

## Psalm 100:1-5

**“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.”**

### *Introduction*

“Psalm 100 is the end of the Kingdom Psalms, which is really Psalm 95 through 100, the Pilgrims when they came here to this country, called this “*The Old 100<sup>th</sup>*” and it’s been everybody’s favorite for a long time, maybe because it’s so short. But it’s just a challenge, verse 1 tells you What, 1 and 2 tells you What, verse 3 tells you Why, verse 4 tells you What, verse 5 tells you Why. That’s it, that’s the Psalm. It goes by that quickly.

*“Make A Joyful Noise, All Ye Lands”---“Serve The LORD With Gladness”*

It says this, **“Make a joyful noise unto the LORD,”** and he begins by saying **“all ye lands.”** It’s a challenge to the whole earth, so no doubt a Kingdom Psalm, something you should learn, because it may be sung during the Millennium. Because the challenge is, and this is over 500 years before Jesus, Yeshua comes, and yet the challenge is not just to Israel, but to all the earth in this Psalm. **“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing.” (verses 1-2)** “Serve the LORD with gladness,” great bumper-sticker, great plaque. Serve the LORD with gladness, it never should be *‘I signed up to be an usher, that’s so stupid, I don’t know why I did that, ya, I teach Sunday school once a month back there with those rascals,’* Look, serve the LORD with gladness it says, you know, we get to serve the One who hung on the cross for us and bled his life into the ground, and he cares enough about us that he lets us touch him, you know, it amazes me that I’m saved still. I’m still trying to get over that, let alone that he lets me touch his Kingdom, or he lets any of us touch his Kingdom. So it says here, you know, this is the

Kingdom, when Jesus is no doubt reigning supreme, **“make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness.”** If that’s going to be the standard in the Kingdom, it’s the way we should do it now. It doesn’t say ‘*Serve the LORD with griping, serve the LORD whining,*’ sometimes that’s our favorite indoor sport, I know. The bumper-sticker should say “*Serve the Lord with gladness, or don’t serve him at all.*” **“Come before his presence with singing.” (verse 2b)** Why? Kind of **verse 3** it challenges us, **“Know ye that the LORD he is God:” (verse 3a)** there’s two simple rules that help us move forward in this life, one is, “He is God,” the other one is, “you ain’t.” And that puts everything in perspective. **“Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.” (verse 3)** Think about that. The Kingdom, with the King of kings, and the Lord of lords ruling, coming into his presence with singing, serving with gladness, looking at this incredible King of kings and Lord of lords, and realizing **“we are his people, we are the sheep of his pasture.”** Just think about that. We’re his, he cares for us, he watches over us, he’s the Lord of lords, he’s the King of kings, all authority in heaven and earth, the entire universe is his, and we’re his people, we’re his peeps, we’re his kids, we’re the sheep of his pasture. Isn’t it wonderful? You know, look, I keep talking to my boys, they follow and stuff, so I don’t even have to think about it. The Sixer’s and the draft coming up, we’re gonna do good first round. Because you’re picking those guys, you see what they do, you see what they accomplish, the NFL draft is coming, aren’t you glad there’s not a draft here? We all get to be part of this. It isn’t like ‘*ok, you can be on my team,*’ you ever play, when you’re choosing out, you’re picking guys to be on your team, it’s like there’s always one guy just standing there, and finally ‘*Alright, ok, you can be on my team.*’ Ah, there’s no draft here. All of us, blood-washed, sons and daughters, no favorites, nobody esteemed over another, we’re his people. We’re the sheep of his pasture.

### *“Enter His Gates With Thanksgiving”*

The next challenge, **“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.” (verse 4)** I don’t think anybody is going to have to tell us that in the Kingdom. We come walking up to that Temple that Ezekiel describes, and He’s in there, we enter in, it’s going to be with Thanksgiving, nobody’s going to have to

tell us, **“and into his courts with praise:”** you know, the funny thing is about some of these, you read some of these books on prayer, and they kind of lay out *‘This is the formula, if you really want to get close to the Lord, you have to enter into his gates with thanksgiving, then you have to come into his courts with praise, then you have to,’* it’s like these 7-Steps. At 63 I can’t remember 7-steps anymore. And my kids, when they were little, they didn’t have 7 steps to get in my presence. They just screamed, and said ‘Gimmie!’ they were my kids, they were there, you know. So, this is beautiful, this is during the Kingdom Age, this isn’t about following those 7-steps. I think some of those steps are a good idea, we should thank him and we should praise him, because we walk in the light, we know who he is. But during the Kingdom, nobody’s going to have to tell anybody this. **“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.” (verse 4)** the reason, **“For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.” (verse 5)** His mercy, aren’t you glad, is everlasting. **“and his truth endureth to all generations.”** no revision, it’s the same, nobody rewrites it, nobody amends it, nobody changes it. They try to do all kinds of stuff with it. You know, we live in a culture that can’t stand Jesus Christ. For 2,000 years it’s been BC and AD, Before Christ, now it’s BCE, *Before the Common Era*. What the heck is that, where did you come from and how did you get here? and where’s that, BC’s been the same thing for 2,000 years, now it’s *Before the Common Era*. It’s before Christ, and in the Year of Our Lord. OK, I’m done venting. Psalm 100. Now 101, you can turn there now. Here we go to the next one.

