



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Worship Music

[When The Rain Comes-
Third Day](#)

[Thief-Third Day](#)

[Cry Out To Jesus-
Third Day](#)

Prayer

Lord, I ask You to give me the boldness I need to present the Gospel to my friends and family members who are unsaved. I know that if they don't receive Jesus, they will be lost in sin and caught in the delusion that is coming upon the world in the days to come. I don't want to stand before You knowing that they are lost because I was too afraid to open my mouth and tell them of Your saving blood. Holy Spirit, please give me the boldness I need and the right words to speak to those who are near and dear to my heart. When I stand before You, I want to be assured in my heart that I did everything I could to rescue those who are lost and perishing. Please help me to do this Fill me each day with God's will for me and plans....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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Billy Graham

[" The Cure "](#)

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Psalm 50:1-23 (AMP)

1 THE MIGHTY One, God, the Lord, speaks and calls the earth from the rising of the sun to its setting. 2 Out of Zion, the perfection of beauty, God shines forth. 3 Our God comes and does not keep silence; a fire devours before Him, and round about Him a mighty tempest rages. 4 He calls to the heavens above and to the earth, that He may judge His people: 5 Gather together to Me My saints [those who have found grace in My sight], those who have made a covenant with Me by sacrifice. 6 And the heavens declare His righteousness (rightness and justice), for God, He is judge. Selah [pause, and calmly think of that]! 7 Hear, O My people, and I will speak; O Israel, I will testify to you and against you: I am God, your God. 8 I do not reprove you for your sacrifices; your burnt offerings are continually before Me. 9 I will accept no bull from your house nor he-goat out of your folds. 10 For every beast of the forest is Mine, and the cattle upon a thousand hills or upon the mountains where thousands are. 11 I know and am acquainted with all the birds of the mountains, and the wild animals of the field are Mine and are with Me, in My mind. 12 If I were hungry, I would not tell you, for the world and its fullness are Mine. 13 Shall I eat the flesh of bulls or drink the blood of goats? 14 Offer to God the sacrifice of thanksgiving, and pay your vows to the Most High, 15 And call on Me in the day of trouble; I will deliver you, and you shall honor and glorify Me. 16 But to the wicked, God says: What right have you to recite My statutes or take My covenant or pledge on your lips, 17 Seeing that you hate instruction and correction and cast My words behind you [discarding them]? 18 When you see a thief, you associate with him, and you have taken part with adulterers. 19 You give your mouth to evil, and your tongue frames deceit. 20 You sit and speak against your brother; you slander your own mother's son. 21 These things you have done and I kept silent; you thought I was once entirely like you. But [now] I will reprove you and put [the charge] in order before your eyes. 22 Now consider this, you who forget God, lest I tear you in pieces, and there be none to deliver. 23 He who brings an offering of praise and thanksgiving honors and glorifies Me; and he who orders his way aright [who prepares the way that I may show him], to him I will demonstrate the salvation of God.

Psalm 50 is divided into three categories. The first six verses deal with God who is speaking. In the Hebrew it begins, "El Elohim, Jehovah, hath spoken." God, singular; Gods, plural; and then the name Yahweh or Jehovah, hath spoken. "El Elohim," the El, God singular, is many times translated mighty, because it is that force concentrated, and thus, the thought of God as mighty. So it is translated,

The mighty God, even Jehovah, hath spoken (Psa 50:1),

God Gods, Elohim; or God Gods, Jehovah, hath spoken,

and he called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, he will not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him (Psa 50:1-3).

When our Lord comes again, breaking again into history... now there are those who have declared that God has alienated Himself from the earth, from man, and from history. In the last days Peter said, "Scoffers are going to come saying, 'Where is the promise of His coming? Since our fathers have fallen asleep, all things continue as they were from the beginning'" (II Peter 3:3-4). "God has pulled away from His work, from His world, from His universe. He is allowing things now to just progress in an evolutionary order" is the word of scoffers. But Peter points out God has intervened in history before. These men are willingly ignorant of the flood where God intervened in history. Willingly ignorant of the incarnation of Jesus Christ, where God came in the flesh and dwelt among us.

