

"Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty"

([Psa 115:2-8](#)) Part II

Psa 115:2 Wherefore should the heathen say, Where *is* now their God?

Psa 115:3 But our God *is* in the heavens: he hath done whatsoever he hath pleased.

Psa 115:4 Their idols *are* silver and gold, the work of men's hands.

Psa 115:5 They have mouths, but they speak not: eyes have they, but they see not:

Psa 115:6 They have ears, but they hear not: noses have they, but they smell not:

Psa 115:7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

Psa 115:8 They that make them are like unto them; *so is* every one that trusteth in them.

This part of our study opens with a rhetorical question, "Wherefore should the heathen say, Where *is* now their God?". This is a question God's elect expect to see the world asking in various ways and Christ identified certain categories of people who would ask "**Where *is* now their God?**" in ([Mat 16:13-19](#)).

[Mat 16:13](#) When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

[Mat 16:14](#) And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. [*the 4 groups represent the whole of the deceived world with the emphasis on the religious world, who God says "blindness in part is happened to Israel, until the fulness of the Gentiles be come in"* [Rom 11:25](#) , [Eze 16:55](#)]

[Mat 16:15](#) He saith unto them, But whom say ye that I am?

[Mat 16:16](#) And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

[Mat 16:17](#) And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for **flesh and blood** hath not revealed it unto thee [those four groups], but my Father which is in heaven. [*Christ says the same thing to Thomas as he did to Simon Barjona in ([Joh 20:29](#)). God's elect see God doing this invisible work within our hearts and minds and are granted to continue in the faith ([Joh 8:31-32](#)) , ([Rom 8:14-16](#))*]

[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.

[Mat 16:19](#) And I will give unto thee **the keys of the kingdom of heaven**: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. [*the foundation of God's government 'the body of Christ' must have their eyes open from our Father in heaven so that we can believe without seeing, and in so doing **be built upon "this rock"** that we know represents Christ, our Lord who is working in us both to will and to do, the binding and loosing on this earth within our heavens ([Php 2:13](#) , [Php 4:13](#)) which is why "**the gates of hell shall not prevail against it**" the mind of Christ ([1Co 2:16](#)) within the church, which is Christ's body ([Col 1:24](#))]].*

Humanity has been blinded by the god of this world "from the beginning of the creation" ([2Co 4:4-5](#)) as per God's will ([Eph 1:11](#)), keeping them from being able to recognize His sovereignty that is being acknowledged in the first verse of this Psalm ([Psa 115:1](#)). God has predestined the deception and strong delusion the world finds itself in today, and prophecy along with the signs and wonders in the heavens, where prophecy is perceived correctly or incorrectly ([Rev 13:13-16](#) , [Mat 24:24](#) , [Jud 1:17-19](#)) has been used to deceive humanity as a parable that causes our fleshly reasoning to continue to look without ourselves to interpret and understand the inward significance of what prophecy is supposed to be telling us about ourselves ([Mat 13:17](#) , [Mat 13:34-35](#)).

[Rev 13:13](#) And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

[Rev 13:14](#) And deceiveth them that dwell **on the earth** by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell **on the earth**, that they should make an image to the beast, which had the wound by a sword, and did live.

[Rev 13:15](#) And he had power to give life unto the image of the beast, that the image of the beast should **both speak**, and cause that as many as would not worship the image of the beast should be killed. [*we do not worship the image of the beast any longer, considering ourselves dead to sin and alive in Christ* [Rev 11:8](#), [Rom 6:11](#)]

