

"But exhort one another daily, while it is called To day"

([Psa 95:1-11](#))

**Psa 95:1** O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

**Psa 95:2** Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

**Psa 95:3** For the LORD *is* a great God, and a great King above all gods.

**Psa 95:4** In his hand *are* the deep places of the earth: the strength of the hills *is* his also.

**Psa 95:5** The sea *is* his, and he made it: and his hands formed the dry *land*.

**Psa 95:6** O come, let us worship and bow down: let us kneel before the LORD our maker.

**Psa 95:7** For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

**Psa 95:8** Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness:

**Psa 95:9** When your fathers tempted me, proved me, and saw my work.

**Psa 95:10** Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

**Psa 95:11** Unto whom I swear in my wrath that they should not enter into my rest.

The reason we "sing unto the LORD" and "make a joyful noise to the rock of our salvation" is answered in verses three, four, five, seven, eight and nine in this Psalm. God's children are called to acknowledge His greatness through this praise and worship which will help us gain a Godly perspective of how great He is "above all gods". God's people are blessed to be able to praise Him with the truth of His words in our hearts as we "come before his presence with thanksgiving" to "make a joyful noise unto him with psalms" knowing that these are the words of eternal life that we are praising God with as we find ourselves blessed to abide in that truth today ([Joh 8:32](#) , [Joh 8:36](#)).

The same thought is expressed in ([Eph 5:17-24](#)) as is expressed in this Psalm, and if you will notice praising God is connected to a sobriety of mind, which comes about through the somber relationship that we have with God and that husbands have with their wives and each member with the Lord and one another.

[Eph 5:17](#) Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

[Eph 5:18](#) And be not drunk with wine, wherein is excess; but be filled with the Spirit;

[Eph 5:19](#) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

[Eph 5:20](#) Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

[Eph 5:21](#) Submitting yourselves one to another in the fear of God.

[Eph 5:22](#) Wives, submit yourselves unto your own husbands, as unto the Lord.

[Eph 5:23](#) For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

[Eph 5:24](#) Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

Surely our praise of God along with our prayers are primarily for each other and for ourselves and not something that God needs although I'm sure He appreciates the workmanship of His hands and that it delights Him to see us with the same mind joined in praise and thanksgiving unto Him ([Php 2:2-4](#)).

[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.

When we praise God and worship him together in a spirit of holiness we will not be as most men looking only on his own things "but [as] every man also on the things of others". In other words praising God and praying to God gets our minds in the direction of service and thinking on things lovely and just, and so it is something we are admonished to do for our spiritual and others well being ([Psa 96:9](#) , [Psa 29:2-3](#) , [Col 3:16-21](#)).

[Psa 96:9](#) O worship the LORD in the beauty of holiness: fear before him, all the earth.

[Psa 29:2](#) Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

[Psa 29:3](#) The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon many waters.

[Col 3:16](#) Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another **in** psalms and hymns and spiritual songs, singing with grace<sup>G5485</sup> in your hearts to the Lord.

[Col 3:17](#) And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

[Col 3:18](#) Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

[Col 3:19](#) Husbands, love *your* wives, and be not bitter against them.

[Col 3:20](#) Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

[Col 3:21](#) Fathers, provoke not your children *to anger*, lest they be discouraged.

### **G5485** charis *khar'-ece*

From [G5463](#); *graciousness* (as *gratifying*), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including *gratitude*): - acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy).

#### **Total KJV Occurrences:** 151

●abound, 1

[2Co 9:8](#)

●acceptable, 1

[1Pe 2:20](#)