And He is coming again. He is not going to keep silent. God has spoken. He is coming, and around Him and before Him the devouring fire of the Great Tribulation and this tempestuous movements about Him. When Jesus returns, the earth is going to be in the midst of the greatest carnage it has ever known. That battle of Armageddon will be in full swing. Blood will be flowing to the horses' bridles throughout the valley of Megiddo. Horrible carnage as man is unleashing all of his pent up anger and resentment and bitterness and hatred against each other. Culminating in this mad rebellion against God and seeing the climax of man's rebellion against God saying, "We don't want God to rule over us. We will rule over ourselves. We can live without God. We don't need God. We don't need to be confined by prudish laws or by restraining principles by which I am not allowed to follow the full desires of my own passions and flesh." And we will see the culmination of man's rebellion there in the valley of Megiddo. And while that battle is full swing, Jesus will come again. He'll set His foot on the Mount of Olives, and that thing is just going to split right through the middle. There is going to be... it's tempestuous. It's gonna be, the world will be in a tempestuous state at His coming.

He shall call to the heavens from above, and to the earth, that he may judge his people (Psa 50:4)

Gathering together the people for judgment.

Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself (Psa 50:5-6).

And so God is speaking. He tells of the day that is coming, the day of His judgment. He is not going to keep silent forever. First of all, God addresses Himself now to His people, the second part of the psalm, beginning with verse 7, and going through verse 15. And God said,

Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me (Psa 50:7-8).

"I don't have anything to say against the fact that you were faithful in your religious duties. You kept the sacrifices, the offerings

continually. You were very faithful in your religious duties." But God is saying that's not what it is about. "I don't want mechanical worship from you. I don't want your service to Me to be out of a sense of obligation or duty." So,

I will take no bullock out of your house, nor he goats out of your folds: For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountain: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof. Will I eat the flesh of bulls, or drink the blood of goats? (Psa 50:9-13)

Now God is showing that the people had the wrong concept when they were bringing their sacrifices to Him. When they were giving to God they had just that idea, "Oh, I am giving to God." As though God had a need for me to give to Him. As though God needed me to supply the meat for His dinner tonight. So I will take one of the lambs out of my flock and I'll bring it to God so that He can have dinner tonight, for He is depending on me to feed Him. God said, "Look, I'm not hungry. If I were hungry I wouldn't tell you. Because the world is Mine and the fullness thereof. I wouldn't go to you."

It is manifestly wrong for us to give the assumption to people today that God is broke. I am tired of the letters that I get every week where God is in another financial crisis. "This is the greatest crisis we've ever faced in the history of our ministry, and God is going to have cut back His marvelous work. It is going to cease unless you send in twenty-five dollars this week." And these ministries that are facing one crisis after another. What a poor image they are giving of God to the world as they get on television with their sniffles and tell us how desperate God is. How He needs immediate, emergency action on your part to save Him from financial disaster. So that people are giving with the idea of helping God out. "Oh God, please don't file bankruptcy. Here! I will send You a check for five dollars." As though God is depending on me for support, and if I fail to support Him, His whole program is down the tubes. God doesn't want you to give with the idea of helping Him out. God doesn't want you to think that He is holding out a tin cup.

And God was upset with the people. "I am not hungry. If I were hungry, I wouldn't tell you. I don't need you to supply Me for food. Do you think I am going to eat that dirty old goat out of your flock? You're kidding yourself. The reason why you are bringing a sacrifice isn't to feed Me. The reason why you are bringing a sacrifice is that your sins might be covered in order that you might have restored fellowship with Me, and that is what I desire. Is meaningful, heartfelt fellowship with you. That's what I want. I don't need your money. I don't need your goats. I don't need your sheep. I want your fellowship. I want your love. I want your service to Me not to be a duty, not to be an obligation. I want it to be a response in love, your love to Me, so that we can have this close, beautiful fellowship with each other. Now sin has broken your fellowship; sin keeps you away. Therefore, bring a sacrifice so you can cover your sin. The sacrifice is for your benefit, to cover your guilt in order that you can have fellowship with Me." And that's the real thrust behind the sacrifice is restored fellowship with God that you might have this deep, heartfelt, intimate communion with Him.