[Rev 13:16](#) And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

When understood with the mind of Christ, prophecy should encourage, enlighten, comfort and quicken God's people ([1Co 14:3](#) , [Joh 6:63](#)) as we learn how all the symbolic imagery explained in His word reveals what is within ourselves, while at the same time we see it create strong delusion toward those who are looking outwardly to interpret where the beast, and the false prophet, and the anti-Christ are now residing ([2Th 2:9-10](#) , [1Jn 2:18-25](#)). Overcoming the mark of the beast, the man of perdition within us, is a gift given to those whose names are written in the book of life ([Rev 15:2](#) , [Rev 20:13-15](#)). Christ prophesied from the cross to two thieves who witness against our flesh and its natural tendency to doubt and deny Christ who won't deny himself ([2Ti 2:13](#)). God has made provision through Christ in the midst of these two men to prophecy to us ([1Co 10:11](#)), to encourage us, as we see ourselves now as all three men in this story, hearing words that apply to us inwardly ([Luk 23:39-43](#) , [Gal 2:20](#) , [Mat 4:4](#)). The patience and faith of the saints is the gift that will give us victory over this flesh that must endure until the end, as we learn to be confident that Christ will finish this work of faith within us, even while we are imprisoned in these weak and marred vessel that need be this way for the time being ([Php 1:6](#) , [Rev 2:10](#) , [1Co 15:52](#)).

In regard to the man of perdition:

[2Th 2:9](#) *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, [[Mat 24:24](#)]

[2Th 2:10](#) And with all deceivableness of unrighteousness in them that perish; **because they received not the love of the truth**, that they might be saved. [*if we are blessed to have eyes and ears that receive and love the truth, it will be a witness that we have the hope of glory within us who is able to destroy that man of perdition by the brightness of his coming within us* ([Col 1:27](#))].

[1Jn 2:18](#) Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

[1Jn 2:19](#) **They went out from us, but they were not of us**; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. [[1Co 11:19](#) , *For there must be also heresies among you, that they which are approved may be made manifest among you*]

[1Jn 2:20](#) But ye have an unction from the Holy One, and ye know all things.

[1Jn 2:21](#) I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

[1Jn 2:22](#) Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. [[Joh 17:3](#)]

[1Jn 2:23](#) Whosoever denieth the Son, the same hath not the Father: (*but*) *he that acknowledgeth the Son hath the Father also*.

[1Jn 2:24](#) Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son [[Joh 8:31](#)], and in the Father. [[Joh 17:3](#)]

[1Jn 2:25](#) And this is the promise that he hath promised us, *even* eternal life. [[Joh 17:3](#)]

Having done all stand:

[Rev 15:2](#) And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass [[Eph 6:13](#) , [1Co 16:13](#)], having the harps of God.

[Eph 6:13](#) Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

[1Co 16:13](#) Watch ye, stand fast in the faith, quit you like men, be strong.

[Rev 20:13](#) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

[Rev 20:14](#) And death and hell were cast into the lake of fire. This is the second death.

[Rev 20:15](#) And whosoever was not found written in the book of life was cast into the lake of fire.

Having not yet received the mercy and truth that we are blessed to continue in today, those who are not yet dragged to Christ ([Joh 6:44](#)), cannot become those disciples indeed that Christ talks about in the book of John ([Joh 8:31-32](#)), having been blinded for our sakes ([2Co 4:15](#)). God's mercy is expressed by His giving us eyes to see and ears to hear what is now hidden from the rest of the world as we suffer for his name's sake ([Mat 10:22](#)), to the end that we will be able to show mercy to rest of the world with Christ ([Mat 13:11](#) , [Php 1:29](#) , [1Jn 4:17](#) , [Mat 16:21](#) , [Rom 11:29-33](#)).

[Mat 10:22](#) And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

[2Co 4:15](#) For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

[Mat 13:11](#) He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

[Php 1:29](#) For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness [[Heb 4:16](#) , [Rom 8:15](#)] in the day of judgment: because as he is, so are we in this world.

[Heb 4:16](#) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[Rom 8:15](#) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[Mat 16:21](#) From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

*[Christ was showing his disciples by going "unto Jerusalem" what we would all do as His witnesses in this age, being as he is in this world, being hated of all men, God using that hatred **for our sakes** as we go through a process of judgement at the hands of these three groups [the elders-chief priests- and scribes] just as Christ did ([Rev 11:3-8](#) , [1Jn 4:17](#)). We are comforted by knowing that all we must endure unto the end of this life is made possible through Christ as we abide in Jerusalem above ([Gal 4:26](#) , [Eph 2:6](#)) and witness to Jerusalem below in "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified"([Rev 11:8](#)). We can endure all things through Christ who will never leave or forsake us in this process of*

salvation God has called us unto ([Php 4:13](#) , [Heb 13:5](#)).