## *Psalm 101:1-8*

A Psalm of David

**“I will sing of mercy and judgment: unto thee, O LORD, will I sing. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he**

**that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.”**

### *Introduction*

“A Psalm of David, now, the context is difficult. Some try to say it was when David was bringing the Ark up from Kiriath Jearim to Jerusalem, and it ended up in the house of Obed-Edom in 2<sup>nd</sup> Samuel, no, no, we don’t know that for sure. Some say it was written when David was younger, and there’s a lot of it that sounds like that. And some say, *‘Well, this was written when he was older, when he understood God’s grace,’* ah, that could be true, but it talks about his house here, his house was chaotic in the later years of his life with all of the things that took place. But the point is, the Holy Spirit, whatever was the context in David’s life, as he wrote this, the Holy Spirit puts this to the page for you and I, this wonderful 101<sup>st</sup> Psalm. And it talks to us about separation, it talks to us about how to live in this world. And the first four verses tell us tell us, this is what needs to happen in your private life. And then verses 5 to 8 say, and then this happens in your public life. But what it says is, what happens when nobody is watching you, but him, is the thing that determines really who you are when you step out into the open. So David first describes his private life, his worship, what he wants to be going on when nobody’s watching him but the LORD. And then he says, ***‘When I step out then into my kingdom, into my court, this is what I’m gonna do, because of what I do when I’m alone, in my private life.’*** Let’s read through it, then we’ll back up and we’ll look at it.

### *It’s Not Just ‘Separation From’ But ‘Separation Unto’*

He says, **“I will sing of mercy and judgment: unto thee, O LORD, will I sing. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. Mine eyes**

**shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the LORD.**” Now of course he had some prerogatives as king that we may not. But still, there’s a template here I think that is wonderful and interesting for us to look at. You know, separation from the world, is not just separation from. If you, as a Christian, can only think in context of what you can’t do, *‘I can’t to this, I can’t do that, I can’t do that,’* you’re missing something. If separation for you is only **separation from**, and it isn’t **separation unto**, then you haven’t gotten the LORD in your sight. You know, again, when we look at people, we do 30 weddings around here a year, sometimes more, and I always hear single guys, single gals, you know, *‘All the guys at church are weird, there’s nobody to date,’* well somebody’s finding somebody, we do at least 30 of them a year. So, like, maybe just the weirdoes are getting married, I don’t know. But somebody finds somebody. But the thing is, you watch them when they start dating, there’s nothing to be separated from, *‘Hey, we don’t see you anymore, you don’t come around, you don’t hang around, you don’t want to go to the gym with us Friday night?’* There’s nothing to be separated from their old crowd, because of what they’re separated unto is the only thing they can think about. You know, at that point, they’ve got obsessive compulsive disorder, that’s all they can think about is the person they’re in love with. And if all you can think about with Jesus is what you’re giving up, you’re separated from, and you don’t think who you’re separated unto. Who is it that you have fellowship with? Who is it that you’re alone with in your house, who is it that you get up early in the morning and spend time alone with? You know, who is it that speaks to you on a hard day, who is it that sustains you and holds you up? You know, he has to be that attractive. So, David here, as he puts this to the page, he begins by saying **“I will sing of mercy and judgment”**, notice, let me do this first, look, **verse 1, “I will,” verse 2, “I will,” verse 3, “I will,” verse 4 “shall”, verse 4, “I will,” verse 5, “I will,”** again, **verse 5, “I will not,” verse 6, “shall,” verse 6** again, **“shall,” verse 7, “shall not,”** ah, **“Shall not,” verse 8, “I will…”** All through this he’s active, you know, we can’t just sit around *‘Alright, I want to lead a holy life, Lord, I really want change, I want to walk with you, I want to be different, so I’m just gonna sit around until a Bible falls out of the sky and hits me on the*

head, and then maybe...’ No, that’s not what it says. All through here David said, **‘This is what I’m going to do, this is what I’m hungry for, this is how I’m going to position myself.’** And certainly, the LORD’s involved with us there. And in so many other Psalms it speaks about that. But David says **‘I’m gonna do this,’** Look, **“I will sing of mercy”** please pay attention, **“and judgment:”** There’s a good balance there. We’re not just gonna sing about mercy, because there’s truth, yes, there’s mercy, but there’s also judgment. And I’m gonna sing **“unto thee, O LORD, will I sing.”** Again, speaking of his private communion. We’re told in the Book of Ephesians, and we’re going to be there soon, **‘be not drunk with wine, wherein is excess, but be ye”** it’s “be filled,” or “be ye being filled” **“with the Spirit, speaking to yourselves in psalms and in hymns, and in spiritual songs, singing and making melody in your heart to the Lord.”** David says, **‘I’m gonna sing of your mercy and of your judgment, LORD, I’m gonna do this unto you, will I sing.’** **“I will behave myself wisely in a perfect way.”** **“wisely”** he has resolve here, now **“in a perfect way.”** He doesn’t say *‘I’m gonna be perfect,’* but the idea is **‘in a mature way, I’ve made a commitment, LORD, in my heart, I desire holiness.’** That would probably be the question up front, **‘Do we desire holiness? Do we desire a separate life?’** You know, when a bomb goes off in New York City and the Trade Towers come down, you get a little more serious, you know. Or *‘I’m struggling with pornography, I’m struggling with pornography,’* and a nuke goes off in Chicago, you’re gonna be here, *‘I got victory, I got victory, I got victory! Here I am, Lord, I’m back.’* You know, how serious are we and how much do we desire, **‘LORD, I want to live before you, I really want this.’?** David says, **‘I will behave myself wisely,’** there’s resolve there, **and in a mature way,’** and here’s why, because there’s a cry in his heart, **“O when wilt thou come unto me?” (verse 2b) ‘LORD, when are you gonna come?’** When we come to Sunday-night prayer, and we’re seeking you, we’re waiting for you to pour out your presence upon us. *‘Lord, I sit at my home alone in the morning, Lord, I want to meet with you, Lord, the Spring’s coming, I can get outside again, it’s not freezing cold, I’m not having icicles hanging on my nose anymore, I can sit out there with a cup of coffee, with my Bible at sunrise, you know, the birds singing, Lord you could come to me, I’m thinking you could come to the garden with the dew still on the roses, and the voice I hear falling on my ear, I love to sit here Lord, I love your presence, will you come?’* That’s he heart of David. You know,

and someone has said this, **‘That it takes a passion to overcome a passion.’** *‘I’m struggling with this, I’m struggling with this.’* Well, it takes a greater passion, is what they put forward, it takes a passion to defeat a passion. I would say, even more importantly than that, **‘It takes Jesus to defeat a passion,’** it takes a living person whose your Saviour and your Shepherd and your Lord, not just a formula, it takes a passion to overcome a passion, it’s do we know him? Do you know his voice, do you know his presence? When we read the Word does it come off the page? [that’s a good test right there, do you find the Lord talking to you through the Holy Spirit during your Bible studies? I do quite often.] Are there tears in your eyes. This is about a living relationship with a risen Saviour, paid for in the blood of God’s Son, that we can actually walk with him and know his presence. David’s crying out, **“O when wilt thou come unto me? I will walk within my house with a perfect [mature] heart.” (verse 2b)** *‘You know, this is what I want LORD.’*