- benefit, 1  
[2Co 1:15](#)
- favor, 6  
[Luk 1:30](#); [Luk 2:52](#); [Act 2:47](#); [Act 7:10](#); [Act 7:46](#); [Act 25:3](#)
- gift, 1  
[2Co 8:4](#)
- grace, 128  
[Luk 2:40](#); [Joh 1:14](#); [Joh 1:16\(2\)](#); [Joh 1:17](#); [Act 4:33](#); [Act 11:23](#); [Act 13:43](#); [Act 14:3](#); [Act 14:26](#); [Act 15:11](#); [Act 15:40](#); [Act 18:27](#); [Act 20:24](#); [Act 20:32](#); [Rom 1:5](#); [Rom 1:7](#); [Rom 3:24](#); [Rom 4:4](#); [Rom 4:16](#); [Rom 5:2](#); [Rom 5:15\(2\)](#); [Rom 5:17](#); [Rom 5:20](#); [Rom 5:21](#); [Rom 6:1](#); [Rom 6:14](#); [Rom 6:15](#); [Rom 11:5](#); [Rom 11:6\(4\)](#); [Rom 12:3](#); [Rom 12:6](#); [Rom 15:15](#); [Rom 16:20](#); [Rom 16:24](#); [1Co 1:3](#); [1Co 1:4](#); [1Co 3:10](#); [1Co 10:30](#); [1Co 15:10\(3\)](#); [1Co 16:23](#); [2Co 1:2](#); [2Co 1:12](#); [2Co 4:15](#); [2Co 6:1](#); [2Co 8:1](#); [2Co 8:6](#); [2Co 8:7](#); [2Co 8:9](#); [2Co 8:19](#); [2Co 9:14](#); [2Co 13:14](#); [Gal 1:3](#); [Gal 1:6](#); [Gal 1:15](#); [Gal 2:9](#); [Gal 2:21](#); [Gal 5:4](#); [Gal 6:18](#); [Eph 1:2](#); [Eph 1:6](#); [Eph 1:7](#); [Eph 2:5](#); [Eph 2:7](#); [Eph 2:8](#); [Eph 3:2](#); [Eph 3:7](#); [Eph 3:8](#); [Eph 4:7](#); [Eph 4:29](#); [Eph 6:24](#); [Php 1:2](#); [Php 1:7](#); [Php 4:23](#); [Col 1:2](#); [Col 1:6](#); [Col 3:16](#); [Col 4:6](#); [Col 4:18](#); [1Th 1:1](#); [1Th 5:28](#); [2Th 1:2](#); [2Th 1:12](#); [2Th 2:16](#); [2Th 3:18](#); [1Ti 1:2](#); [1Ti 1:14](#); [1Ti 6:21](#); [2Ti 1:2](#); [2Ti 1:9](#); [2Ti 2:1](#); [2Ti 4:22](#); [Tit 1:4](#); [Tit 2:11](#); [Tit 3:7](#); [Tit 3:15](#); [Phm 1:3](#); [Phm 1:25](#); [Heb 2:9](#); [Heb 4:16\(2\)](#); [Heb 10:29](#); [Heb 12:15](#); [Heb 12:28](#); [Heb 13:9](#); [Heb 13:25](#); [Jam 4:6\(2\)](#); [1Pe 1:2](#); [1Pe 1:10](#); [1Pe 1:13](#); [1Pe 3:7](#); [1Pe 4:10](#); [1Pe 5:5](#); [1Pe 5:10](#); [1Pe 5:12](#); [2Pe 1:2](#); [2Pe 3:18](#); [2Jn 1:3](#); [Jud 1:4](#); [Rev 1:4](#); [Rev 22:21](#)
- gracious, 1  
[Luk 4:22](#)
- joy, 1  
[Phm 1:7](#)
- liberality, 1  
[1Co 16:3](#)
- pleasure, 2  
[Act 24:27](#); [Act 25:9](#)
- thank, 2  
[1Ti 1:12](#); [2Ti 1:3](#)
- thanked, 1  
[Rom 6:17](#)
- thanks, 4  
[1Co 15:57](#); [2Co 2:14](#); [2Co 8:16](#); [2Co 9:15](#)
- thankworthy, 1  
[1Pe 2:19](#)

Did you notice that in both ([Eph 5:22](#) and [Col 3:18](#)) the thought of praising God is tied into both of these scriptures and there is almost a direct word for word admonition given unto

wives (*or the bride of Christ*). The beauty of holiness ([Psa 96:9](#)) is expressed in being subject to one another as unto Christ in the church, as the wife of Christ unto our Lord. The prayers and the praise of men will not be hindered if we show the proper love and respect toward our wives and give thanks for our wives and for the bride of Christ ([Col 3:19](#) [Eph 5:25](#) , [1Pe 3:7](#)).

[Eph 5:22](#) Wives, submit yourselves unto your own husbands, as unto the Lord.

[Col 3:18](#) Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

[Psa 96:9](#) O worship the LORD in the beauty of holiness: fear before him, all the earth.