God's elect are blessed to be those kind of first fruits who first understand that "Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty" that gives us victory over the man of sin within our members and makes it possible for us to partake of the "the fast that I have chosen" spoken of in ([Isa 58:6-10](#)). That fast represents the life of Christ within us that makes it possible to see these words fulfilled in our life "the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not"([Isa 58:11](#)).

Our first verse:

[Psa 115:2](#) **Wherefore should the heathen say, Where *is* now their God?**

This opening question sets the stage for the next few verses that are going to explain why this question has to be asked in the first place, and where we are spiritually when we ask "Where *is* now their God?".

The natural tendency for all flesh it to doubt God, when we stop seeing the physical evidence of Him working in our life, via miracles by way of healings or having physical events that we see unfolding for our good. It takes **a greater work of faith** to be able to see Christ in the midst of our trials that we are not immediately being delivered from, and that proving of our faith is **a precious gift from God** that is required if we are going to go unto maturity in this life. It is the time we must come boldly before the throne of grace and ask God to help our unbelief ([Joh 20:29](#) , [1Pe 1:7](#) , [Heb 4:16](#) , [Joh 6:27-29](#) , [Mar 9:24](#)). It is by way of the grace of God that chastens and scourges us that we stop trusting in our flesh, and obtain mercy by way of increased faith that helps us in our time of need. Christ cried out, with strong tears as our example of what we can expect we have to go through, as God helps us in our unbelief and hears us in that we fear him. This is what is required of God's elect in order to become kings and priests under our "high priest" Jesus Christ ([Heb 5:7-10](#)).

[Joh 20:29](#) Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.**

[1Pe 1:7](#) **That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:**

[Heb 4:16](#) **Let us therefore come boldly** unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[Joh 6:27](#) **Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.**

[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.**[[Col 1:24](#) ,[Col 1:27](#)]

[Mar 9:24](#) **And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.**

[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;

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

[Heb 5:9](#) And **being made perfect, he became the author of eternal salvation unto all them that obey him;**

Heb 5:10 Called of God an high priest after the order of Melchisedec.

Psa 115:3 **But our God is in the heavens: he hath done whatsoever he hath pleased.**

Where we look and how we think is what will define how we see, and if we are looking for signs and wonders outwardly, then we are being drawn away with what Christ called "a wicked and adulterous generation" that "demands a sign" (Mat 16:4), as opposed to being convinced that "our God is in the heavens" of our hearts and minds.

*[we must look to the cloud of witness 'the church-Christ's body', to help us overcome the sin that so easily besets us, and we are to present every part of our body [**the church**] including our eyes, that belong to God, a living sacrifice (Heb 12:1-2 , Rom 12:1)]*

Job is a shadow of the elect looking to God in the heavens and said to his wife who represents the churches of this world --- "Then said his wife unto him, Dost thou still retain thine **integrity**? [^{H8538 = "innocence"} -- *In regard to this question of our innocence: Rom 10:9-10 , Eph 1:6 , Rom 8:1]* curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. **What? shall we receive good at the hand of God, and shall we not receive evil?** In all this did not Job sin with his lips"(Job 2:9-10). In other words we can say of God "**he hath done whatsoever he hath pleased**" in the heavens, of our hearts and minds, and if we are convinced of this, then when the iniquity of this world waxes worse and worse at the end of this age, or when we endure fiery trials as Christ did (1Pe 4:12), we can remain assured that God is in perfect control of all of those events, of the wars and rumours of wars inwardly and outwardly (Mat 24:6) that Christ prophesied would come about and cause the love of many to wax cold, even while his beloved were witnessing that they are more than conquerors through Christ (Mat 24:12 , Rom 8:37-39).