Now the same with our giving to God today, it isn't to help God out. It isn't to keep God solvent. The giving is an expression of my love. "God, I love You so much. I appreciate so much what You have done for me. I want to do something for You, God." And I am giving with a heart of love. I am giving with a heart that is overflowing. I desire to give. I want to give. The Bible said your giving to God should never be grudgingly or out of constraint. You should never be giving by pressure. And using pressure methods to induce people to give is manifestly wrong. Boy, I would be embarrassed to stand before God when I got to heaven if I were guilty of some of these methods of raising funds for God. Oh man, I am going to enjoy just sitting back and just watch God rake them over the coals for the way they have represented Him. Watch Him as He shakes them until their teeth rattle. Making people think He is broke. Making people think that He is begging and has to beg in order to survive. What a blasphemous concept of God they are promoting.

And God doesn't want that kind of giving anyhow. God wants you to give out of a heart of love. Therefore, "As every man has purposed in his own heart, so let him give. For God loves a hilarious giver" (II Corinthians 9:7). Oh, the way we motivate people, "Give and God is going to give back to you, measured out, pressed down, running over. Men are going to give unto your bosom. You give ten, God will give you a hundred." And we motivate them out of their own greed. We're using their own greed as a motivator to get them to give because, "Look what God is going to give to you. You just give to God and you will be driving, you know, limousines." And we're using carnal motivation, when in reality God doesn't want people giving out of that kind of motive. Thinking, "Oh boy, gonna give ten and gonna get a hundred. Man, that's neat. Give a hundred; get a thousand. All right! Give a thousand; get a million. You know, I'll get rich." What poor motivation for giving. "Oh God, I love You. God, I appreciate so much You've done. How can I do less than just give You my best. Give You my all, God. You have done so much for me. I had nothing; I deserve nothing, and yet, You have been so good. So rich unto me. You've blessed me so much, oh God. What can I give You, God?" And my giving to God is just out of a heart that's overflowing with love and appreciation. That's the kind of gift that God desires.

So God says, "Look, I am not hungry. I'm not hurting. I'm not broke. I would just assume that you not offer your sacrifices, except that you need to in order to come to Me. But what I want you to really offer to Me... now the sacrifice is for you; it's to cover your sin. That you can come to Me, but then offer to Me thanksgiving." I think we ought to keep a tally sheet this week. And let's keep a record of how many times we complain to God about things that aren't quite right. Things that we don't like, things that have gone wrong. And then keep another sheet on how many times I've stopped to just thank God for all that I have. I think that if we would really keep a tally on ourselves, we would be rather amazed at how much griping and complaining we do and how little thanks we give. And yet, God wants our thanksgiving. God said,

Offer unto me thanksgiving; and pay thy vows unto the Most High (Psa 50:14): Now when I make a vow to God it is because I am conscious of the fact that I am not all that I should be, and I am promising God I am going to be better. David said, "I will pay the vows that I made to You in the day in which I was in trouble." And that is usually when you make a vow, when you are really in trouble. "Oh God, help me now. Just get me out of this mess and I promise, Lord, I am going to live a better life. Lord, just help me out of this and I promise this is what I am going to do." And when I am in trouble I make my vows to God.

