

"Oh save me for thy mercies' sake"

Psa 6:1-10

Psa 6:1 To the chief Musician on Neginoth upon Sheminith, A Psalm of David. O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

Psa 6:2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

Psa 6:3 My soul is also sore vexed: but thou, O LORD, how long?

Psa 6:4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

Psa 6:5 For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

Psa 6:6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

Psa 6:7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

Psa 6:8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

Psa 6:9 The LORD hath heard my supplication; the LORD will receive my prayer.

Psa 6:10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

Did you ever think of yourself as a poem set to music [Neginoth^{H5058}]? Or as the very eight string lyre called Sheminith [Sheminith,^{H8067}]?

Through God's creative power we are that instrument, and the poem set to music is the book of each of our lives that is being conducted by none other than Jesus Christ (Php 2:13) the author and finisher of our faith whose words from His book are sanctifying our books in this age (Rev 20:12 , Joh 17:17 , Heb 12:2 , Rom 8:14).

Php 2:13 For it is God which worketh in you both to will and to do of *his* good pleasure.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

Joh 17:17 Sanctify them through thy truth: thy word is truth.

Heb 12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.

God is fashioning us and placing us in this spiritual orchestration (1Co 12:18) that He has set in motion to give witness to the entire world of His power and discipleship being

formed ([Rev 11:3](#) , [Joh 13:35](#)).

[1Co 12:18](#) But now hath God set the members every one of them in the body, as it hath pleased him.

[Rev 11:3](#) And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

[Joh 13:35](#) By this shall all *men* know that ye are my disciples, if ye have love one to another.

One instrument that holds some very interesting parables for us in the physical realm is the Stradivarius violin which we will look at briefly to draw some parallels as to how it is that we can become a vessel or instrument that is a "vessel unto honour" ([Rom 9:21](#) , [2Ti 2:21](#))

[Rom 9:21](#) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

[2Ti 2:21](#) If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

Our song or lament to God is very mournful at times as we will see in this Psalm, and like a violin the emotional part of our life is being stretched and pulled as we learn of His faithfulness to get us through the torment and suffering this life can bring ([Act 14:22](#) , [2Ti 3:12](#)). God's elect will not mourn as others ([1Th 4:13](#)) in this earth because of the power or anointing that God has placed upon Christ's body that enables us to bear the cross that He gives each of us ([Luk 7:38](#) , [Rev 11:3](#) , [Luk 9:23-24](#)).

[1Th 4:13](#) But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

[Luk 7:38](#) And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

[Rev 11:3](#) And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

[Luk 9:23](#) And he said to *them* all, *If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

[Luk 9:24](#) *For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.*

Some people believe that the highly valued Stradivarius sounds as beautiful as it does for some very specific reasons. Whether these assumptions are true or false, the lessons revealed can help us understand how God is taking such great care to create a clear and distinct collective sound through the body of Christ ([Joe 2:1-2](#) , [1Co 14:8](#) , [1Co 12:12](#) , [Php 2:2-5](#) , [1Co 1:10](#)).

Joe 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

Joe 2:2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

1Co 14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

1Co 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Php 2:2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

Php 2:3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Php 2:4 Look not every man on his own things, but every man also on the things of others.

Php 2:5 Let this mind be in you, which was also in Christ Jesus:

1Co 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

I quote from an article in Time magazine, the first proposed suggestion as to why the sound of the Stradivarius is so excellent.

"Classical musicians and music lovers believe that prized string instruments are enriched by the generations of virtuosi who have played on them. In the case of the great Cremonese instrument maker Antonio Stradivari, whose violins and cellos have been the choice of the world's best musicians for three centuries, this belief is coupled with the theory that Stradivari was an inimitable genius on the scale of Mozart and Beethoven. What else could explain why Stradivari's instruments remain the best in the world so long after the death of their creator?"

The other suggestion of what makes this violin sound so wonderful:

"Try varnish. That's the theory of Joseph Nagyvary, a professor emeritus of biochemistry at Texas A & M University. In a study published last week in the scientific journal Public Library of Science ONE, Nagyvary argues that Stradivari probably had no idea what made his instruments special because the crucial factor, an externally applied varnish on the wood, was beyond his apprehension or control."

