

# "Blessed is the people that know the joyful sound"

Part I: "God is greatly to be feared in the assembly of the saints"

[Psa 89:1-13](#)

**Psa 89:1** Maschil of Ethan the Ezrahite. I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

**Psa 89:2** For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

**Psa 89:3** I have made a covenant with my chosen, I have sworn unto David my servant,

**Psa 89:4** Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

**Psa 89:5** And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

**Psa 89:6** For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

**Psa 89:7** God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

**Psa 89:8** O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

**Psa 89:9** Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

**Psa 89:10** Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

**Psa 89:11** The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

**Psa 89:12** The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

**Psa 89:13** Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand.

Psa 89:14 Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.

Psa 89:15 Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

Psa 89:16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

Psa 89:17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

Psa 89:18 For the LORD *is* our defence; and the Holy One of Israel *is* our king.

Psa 89:19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

Psa 89:20 I have found David my servant; with my holy oil have I anointed him:

Psa 89:21 With whom my hand shall be established: mine arm also shall strengthen him.

Psa 89:22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

Psa 89:23 And I will beat down his foes before his face, and plague them that hate him.

Psa 89:24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

Psa 89:25 I will set his hand also in the sea, and his right hand in the rivers.

Psa 89:26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.  
 Psa 89:27 Also I will make him *my* firstborn, higher than the kings of the earth.  
 Psa 89:28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.  
 Psa 89:29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.  
 Psa 89:30 If his children forsake my law, and walk not in my judgments;  
 Psa 89:31 If they break my statutes, and keep not my commandments;  
 Psa 89:32 Then will I visit their transgression with the rod, and their iniquity with stripes.  
 Psa 89:33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.  
 Psa 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.  
 Psa 89:35 Once have I sworn by my holiness that I will not lie unto David.  
 Psa 89:36 His seed shall endure for ever, and his throne as the sun before me.  
 Psa 89:37 It shall be established for ever as the moon, and *as* a faithful witness in heaven.  
 Selah.  
 Psa 89:38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.  
 Psa 89:39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.  
 Psa 89:40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.  
 Psa 89:41 All that pass by the way spoil him: he is a reproach to his neighbours.  
 Psa 89:42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.  
 Psa 89:43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.  
 Psa 89:44 Thou hast made his glory to cease, and cast his throne down to the ground.  
 Psa 89:45 The days of his youth hast thou shortened: thou hast covered him with shame.  
 Selah.  
 Psa 89:46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?  
 Psa 89:47 Remember how short my time is: wherefore hast thou made all men in vain?  
 Psa 89:48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.  
 Psa 89:49 Lord, where *are* thy former lovingkindnesses, *which* thou swarest unto David in thy truth?  
 Psa 89:50 Remember, Lord, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;  
 Psa 89:51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.  
 Psa 89:52 Blessed *be* the LORD for evermore. Amen, and Amen.

In the first verse of our study Maschil<sup>H4905</sup> of Ethan<sup>H387</sup> the Ezrahite<sup>H250</sup> declares that with his mouth he will make known the faithfulness of the LORD, and having experienced that faithfulness there is a strong desire within him to share this truth "to all generations" just as there is in the body of Christ today ([Col 1:28](#)).

**Col 1:28** Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

God's elect are called to endure through a lifetime of trials that help us put off our flesh so that

we can remain centered in our desire to fulfill His will in this generation as His little flock who are called to endure until the end, witnessing His power and love toward "every man" ([Mat 24:34-35](#) , [Mat 24:13](#) , [Luk 12:32](#) , [Rev 11:3](#)). If we are granted to be that generation, enduring until the end of this age, it will be made possible through Christ so that we can make known with our mouth "thy faithfulness to all generations".

[Mat 24:34](#) Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

[Mat 24:35](#) Heaven and earth shall pass away, but my words shall not pass away.

[Luk 12:32](#) Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

[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.

Maschil of Ethan the Ezrahite's life is a type and shadow of what the elect are called to do today and in the years to come. He represents that holy seed, that generation that is separated and called out of the world to be a faithful witness ([1Co 10:11](#) , [1Pe 1:12](#) , [Gal 3:16](#) , [Rev 11:3](#)).

[1Co 10:11](#) Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

[1Pe 1:12](#) Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

[Gal 3:16](#) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

[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.