But then when I get out of trouble, like the little kid sliding down the roof, crying out to God, "Oh God, help me. Help me, God. I am slipping. I am falling." And his pants got caught on a nail and he turned and said, "Never mind, God. The nail stopped me." And we forget God so quickly. We are willing to attribute the work to just circumstances or to coincidences. "Oh, that's all right, God. I don't need You any more." You know. And we forget the promises that we made. We forget the vows. We go on living the same old crummy life. Substandard in our Christian walk. Then we get in trouble, "Oh God, if You just get me out of this, I promise, this time really, Lord. Really and truly. Cross my heart and hope to die, Lord." You see, I am aware of my shortcomings. I am aware that I am not living the kind of life that I should. I am conscious of that. I am guilty. I know I am guilty. Now, I spend most of my life trying to cover my guilt and not let people know how guilty I am. But in my own heart I know that I am not all that I should be. And that's why, when I am in trouble, I make promises to God. But God is saying, "Hey, just keep your vows. Start living a right kind of a life."

And then call upon me in the day of trouble: and I will deliver you (Psa 50:15), God so many times has said for us to call on Him in trouble. Jeremiah 33, "Call upon Me and I will answer thee and show thee great and mighty things which thou knowest not." Imagine God inviting you to call on Him. "Anytime you are in trouble, just call on Me." I have a friend who gave me his card, and he said, "Anytime you're in trouble, just call this number." Oh man, does that make you feel good. Anytime you are in trouble, you've got a number to call. I have a friend who was in her eighties. She had a beautiful gift of exhortation to the body of Christ. She had a big old Cadillac, and she would drive across the country in this big old Cadillac, ministering in churches, exhorting the body of Christ across the country. Blessed little old saint. She had to sit up on a cushion to see over the dashboard. And she was in a meeting in Texas, and through her gift of exhortation, a wealthy man there in the meeting was really touched. And he came up to her and he said, "I am worried about you driving across the country in that big old car." It was an old Cadillac, and he said, "I own a fleet of trucks." And he said, "We have garages all over the country." And he said, "I want you to take my card and here is my number on it," and he said, "anytime, anywhere, when you need help, just call the number." And he said, "You are not far from one of my garages," and he said, "I will see that your car is towed in and that you are taken care of." And she smiled and handed the card back to him and said, "You know, that is a very generous offer and I want you to know that I appreciate it very much, but," she said, "for over sixty years I have been trusting in the Lord to take care of me, and He hasn't failed me yet. I don't know why I should accept a substitute."

God says, "Call upon Me in trouble. I will deliver you." Now when you can call on God, why should you accept a substitute? How beautiful it is that we can call upon God. "I will deliver you." And as a result of God's deliverance,

I will glorify him (Psa 50:15). And that is the kind of praise that God desires. That praise that is a response to what He has done for me. Now God has said that to His people.

Now He is talking to the wicked, in the day of judgment. But unto the wicked God says, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing that you hate instruction, and that you cast my words behind you (Psa 50:16-17). Why should you come into the kingdom? Why should you come under the authority of My reigning and My ruling, seeing that you have hated instruction? You didn't want anything to do with Me. When you saw a thief, you consented with him (Psa 50:18), Now Jesus said that if a person tries to come into the kingdom any other way than by Me, the Door, he is a thief and a robber. And He said, "Now you have seen the way of thieves, people that have been trying to come in by other ways, and you consent with them."

It's amazing the weird things that people will believe when they reject Jesus Christ. The weird antics they will go through. The weird concepts they will take up. Otherwise intelligent, brilliant men. Some of the biggest spiritual dupes I have ever met are college professors who are constantly putting down Jesus Christ in the classroom. But they all have, it seems, their little quest in, you know, spiritism, or into this or that or the other weird thing, you know. Too intelligent for Jesus Christ. But trying to find another way. The Lord in the day of judgment said, "Hey, why should you try to come into My kingdom now? Why should you be a part of it? You have hated instruction. You've put My words behind you. When you saw a thief you consented with them," and you have been a partaker with adulterers (Psa 50:18). That is, those of spiritual adultery. "You've been following other gods."

