

# Psalm 86 "Unite my heart to fear thy name"

Part II (verses 10-17)

**Psa 86:10** For thou *art* great, and doest wondrous things: thou *art* God alone.

**Psa 86:11** Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

**Psa 86:12** I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

**Psa 86:13** For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest hell.

**Psa 86:14** O God, the proud are risen against me, and the assemblies of violent *men* have sought after my soul; and have not set thee before them.

**Psa 86:15** But thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

**Psa 86:16** O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

**Psa 86:17** Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

In order for God's elect to have their heart united to "fear thy name", we must experience the wondrous relationship with Christ our bride groom ([Mat 25:6-9](#) , [Joh 3:29](#)), a relationship that "God alone" works, by dragging us unto our Lord where we are purged in the fire of His word, and made one with Christ and His body via that purging process that burns out all that must be burnt out in order to be made ready for that supper that we are called unto ([Joh 6:44](#) , [Rev 19:9](#)).

**Joh 6:44** No man can come to me, except the Father which hath sent me draw<sup>G1670</sup> him: and I will raise him up at the last day.

**Rev 19:9** And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

There are two distinct camps being talked about in ([Mat 25:6-9](#) and [Joh 3:29-30](#)), and the ones who belong unto the bride groom are the ones who have been blessed to already have the mindset to know that we must needs continue to lay down our life and examine ourselves to be made ready and be found with the fine linen which is the righteousness of the saints and the gift that God gives his children in this age as these verses confirm ([Rev 3:18](#) , [Gal 3:27](#) , [Zec 3:3-4](#) , [Rev 19:8](#)).

**Mat 25:6** And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

**Mat 25:7** Then all those virgins arose, and trimmed their lamps.

**Mat 25:8** And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

**Mat 25:9** But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

**Joh 3:29** He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

**Joh 3:30** He must increase, but I *must* decrease.

**Rev 3:18** I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

**Gal 3:27** For as many of you as have been baptized into Christ have put on Christ.

**Zec 3:3** Now Joshua was clothed with filthy garments, and stood before the angel.

**Zec 3:4** And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

**Rev 19:8** And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

This 'buying of gold tried in the fire' is to 'lose our life' in service to Christ and His body that we might find it ([Mat 16:25-26](#)), and unless these "wondrous things" continue to unfold by the grace and faith that God alone gives us ([Eph 2:8](#)), we will not have a heart united as one body, "fearing thy name", which is His word ([Php 2:1-4](#)).

**Mat 16:25** For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

**Mat 16:26** For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

**Eph 2:8** For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

**Php 2:1** If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

**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.

In this second part of our two-part study of Psalm 86 entitled "Unite my heart to fear thy name", we will look at how it is by the power of God that we can be a people who are made ready through the trimming of our lamps ([Mat 25:1-13](#)), which symbolizes the preparedness of heart that must be granted unto His people. This trimming coincides with the fiery trials that purges our heavens and gives us the ability to clearly trust God to fulfill His will within which happens as a result of being received as sons through chastening and scourging ([Heb 12:6-7](#)). In order to not be conformed to this world but rather see the

blessing to have the oil in our lamps that will keep our hearts united to fear thy name, we need to learn obedience by the things we suffer just as Christ did ([Rom 12:2](#) , [Heb 5:8](#)).

[Mat 25:1](#) Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

[Mat 25:2](#) And **five** of them were wise [positive example of **grace** [Rev 3:18](#) , [Php 2:13](#)], and **five** were foolish [negative example of **grace** [Luk 12:16-21](#)].

[Luk 12:16](#) And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

[Luk 12:17](#) And he thought **within himself**, saying, What **shall I do**, because **I** have no room where to bestow my fruits?

[Luk 12:18](#) And he said, This will **I do: I will** pull down my barns, and build greater; and there **will I** bestow all my fruits and my goods.

[Luk 12:19](#) **And I** will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

[Luk 12:20](#) But God said unto him, **Thou fool**, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

[Luk 12:21](#) So *is* he that layeth up treasure for himself, and is not rich toward God [**grace** [Rev 3:18](#)].

[Mat 25:3](#) They that *were* foolish took their lamps, and took no oil with them: [doing, and having all the earmarks of being one of God's elect but still without oil **grace** [Rev 3:18](#)].

[Mat 25:4](#) But the wise took oil in their vessels with their lamps.