### *“I Will Set No Wicked Thing Before Mine Eyes”*

Look at what he says in **verse 3**, and the next resolve, **“I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.”** That’s a challenge, isn’t it? *‘Oh, Pastor Joe, you don’t understand, all of a sudden this commercial just came on TV, before I knew it,’* well you have a quick-response system, it’s called lids, use the lids [I find myself doing this automatically. I love real history, and have both *“The Band of Brothers”* series and *“The Pacific.”* (It’s better than football, Pastor Joe). There are sex scenes that show up in both series, they’re historic, and not just window-dressing. But I have found myself turning away, or fast-forwarding past them when I know I’m coming up to one of them. It’s become an automatic response, and I know God’s Holy Spirit is also driving it, can’t take credit for it entirely. It’s just part of the sanctification journey we’re all on.] You’re eye-gate comes with lids, don’t do that while your driving. But here’s the sad thing, first of all, in the era of the world of pornography, you know if you’re a heroine addict you’ve gotta go out on the street and cop somewhere, or you gotta go to the State Store or a bar if you want to drink. Pornography today, it would be like an alcoholic that has Vodka coming through the facet in the kitchen, you just go and fill up the glass. Or it would be like a heroine addict that just has it coming through the system in the house. That’s the problem with pornography,

it's just coming in, nobody's there to watch you if you're looking at it. It's piped in. Again, 50 percent of kindergarten kids in the United States now have mobile devices, and half of them, that's one out of four kindergarten kids in this country has already stumbled on a pornographic site, and come to the parents and said *'This makes me feel weird.'* One out of four kindergarteners in this country, It's just piped into us. So, you make some resolve, ***'I'm not gonna put any wicked thing before my eyes, in my house,'*** I'm not gonna do it. But here's how desensitized we've become. Some of you, just bear with me, please, I'm sounding like my dad, I can't believe it. But, growing up un the 1950s, on TV, was Ozzie and Harriet, they slept in separate beds. Dick Van Dyke and his wife, they slept in separate beds, Leave It To Beaver was in Black & White, you know, these are like technically advanced television shows. And there was none of this stuff we see now. Now, we're so desensitized, some of the commercials they show during a football game, and I like football, I love to see grown men, athletic men brutalizing each other, it's just wonderful. But there's always *babes* on the commercials, and I'm thinking *'Why do you have to do this?'* You have to switch the channel all the time. Because, what happens is, we've become so desensitized, the stuff that's on TV now, would have been considered pornography in the 1950s. And we've become so desensitized, we kind of let that in the eye-gate all the time, and now porn is only like hard-core porn. Look, first, you can get a filter for your computer, you should do that. You should do everything you can do on the practical end. You can get a filter for your mind and your heart. But you have lids, and you can use them at home when you're not driving. And he says, look, ***'I'm not gonna put any wicked thing before my eyes.'*** ***'I'm going to sing, LORD, to you, I'm going to sing of mercy and judgment, I'm going to realize there's two edges to that sword. I'm going to behave myself wisely, LORD, because I want your presence, why don't you come to me? I'm going to walk within my house maturely, LORD, when nobody's watching but you. When the temptation is to go and look at this, and I'm thinking 'nobody's around to see it,' LORD, you're there to see it, you're watching. So LORD, though no human is gonna appreciate this, I will set no wicked thing before my eyes.'*** Trust me, it opens a door, it opens a door, and the Bible talks about the fact that we get desensitized by the deceitfulness of sin. And we make exceptions. All of us, one out of three new pornography users in the United States is a woman. All of us. And we're the 5<sup>th</sup> or 6<sup>th</sup>, we're the largest producer in the world, but we're the 5<sup>th</sup> or 6<sup>th</sup> user, China is

number 1, I think South Korea is number 2, Japan, there are Asian countries that are way ahead of us, Europe is amoral, not even immoral at this point in time. And this is going on everywhere [maybe with the exception of Muslim nations. But with them, look at the horrendous way they treat women, they go in the opposite direction with this]. David says, look, ***'I'm not gonna set any wicked thing before my eyes,'*** it's a resolve, it's something that he's decided.

*"I Hate The Work Of Them That Turn Aside"---'I Don't Want To Be Influenced By Backsliders'*

Look, **"I hate the work of them that turn aside,"** the idea is "from the LORD's path" **"it shall not cleave to me." (verse 3b)** David says this, ***'I don't want to be influenced by backsliders,'*** you know, who are your buddies, who are your comrades, who do you hang around? Because backsliders have their own little clubs, and there's all different levels of them. There's just the happy backsliders, they're not really bad backsliders, they're the good backsliders, they just drink a little bit together, goof off a little bit together, they're not just like the fanatic like you, they're kind of the good backsliders. Then there's the backsliders that are a little more, they're out there, they're sexually active or they're getting drunk or taking drugs. [Comment: Calvary Chapels, starting originally like a hospital type Christian revival, ministering to drug addicts and alcoholics (which they still do), teaches total abstinence, even though their pastors know the Bible teaches alcohol can be consumed in extreme moderation, which will **never** lead to the development of alcoholism. I know this is accurate, because I also have traveled down the road to alcoholism by letting my tolerance go up and up and up, until I was a functional alcoholic. Had I practiced extreme moderation like the Bible teaches, I would never have traveled down that road. Mercifully, I was Divinely healed of it, and even despise the smell of it now. Someone I deeply care about, her father is dying from alcoholism. She drinks extremely moderately, and will never have to worry about becoming an alcoholic. These lessons should be taught to our children while they are still young. And there's nothing like setting a good example, like this gal sets to her young son (she may have half a beer during a meal, that's it---and that is following the Biblical injunction of extreme moderation). Enough said.] But then they have their own rules, *'Hey, let him who is without sin cast the first stone,'* right? They don't even have the verses right anymore. But they