This is one of the longer Psalms, so we will take advantage of some of the natural breaks within this study as we piece together the hope that God intended us to receive via the inspired doctrine within ([2Ti 3:16](#) , [Joh 6:68](#) , [Psa 119:59-61](#) , [Rom 8:24](#)).

[2Ti 3:16](#) All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

[Joh 6:68](#) Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

[Psa 119:159](#) Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness([Joh 6:63](#)).

[Psa 119:160](#) Thy word is true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

[Psa 119:160](#) The sum of thy word is truth; And every one of thy righteous ordinances *endureth* for ever.

[Psa 119:161](#) *Shin*. Princes have persecuted me without a cause; But my heart standeth in awe of thy words. (ASV)

[Rom 8:24](#) For we are saved by hope: but hope that is seen is not hope [[Joh 9:41](#) , [Heb 11:27](#) , [Luk 12:4](#)]: for what a man seeth, why doth he yet hope for?

[Joh 9:41](#) Jesus said unto them, **If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**

[Heb 11:27](#) By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

[Luk 12:4](#) **And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.**

God's eternal reward for the saints, which is His good pleasure to give them, awaits them because they've come to acknowledge by the grace and faith of God ([Eph 2:8-9](#)) that they cannot see without Christ and know they have been given the faith to forsake Egypt (*the flesh, and all that is in the world*) through the endurance that God has granted us through Christ and his body ([Php 4:13](#)) which makes it possible for us to not be afraid of those who "kill the body, and after that have no more that they can do" of ([Luk 12:4](#)).

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

[Eph 2:9](#) Not of works, lest any man should boast.

[Php 4:13](#) I can do all things through Christ which strengtheneth me.

This message of rejoicing in the strength that God gives us to be able to "know the joyful sound" (*his word rightly divided*) as we come out of Babylon is wonderfully expressed in these verses of this Psalm ([Psa 89:15-17](#)), leaving us with a deeper and more profound sense of what we become part of as a result of being able to endure all things through Christ which strengthens us ([Php 4:13](#)).

[Psa 89:15](#) Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

[Psa 89:16](#) In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

[Psa 89:17](#) For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

[Mat 20:23](#) And he saith unto them, **Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.**

In this first part of the multiple part study we will look more closely at why "God is greatly to

be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him" which is how Christ admonishes us in these verses in ([Mat 10:28-32](#)).

**Mat 10:28** And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

**Mat 10:29** Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

**Mat 10:30** But the very hairs of your head are all numbered.

**Mat 10:31** Fear ye not therefore, ye are of more value than many sparrows.

**Mat 10:32** Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

*Our first verse this evening:*

**Psa 89:1 Maschil of Ethan the Ezrahite. I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.**

Our mouth "my mouth" represents where the witness of the church which is Christ's body is ([Col 1:24](#)) as it proceeds from us to the world around us, both within and without ([1Co 12:12](#), [Rev 11:3](#)). We make known "thy faithfulness to all generations" even if the world is unaware that angels and prophets are in their midst via that witness ([Eze 2:5](#), [Mal 3:18](#)).

**Eze 2:5** And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among 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.

The day will still come when the testimony of the elect will be remembered just as the disciples were brought in remembrance of what Christ said when he ministered and preached ([Luk 24:7-8](#)), warning every man, and teaching every man in all wisdom, with the hope that one day every man would be made perfect in Christ Jesus ([Col 1:28](#), [Joh 17:20](#)). This promise that His word will not return void gives us hope that our labour is not in vain and is one of the reasons "I will sing of the mercies of the Lord for ever" because He has shown us that He will be faithful to every generation and to each man in his order ([Isa 55:11](#), [1Co 15:58](#)).

**Luk 24:7** Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

**Luk 24:8** And they remembered his words,

**Col 1:28** Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

**Joh 17:20** Neither pray I for these alone, but for them also which shall believe on me through their word;

**Isa 55:11** So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I

sent it.

[1Co 15:58](#) Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

[Psa 89:2](#) **For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.**

What comfort to know that God has said through His prophets of old who prophesied unto us that His "Mercy shall be built up for ever" and that "thy faithfulness shalt thou establish in the very heavens". Those very heavens we know to be our spiritual heavens which is the temple of God that we are ([1Co 3:16](#)). It is here that God is doing this work of cleansing his temple within the few elect in this age who are called to be living sacrifices within that temple ([Heb 9:23-24](#) , [Rom 12:1](#)).