[Col 3:19](#) Husbands, love *your* wives, and be not bitter against them.

[Eph 5:25](#) Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

[1Pe 3:7](#) Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

When we were children we looked at the scriptures through the eyes of a child and God willing we are all seeing the deeper and higher meaning behind praising God and how it is connected to a healthy relationship with Him and with one another. Ultimately Paul said in ([Php 4:4](#)) to rejoice in the Lord alway: *and* again I say, Rejoice, mentioned twice because it is a witness of the mature mind of Christ being formed in us when we worship our Lord in spirit and in truth, when we exalt Him throughout the day and acknowledge that He alone is the one who can bring us beyond our immature milk stages and into a meaty relationship of faith and love that is accompanied with praise and worship which glorifies God when we are doing these things to His glory and not to seek our own glory.

NEPIOS **G3516** *nēpios nay'-pee-os*

From an obsolete particle [vη ne](#); implying *negation* and [G2031](#); *not speaking*, that is, an *infant (minor)*; figuratively a *simple minded person*, an *immature Christian*: - babe, child (+ -ish).

HUIOS **G5207** *uihos hwee-os'*

Apparently a primary word; a “son” (sometimes of animals), used very widely of immediate, remote or figurative kinship: - child, foal, son.

I hope to do a study on these five stages of growth in the Christian walk sometime down the road “Nepios”, “Paidion”, “Teknon”, “Huios”, and “Telios” and in so doing take a little break from the book of Psalms and hopefully be blessed to develop a study around their individual meanings and what that means for us as the body of Christ.

Tonight's study and all the studies we do as teachers are written with the hope that God will give us the increase we need to mature and go beyond the nepios stage as we press together toward the prize of the mark of the high calling in Christ which will culminate in our being

mature sons and daughters in Christ ([Php 3:14-16](#)).

[Php 3:14](#) I press toward the mark for the prize of the high calling of God in Christ Jesus.

[Php 3:15](#) Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

[Php 3:16](#) Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

This is the third time that I have attempted to do my notes in the Brockville public library and I find it is somewhat amusing and instructive for me to tell you that I did not know that they had a second level floor to this library. The parable and irony was not lost on me as I sat in the children's section near a computer that the lady informed me only plays games. I had already plugged my own computer into the wall and started working on the study for tonight when the helpful librarian told me there is an entire upstairs for the adults. The verses that came to mind are these ([Heb 6:1-3](#) , [Jas 4:15](#) , [Heb 13:10](#)).

[Heb 6:1](#) Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

[Heb 6:2](#) Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

[Heb 6:3](#) And this will we do, if God permit.

[Jas 4:15](#) For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

[Heb 13:10](#) We have an altar, whereof they have no right to eat which serve the tabernacle. (*the other section of the library so to speak...*)

We all start off in those child like conditions in our hearts and minds but God is steadily and faithfully committed to finish what He has started in the body of Christ ([Php 1:6](#)) and for that we ought to give thanks and praise unto Him for the healing that he is bringing upon His people through judgement that is upon the house of God today ([1Pe 4:17](#) , [Luk 17:17-19](#)). It is faith that will make us whole, and it is that faith and the spirit of God that is given to us that will bring us to God with a spirit of thanks and praise for the healing that He brings to us everyday as we die daily and are baptized into his death and raised into the newness of life that we find in Christ ([Rom 6:3](#) , [Col 2:12](#)).

[Luk 17:17](#) And Jesus answering said, **Were there not ten cleansed? but where *are* the nine?**

[Luk 17:18](#) **There are not found that returned to give glory to God, save this stranger.**

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

[Rom 6:4](#) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

*our first verses:*

**Psa 95:1 O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.**

**Psa 95:2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.**

This all seems pretty self explanatory "let us sing unto the LORD: let us make a joyful noise to the rock of our salvation" but as I mentioned in the introduction of this study there are various degrees of maturing that the LORD is taking us through and our spiritual voice of praise is looked upon by God not by the quality of tone or quantity of worship but rather at the prayerful heart that he forms within those who are worshiping God 'which includes singing praise' in spirit and in truth ([Joh 4:21-24](#)).