have all their own rules. And then they say, 'Oh, Calvary, those guys, Bible, Bible, Bible, Bible, Bible.' Hey man, let me tell you something, me, I'm Bible, Bible, Bible, Bible, Bible, Bible, Bible, that's me. You want to be without the Bible in the world we're living in? Go right ahead. I got the news here, I got the weather here, I know what's coming down, I know when it's coming down, I know what's going on, I know whose coming back. **Can you imagine living without the Bible in this world?** But then, you know, they form all those levels, different levels of criticism and everything, because it justifies where they are, they feel good about it. [Comment: The Laodicean era of the Church, Body of Christ will feel good about where they are, until the Tribulation starts. See <http://www.unityinchrist.com/revelation/revelation3-1-22.html>] But it's self-delusion, because that wears out. And the Lord won't let you sit there like that, and you end up miserable. And the wonderful thing is, he tells us in his Word, when that prodigal turns around and says 'You know what, I'd rather be on father's farm,' and the dad runs, he's waiting, he's watching, he runs, he embraces, he holds, he weeps, as a son or a daughter has come home to him. But he says here, look, this guy is making up his mind, David, **'I hate the work of'** he doesn't hate the backslider, but he hates what they do, how they live, those who are turning aside from God's path, **'and it's not gonna cleave to me, I don't want that stuff sticking to me,'** he says, **'I don't want it.'** Now if this is after Bathsheba and Uriah, you would understand the passion that he's saying it with. If he's younger, there's a certain naivety to it, but it's being put to the page correctly, so we can have it this evening. He just says **'I don't want any of that stuff clinging to me,'** choose your friends wisely.

### *Choose Wisely Who You're going To Hang Around With*

**"A froward heart [a proud heart] shall depart from me:"** (verse 4a) **'I don't want to be around it, I don't want to be around that.'** **"I will not know a wicked person."** (verse 4b) **'These are not gonna be my friends, they're not gonna be my comrades, who I'm gonna hang around with,'** he's just making decisions. **Verse 5,** he says, **'And the person who privately slanders his neighbour, him (now this is in his court) will I cut off. I'm not gonna be around that.'** **"Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I**

suffer.” (verse 5) ***‘The arrogant and proud, and a proud heart, I’m not gonna allow them in my court, I don’t want anything to do with it, I don’t want to deal with these people.’*** You know it tells us in Proverbs, you know it says ***‘Cast out the scorner and contention shall go out,’*** you have somebody whose always criticizing other people, always slandering, always badmouthing, ah, it says in the Book of Proverbs, ***“Pride goeth before destruction.”*** We always say pride goeth before a fall, it doesn’t say that. It says ***“Pride goes before destruction, and a haughty spirit before a fall.”*** You know, David’s saying ***‘I just don’t want to be around that.’*** And he’s wise enough to know this, it’s easier to pull somebody down, than it is to pull somebody up. If you allow yourself to get hanging around the wrong crowd, it’s easier to pull somebody down, it’s just because of our carnal nature, than it is to have spiritual Christians get around you, and pull you back up again. And David just says ***‘I don’t want to go there.’*** A person whose slandering, they’re using their mouth that way, he’s going to tell us here, ***‘in his court, I don’t want a slanderer, I don’t want a haughty person, I don’t want a deceiver, and I don’t want a liar.’*** Imagine if those were the rules in Washington? No slanderer, no proud person, no deceiver, no liar. Wow! That’s gonna be some government when the Lord comes, I’ll tell you that. ***‘Whoso privately slanders, secretly, his neighbour, I want him out of my court, I don’t want anything to do with him,’*** he says. And as a king he can cut them off whatever that means to him. ***“him that hath an high look and a proud heart will I not suffer”*** (verse 5b) ***‘I don’t want to be around that.’*** And look, the difficult thing for you and I is, we can’t uproot and get rid of evil completely in our lives. It’s a daily struggle for us. Weeds grow quickly. So for you and I it’s a constant process. [i.e. you can’t choose the people you work with, or your unsaved family either.] **Verse 6** says, look, this is wonderful, ***“Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.”*** We can’t just reject some people because they’re sinners and we don’t want to get drugged down, then we have to choose wisely, *‘who are we gonna be around?’* Because iron sharpens iron. Choose your friends wisely. Not just somebody who says they’re born-again. Are they demonstrating fruit of the fact of their life that they love the Lord? Are they staying in the Word? Do they love you enough to challenge you if they see you messing up? Will they come to you and say *‘Look, I love you, and I’m telling you this because I care about you, you’re headed for it, man, you’re gonna, you’re headed for a head-on,*

*you know, this is no good.'* Do they love you enough to say those things? Who are your friends? Pick them wisely. Not just people who say they're *born-again*, but people who are on fire for the Lord, you need to be around some of those. That's a good thing. He says, **'My eyes, as king, they're gonna be upon the faithful of the land, I just don't want to reject people, I want to receive people too.'** **"that they may dwell with me: he that walketh in a perfect way [mature way], he shall serve me."** (verse 6) You know, I have the privilege to be around some wonderful guys, and I'm sure you do too. But how wonderful to know the people who are faithful, they will challenge you when they see something going on, I have tremendous friends, and it's all grace, no doubt.

