

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

(Psa 115:9-13) Part III

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.

Scripture states "I the LORD search ^{H2713} the heart, I try ^{H974} the reins, even to give every man according to his ways [(Pro 14:12)], and according to the fruit of his doings" (Jer 17:10). It is through that process of having our hearts searched and the reins of those hearts tried, that we learn to trust Christ, as He takes the hedge down in our lives and tries us, but not beyond what we can endure (1Co 10:13, Job 2:6, Job 38:8-11). This trying process brings us to see that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Mat 7:14, 1Pe 4:18).

1Co 10:13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

Job 2:6 And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

Job 38:8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

Job 38:9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

Job 38:10 And brake up for it my decreed *place*, and set bars and doors,

Job 38:11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

God willing, we are being tried and tested today and being blessed to realize that it is not the wise, the mighty and noble (1Co 1:26) who are being saved by grace through faith (Eph 2:8), but rather "God hath chosen the weak things of the world to confound the things which are mighty" (1Co 1:27b) and it is the "base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are" (1Co 1:28). God has created those conditions for the true overcomers who will completely fall seven complete symbollic times, and by the strength of Christ that just man will get up again, enduring that judgement process through the strength that Christ provides so "that we should not be condemned with the world" (Pro 24:16, Jas 1:2-4, 1Co 11:31-32).

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

Jas 1:2 My brethren, count it all joy when ye fall into divers temptations;

Jas 1:3 Knowing *this*, that the trying of your faith worketh patience.

[Jas 1:4](#) But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

[1Co 11:31](#) For if we would judge ourselves, we should not be judged.

[1Co 11:32](#) But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Going back to my opening verse from ([Jer 17:10](#)), here is a closer look at those two Strong's numbers and "his ways":

[Jer 17:10](#) I the LORD search^{H2713} the heart, *I* try^{H974} the reins, even to give every man according to his ways [[Pro 14:12](#)], *and* according to the fruit of his doings.

search^{H2713} châqar *khaw-kar'*

A primitive root; properly to *penetrate*; hence to *examine* intimately: - find out, (make) search (out), seek (out), sound, try.

try^{H974} bâchan *baw-khan'*

A primitive root; to *test* (especially metals); generally and figuratively to *investigate*: - examine, prove, tempt, try (trial).

[Pro 14:12](#) There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

Notice the context leading up to ([Jer 17:10](#)), how that right after describing those who are blessed to trust the Lord, and whose hope is in the Lord, who will be as a tree planted by the waters, with roots that spread out by the river, all positive signs of growth, along with more imagery that says we will be spiritually healthy being protected from too much heat, and our leaf will be green, and we will be provided for during spiritual drought, and spiritual fruit will continue to be produced.....all of this is stated of God's elect and right after all these positive statements in ([Jer 17:7-8](#)), God reminds us of the ground that all these spiritual events are taking place in ([Jer 17:9](#)).

[Jer 17:7](#) Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

[Jer 17:8](#) For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

[Jer 17:9](#) The heart *is* deceitful above all *things*, and desperately wicked: who can know it? [[Jer 17:10](#)]

[Jer 17:10](#) I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

We read the same thing in ([Pro 3:1-4](#)) that culminates in verse 5:

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

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

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

Pro 3:4 So shalt thou find favour and good understanding in the sight of God and man.

Pro 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

We are looking at a great blessing that God has called his children unto, that results from learning to trust the author and finisher of our faith, who works in our heavens and prepares our hearts to be able to overcome in this life ("his ways" of [Jer 17:10](#)). It is through Christ that we will be able to endure until the end, within these marred vessels of clay that are being made anew ([Jer 17:9](#) , [Mar 10:18](#) , [Luk 17:10](#) , [Jer 18:4](#)). Knowing Christ is the author and finisher of our faith we can be greatly encouraged and confident ([Php 1:6](#)) and not be "wearied and faint in your minds" as we consider that it is Christ who has suffered for us, so that he can comfort us now and move His body, the church, to comfort each other through this life ([2Co 1:4](#)). That is the encouragement that we are promised we will find if we come out of this world and bear each other's burdens ([Gal 6:2](#)), which burden often comes in the form of the reproach that both Christ and his Christ have to endure and learn to trust through ([Heb 12:1-3](#) , [Heb 4:15](#) , [Heb 13:13](#)). Being able to trust God is a miracle and witnesses to "the greatness, and the power, and the glory, and the victory, and the majesty" that He is working within His workmanship, the church ([Eph 2:10](#)).

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

2Co 1:4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

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.

Heb 12:3 For **consider him** that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach .

Just to recap:

Part one of our study on Psalm 115 focused only on the first verse of ([Psa 115:1](#)) which sets the tone for this whole study. A very similar verse found in ([1Ch 29:11](#)) is where the title of the study was derived, with the emphasis being on how all things are being done by God according to the counsel of His own will ([Eph 1:11](#)), in other words "Thine, O LORD, is the greatness, and the power, and the glory, and the victory" of ([1Ch 29:11](#)) and "Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" of ([Psa 115:1](#)).