[Mat 25:5](#) While the bridegroom tarried, they all slumbered and slept. [*a reminder that the increase comes from God alone regardless of what we do* [1Co 3:6](#)].

[Mat 25:6](#) And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

[Mat 25:7](#) Then all those virgins arose, and trimmed their lamps.

[Mat 25:8](#) And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. [*many are called but few are chosen to endure until the end via the oil that God grants us* [Mat 24:13-14](#)]

[Mat 25:9](#) But the wise answered, saying, *Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.* [*We can instruct people where to buy the oil, and impress upon them the need for the oil, but we have no dominion over anyone's faith. Rather, we are helpers of each other's joy knowing that we cannot give people faith, a faith that must be tried in the fire in order to have our hearts united unto His name.*]

[Mat 25:10](#) And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

[Mat 25:11](#) Afterward came also the other virgins, saying, Lord, Lord, open to us.

[Mat 25:12](#) But he answered and said, Verily I say unto you, I know you not. [*the witness of the elect's calling is wrapped up in these three verses because we know that God is not a respecter of persons, so what He is showing us and the world is that ultimately He alone is the one who makes it possible to grant us to heed the*

*admonition to buy the oil/gold tried in the fire (Rev 3:18), which is the proving of faith that is needful to be sons and daughters, and ultimately the bride of Christ in that day].*

**Mat 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.**

**Heb 12:6** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

**Heb 12:7** If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

**Rom 12:2** And be not conformed to this world[*negative example of grace* **Luk 12:16-21**]: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

**Heb 5:8** Though he were a Son, yet learned he obedience by the things which he suffered;

*our first verse:*

**Psa 86:10 For thou *art* great, and doest wondrous things: thou *art* God alone.**

It is "God alone" who deserves all the glory, and who "doest wondrous things" in the lives of His people (**Psa 107:24-30**), to witness to the rest of the world that "thou *art* great" and able to fulfill that good, and acceptable, and perfect, will of His which He is working in His elect both to will and to do (**Eph 1:11**). We are so incredibly blessed to be amongst those who "see the works of the LORD, and his wonders in the deep"

**Psa 107:24** These see the works of the LORD, and his wonders in the deep.

**Psa 107:25** For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

**Psa 107:26** They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

**Psa 107:27** They reel to and fro, and stagger like a drunken man, and are at their wits' end.

**Psa 107:28** Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

**Psa 107:29** He maketh the storm a calm, so that the waves thereof are still.

**Psa 107:30** Then are they glad because they be quiet; so he bringeth them unto their desired haven.

**Psa 86:11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.**

By now we should be able to acknowledge in our hearts that it is the Lord who has taught us his ways, and is enabling us to walk in the truth. It is a walk that must be fiery and filled with much tribulation in order to "unite my heart to fear thy name". Only God can keep us

undefiled from the world, blessing us so that we can read and hear and keep the sayings of the prophesy, which is to not think above what is written ([Rev 1:3](#) , [1Co 4:6](#) , [Php 2:3](#)).

[Rev 1:3](#) Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

[1Co 4:6](#) And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

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

[Psa 86:12](#) **I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.**

[Psa 86:13](#) **For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest hell.**

The fruit of praise and thanksgiving on our lips ([Heb 13:15](#)) is only done with "all my heart". It is our stedfast obedience to God, or praising him with all our hearts, that glorifies God because such an attitude is a gift only from our Father ([Jas 1:17-18](#)).

[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.

[Jas 1:17](#) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

[Jas 1:18](#) Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

It is only because of God's great mercy toward us ([Rom 11:11](#)) that our souls can be delivered from the lowest hell, which is where they are naturally ([Eph 4:7-10](#)), except for the grace and faith of God that chastens us teaching us to deny ungodliness and worldly lusts that **we should** live soberly, righteously, and godly, in this present world ([Tit 2:12](#) , [1Pe 1:16-17](#)).

[Rom 11:11](#) I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

[Rom 11:12](#) Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

[Eph 4:7](#) But unto every one of us is given grace according to the measure of the gift of Christ.

[Eph 4:8](#) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

[Eph 4:9](#) (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? ["the lowest hell"]

[Eph 4:10](#) He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

[Tit 2:12](#) Teaching us that, denying ungodliness and worldly lusts, **we should** live soberly, righteously, and godly, in this present world;

[1Pe 1:16](#) Because it is written, [**we should**] Be ye holy; for I am holy.