God's people are being heard of the Lord or being saved for His mercies' sake, and these two aspects of what make the Stradivarius instrument of great value are a parable of what it takes for God's people to become a vessel fit for the master's use. Consider the "*string instruments are enriched by the **generations** of virtuosi who have played on them*" ([Joh 17:20](#) , [1Pe 2:9](#) , [Heb 12:2](#)) and "*an externally applied varnish on the wood, was beyond his apprehension or control*" ([Joh 17:19-20](#) , [Rev 11:3](#) , [1Jn 2:20](#) , [Rom 11:9-12](#) , [Gal 6:14-16](#)).

In tonight's study we will again look at the relationship of mercy and how God is showing mercy to the world by preparing His Son's bride to be of the same mind, speaking the same thing, becoming a new creation, a new 8-stringed instrument [**Sheminith**,^{H8067}] that is fit for the Potter's use ([Jer 18:4](#)).

That preparation is a life long journey that is narrow and accompanied with fiery trials, but also with great joy as we come through those trials and grow a little more each day in the mind of Christ. John the baptist said "He must increase, but I *must* decrease" ([Joh 3:30](#)). We have been given the right perspective through John to know that "**Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist**" (**churches of this world, the court**) ([Mat 11:11](#)), "**notwithstanding he that is least in the kingdom of heaven is greater than he.**".

Paul considered himself the chief of sinners ([1Ti 1:15](#)), as do we all, because we know we live those words and understand that there is none good in the flesh and that God has each of us and all of His creation exactly where He wants us spiritually for His purpose and to His glory ([Mat 4:4](#) , [Rom 3:10-11](#)).

[1Ti 1:15](#) This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

[Mat 4:4](#) But he answered and said, **It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**

[Rom 3:10](#) As it is written, There is none righteous, no, not one:

[Rom 3:11](#) There is none that understandeth, there is none that seeketh after God.

God is separating us from the world to learn this lesson of what we are all capable of in the flesh as we 'come out of her my people' and realize how it is only through His hand that we are humbled under Him and come to believe and understand that we are His workmanship in this age, being prepared as a living sacrifice for all the world ([Rev 18:4](#) , [1Jn 2:16](#) , [Rom 8:36](#)).

[Rev 18:4](#) And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

[1Jn 2:16](#) For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

[Rom 8:36](#) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Our honour and blessing is to know God and Jesus Christ in our hearts and minds (Mat 15:8-9 , Joh 12:26 , Mat 7:14) and to be born not of a woman in the earth as John was and we once were, but to be born again and raised in heavenly places together as the bride of Christ being prepared to save the world with a very clear message of the singleness that is in Christ (Joh 3:3 , Joh 12:24 , Joh 6:55 , Eph 2:6 , 2Co 11:3).

Mat 15:8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

Mat 15:9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

Joh 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

Mat 7:14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Joh 6:55 For my flesh is meat indeed, and my blood is drink indeed.

Eph 2:6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity ^{G572} that is in Christ.

G572

ἀπλότης

haplotēs

hap-lot'-ace

From G573; *singleness*, that is, (subjectively) *sincerity* (*without dissimulation or self seeking*), or (objectively) *generosity* (*copious bestowal*): - bountifulness, liberal (-ity), simplicity, **singleness**.

**** *our first verse...*

Psa 6:1 To the chief Musician on Neginoth upon Sheminith, A Psalm of David. O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

We know that we're going to be corrected of the Lord and I've highlighted the word from ABP+ that is the same Greek word used in ([Heb 12:6](#)): "he corrects"^{G3811} as is used in ([Psa 6:1](#)).

[Heb 12:6](#) For whom *the* Lord loves he corrects,^{G3811} and he whips every son whom he welcomes.

[Psa 6:1](#) O lord , you should not in your rage reprove me, nor in your anger correct^{G3811} me].[ABP+]

The Psalmist is not admitting that he does not need chastening or scourging, rather he is saying let this be in measure ([Jer 10:24-25](#) , [Mat 7:1-2](#) , [Mat 18:28-33](#)).