[1Co 3:16](#) Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

[Heb 9:23](#) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

[Heb 9:24](#) For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

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

[Psa 89:3](#) **I have made a covenant with my chosen, I have sworn unto David my servant,**

[Psa 89:4](#) **Thy seed will I establish for ever, and build up thy throne to all generations. Selah.**

I've grouped together these two verses because they are at the heart and core of this study. God has "made a covenant with my chosen" ([Mat 22:14](#)) and has "sworn unto David my servant" who is a type of the elect. "Thy seed will I establish for ever" is a prophesy of ([Gal 3:16](#)), and the building up of "thy throne to all generations" is yet another reminder that all men will be saved ([1Co 15:22](#)). The "Selah" comes at this inspired point so that we can ponder on the grandeur of these promises that are hidden from the world today and reassures us that in a moment and in a twinkling of an eye His work will be completed in the elect who will go on to save the world through Christ ([1Co 15:52](#) , [Oba 1:21](#)). That should give us reason to pause!

[Psa 89:5](#) **And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.**

We praise our Lord today in our spiritual heavens that are being cleansed and able to see and hear the "thy wonders, O LORD" which includes his wonderful works unto the children of men of which works witness of His "faithfulness also in the congregation of the saints" ([Psa 107:30-31](#) , [Eph 2:10](#) , [Heb 12:2](#)).

[Psa 107:30](#) Then are they glad because they be quiet; so he bringeth them unto their desired haven.

[Psa 107:31](#) Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

[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.

[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.

### [Psa 89:6](#) **For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?**

This question "For who in the heaven can be compared unto the LORD?" in the earth has many answers, as people compare God unto all sorts of physical realities worshipping the creation rather than the Creator ([Rom 1:25](#)), which is what our initial former conversation is ([Eph 4:22](#)), in the earth, until the Lord starts to bring those beastly thoughts into subjection through the church which is likened unto an ark ([Gen 7:1](#) , [Gen 6:18](#) , [Heb 11:7](#) , [Eph 5:23-32](#)) that through the two by two little by little witness of Christ within us ([Col 1:27](#)) is able to bring every thought into subjection unto the living God ([2Co 10:5](#)). The manifold wisdom of God is what is needed, the sum of His word, not a little two stroke engine that is not going to get us but half way up the hill ([Eph 3:10](#) , [2Co 2:14](#)). I like that word 'manifold' because in our modern cars it gives witness to what a healthy body of Christ does to help us overcome the obstacles that God sets before us on the highway of our lives, and I quote from the web:

*One of the most intriguing components of the internal combustion engine is the intake **manifold**. Responsible for the even distribution of the **air/fuel** mixture to each cylinder, the intake **manifold** also serves as a mount for the carburetors (on older engines) and fuel injectors (on modern engines).*

God is building the most remarkable spiritual engine ever conceived for the salvation of all the world, "to the intent that now unto the principalities and powers in heavenly *places* might be known by the church the **manifold** wisdom of God"([Eph 3:10](#) , [Oba 1:21](#)).

### [Psa 89:7](#) **God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.**

When we cast God's words behind us ([Psa 50:17](#)), when we think we can guard against the saying of the prophesy of ([Rev 22:7](#) which word "**Tereo**" means **keep**, not guard against), when we stop living by every word of God and don't see that it is the sum of God's word that leads to a correct reverence of Him ([Mat 4:4](#)), then we are not demonstrating that "God is greatly to be feared in the assembly of the saints".

If God does not grant us that "reverance of all about him", we will in time be saved yet so by fire ([1Co 3:15](#)). God's elect are being saved by the fire of God's word that judges us today ([1Pe 4:17](#)) and we are admonished to not despise His chastening or scourging that leads us unto repentance ([Rom 2:4](#) , [Heb 12:6](#)).

When we reverence God and don't despise His words as He works with us, this too is to be acknowledged as something that is being given of the Lord who grants us this gift to have a humble and contrite spirit ([Luk 17:10](#) , [Isa 66:2](#)) which is needed to acknowledge our need to change and grow at the hand of a loving Father who is "greatly to be feared in the assembly of the saints"([Rom 11:25](#) , [Rom 11:18](#)).