*David Filters Another Group Of People Out Of His Life,  
Liars---'I Rise Up Early Every Morning And Destroy The  
Wicked In The Land'*

**"He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight."** (verse 7) **'I don't want any deceivers around, I don't want to be around it,' "he that telleth lies shall not tarry in my sight."** **'they're not gonna be part of my cabinet, I don't want them around.'** Then he says, **"I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD."** (verse 8) The idea is, rising up every morning, the first thing you do when you rise up in the morning, is you deal with what's wrong. If you can get up early in the morning and deal with the wicked, you know, if this is the land you have jurisdiction over right here in your own chest [i.e. the heart, or your head, your mind], and we do, and I may not give account for Philadelphia, I'm gonna give account for this territory right here. And he says **'I rise up early every morning and destroy the wicked in the land,'** what a great thing. Look, the Old Testament, morning sacrifice, evening sacrifice, every morning start it with the blood of the Lamb, and every day, end it with the blood of the Lamb, my days too. Every morning when I wake up, a traitor wakes up inside of me, every morning when I wake up, sin is standing next to my bed waiting to smack me in the face and get me going. Every morning when I wake up, I'm back in the battle I was in before I went to bed. But the blood of the Lamb is there, every morning, every morning Jesus is there, every morning, every morning. He has never been unfaithful, he has never been absent, whether I'm struggling, whether I'm having great things going on in my life,

he is there every morning, his mercies are new every morning, and he is there every morning. The blood of the Lamb is the way I start every day. And as the day ends, you know. And there are days you go through, and by the time they're over, you're thinking *'Man, I blew it today, I yelled at my wife, I was crabby with this person, I can't believe that person in traffic,'* whatever it might be. Or sometimes it's just *'Lord, thank you, what a great day, what a great day, I didn't think you were going to work that out, you were right telling me not to murder that person, Lord [laughter]. They came back and asked forgiveness, you were right, Lord. We did good, didn't we?'* And he said, *'No, no, I did good, not we. I kept you from doing that.'* And with the blood of the Lamb. I love this. The idea is, early every morning, ***'destroy all the wicked of the land, that I may cut off all the wicked doers from the city of the LORD.'*** So, David, great pointers in here how to move forward in these things.

## Psalm 102:1-28

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD

**"Hear my prayer, O LORD, and let my cry come unto thee. Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top. Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. My days *are* like a shadow that declineth; and I am withered like grass. But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations. Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory. When the LORD shall build up Zion, he shall appear in his glory. He**

**will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the LORD. For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the LORD in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms to serve the LORD. He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou *art* the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee.”**

### *Introduction*

“Psalm 102, interesting Psalm. The first 11 verses there is a heart-cry, a downcast writer. We don’t know who wrote this, it’s anonymous, it’s called an *Orphan Psalm* because we don’t know the author. But whoever wrote it is really down, they’re singing the Blues. And then in verse 12 they break into this remarkable light, looking forward, no doubt to things not that far in front of them, but also looking all the way to end of the Age when the LORD sets up the Millennial Kingdom. And then when it comes back to verse 23, he kind of sinks back down into some reality, but there’s glimmers of light. Charles Spurgeon says about Psalm 102, *‘This is like a day that starts with clouds and storms and darkness, and all of a sudden at midday the sun breaks through, it’s wonderful, there’s a rainbow, it’s just overwhelming, and then as the afternoon comes back there are some showers again, and it’s light and dark, but by the time the sun sets there’s a beautiful sunset on the horizon.’* That’s how he describes this Psalm. He didn’t have all the distractions going on, he could actually sit and think, so I appreciate the things that he says. [one reason I haven’t gotten a cell-phone yet.] Most scholars believe that this Psalm, and we don’t know for sure, was written from Babylon, by one of the captives, before they returned from the Babylonian Captivity. And it does fit that mold. First 11 verses, the prayer.

*'This Is Bad, LORD, I'm Out Of My Element, Don't  
Belong Here'*

**“Hear my prayer, O LORD, and let my cry come unto thee. Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.” (verses 1-2)** When we’re in trouble, that’s how we like it. Not necessarily we do it, when he’s after us, but like when we’re in the hot water. When we’re getting boiled ‘*LORD I need you NOW! Quickly, speedily, bail me outa here!*’ But, how many days are there when he’s saying ‘*Just, would you stop for a minute, would you just sit down, would you open your Bible?*’ and he doesn’t say to us ‘*Speedily! I want you to do it speedily!*’ he’s so patient with us. Isn’t it interesting, when we’re in hot water, we want him to move fast, and he’s God. How prompt are we when the Holy Spirit is prompting us to do something? ‘*Forgive this person, make this right, stop whining, stop griping, get away from that, don’t drink that, don’t snort that, don’t touch that, get away from her, get away from him,*’ how prompt are we to respond? When trouble is real, when you’re carried away by another nation, when the Babylonians came they put hooks in their noses and hooks in their jaws, and they drugged them to Babylon, when that’s your reality, your cry to God is very serious, when we feel like we’re being drugged along, ‘*I’ve been taken captive, I’m being drugged somewhere I don’t want to go, LORD answer me, LORD how long, LORD,*’ you know, **“incline thine ear unto me: in the day *when* I call answer me speedily.”** Why? **“For my days are consumed like smoke, and my bones are burned as an hearth.” (verse 3)** just dissipating, ‘*my life feels like it’s just evaporating, disappearing.*’ **“my bones are burned as an hearth.” ‘like ashes, there’s nothing left at the end of the day, LORD.’** Look, **“My heart is smitten, and withered like grass; so that I forget to eat my bread.” (verse 4)** Not just the physical frame, he says his heart is broken, and withered like grass, **“the deepest part of my being, LORD, it’s withering away,”** he tells us how bad it is, **“so that I forget to eat my bread.”** Now you know that’s bad. Right? I mean, we can gripe about things, you know, you drive through McDonalds, you get that new burger, or you go to *Five Guys*, but when it’s bad enough that you forget to eat, I speak for myself, **‘this is a bad day, I’m not even eating, I’ve lost my appetite, LORD, this is so ontop of me, and I’m so crushed by it, I have no appetite.’** **“By reason of the voice of my groaning my bones cleave to my skin.” (verse 5)** **‘LORD, I’ve become skin and bones, this**