You give your mouth to evil, and your tongue frames deceit. You sit and speak against thy brother; and you slander your own mother's son. These things you have done, and I've kept silence; but you thought that I was altogether one such as you: but I will reprove thee, and set thee in order before thine eyes (Psa 50:19-21). "Now you made the mistake, you've made the sad mistake of thinking that My silence was weakness. That because I was silent, I didn't care. That because I was silent it didn't matter." Because you weren't judged immediately you thought that God was approving. This is a mistake, and let me warn you, a mistake that many people make, even Christians who fall into a path of wickedness and sin. I have heard them say, I have had them say to me, "If what we are doing is so wrong, then why does God still bless our lives?" And they mistake the patience and the longsuffering and the grace of God as approval for their wickedness. Or that God is condoning the evil that they are doing. God will never condone wickedness. God is merciful. God is gracious. God is longsuffering. But make no mistake, He is not weak. And the day of judgment will come. And though it may seem that you are getting by with it because God hasn't already cut you off, because God hasn't already with a swift hand brought His judgment upon you, it doesn't mean that you are going to escape judgment. It doesn't mean that God won't judge, that God is too weak to judge, or that God approves what you are doing. Never. The day will come.

But it is fatal mistake for many people, for they have made a fatal mistake in thinking, "Because God hasn't judged me..." Here is guy that stands out in the field and says, "If there is a God up there in heaven, let Him strike me dead. Now see, that is a proof that there's no God, cause I am still here." God is so patient with us. But He's not weak. And He will come; He will judge.

Now consider this, you that forget God (Psa 50:22), Just remember this, consider it.

lest I tear you in pieces, and there be none to deliver (Psa 50:22).

You better take note of this. I am not smiling. I am not approving. You better take careful note of that. For if you don't change, if you go on in your wickedness, there will be none to deliver.

The psalm closes with,

Whoso offereth praise glorifies me: and to him that ordereth his conversation (Psa 50:23)

The word conversation is an old English word. The word literally means, "his manner of living." And if you'll just order your life, your manner of living, in the right way, God said,

I will show you my salvation (Psa 50:23).

Shall we pray.

Father, we pray that we might give the more earnest heed to the things which we have heard, lest we should drift away from them. For we know that if the words spoken by angels was steadfast, and that if every trespass received a just recompense of reward, we know that there is no escaping if we neglect this great salvation that You have offered to us through Your Son Jesus Christ. Lord, help us that we might order our lives aright. Help us, Lord, to be giving thanks to You. Help us, Lord, to live up to what we know to be right. To pay our vows and to call upon You at all times, that You might work in our lives Your beautiful work of love and of grace. Lord, may we experience with the psalmist that great thirst after Thee. Hungering and thirsting after righteousness. That we might be filled and that we might overflow with Your love and with Your Spirit. In Jesus' name. Amen.

Psalm 51:1-19 (AMP)

1 HAVE MERCY upon me, O God, according to Your steadfast love; according to the multitude of Your tender mercy and loving-kindness blot out my transgressions. 2 Wash me thoroughly [and repeatedly] from my iniquity and guilt and cleanse me and make me wholly pure from my sin! 3 For I am conscious of my transgressions and I acknowledge them; my sin is ever before me. 4 Against You, You only, have I sinned and done that which is evil in Your sight, so that You are justified in Your sentence and faultless in Your judgment. 5 Behold, I was brought forth in [a state of] iniquity; my mother was sinful who conceived me [and I too am sinful]. 6 Behold, You desire truth in the inner being; make me therefore to know wisdom in my inmost heart. 7 Purify me with hyssop, and I shall be clean [ceremonially]; wash me, and I shall [in reality] be whiter than snow. 8 Make me to hear joy and gladness and be satisfied; let the bones which You have broken rejoice. 9 Hide Your face from my sins and blot out all my guilt and iniquities. 10 Create in me a clean heart, O God, and renew a right, persevering, and steadfast spirit within me. 11 Cast me not away from Your presence and take not Your Holy Spirit from me. 12 Restore to me the joy of Your salvation and uphold me with a willing spirit. 13 Then will I teach transgressors Your ways, and sinners shall be converted and return to You. 14 Deliver me from bloodguiltiness and death, O God, the God of my salvation, and my tongue shall sing aloud of Your righteousness (Your rightness and Your justice). 15 O Lord, open my lips, and my mouth shall show forth Your praise. 16 For You delight not in sacrifice, or else would I give it; You find no pleasure in burnt offering. 17 My sacrifice [the sacrifice acceptable] to God is a broken spirit; a broken and a contrite heart [broken down with sorrow for sin and humbly and thoroughly penitent], such, O God, You will not despise. 18 Do good in Your good pleasure to Zion; rebuild the walls of Jerusalem. 19 Then will You delight in the sacrifices of righteousness, justice, and right, with burnt offering and whole burnt offering; then bullocks will be offered upon Your altar.