[1Pe 1:17](#) And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here in fear*: ["Unite my heart to fear thy name"]

[Psa 86:14](#) **O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.**

In this verse 14 we see the consequence that we can expect for living a life of holiness and how we must continue in the things which we have learned in order to go unto perfection ([2Ti 3:12-14](#) , [Psa 34:19-21](#) , [Act 14:22](#) , [Joh 8:31-32](#)).

[2Ti 3:12](#) Yea, and all that will live godly in Christ Jesus shall suffer persecution.

[2Ti 3:13](#) But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

[2Ti 3:14](#) But **continue** thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

[Psa 34:19](#) Many *are* the afflictions of the righteous: but the LORD delivereth him out of them **all**.

[Psa 34:20](#) He keepeth all his bones: not one of them is broken.

[Psa 34:21](#) Evil shall slay the wicked: and they that hate the righteous shall be desolate.

[Act 14:22](#) Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

[Joh 8:31](#) Then said Jesus to those Jews which believed on him, **If ye continue in my word, then are ye my disciples indeed;**

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

Living godly lives in Christ will bring about many afflictions and much tribulation which God will deliver us out of them all.

We are told that the proud, and the violent assemblies, and those who sought after our souls, are the ones who have "not set thee before them" which is us at first, and it is through this affliction that Christ's body goes through ([Isa 53:3](#)) that we mature in Him and come to believe that nothing can separate from His love ([Rom 8:38-39](#)).

[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.

[Rom 8:38](#) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

[Rom 8:39](#) Nor height, nor depth, nor any other creature, shall be able to separate us

from the love of God, which is in Christ Jesus our Lord.

Just as Peter testified of David in ([Act 2:25](#)), we will and do as well "when the day of Pentecost was fully come" ([Act 2:1](#)), we too foresee "the Lord always before my face... that I should not be moved".

[Act 2:1](#) And when the day of Pentecost was fully come, they were all with one accord in one place.

[Act 2:14](#) But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

[Act 2:25](#) For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: [speaking of Christ whom" ye have taken, and by wicked hands have crucified and slain" of verse 23]

[Act 2:26](#) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope [[Col 1:27](#)]:

[Act 2:27](#) Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

[Psa 86:15](#) **But thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.**

God is forming this same 'compassionate, gracious, longsuffering, and plenteous in mercy and truth' spirit within the bride of Christ, and it is being forged as we just read through the many sore trials that he has made for our good, to the end that His mercy and truth will be 'bound about our necks' which is the end result of God uniting our hearts to fear His name ([Pro 3:1-4](#)).

[Pro 3:1](#) My son, forget not my law; but let thine heart keep my commandments:

[Pro 3:2](#) For length of days, and long life, and peace, shall they add to thee.

[Pro 3:3](#) Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

[Pro 3:4](#) So shalt thou find favour and good understanding in the sight of God and man.

[Psa 86:16](#) **O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.**

Being blessed to present ourselves a living sacrifice ([Rom 12:1](#)), or a "handmaid"<sup>H519</sup> ([Lev 25:44](#) , [1Co 6:20](#) , [1Co 7:23](#)) happens as a result of God turning unto us, and showing His mercy to us, which brings us to learn of His strength ([Php 4:13](#)), and his faithfulness toward Christ's bride who will be saved in advance of the rest of the world and for the world's sake ([1Co 1:26](#) , [Oba 1:21](#) , [1Ti 4:16](#) , [Rev 1:7](#)).

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service.

[Lev 25:44](#) Both thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are around you; of them shall ye buy bond-men and bond-maids.

**1Co 6:20** For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

**1Co 7:23** Ye are bought with a price; be not ye the servants of men.

**Php 4:13** I can do all things through Christ who strengtheneth me.

**1Co 1:26** For ye see your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble *are called*:

**Oba 1:21** And saviors shall come upon mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

**1Ti 4:16** Take heed to thyself and to thy doctrine; continue in them: for in doing this thou wilt both save thyself, and them that hear thee.

**Rev 1:7** Behold, he cometh with clouds; and every eye shall see him, and they *also* who pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

**H519 handmaid** 'âmâh *aw-maw'*: Apparently a primitive word; a *maidservant* or *female slave*: - (hand-) bondmaid (-woman,) maid (-servant).