*is wearing me out.'* You've probably never said this, but there's an interesting picture here. **"I am like a pelican of the wilderness" (verse 6a)** You ever say that to the Lord when you're praying? **"I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top." (verses 6-7)** I don't usually go there. You see, this is an interesting picture. First of all, the pelican is somebody who lives along the shore, they tend to be solitary, but they live in the marshlands and the ocean, they're not in the wilderness. So, each one of the pictures is interesting, because you kind of have a solitary creature that's out of their element. They're somewhere in the wrong environment. And owl, the specific word for "owl" here seems to be an owl that lives in the woods, not in the desert. Sparrow is a communal creature, they travel, you know, you never kind of see just one sparrow, usually there's a whole mess of them, particularly the kind in Israel, **'I'm like a sparrow alone on the house top.'** **'Not only am I lonely, LORD, I'm out of my environment, I don't belong here, I'm like a pelican in the wilderness instead of down by the seashore, I'm like an owl in the desert instead of in the woods, I'm like a sparrow sitting alone on a hot roof, just no other sparrows up there. Not only am I lonely and broken, I am out of my environment. LORD, I don't belong in Babylon, I belong back in Jerusalem, LORD. I belong where I can come into your house and worship you, I do not belong here.'** And how many times, people get like that, they're out there, they want this, they want that, and the LORD finally says, *'Alright, you want it? It's yours, you have it, enjoy.'* He finally said to Israel, *'You want idols? I will take you to the capital of idols, enjoy yourself for 70 years.'* And as they sat in Babylon, they said **'LORD, this is not our environment, this is not where I belong,'** you know, *'I don't want to be in Vegas,'* everybody else, they might be *'Ah, I want to get to Babylon, I want to see the hanging gardens, I wanta get to Vegas, I want to get to the casinos,'* *'they can all want to get here, LORD, I wanta get outa here.'* **'I'm lonely, and this not my environment, I'm really uncomfortable, I don't fit here, where everything is cool and chick in this world, LORD, I don't belong here, it's worn me out, my life is like a vapor, it's like smoke, all of this stuff is coming down on me, I feel like some kind of solitary creature in the wrong environment.'**

*'I'm Withered Like The Grass'*

Verse 8, **“Mine enemies reproach me all the day; and they that are mad against me are sworn against me.”** *‘They’re mocking, they’re cursing, they’re mocking my faith, if I say I believe in morality, if I say marriage is between a man and a woman, if I say I believe in Creation, if I say I believe in anything, you’re risen from the dead, Lord, you’re coming back, they’re mocking me, they’re harassing me, and this isn’t in Babylon, this is in the United States, they’re mocking me Lord, my faith, they’re making fun of me.’* He says, **“For I have eaten ashes like bread, and mingled my drink with weeping,”** (verse 9) No doubt, sitting in Babylon, you know, with sackcloth and ashes, brokenhearted, weeping, here he gives us the reason, look in verse 10, **“because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.”** *‘My ups and my downs, the journey LORD, with all these ups and downs, it’s in your hand, I know that LORD.’* And maybe this had been someone, we don’t know how old this person is and how long they’ve been in Babylon, this may be somebody that’s thinking *‘LORD, I led your children into idolatry, I did what I should never have done, LORD, and here I sit here, my life isn’t where I belong, I’ve come to my senses, LORD, I’m being mocked by those around me, because my faith is stern and coming back to life again. And I’m here because of your indignation, I understand that, your wrath. Ya, you lifted me up, and you have cast me down. And LORD I understand, and my heart is broken.’* Ever been there? I’ve been there. I’ve been there, early in my Christian experience, 1973, backslidden, got saved in ’72, struggled, just miserable, thinking *‘Just let me die tonight. I’ll be the least in the Kingdom, I read in the Bible about the least in the Kingdom, I’ll take the job, let me in tonight, I’ll be the Kingdom beggar, give me a golden blanket, a golden cup, and I’ll just sit inside the gate, I am just tired. I’m just tired, LORD. I’ll be the least in the Kingdom if you’d just let me in. I’m worn, I’m weary, I’m frayed.’* You know, Peter prays that Lord would minister unto us an abundant entrance into his Kingdom. And God was so merciful not to answer that prayer, because look what I get to do, I get to do. Whoever this person is, saying **‘LORD, you’ve lifted me up, you cast me down, I deserve this,’** **“My days are like a shadow that declineth; and I am withered like grass.”** (verse 11) like on a sundial, the shadow going down. **“and I am withered like the grass.”** My life is ending, the shadow’s passing away, I’m withering like the grass in the sun.

## *The Psalm Shifts Focus*

**Verse 12** now, this remarkable change starts to take place, he starts to see nationally and prophetically, interesting, he says, **“But thou, O LORD. shalt endure for ever; and thy remembrance unto all generations.”** This is one of those great places in the Bible where there’s a “but,” which is “forget everything I said.” Listen to what he’s saying, he’s saying **‘LORD, my days are consumed like smoke, my bones are like ashes, my heart is smitten within me, like withered grass, I can’t even eat anymore, I’ve become skin and bones, I’m like some solitary animal in the wrong environment, my enemies are mocking me, I’ve eaten ashes, and I’m weeping all day long, and LORD I know it’s because of your indignation, you’ve lifted me up, you’ve cast me down, my days, they’re like a shadow that’s fading away, my life is ending, and I’m withered like grass.’** Contrast: **‘But you, O LORD, shalt endure for ever’ ‘maybe I just got here, and I ain’t staying long, but LORD, you endure forever,’ “and thy remembrance unto all generations.”**