This miracle of having that extra faith, or oil in our lamps at this time of great trouble that Christ said would come upon the earth, is an is-was-and-will-be event that will have an outward culmination at the end of the age, and specifically in the lives of those who God is working with, as well as the rest of the world (Mat 24:22). God is the one who gives us the ability to identify the foolish virgin within ourselves, so "confession is made unto salvation", and we can go on and become that wise virgin, who also must trim their lamp, and be blessed of God to receive his goodness (Rom 2:4), that requires a contrite and broken heart that God gives us (Eze 36:26 , Isa 66:2) along with faith and strength (Eph 2:8 , Php 4:13) needed to endure until the end of our age, making it possible for us to not love our own life, but rather lose it for Christ's sake (Mat 25:1-13 , Mat 10:39). This is all true and possible because God "**is in the heavens:[and] he hath done whatsoever he hath pleased**"

Mat 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.
[Mat 10:22]

That "**for my sake**" **is** the keeping of the commandments of God (Mat 19:17 "but if thou wilt enter into life, keep the commandments"). God gives his spirit to them who obey him (Act 5:32) and that extra oil, that is given to the wise servant in the parable of Matthew 25 quickens us, and causes us to be able to drink the cup that God gives (Joh 6:63 , Mat 24:13 , Mat 20:23). Christ admonishes us if you will enter into life you must "**keep the commandments**" and we know that those who keep His commandments love him and have their names written in the book of life (Mat 19:17 , Rev 20:15 , 1Co 14:37).

Mat 19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

[1Co 14:37](#) If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are **the commandments of the Lord**.

[Psa 115:4](#) **Their idols *are* silver and gold, the work of men's hands.**

God causes us to have an idol of our heart, and likens that idol unto silver and gold knowing that His word is the idol in question ([Pro 2:4-5](#) , [Pro 3:14-15](#)) that will remain so until it is purified through fiery trials ([1Pe 4:12](#)). Because of the proximity to our carnal minds and the influence that our deceitful flesh has on God's word ([Jer 17:9](#)), He calls this relationship with his silver and gold, "**the work of men's hands**".

[Pro 2:4](#) If thou seekest her as silver, and searchest for her as *for* hid treasures;

[Pro 2:5](#) Then shalt thou understand the fear of the LORD, and find the knowledge of God.

[Pro 3:14](#) For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

[Pro 3:15](#) She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her.

[Psa 115:5](#) **They have mouths, but they speak not: eyes have they, but they see not:**

This verse reminds us that we can have a lot to say, even unto the Lord and declare that we can see and yet remain in the dark ([Joh 9:21](#)) if we do not keep the commandments of God ([Luk 6:46](#)). As discussed earlier, the beast that represents our yet carnal relationship **speaks** and has influence over others and these following verses ([Rev 13:15-16](#) , [Mat 24:24](#) , [2Co 11:13-15](#)) demonstrate the ultimate example of a Nicolaitan spirit that rules over the unsuspecting laity. These false prophets and apostles "**have mouths, but they speak not: eyes have they, but they see not**".

[Rev 13:15](#) And he had power to give life unto the image of the beast, that the image of the beast should **both speak**, and cause that as many as would not worship the image of the beast should be killed. [*this is where we want to be amongst those who "should be killed"* [Rev 11:8](#) , [Rom 6:11](#)]

[Rev 13:16](#) And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

[Mat 24:24](#) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

[2Co 11:13](#) For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

[2Co 11:14](#) And no marvel; for Satan himself is transformed into an angel of light.

[2Co 11:15](#) Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

[Psa 115:6](#) **They have ears, but they hear not: noses have they, but they smell not:**

By now it should be very apparent to us that the idols that are being spoken of here in this Psalm are not specifically physical idols like a statue of Jesus or Buddha but rather it is a parable discussing the idols that are naturally attached to the heart of every man who does not yet know "THE UNKNOWN GOD" as Paul expressed to a group of men in Athens ([Act 17:22-23](#)). These men really did have physical idols and altars that were devotions to various gods, and they were outward expressions of their inward deception, and longing but were ever learning and not able to come to the knowledge of the truth ([2Ti 3:7](#)).

[2Ti 3:7](#) Ever learning, and never able to come to the knowledge of the truth.