[Jer 10:24](#) O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

[Jer 10:25](#) Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. (*in last week's study we discussed how we are builded together an habitation for God through the spirit through judgement as these verses discuss*).

[Mat 7:1](#) Judge not, that ye be not judged. [*it is not a matter of not judging rather the manner in which we judge that is in discussion*]

[Mat 7:2](#) For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

[Mat 18:28](#) But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

[Mat 18:29](#) And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

[Mat 18:30](#) And he would not: but went and cast him into prison, till he should pay the debt.

[Mat 18:31](#) So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

[Mat 18:32](#) Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

[Mat 18:33](#) Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

The end result of our not being able to extend the same mercy to others that God has extended to us is more correction, more chastening and scourging, as the very next words of Christ demonstrate ([Mat 18:34-35](#)).

[Mat 18:33](#) Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

[Mat 18:34](#) And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

[Mat 18:35](#) So likewise shall my heavenly Father do also unto you, if ye from your

hearts forgive not every one his brother their trespasses.

Eventually, by the grace and faith of Christ, we begin to comprehend and act in a way that reflects our understanding of how great God's mercy has been toward us, as we're blessed to fulfill verses 34 and 35. God alone can get us to the point where we despise not his chastening, and we are blessed to endure through the fiery trials of judgement in this age ([Jas 1:12](#) , [Mat 24:13](#) , [2Ti 4:8](#)).

[Mat 18:34](#) And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

[Mat 18:35](#) So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Psa 6:2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

Psa 6:3 My soul is also sore vexed: but thou, O LORD, how long?

These verses describe the painful condition the Lord brings us to as we cry out for His mercy upon our weakness ([Psa 103:14](#)), and ask for spiritual healing, because our foundation in him is vexed [H926](#)

H926

בהל

bâhal

baw-hal'

A primitive root; to *tremble* inwardly (or *palpitate*), that is, (figuratively) *be* (causatively *make*) (suddenly) *alarmed* or *agitated*; by implication to *hasten* anxiously: - be (make) affrighted (afraid, amazed, dismayed, rash), (be, get, make) haste (-n, -y, -ily), (give) speedy (-ily), thrust out, trouble, vex.

[Psa 103:14](#) For he knoweth our frame; he remembereth that we *are* dust.

Coming to see that our foundation is vexed is a blessing; coming to see that our "soul is also sore vexed" is what the Lord brings us to see through judgement ([Psa 139:23-24](#) , [Psa 51:6-7](#) , [1Pe 4:17-18](#)).

[Psa 139:23](#) Search me, O God, and know my heart [[Jer 17:9](#)]: try me, and know my thoughts [[Gen 6:5](#) , [Mat 24:37](#)]:

[Psa 139:24](#) And see if *there be any* wicked way in me [[Pro 14:12](#)], and lead me in the way everlasting.

[Psa 51:6](#) Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

[Psa 51:7](#) Purge me with hyssop [[Gal 2:20](#) , [Joh 19:29](#)], and I shall be clean: wash me, and I shall be whiter than snow.

1Pe 4:17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

1Pe 4:18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

The next question our flesh always asks is "how long" and the same answer is always true 'just long enough', meaning never beyond the measure we can endure (**1Co 10:13**). We all cry out to God in our flesh long before we run with horses and cry out to Abba Father in the spirit (**Jer 12:5** , **Rom 8:15**). Our first carnal prayer is always to preserve our flesh, but the more mature prayer comes later which says 'Lord help me put off this flesh and go where you want me to go to do that'(**Joh 21:18**). It is the fiery trial of our faith which is precious unto God, and He knows our frame and the need to have a new foundation built upon the patience and faith of the saints which will be the foundation that His kingdom will be built upon (**Rev 14:12** , **Mat 16:18** , **Isa 53:3** , **Mat 20:18** , **Luk 24:49**).

Joh 21:18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

Rev 14:12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Mat 20:18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

Luk 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Psa 6:4 Return, O LORD, deliver my soul ^{H5315}: oh save me for thy mercies' sake.

The Lord does deliver us from our nephesh ^{H5315} and it is always for his "mercies' sake" which we are learning so that we can extend that same mercy to others who will come to learn of the Lord through us (**Rom 11:17-25**).