## *God Has Set Boundaries On Time*

*“When The LORD Shall Build Up Zion, He Shall Appear  
In His Glory”*

**“Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.” (verse 13)** Huge questions about this. Is he just talking about the 70 years coming to their conclusion, and then ancient Israel [Judah, Israel, the 10 northern tribes were taken captive by the Assyrians in 721BC and never returned] being returned from the Babylonian Captivity under the days of Cyrus back to Jerusalem? Yet as we go on, it seems like he’s looking further down the line to the Kingdom Age, and here some light is breaking through. You know, in our darkest days, when everything is falling apart, we feel like throwing in the towel and everything’s difficult, all of a sudden God lets us see some glimmer of light. We realize *‘Ya, Lord, you’re eternal Lord, my life is wrapped up with you, I have a place in your Kingdom, Lord, you’re going to rise up, you’re going to rebuild, you’re going to return, and some day I’m going to be past all of this, this stinks, Lord, I’m sick and my body is aching, or I’m just tired of myself, whatever it might be. Some day Lord I know I’m going to*

*stand in the light of your presence.'* And somehow, in the middle of it all, a light goes on, and God encourages us, he's so gracious. He says here, **"Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come."** You know, he tells us in Mark, that there are days, there's a set time that's coming. Ah, when is it? It tells us in the Book of Acts, **'it's not for you to know the times and the seasons the Father's set within his own power,'** but the Bible tells us this, that God has placed boundaries on time. Time's not just running all by itself and it's just going to continue to be something like run away and uncontrolled. God has put boundaries on time. This world [Age of man, era] is going to end. Time, it says [after Revelation 21] will be no more. Think about that, time is going to end. [Time is a part of *Space-Time, the Space-Time Continuum*, part of the matter, speed of light, gravity, mass, etc. equation.] First of all, every individual should have that conception about their own life. [only too well, as I am at the other end of my life.] Time is running out, and it's gonna come, it's gonna wrap up. But just human history is gonna wrap up. And he says here there's a set time that's going to come, **"For thy servants take pleasure in her stones, and favour the dust thereof." (verse 14)** Speaking of Jerusalem. The Babylonians had no conception, they were the power-brokers, they had beaten down Jerusalem only because God allowed them to do it, they had drugged the things out of the Temple and thought Mardock and their gods were stronger than the God of Israel, Jehovah. They had no idea. But the Jew knew, **'LORD, the stones of Jerusalem, the dust of Jerusalem, LORD, is more precious to us than all of Babylon, than all their gold and all their treasure, LORD, just the stones, LORD, to see those stones of the city again, the dust of it that's there LORD, that's where our future is invested.'** **"For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory."** "and all the kings of the earth" plural, notice that, "thy glory." All the kings of the earth are going to see his glory, **"When the LORD shall build up Zion, he shall appear in his glory." (verses 14-16)** Now that hasn't happened yet, in case you're wondering. He hasn't yet appeared in his glory. So this building up of Zion I think is something maybe we're watching on the news. You know, if you want to read an interesting book, most of you may not, but there may be a few people in this room that want to read an interesting book, read **"Start-Up Nation"**. It gives the last 60 years of the history of Israel [the Israeli nation]. And it says *"How can a nation, nonexistent 60*

*years ago, bud and come forth?”* and it starts by giving all of the charts of NASDEK and all of the Stock Market investors, and you see here’s the United States with new companies, here’s Russia down here, here’s England, but here’s Israel, off the charts in every category, it’s Israeli companies that the whole world is investing in, putting their money in, their technology. He says, *‘How does this happen from a non-people, a nonexistent nation, and in 60 years, it says here, ‘**When the LORD builds up Zion, he’s getting ready to come, and reveal himself in his glory.**’* Listen, it says he’s gonna come like a thief in the night. Are you expecting him tonight? Are you expecting him tonight? Did you lock your house when you came to church? You’re not expecting him tonight. [no, pastor Joe, we’re told to live our lives like we’re expecting him tonight, and also that he could come 20 years from now, let’s be balanced] Did you worry about how many calories you ate at dinner? You’re not expecting him tonight. [I’m in it for the long haul Pastor Joe.] He gets more glory lifting me up in a twinkling of an eye into heaven. **“When the LORD shall build up Zion, he shall appear in his glory.” (verse 16)** you read Ezekiel chapter 36, 37, 38 and 39, when these bones live, and the miracle that’s happened in our lives.

### *‘I’m Coming To Set People Free’*

**“He will regard the prayer of the destitute, and not despise their prayer. This shall be written”** listen to what it says here, **“for the generation to come: and the people which shall be created shall praise the LORD.” (verses 17-18)** The Church? What people are created, that’s where we are in Ephesians, chapter 3 on Sunday, this is written for the generation to come. God said, look, in the middle of this Psalm, this guy’s broken down, carried away, captive in Babylon, it looks like the nation’s coming to an end of everything. God says, **‘No. I’m going to bring them back to the land. I’m going to do miracles. My Kingdom is going to be manifest. And in the final analysis, I’m the One whose going to build up Zion, and when I start to build up Zion, you get ready, because I’m going to come in my glory, and I’m writing this down for a generation to come.’** And we can sit here and look at it this evening. **“and the people which shall be created shall praise the LORD. For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death;”** sounds so much

like Isaiah 61:1-2, (which Jesus quoted in Luke 4:16-20), Jesus said ***'The Spirit of the LORD is upon me, to bind up the brokenhearted, to set the captives free, to loose the prisoners,' 'He looked down from heaven' "to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the LORD in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the LORD."*** (verses 18b-22) how do you loose those that are appointed to death, except with salvation. The Psalmist realized, not in Babylon, but in Zion, in Jerusalem, this is going to happen. ***"when the people are gathered together,"*** look what it says, ***"and the kingdoms, to serve the LORD."*** "kingdoms" plural, of the world, come "to serve the LORD." That's the Millennium, when all of the nations are gathering [see <http://www.unityinchrist.com/kingdomofgod/mkg1.htm>].