Shall we turn now in our Bibles to Psalm 51.

David is surely one of the most outstanding characters of the Old Testament. He was greatly hated and greatly loved. He had the capacity to inspire tremendous emotions in people, on both ends of the spectrum. He is always talking about his enemies that are trying to do him in. But yet, there was a great number of people who really followed David with a great devotion. David was called a man after God's own heart. And this appellation was given to David, not because he was sinless, but because his heart was always open towards God. Pliable. God could work with David. God could deal with him. When David was wrong, God could deal with him. Inasmuch as none of us are sinless too, it is important that God is able to deal with us when we are in our faults, when we are in our sins, that we be open to the dealings of God.

The fifty-first psalm has as its background God's dealing with David concerning his sin. For David, one day while on his roof, which over there they have flat roofs, and they have their gardens and couches and hammocks and all out on their roofs. As he was walking on his rooftop, he spied over on a neighboring roof a beautiful lady bathing. And the lust of David's flesh got the better of him. He sent a message to her to come on over. She responded, and as the result of their encounter, she became pregnant. David tried to cover it by having her husband come home from the service for a while. But he did not cooperate in that he did not go home to be with his wife during his leave of absence from active duty. So David compounded his sin of adultery by ordering Joab to put the fellow in the place of jeopardy in the battle where he would be sure to be killed. And as a result, he was put to death by the enemy.

And at this time, Nathan the prophet came to David with a parable in which David was the character, only in a different setting. "David, there is a man in your kingdom, very wealthy, had all kinds of sheep and goods, possessions, servants. And next door to him there lived a very poor man who had only one lamb. He loved it like his own daughter. It ate at his own table. The rich man had company come. He ordered his servants to by force go to his neighbor's house and take away the lamb by force that they might kill it and feed it to his company." David became angry, and he said to Nathan, "That man shall surely be put to death." And Nathan pointed his finger at David and said, "David, you are the man."

The application was very clear. David had many wives, concubines, all that a person could desire. Yet, he took away the wife, the only wife of his neighbor. And upon hearing this, upon the sense of his own guilt, David wrote this fifty-first psalm in which he cries out for mercy. Mercy is not getting what you deserve. Justice is getting what you deserve. He's got it coming, that's justice. He has it coming; he doesn't get it, that's mercy. And David is crying out now to God for mercy.

Have mercy upon me, O God (Psa 51:1),

Not according to the fact that I am a good guy and I deserve it, but

according to your loving-kindness: according [to the abundance or] to the multitudes of thy tender mercies, blot out my transgressions (Psa 51:1).

David's prayer for forgiveness, casting himself upon the mercy of God. The Bible teaches us much about God's mercy. He declares that He is a merciful God; He will abundantly pardon. "According to the multitude of Thy tender mercies," David said, "blot out my transgressions."

Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me (Psa 51:2-3).

Now David was trying to hide his guilt, but yet, you can't hide it from yourself. And David speaks about his sin being, "ever before me. I am ever conscious of my guilt." You can't run from guilt, you can't hide from guilt. It is there.