Rom 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Rom 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Rom 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

Rom 11:21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

Rom 11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Psa 6:5 **For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?**

When we are not dead to sin but rather walking amongst the spiritually dead and partaking of their customs, then there will be "no remembrance of thee" and in this grave "who shall give thee thanks?".

If we are blessed to walk amongst the living who are dying daily and are blessed to be buried into his death as it says in ([Rom 6:3](#)), then we will have lips of thanks ([Heb 13:15](#)), understanding the great mercy there is in His plan to save all of His creation ([Rom 11:31-32](#) , [1Co 15:22](#)).

Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Heb 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

Rom 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

Rom 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Psa 6:6 **I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.**

Psa 6:7 **Mine eye is consumed because of grief; it waxeth old because of all mine enemies.**

It is clear that God intends for us to experience much sorrow in this life as did our Lord who was acquainted with these emotions in order to become a high priest who could succour us today ([Isa 53:3](#) , [Heb 4:15](#)). We are rejected of the world like Christ and that hurts, that lingers for a long time, until we understand that our names are written in

heaven ([Luk 10:20](#)) and that we ought to rejoice that we are set aside for such a profound and holy service of the Lord ([Jer 1:5-10](#) , [Gal 1:15-16](#)). We are a living sacrifice and we will be "consumed because of grief", and the strong tears that we experience in this life will often be because of the rejection we experience from the world without, as we put off the old man, the deeds of the flesh within.

Luk 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Jer 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations.

Jer 1:6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child.

Jer 1:7 But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Jer 1:8 Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD.

Jer 1:9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

Jer 1:10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Gal 1:15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

Gal 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

God knows our form. He knows our 'progress report' because He created it and is giving the increase in due season (1Co_3:6). That painful rejection we feel from the world is what is leading to our salvation and it is glorious unto us when we understand that it is what God is doing within us for the good of all others ([Mat 21:42](#) , [1Pe 2:5](#) , [Rev 4:8](#)).

1Co 3:6 I have planted, Apollos watered; but God gave the increase.

Mat 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Rev 4:8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Psa 6:8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

Psa 6:9 The LORD hath heard my supplication; the LORD will receive my prayer.

Psa 6:10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

The last three verses of our study remind us that God hears our "weeping", our "supplication", and our "prayer", showing that there is a process of judgement that God's people are called unto that is accompanied with much sorrow. We are assured in our spirit that we are sons being heard ([Rom 8:16](#)) as we grow in obedience and confidence ([Heb 5:8](#) , [Heb 10:35](#)) against the enemies within and without. God will deliver those who are being saved in this age as a witness of His faithfulness to finish this process of salvation that He has started in us through Christ ([Heb 12:2](#)).

[Rom 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God:

[Heb 5:8](#) Though he were a Son, yet learned he obedience by the things which he suffered;

[Heb 10:35](#) Cast not away therefore your confidence, which hath great recompence of reward.

[Heb 12:2](#) Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The pressure and trials and consequential weeping that we go through are progressive ([Heb 5:7](#)) as we abide in the truth ([Joh 8:32](#)) examining ourselves to know that we are grateful that the master Potter has his hands on the instruments that He is fashioning through this life ([Eph 2:10](#) , [1Pe 5:6](#)).

[Heb 5:7](#) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

[Joh 8:32](#) And ye shall know the truth, and the truth shall make you free.

[Eph 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[1Pe 5:6](#) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

When the Lord "heard my supplication" and "receive[d] my prayer" when he "heard the voice of my weeping", it was because He caused it all by bringing me to my wits' end so that I would cry out to be delivered by His mighty hand ([Psa 107:28](#)).

[Psa 107:28](#) Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

By listening carefully and looking well to the flock ([Pro 27:23](#)), by the collective orchestration of the many members, we will keep the diseases of Egypt away from the body of Christ ([Deu 7:15](#)) and be able to glorify God with a singleness of mind ([Php 2:2](#)),

demonstrating through a powerful witness of how He is, was, and will be "**save[ing] me for thy mercies' sake**" which mercy we will extend to the rest of humanity.

Pro 27:23 Be thou diligent to know the state of thy flocks, *and* look well to thy herds.

Deu 7:15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

Php 2:2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.