When the scripture says "**They have ears, but they hear not**" or "**noses have they, but they smell not**" we are simply being told what Paul said to the Athenians in regard to their current relationship "TO THE UNKNOWN GOD" where he says "Whom therefore ye ignorantly worship, him declare I unto you".

Christ cannot be defined with a carnal fleshly mind, and when we do he remains spiritually unknown unto us. With the mind of Christ we can discern the good and the evil, or judge matters in our heavens through God's holy spirit, that gives us the ability to hear the voice of the true Shepherd, as the comforter leads us into all truth, and helps us try the spirits whether they are of God or not (Joh 10:27 , Joh 16:13 , 1Jn 4:1). The holy spirit gives us a mind that is described this way "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" and that spirit helps us judge righteous judgement, because we are not judging after the flesh, but seeking our Lord's judgement continually, whose judgement is not affected by the appearance, which is why the scripture says the new creature in Christ can say "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more"(2Co 5:16-17). Judgement begins at the house of God, the temple that we are, as our Lord helps us examine ourselves to make sure that the plank is not in our own eye as we mature in our ability to judge righteous judgement that will have us not knowing any man after the flesh (2Co 5:16 , Joh 5:30 , 2Co 10:5 , 1Jn 4:17 , Joh 7:24).

"**They have ears, but they hear not**" because they can hear, but what anyone hears when they are deceived is a lying spirit that God sends to keep that person from hearing the voice of the true Shepherd (Eze 14:9-10 , Joh 12:40).

Eze 14:9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

Eze 14:10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;

Joh 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

"**noses have they, but they smell not**" because they can smell, but what we initially smell from true believers is the smell of death, even as we cannot recognize our own odious spiritual condition that has yet to be healed (2Co 2:16 , Rev 3:17). Lazarus and the rich man perfectly portrays this principle of how God's elect are perceived by those who are "**clothed in purple and fine linen, and fared sumptuously every day**" (Luk 16:19-25).

2Co 2:16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

Rev 3:17 **Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:**

Psa 115:7 **They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.**

We can do many wonderful works with our hands, but still not handle the word of God correctly, but as we will see with these following scriptures, it's not just about what we do with our hands, but what is in our hearts when we are handling the word of God (Php 1:15-19 , Php 2:3-7 , 2Co 4:5-6). If our hearts are not being changed by God whose love must be shed abroad in our hearts (Rom 5:5) then it won't matter how much we handle the word, because from God's perspective "but they handle not" is

not speaking of those who don't handle the word, but rather those who don't have the love of God that must be accompanied with every relationship we have in this life ([Mar 12:30-31](#)).

[2Co 4:5](#) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. [[1Co 3:4-7](#)]

[2Co 4:6](#) For God, who commanded the light to shine out of darkness [[Luk 18:19](#)], hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

We can have all truth, and understand all mysteries, but if we don't have love for one another, and for our neighbour, and for our enemies, who we are to pray for, then we are not yet amongst those who are being given to handle the word of God correctly ([Mat 7:22](#) , [Tit 2:14-15](#) , [1Co 13:2-10](#)).

[Mat 7:22](#) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? [*the following verse in [Tit 2:14-15](#) demonstrates that we must be redeemed from iniquity, and be purified if we are going to understand every work that we do is being done completely to the glory and honour of God who is working through the unprofitable servant who is doing that which is our duty to do [Luk 17:10](#)*]

[Tit 2:14](#) Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

[Tit 2:15](#) These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

[Luk 17:10](#) So likewise ye, when ye shall have done all those things [*the many wonderful works done in your name (3 times mentioned "in thy name")*] which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

"**They have hands, but they handle not**" because we can handle the word, but it is only through the grace and faith of Christ ([Eph 2:8](#)) that anything we do will be understood in our hearts as something that Christ is doing through us, both to will and to do of His good pleasure ([Php 2:13](#)).

Christ said to Thomas "**Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.**" This statement of Christ is a parable that reminds us that we will remain as Thomas and those described in these terms "They have **hands**, but they handle not: **feet** have they, but they walk not" if we are not made whole by being given the spiritual healing that we need from Christ ([Joh 5:8](#)). Our walk is our way of life, and it is our communion with Christ that is once again typified by Christ having Thomas behold the **hands** and **feet** of Christ that we are to handle ([1Co 10:16](#) , [Isa 58:6-7](#)).