[Joh 4:21](#) Jesus saith unto her, **Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**

[Joh 4:22](#) **Ye worship ye know not what: we know what we worship: for salvation is of the Jews.**

[Joh 4:23](#) **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**

[Joh 4:24](#) **God is a Spirit: and they that worship him must worship *him* in spirit and in truth.**

Speaking of the elect in type and shadow we are told this in these verses ([Eze 33:31-33](#) , [Mat 13:13-14](#)). So another little less known fact as to why we worship God in spirit and in truth including our praise and thanks unto God through singing, is that it is connected unto the living witnesses that we are in the Lord ([Eze 37:4](#) , [Rev 11:3](#))

[Eze 33:31](#) And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness.

[Eze 33:32](#) And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

[Eze 33:33](#) And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

[Eze 37:4](#) Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

[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.

[Mat 13:13](#) **Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.**

[Mat 13:14](#) **And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:**

So "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms" but let us do it with the understanding of who we are and why we are in the Lord ([1Co 14:15-16](#) , [1Co 14:19-20](#)). It is not enough to just praise the Lord, it must be done with understanding and faith, just as it is not enough to just have the name of the Lord and not

truly have his undefiled bread and water in your life ([Isa 4:1](#) , [Isa 3:1](#)).

[1Co 14:15](#) What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

[1Co 14:16](#) Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

[1Co 14:19](#) Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

[1Co 14:20](#) Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

[Isa 4:1](#) And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

[Isa 3:1](#) For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

**[Psa 95:3](#) For the LORD is a great God, and a great King above all gods.**

**[Psa 95:4](#) In his hand *are* the deep places of the earth: the strength of the hills is his also.**

**[Psa 95:5](#) The sea is his, and he made it: and his hands formed the dry *land*.**

These three verses explain a great part of the reason why we "sing unto the LORD" and "make a joyful noise to the rock of our salvation" because "**the LORD is a great God, and a great King above all gods**" and there is deliverance in none other than Him ([Act 4:12](#) , [Exo 20:3](#)).

[Act 4:12](#) Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

[Exo 20:3](#) Thou shalt have no other gods before me.

If we don't approach our entire life in this way of not putting any idols before God we will not see "**his hand *are* [in] the deep places of the earth: the strength of the hills is [which are] his also**". This symbollic language tells us how God is sovereign over all the details of each of our lives, the "deep places of the earth" which represents the church where God's spirit within us searches out the deep things of God and how he alone can create the stability in our lives we need as we traverse over the mountains of life and at other times need the faith of Christ to move them into the sea ([1Co 2:10](#) , [Mar 11:23](#)).

[1Co 2:10](#) But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

[Mar 11:23](#) For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe

that those things which he saith shall come to pass; he shall have whatsoever he saith.

"The sea *is* his, and he made it: and his hands formed the dry *land*. " reminds us that the dry land which forms those mountains which is then tossed into the sea are all predestined to be in the path of our life which is as a vapour ([Jas 4:14](#)) and we must acknowledge God's hand that has always been working all things out according to the counsel of his own will ([Eph 1:11](#)). His chief desire for His people is to be able to see us endure unto the end which is what we will do through Christ who is the one leading us out of the wilderness and leading us unto perfection on the third day ([Heb 12:2](#) , [Luk 13:32](#) , [Rev 18:4](#)).

**Psa 95:6 O come, let us worship and bow down: let us kneel before the LORD our maker.**

Again in this next verse we are admonished to "**O come, let us worship and bow down: let us kneel before the LORD our maker**" which is followed by verses that explain the reason why we should be doing this.

Bowing down or kneeling are symbollic gestures that reflect the humility of Christ that must be forming within the true bride of Christ if we are going to be exalted in due season ([1Pe 5:6-7](#) , [Mat 23:12](#)).

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

[1Pe 5:7](#) Casting all your care upon him; for he careth for you.

[Mat 23:12](#) **And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.**

At the end of the day the Lord tells us that He is our maker and that we can cast "all your care upon him; for he careth for you". Coupled with that thought we are warned that God has created a tireless adversary who we must be in battle against soberly, vigilantly, because the "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour".