**Rth 3:9** And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid<sup>H519</sup>: spread therefore thy skirt over thine handmaid<sup>H519</sup>; for thou *art* a near kinsman.

**Psa 116:16** O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid<sup>H519</sup>: thou hast loosed my bonds [[Joh 8:36](#)].

**Psa 86:17** **Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me.**

**Rom 11:11-14** is how God shows us "a token for good" and does this to get all the gentile world one day to look at and wonder ([Mal 3:18](#)) and be ashamed ([Isa 24:23](#) , [Hos 10:6](#)).

**Rom 11:11** I say then, Have they stumbled that they should fall? By no means: but *rather* through their fall salvation *is come* to the Gentiles, to provoke them to jealousy.

**Rom 11:12** Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?

**Rom 11:13** For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify my office:

**Rom 11:14** If by any means I may incite to emulation *them who are* my flesh, and may save some of them.

**Mal 3:18** Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

**Isa 24:23** Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign on mount Zion, and in Jerusalem, and before his ancients gloriously.

**Hos 10:6** It shall also be carried to Assyria, *for* a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

He will reveal to the world, within us first, our nature that is against him that must be changed; and the comforter will lead us into all truth that will sanctify us ([Joh 16:13](#) , [Joh 17:17](#)), as our hope of glory within ([Col 1:27](#)) wars against the gentile nations that must be brought into subjection unto our Father ([Rev 13:7-10](#) , [1Co 15:27-28](#)).

**Rev 13:7** And it was given to him to make war with the saints, and to overcome them: and power was given him over all kindreds, and languages, and nations.

**Rev 13:8** And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

**Rev 13:9** If any man hath an ear, let him hear.

**Rev 13:10** He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

**1Co 15:27** For he hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted who did put all things under him.

**1Co 15:28** And when all things shall be subdued to him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all.

The same token that "they which hate me may see *it*, and be ashamed" is explained in Christ's day with this parable found in ([Mat 12:39-41](#))

**Mat 12:39** But he answered and said unto them, **An evil and adulterous generation seeketh after a sign [token]; and there shall no sign be given to it, but the sign of the prophet Jonas:**

**Mat 12:40** **For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth** [where the elect church is judged through a process of judgement typified in [Jer 22:29](#) , and the lowest hell of verse 13 of our study that has this related verse [Eph 4:9](#) (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?).

**Mat 12:41** **The men of Nineveh [type of the elect who by the goodness of God are led unto repentance [Rom 2:4](#)] shall rise in judgment with this generation** [We are blessed to have the Lord judge us today or "Shew me a token for good [[1Pe 4:17](#)]; that they which hate me may see *it*, and be ashamed"] , **and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.**

**Joh 4:48** Then said Jesus unto him, **Except ye see signs ["token for good" that leads us unto repentance [1Pe 4:17](#)] and wonders, ye will not believe [[Mat 16:3-4](#)].**

**Mat 16:3** **And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?**

**Mat 16:4** **A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed**

Mat 24:22 And except those days should be shortened<sup>G2856</sup> -> G2849 chastise, there should no flesh be saved [nobody would be saved if God's elect were not judged- we believe and are judged Joh 6:29]: but for the elect's sake those days shall be shortened<sup>G2856</sup> -> G2849 chastise.

(Please see the attached email from Ayo explaining this in depth: [G2849 explained](#))

He has "holpen<sup>H5826</sup> me, and comforted<sup>H5162</sup> me". He does surround, protect, succour, aid, comfort and repent of His people (Joe 2:12-13) so that they can endure until the end overcoming that first man Adam and joining our hearts to fear his name so that we can be a kind of first fruits that He will direct and use to establish His kingdom for ever (Jas 1:18-19, Isa 9:7-9).

Joe 2:12 Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

Joe 2:13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Jas 1:18 Of his own will he hath begotten us with the word of truth, that we should be a kind of first-fruits of his creatures.

Jas 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

Isa 9:7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isa 9:8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

Isa 9:9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

If our hearts are being united to fear his name in this age we will know that we must be about our Father's business, which business is about the salvation of all men (Luk 2:49, 1Co 15:22-23).

Luk 2:49 And he said to them, How is it that ye sought me? knew ye not that I must be about my Father's business?

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

1Co 15:23 But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.