among them: for his mercy endureth for ever: With a strong hand, and with a stretched out arm: for his mercy endureth for ever. To him which divided the Red sea into parts: for his mercy endureth for ever: And made Israel to pass through the midst of it: for his mercy endureth for ever: But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever. To him which led his people through the wilderness: for his mercy endureth for ever. To him which smote great kings: for his mercy endureth for ever: And slew famous kings: for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth for ever: And Og the king of Bashan: for his mercy endureth for ever: And gave their land for an heritage: for his mercy endureth for ever: Even an heritage unto Israel his servant: for his mercy endureth for ever. Who remembered us in our low estate: for his mercy endureth for ever: And hath redeemed us from our enemies: for his mercy endureth for ever. Who giveth food to all flesh: for his mercy endureth for ever. O give thanks unto the God of heaven: for his mercy endureth for ever (Psa 136:1-26).



Now the purpose of the psalm was to impress upon you a certain thought or idea. And I think you get the idea. By the time you've sung this through, you get the impression that God's mercy endureth forever. And in all situations, under all circumstances, God's mercy endureth forever. And it's something that comes across as you go through the psalm; it's something that's impressed then upon your heart. And that was the purpose, to impress truth upon the hearts of the people.

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 Psalm 137:1-9 (AMP)

1 BY THE rivers of Babylon, there we [captives] sat down, yes, we wept when we [earnestly] remembered Zion [the city of our God imprinted on our hearts]. 2 On the willow trees in the midst of [Babylon] we hung our harps. 3 For there they who led us captive required of us a song with words, and our tormentors and they who wasted us required of us mirth, saying, Sing us one of the songs of Zion. 4 How shall we sing the Lord's song in a strange land? 5 If I forget you, O Jerusalem, let my right hand forget its skill [with the harp]. 6 Let my tongue cleave to the roof of my mouth if I remember you not, if I prefer not Jerusalem above my chief joy! 7 Remember, O Lord, against the Edomites, that they said in the day of Jerusalem's fall, Down, down to the ground with her! 8 O Daughter of Babylon [you devastator, you!], who [ought to be and] shall be destroyed, happy and blessed shall he be who requites you as you have served us. 9 Happy and blessed shall he be who takes and dashes your little ones against the rock!

Psalm 137 is a psalm of captivity written many years after David's time, written by one of those who were captive in Babylon.

By the rivers of Babylon, there we sat down, yes, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For they that carried us away captive required us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. But how shall we sing the LORD'S song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall be he, that rewards thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones (Psa 137:1-9).

So the psalm reflecting the Babylonian captivity where the Babylonians required them to, "Sing some of your songs." Now singing is a very important part of Jewish life. One thing I like about the Israelis even today is their music. It has such life to it. And they have big music festivals over there all the time. We always try to purchase the records from these music festivals, even though I don't understand Hebrew; I enjoy listening to the music. There's such life to it. Quite often our bus drivers and guides will get together in the evening and they'll have a time of singing. And it's always exciting, these evenings of song. Their songs are exciting songs. There's just a lot of action, a lot of rhythm, a lot of exuberance in their song. You know, they, "Hava nagila, Hava nagila," you know, and they really get into it. You can feel it, and these guys just really love to sing. It's a beautiful experience.

But as in Ecclesiastes, there's a time to sing. And there are times when you don't feel like singing. And while they were captives in Babylon and they were thinking of the desolation of Jerusalem, it was hard to sing of the joys of the land, of the blessings, of the prosperity, of the goodness of God. And so while in Babylon, the songs were silent. "We hung our harps on the willow trees. We just sat down by the river and wept when we would think of Jerusalem." Their last memories of Jerusalem was the smoldering smoke ascending from a city that had been devastated. Looking back they could see Solomon's once glorious temple flattened. And as they saw the desolation, and it was implanted in their minds, now remembering it, hard to sing.

Now the psalmist, first of all, takes off against the Edomites. The Edomites were the descendants of Esau. They were sort of perennial enemies of the Jews. Many battles against them and they would often join with anybody who would attack Israel. They would attack, too. Anytime Israel would be attacked by any of the aggressors from the north, they'd always attack from the south. And when the Babylonians were attacking, they came from Edom and they were encouraging the Babylonians in the destruction of Jerusalem. "Raze it, raze it to its foundation. Wipe it out!" "And God, you reward them. Take care of them for that." And then, because God's Word had predicted the fall of Babylon, the psalmist, because of all of the injuries suffered by the people at the hands of the Babylonians, the psalmist with glee actually looked forward to the destruction of Babylon, the enemy of God.

Now in the New Testament, we are taught to love our enemies. These expressions of the psalmist really are not expressions of God in the sense that God never delights in judgment. God never delights in bringing His judgment upon a people or upon a nation. And yet, we so often want to see the judgment of God fall upon the head of the wicked. We can hardly wait for the day of God's judgment. But God is not anxious to judge at all. God would much rather show mercy, for His mercy endureth forever. And God delights in mercy.

You remember when God sent Jonah to Nineveh to warn that city, the Assyrian capital, of the impending doom, the judgment of God that was coming. Jonah didn't want to go. Why? He was afraid if he went, they might repent and God wouldn't judge them. He wanted to see God's judgment on Assyria. He wanted to see Nineveh wiped out. And so to help ensure God's judgment against them, he tried to take off for England so he could escape the call of God. And later on, when under pressure and duress, he went to Nineveh and they did repent in sackcloth and ashes before the Lord, and God's mercy was extended to them, he got angry with God. Went out and sat under a tree and said, "Okay, God, just wipe me out." And God said, "What's the matter? Is it right for you to be so angry?" "You bet you are. I knew that You were merciful. I knew. I was afraid this was going to happen. They were going to repent and then You weren't going to wipe them out." And he was angry because God's judgment didn't fall. But God isn't anxious to judge.

I think that we oftentimes have a false concept in our mind concerning God, that He is just sort of standing over us with a club, waiting to bash us for the first wrong move. Not so. God is desiring to show His mercy unto you and He's just looking for an excuse. He's just looking for you to give Him an excuse to say, "Well, that's all right. I forgive you." Just looking for you to say, "Oh God, I'm sorry." For His mercy endureth forever.

So the psalmist expresses, actually, a glee in the destruction that is to come upon Babylon, but it is not really the expression of God's heart when the judgment will fall. I'm sure that God always weeps over judgment. We find Jesus looking over the city of Jerusalem and weeping. Why? Because of the judgment that was going to come upon the city. "O Jerusalem, Jerusalem, if you'd only known the things that belong to your peace at least in this thy day. And now they are hid from your eyes, and your little children are going to dashed in the streets" (Luke 19:42, 44). And He's weeping as He speaks of the judgment that is going to. It's not a gleeful thing, "All dashed in the streets" (Luke 19:42, 44). And He's weeping as He speaks of the judgment that is going to. It's not a gleeful thing, "All right, you know, we'll get even with you. You reject Me, you crucify Me. We'll take care of you, you know. We'll put you up on a Roman giblet and see how you like it." Not at all. It's weeping. Weeping because their actions necessitate the judgment of God. But weeping over the judgment. And I'm certain that whenever God is forced to judge that there's always a great sorrow in the heart of God.

(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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