David said, "I acknowledge my transgressions." Now you are on the road back. The Bible says, "If we confess our sins, He is faithful and just to forgive us and to cleanse us from all unrighteousness" (I John 1:9). But I have to be honest with God. I have to confess my sin. I have to acknowledge my transgression if God is going to be able to deal with me. As long as I am trying to hide my sin, as long as I am trying to justify myself, and this is one of the things that we are constantly having to deal with in our own lives, is that ~~endeavor to justify our actions~~. But there isn't forgiveness in justifying your actions. The forgiveness comes when you confess your transgressions. "I acknowledge my transgressions." Good. Now God can deal with it. But as long as you are trying to hide it, cover it, excuse it, God can't deal with it. So important that we be totally open and honest with God, in order that He might deal with the issues of our lives.

Then David said,

Against thee, and thee only, have I sinned, and done this evil in thy sight (Psa 51:4):

God is the one who has established the law. Sin is against the holy law of God, the holy nature of God. Now, if we would look at this, it would seem to us that he had sinned against Uriah, the husband of Bathsheba. It would even seem that he sinned against Bathsheba, inviting her to this kind of a relationship. But David declares, "Against Thee, and Thee only have I sinned and done this evil in Thy sight."

Now, if David had been conscious of God and of the fact that God sees, if he had been more conscious of the presence of God, it could very well be that he never would have gotten into this. I think that one of the real problems that we have is our lack of the sense of God's presence with us. We forget that He's right there. Now, we oftentimes do things that suddenly we find that someone was there and watching, and we get so embarrassed because we thought that nobody knew us, or that nobody was watching. And when we suddenly find someone there.

I've had occasions in the past to have to make calls on the homes. And sometimes as I would be walking up to the door, I would hear all kinds of screaming and yelling in the house. And then, you know, you ring the doorbell and you hear a flurry of motion and all, and pretty soon the door is open and they see you and they just, you know. There have been times that I never rung the doorbell; I've just gone. I was too embarrassed. I didn't want to embarrass them. And you know, they say, "Oh, you know, we didn't know it was you." And start into all that kind of stuff. But you see, who am I? Man, I know what it is to yell and get angry. Who am I? What we need to realize is that God is there. "In Him we live and move and have our being," Paul said. We need to become more conscious of the fact that God is with us.

"Against Thee, and Thee only have I done this sin and this evil in Thy sight." God was watching. God knew all about it. David thought that he had cleverly covered his guilt. After all, Uriah has been killed in battle, so who is going to object to David taking a pretty young widow into his harem? After all, her husband was killed out fighting in one of David's wars. And David thought he had covered his tracks, but God saw. And when the prophet came to him and said, "David, you are the man," David realized that he had not hid anything from God. "I have done this evil in Your sight."

[in order] that you might be justified when you speak, and be clear when you judge (Psa 51:4).

Now David confesses, actually, the nature of sin.

Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, you desire truth in the inward parts: and in the hidden parts thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean (Psa 51:5-7):

wash me, and I shall be whiter than snow (Psa 51:7).

David's concept of God's total and complete forgiveness. And it is important that we also have that same concept of God's total and complete forgiveness. God said in Isaiah, "Come now, let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow. Though they be red as crimson, they shall be as white as wool" (Isaiah 1:18). "Wash me, and I shall be as white as snow."

You know, there is nothing in all the world that can remove your guilt complex like just confessing to God and receiving the cleansing and the forgiveness from Him. Guilt complex is a weird thing. The guilt complex does create a subconscious desire for punishment. That subconscious desire for punishment is manifested in neurotic behavior patterns. The neurotic behavior patterns are designed to bring punishment to you. You start doing weird things. People start saying, "What is wrong with you? Why are you doing that? That is weird, man!" Well, I don't know why I am doing it, because it is a subconscious thing. I am feeling guilty over something, and I need to be punished. So I am going now into an abnormal behavior that is going to bring disapproval and punishment upon me. And I continue with this neurotic behavior pattern until someone really tells me what a nut I am, how weird, and how I belong ostracized from society or something. And I feel great because they have punished me and I feel the relief of my guilt. But there is nothing in the world like coming to God and letting Him wash you and He takes away completely that guilt complex that has been plaguing you.