**Psa 95:7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,**

**Psa 95:8 Harden not your heart, as in the provocation, *and* as in the day of temptation in the wilderness:**

**Psa 95:9 When your fathers tempted me, proved me, and saw my work.**

We can hear the voice of the true shepherd as these verses declare and then have a heart that becomes hardened through the deceitfulness of sin both within and without ourselves, and so we must encourage each other while it is called today, and come together often not forsaking the assembling of ourselves so we can be there to encourage each other through this experience of evil in a world that Christ has told us is going to wax worse and worse ([Heb 3:13](#) , [Mat 24:12](#) , [Heb 10:25](#) , [Mal 3:16](#)).

[Heb 3:13](#) But exhort one another daily, while it is called To day; lest any of you be

hardened through the deceitfulness of sin.

**Mat 24:12** And because iniquity shall abound, the love of many shall wax cold.

**Mat 24:13** But he that shall endure unto the end, the same shall be saved.

**Heb 10:25** Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

**Mal 3:16** Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

Today is the day we hear his voice like those Jews who believed on Christ but could not continue with our Lord and be partakers of this altar which is the cross that is represented by the body and blood of Christ which is our communion and the very reason we will be able to endure unto the end (Lord willing) through Christ ([Joh 6:56](#) , [Joh 8:31](#) , [1Co 10:16](#)).

"**When your fathers tempted me, proved me, and saw my work**" is really talking about that same mindset that hears the word of the Lord but does not continue in it, and because of unbelief in Christ and His body we can no longer do the work of the Lord ([Joh 6:28-29](#)).

**Joh 6:28** Then said they unto him, What shall we do, that we might work the works of God?

**Joh 6:29** Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**

To remedy that and quench all those fiery darts of the devil we must watch and pray for one another ([Eph 6:16](#) , [Luk 22:32](#)) and ask the Lord to lead us not into temptation, especially the greatest temptation that the devil will continue to level at the church which is the temptation to stop believing in what Christ is doing through each of us both to will and to do ([Php 2:13-15](#)) and in so doing drive us back into the wilderness which we are suppose to be coming out of.

**Eph 6:16** Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

**Luk 22:32** But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

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

**Php 2:14** Do all things without murmurings and disputings (*They, we, murmured in the wilderness along with doubtful disputations* [Rom 14:1](#)):

**Php 2:15** That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

We must be convinced of the words and the works of Christ ([Joh 14:11](#)) that we have seen in the body of Christ and become a part of trying the spirits and proving all things and laying up a foundation of good works that will help stabilize those mountains that we talked about

earlier, then we will hear the still small voice of our Lord and be easily led of the spirit ([1Ki 19:12](#) , [Rom 8:14](#)). The positive mountains the Lord stabilizes in us, and the negative ones He gives us the faith through Christ to cast into the sea.

**Psa 95:10** Forty years long was I grieved with *this* generation, and said, It is a people that do err in their heart, and they have not known my ways:

**Psa 95:11** Unto whom I swear in my wrath that they should not enter into my rest.

God is grieved with us when we err in our hearts, and don't know his ways which are not our ways until they become our ways. The forty years reminds us that it is tribulation that we must experience to have this unbelief and spirit that grieves the Lord burnt out of us ([Isa 55:8](#)). We reflect that generation who are guilty of the blood of all the prophets which is who we are, and in being blessed to acknowledge this and believe the words of our Lord we can begin the process of healing that comes about through repentance as the Lord leads us and convicts us of our shortcomings ([Luk 11:51](#)).

It is only through the miracle of our conversion and growth which is a gift of God that the body of Christ can understand that we must live by every word of God and that we first must be those who are unbelieving and stumble seven times ([Pro 24:16](#)) in the wilderness and fall ten times ([Num 14:22](#)). That is where we start and that is where God swears in His wrath that our flesh and blood or carnal thinking will not inherit the kingdom of God.

**Pro 24:16** For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

**Num 14:22** Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

The good news is that the story does not end there as we know, but God's longsuffering spirit will help us endure and overcome the hardness and impenitent heart spoken of in ([Rom 2:5](#)) to the end that his goodness and forbearance and longsuffering will be learned and experienced ([Rom 2:4](#)) and through that experience, that we pray we won't despise, we will be able to build each other up in our most holy faith while it is called today through daily exhortation ([Heb 3:13](#)).

**Rom 2:4** Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

**Rom 2:5** But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

**Heb 3:13** But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

**Heb 3:14** For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;