*'It's Been A Great Journey, But It Slowly Takes Its Toll'*

And in **verse 23** he kind of gets back to his own deal here, he finishes with his own prayer again. So he was in the light, God showed him some remarkable things, and he says, ***"He weakened my strength in the way; he shortened my days."*** (verse 23) "He shortened my days" anybody feel that way? ***"I said, O my God, take me not away in the midst of my days: thy years are throughout all generations."*** (verse 24) I think *'Is that where I'm at, Lord?'* Again, I'm 63 years old, people tell me I'm middle-aged, I don't know many 126-year-olds, I don't know if I should be happy about that. ***"He weakened my strength"*** I know some of that, ***"in the way."*** It's been a great journey, but it slowly takes its toll...you need to be reminded of things. ***"he shortened my days."*** Look, do we have, any of us, the privilege of wasting time? You are spending time each day, with what you're doing. There's a conviction here, I don't want to waste time. ***"I said, O my God, take me not away in the midst of my days: thy years are throughout all generations."*** (verse 24) don't do that, help me to walk, again, Ephesians, we'll be coming there. It says in Ephesians, ***'See then that you walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil,' 'walk circumspectly,' acribos, it's like an acrobat, you just walk the line, do what's right, do this right.'*** Because you're wearing out, I'm wearing out, any of you here that are over 50 years old know how I feel. When I was a kid, I would jump outa bed in the morning, I would wake up and realize it was another

day, I would leap outa bed. Now I wake up, and I roll to my side, and I get my legs over the side of the bed and put them on the floor. When I'm sure I feel the floor, I push the rest of myself up. I get up in portions now. [Don't laugh, I just turned 70, and I do the same thing each morning.] You gotta hold onto something when you first get up, to make sure you found your balance again. Right? Somebody's laughing because somebody gets up the way I get up, gotta get up in pieces. When you're a kid you just shove yourself outa bed. Now, he says here, **'LORD, you weakened my strength, shortened my days, I said, O my God, don't take me away in the midst of my days, LORD. and let me walk circumspectly, wisely.'** **"thy years are throughout all generations."** **'LORD, you're here forever, LORD.'** **"Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands."** (verse 25)...there's no confusion here... **"and the heavens are the work of thy hands."** *Psalm 8* says **'the sun, the moon and the stars, the work of thy fingers.'** **"They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:"** (verse 26) Entropy, the second law of thermodynamics, it rules the whole universe. Every scientist talks to you about entropy, you know, things are going from the complex to the less complex, everything's breaking down. That's what they tell us, second law of thermodynamics. Except, it takes about 200 to 330 bits of information to rule most of the universe, because it's hydrogen, it's helium, it's gases. It takes billions of bits of information, we're discovering now, to rule the simple cell [the cell is not so simple, as Michael Behe revealed in his epic work, **"Darwin's Black Box"**]. It takes trillions to rule you. So, everything in the universe is breaking down, going from more complex to less complex, except you. Somehow lightning struck the pond, and the scum got charged, and your grandmother crawled out millions of years ago, with a tail, and she grew legs and a freckle on her head turned into an eye...they just gotta have faith to believe all of this stuff, I'm telling you. The earth, he says, is waxing old like a garment, **"as a vesture shalt it be changed: but thou art the same, and thy years shall have no end."** (verse 27) **'You're immutable God, you're eternal.'** **"And the children of thy servants shall continue, and their seed shall be established before thee."** (verse 28) **'LORD, you are immutable, you're unchanging, isn't it wonderful, and we know somebody who never changes. He doesn't change his opinion, he's immutable, and he's eternal.'** How wonderful. And it says here **"And the children of thy servants"** wonderful

to see your kids, John says, **‘I have no greater joy than to see my children walk in truth.’ “The children of they servants shall continue, and their seed shall be established before thee.” (verse 28)**

### *In Closing*

So, great songs, been wonderful to hear, be wonderful to hear them sung, you have an easier time memorizing Psalm 100 than Psalm 102 of course. But wouldn't it be wonderful to be there and hear it be sung? Read ahead, if we're still here next week, Psalm 103, great, great, great, great stuff, everybody should know Psalm 103 and make it one of their favorite Psalms. Great, great stuff there. So, let's stand, let's pray, we'll have the musicians come. *‘Father, I pray you would give us grace this evening, Lord, that you would in fact Lord speak to us. When we're alone, Lord, in our homes, before we put anything wicked before our eyes, Lord, that there in the integrity of being solitary, Lord, when we're alone with you, we remember that your eye is there, that your ear is there, Lord. And we would determine Lord, that what we are when nobody's watching is what we really are, Lord. That in our time alone with you, Lord, we would be growing in grace, Lord, in our failings we would find you like Jacob, Lord, coming to wrestle with us, Lord, and subdue us, that we would yield greater and greater portions of our lives and our hearts and our wills to you, over and over, Lord. And that when we step out, Lord, before the human eye, Lord, we would be without hypocrisy, Lord, that what we profess publicly would be what we are privately. And Lord we need you to do that, Lord, not just a passion, Lord, we need a God who passionately loves us to do it. And all the glory Lord, will be yours. And Lord we believe there are days coming, Lord, filled with glory, Lord. We believe you could come at any time. Lord, as we look at these ancient songs, we think Lord, How long ago, thousands of years ago these things were seen by the man you used to put the words to the page. How remarkable. Lord, they are as clear this evening, as ever, Lord. We thank you for that. Lord, we put our hearts and our lives before you afresh, Lord, as we lift these words to you in song. Lord, let us do it in genuineness and sincerity Lord, have our lives afresh afresh, we pray, Father, in Jesus name, amen.’”*

related links:

**“I hate the work of them that turn aside”** be careful of who you hang around with. see,

<http://www.unityinchrist.com/revelation/revelation3-1-22.html>

**“When the people are gathered together, and the kingdoms, to serve the LORD.”** That’s the Millennial Kingdom of God, folks. See,

<http://www.unityinchrist.com/kingdomofgod/mkg1.htm>