David said,

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O Lord (Psa 51:8-10);

And here is the problem. David is getting right down to the issue, "O God, create a clean heart within me."

renew a right spirit within me (Psa 51:10).

How easy it is when we feel guilty to have a wrong spirit, a wrong attitude towards the saints of God, and towards God Himself. Because I am feeling guilty, I start sort of closing myself in, and my spirit gets wrong. But renew a right spirit within me.

Cast me not away from thy presence; and take not thy Holy Spirit from me (Psa 51:11).

"The wages of sin is death." Spiritual death--separation from God. "Cast me not away from Thy presence, O Lord. Remove not, or take not Thy Holy Spirit from me."

Restore unto me the joy of thy salvation; and uphold me with a free Spirit [thy free Spirit] (Psa 51:12).

So the prayer for the restoring of the joy of salvation. It is amazing the way sin can just rob you. Unconfessed sin can just rob you of God's joy in your life. There are so many Christians who are borderline Christians. They try to live as close to the world and still be a Christian as they can, and they are always just trying to find out just how close that is. Always experimenting. Just living on the edge. Flirting with the other side. And they have the dilemma of having too much of Christ to be happy in the world, but too much of the world to be happy in Christ. "Restore unto me Lord, the joy of my salvation. And uphold me with Your free Spirit."

Then will I teach transgressors thy ways; and sinners shall be converted unto thee (Psa 51:13).

In other words, once you have experienced the grace and the goodness of God, then you go out and share it with others. "I'll teach transgressors Thy ways."

Deliver me from blood guiltiness (Psa 51:14),

This is, no doubt, that being guilty of the blood of Uriah. Actually, David was a conspirator in his murder. Praying now forgiveness from that.

O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall show forth thy praise. For you don't desire a sacrifice; else I would give it: you don't delight in burnt offerings. But the sacrifices of God are a broken spirit: and a broken and a contrite heart, O God, you will not despise (Psa 51:14-17).

What God really desires is only your being broken over your sin. God isn't asking or requiring sacrifice. "God, You don't want sacrifice, else I would give it. But what You really want is just a broken spirit."

Do good in your good pleasure unto Zion: build the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with the burnt offering, with the whole burnt offering: and then shall they offer the bullocks upon your altar (Psa 51:18-19).

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

Preaching! Man's privilege and God's power!

"For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly." [Mark 6:20](#).

Suggested Further Reading: [James 1:19-25](#).

If you would hear the word to profit, you must hear it obediently. You must hear it as James and John did, when the master said "Follow me," and they left their nets and their boats and they followed him. You must do the word as well as hear it, yielding up your hearts to its sway, being willing to walk in the road which it maps, to follow the path which it lays before you. Hearing it obediently, you must also hear it personally for yourselves, not for others, but for yourselves alone. You must be as Zaccheus, who was in the sycamore tree, and the Master said, "Zaccheus, make haste and come down; for today I must abide at thy house." The word will never bless you till it comes home directly to yourself. You must be as Mary, who when the Master spoke to her she did not know his voice, till he said unto her, "Mary", and she said, "Rabboni." There must be an individual hearing of the truth, and a reception of it for yourself in your own heart. Then, too, you must hear the truth penitently. You must be as that Mary, who when she listened to the word, must needs go and wash the feet of Jesus with her tears, and wipe them with the hairs of her head. There must be tears for your many sins, a true confession of your guilt before God. But above all you must hear it believingly. The word must not be unto you as mere sound, but as matter of fact. You must be as Lydia, whose heart the Lord opened; or as the trembling gaoler, who believed on the Lord Jesus with all his house and was baptized immediately. You must be as the thief, who could pray, "Lord, remember me," and who could believe the precious promise given, "Today shalt thou be with me in Paradise."

For meditation: To want to hear the preaching of God's Word and to enjoy hearing it are good things as far as they go, but by themselves they do not go far enough ([Ezekiel 33:30-32](#)).

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Charles Spurgeon.....

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

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