[Psa 89:8](#) **O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?**

[Psa 89:9](#) **Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.**

[Psa 89:10](#) **Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.**

These three verses are grouped together as they speak about God's faithfulness to use His power to raise the storms in our life and then to still them. What joy in the morning when we come to our safe haven that He drags us to ([Joh 6:44](#)).

God is breaking the boasting spirit [Rahab <sup>H7294</sup>] of man's flesh into pieces ([Jer 18:4](#) , [2Co 4:7-10](#) , [Rom 3:27](#)).

**H7294** rahab *rah'-hab*

The same as [H7293](#); *Rahab* (that is, **boaster**), an epithet of Egypt: - Rahab.

[Jer 18:4](#) And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

[2Co 4:7](#) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

[2Co 4:8](#) *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

[2Co 4:9](#) Persecuted, but not forsaken; cast down, but not destroyed;

[2Co 4:10](#) Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made **manifest** [*remember the **manifold***] in our body.

[Rom 3:27](#) Where *is* **boasting** then? It is excluded. By what law? of works? Nay: but by the law of faith.

[Psa 89:11](#) **The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.**

Everything is the Lord's: "The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof", and it was all created by him and for him "Who is the image of the invisible God, the firstborn of every creature" ([Col 1:16](#)).

[Col 1:16](#) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Was it all created just for our Lord or was it created to be shared? The answer to that is found in the word "founded<sup>H3245</sup>". Christ founded these foundations of all of the creation to establish a kingdom which we have been predestined to be a part of from the foundation of the world ([Eph 1:4](#) , [Isa 9:7](#)).

**H3245** yâsad yaw-sad'

A primitive root; to *set* (literally or figuratively); intensively to *found*; reflexively to *sit* down together, that is, *settle, consult*: - appoint, take counsel, **establish**, (lay the, lay for a) found (-ation), instruct, lay, ordain, set, X sure.

[Eph 1:4](#) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

[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.

So everything is Christ's and for Christ and His body which will one day be the entire creation which will be redeemed and ([Eph 1:3](#)) tells us who the source of all these spiritual blessing in heavenly places in Christ comes from.

[Eph 1:3](#) Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

[Psa 89:12](#) **The north and the south thou hast created them: Tabor<sup>H8396</sup> and Hermon<sup>H2768</sup> shall rejoice in thy name.**

[Psa 89:13](#) **Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand.**

We rejoice in the Lord when we understand that His work is a quick or abrupt [Hermon <sup>H2768</sup>] work that leaves us, who are at first broken [Tabor <sup>H8396</sup>] vessels knowing that we need a physician and Saviour ([Mar 2:17](#) , [Joh 9:41](#)).

**H2768** chermôn kher-mone'

From [H2763](#); **abrupt**; *Chermon*, a mount of Palestine: - Hermon.

**H8396** tâbôr taw-bore'

From a root corresponding to [H8406](#); **broken** region; *Tabor*, a mountain in Palestine, also a city adjacent: - Tabor.

[Mar 2:17](#) When Jesus heard *it*, he saith unto them, **They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.**

[Joh 9:41](#) Jesus said unto them, **If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**

The result of having Christ in our earth is judgement that comes from the "north", and the

fruit of it represented by the symbolism of the warm "south" ([Son 4:16](#)) is that we can rejoice in His judgements as we grow in confidence and are given the faith to believe that He "hast a mighty arm: strong is thy hand, *and* high is thy right hand". His right hand is high where we are raised in heavenly places together ([Eph 2:6-7](#)) and is where His power is demonstrated through the church, His manifold wisdom which will eventually "shew the exceeding riches of his grace in kindness toward us through Christ Jesus" to all the world that will one day be saved ([Eph 3:10-11](#) , [1Co 15:22](#)).

[Son 4:16](#) Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

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

[Eph 2:7](#) That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

[Eph 3:10](#) To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

[Eph 3:11](#) According to the eternal purpose which he purposed in Christ Jesus our Lord:

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

Next week, Lord willing, will look at the second part of our study entitled "Blessed *is* the people that know the joyful sound", and consider all the confirming verses that remind us how incredibly awe inspiring and awesome is our privilege to know God and Jesus Christ today as we long and look forward to the day when all of this world can know of His great love and mercy ([Psa 117:1-2](#)).

[Psa 117:1](#) O praise the LORD, all ye nations: praise him, all ye people.

[Psa 117:2](#) For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.