[1Co 10:16](#) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[Isa 58:6](#) *Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?*

[Isa 58:7](#) *Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?*[[Eph 5:28-30](#)]

[Eph 5:28](#) So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

[Eph 5:29](#) For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

[Eph 5:30](#) For we are members of his body, of his flesh, and of his bones.

"neither speak they through their throat" is once again a reminder that when our words come through our mouth without being governed by the mind of Christ who gives us the ability to bring "into captivity every thought to the obedience of Christ" ([2Co 10:5](#)) then our words are vain and as if they don't exist in God's ears as described so thoroughly in these verses ([Mat 15:11](#) , [1Co 13:1-3](#)).

[Mat 15:11](#) Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

[1Co 13:1](#) Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

[1Co 13:2](#) And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

[1Co 13:3](#) And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

[Psa 115:8](#) **They that make them are like unto them; so is every one that trusteth in them.**

Finally the point is just stated plainly that when we make these physical idols reflect our creation, we are void of any real life that we come to know can only be found in Christ ([Joh 14:6](#)). If we follow after empty idols in the hearts of men, and trust them at their word without examining those words against the word of God then we will be **"like unto them"** because we **"trusteth in them"** .

[Joh 14:6](#) Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

When we are granted that new life of Christ, everything changes ([2Co 5:17](#) , [Rom 8:9](#)); as we go from being children to becoming mature sons of God who can truly glorify God and worship him through this life, with the spirit that He gives us that will in time produce these fruits mentioned in ([1Co 13:4-10](#)). It is that spirit that is missing within the hearts and minds of humanity that we long to see be given ([Rom 8:21-23](#)), and yet we know that God's plan calls us to be patient like the husbandman our Father is likened unto waiting for "the early and latter rain" that God has promise will occur, resulting in the salvation all mankind, that will be accompanied with those good fruits ([Luk 21:19](#) , [Jas 5:7-9](#)).

[2Co 5:17](#) Therefore **if** any man *be* in Christ, *he is a new creature: old things are passed away; behold, all things are become new.*

[Rom 8:9](#) But ye are not in the flesh, but in the Spirit, **if so be that the Spirit of God dwell in you.** Now if any man have not the Spirit of Christ, he is none of his.

[1Co 13:4](#) Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

[1Co 13:5](#) Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

[1Co 13:6](#) Rejoiceth not in iniquity, but rejoiceth in the truth;

[1Co 13:7](#) Beareth all things, believeth all things, hopeth all things, endureth all things.

[1Co 13:8](#) Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

[1Co 13:9](#) For we know in part, and we prophesy in part.

[1Co 13:10](#) But when that which is perfect is come, then that which is in part shall be done away.

[Rom 8:21](#) Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

[Rom 8:22](#) For we know that the whole creation groaneth and travaileth in pain together until now.

[Rom 8:23](#) And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we

ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Luk 21:19 In your patience possess ye your souls.

Jas 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Jas 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Jas 5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

In time all of God's creation will understand that "Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty" for ever and ever.

Next week Lord willing we will look at the last part of ([Psa 115:9-18](#)) which has a very big emphasis on trusting God, which will result in an abundant spiritual life that He alone can provide through Jesus Christ.

Psa 115:9 O Israel, trust thou in the LORD: he *is* their help and their shield.

Psa 115:10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

Psa 115:11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

Psa 115:12 The LORD hath been mindful of us: he will bless *us*; he will bless the house of Israel; he will bless the house of Aaron.

Psa 115:13 He will bless them that fear the LORD, *both* small and great.

Psa 115:14 The LORD shall increase you more and more, you and your children.

Psa 115:15 Ye *are* blessed of the LORD which made heaven and earth.

Psa 115:16 The heaven, *even* the heavens, *are* the LORD'S: but the earth hath he given to the children of men.

Psa 115:17 The dead praise not the LORD, neither any that go down into silence.

Psa 115:18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.