Part two of the study was focused on 'the idols of the heart' that will be overcome in the life of those who God is working with through Jesus Christ, who is the one who we must identify with through a life-long process of putting off our flesh ([Rom 8:13](#) , [Gal 2:20](#)), as we die daily

([1Co 15:31](#)) which will result in our decreasing as Christ increases in us ([Joh 3:30](#)). This overcoming in our flesh is the witness being provided through Christ through whom we can do all things ([Php 4:13](#)) and is the reason the man of perdition who is sitting on the throne of our hearts can and will be destroyed by the brightness of His coming ([Rev 11:8](#) , [2Th 2:8](#)).

The promise that God has made to those who are granted to be true overcomers in their flesh in this life is stated in these verses, ([Rev 2:26-29](#) , [Rev 3:21](#)) and the process of how this is accomplished is looked at more closely in the **part three** section of our Psalm 115 where will look at how the Lord causes His elect to trust Him in this overcoming process, so that the redeemed of the Lord can drink the cup that Christ promised we would be able to drink ([Psa 107:2](#) , [Mat 20:23](#)).

Rev 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

Rev 2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Rev 2:28 And I will give him the morning star.

Rev 2:29 **He that hath an ear, let him hear** what the Spirit saith unto the churches.

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame [[1Jn 4:17](#)], and am set down with my Father in his throne.

Rev 3:22 **He that hath an ear, let him hear** what the Spirit saith unto the churches.

Psa 107:2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;

Looking further into Proverbs chapter three again, the operation of trust is described in these verses ([Pro 3:5-7](#)) and then more of the resulting fruit of trusting God is explained as we "forget not my law; but let thine heart keep my commandments" with the next eighteen verses ([Pro 3:8-26](#)). The operation is explained as to how we should trust, in ([Pro 3:5-7](#)), but seeing the words written down and doing them from "thine heart" are two different things entirely, as we can only learn this unwavering obedience by the things that we suffer, becoming more and more like our Lord who also learned obedience "by the things which he suffered" ([Heb 5:8-9](#) , [1Jn 4:17](#)).

Pro 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

Pro 3:6 In all thy ways acknowledge him, and he shall direct thy paths.

Pro 3:7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

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;

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. [[1Pe 4:12](#)]

The title of our study is "Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty" and this title reminds us that we have great hope in the Lord that He can bring us to this point of having a deep trust in Him through obedience that will result in the blessings we will be looking at in these following verses of our study ([Psa 115:9-13](#)).

God's elect are learning to trust the Lord with all our hearts ([Pro 3:5](#) , [Php 4:11-13](#)), a trust that can only be caused by putting off our flesh as the scriptures declare God will cause to happen, and the reason Christ said "[Ye shall drink indeed of my cup](#)" ([Mat 20:22-23](#)). When we are received of God, who is the God of all comfort ([2Co 1:3-5](#)) who knows how to give us peace in the midst of our most severe trials ([1Co 10:13](#) , [Php 4:7](#)), we will be learning to trust Him and identify all flesh for what it clearly is ([Gal 5:17](#) , [Jer 17:9](#)). This overcoming process can only be accomplished because of the strength that God gives us through Christ, as we endure the chastening and scourging that puts off the fleshly mind, causing us to be received of God ([Heb 12:6-7](#)).

[Pro 3:5](#) Trust in the LORD with all thine heart; and lean not unto thine own understanding.

[Php 4:11](#) Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

[Php 4:12](#) I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

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

[2Co 1:3](#) Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

[2Co 1:4](#) **Who comforteth us** in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

[2Co 1:5](#) For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

[1Co 10:13](#) There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. ([2Co 1:4](#))

[Php 4:7](#) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

It is through the earthquakes, the trials and tribulation that are part and parcel of our day to day walk that God will "make you perfect, stablish, strengthen, settle *you*." as we learn to trust the Lord who settles our heavens, so we can hear the still small voice of God, who gives us the direction ([Rom 8:14-16](#)) and the power we need to overcome Babylon within and without ([2Co 1:9-10](#) , [1Pe 5:10](#) , [1Ki 19:11-13](#)).

[2Co 1:9](#) But we had the sentence of death in ourselves, **that we should not trust in ourselves** ([Pro 3:5](#)), but in God which raiseth the dead:

[2Co 1:10](#) Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

[1Pe 5:10](#) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, **after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.** ([2Co 1:9](#))

[1Ki 19:11](#) And he said, Go forth, and stand upon the mount before the LORD. And, behold, the

LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

1Ki 19:12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

1Ki 19:13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

Christ's righteousness is typified in the life of Elijah after the great earthquake when "he wrapped his face in his mantle". Rending our garments (**Joe 2:13**), is a shadow of the self righteous spirit that naturally manifests in our flesh when God shows us our sinful nature, that requires a "strong wind [**to**] rent the mountains", the mountain representing the haughty and proud spirit of man (**1Co 15:46** , **Heb 10:20** , **Pro 16:18** , **Pro 21:4**). It takes a miracle for us to rend out hearts and not our garments, and the physical precedes the spiritual in that regard as we naturally don't like being shown the wickedness of our own hearts that God is able through "his goodness and forbearance and longsuffering" to lead us to repentance through "a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (**Rom 2:4** , **Heb 10:20** , **Eph 5:30**).

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

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?

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

Our garments, in the negative sense are what we hold onto, and put on us by our own efforts, to cover us as opposed to the linen of Christ or the righteousness of Christ which is a gift from God, typified in Joseph's coat of many colours simply given to him of his father who loved him (**Gen 44:12-13** , **Rev 19:8**). Without God bringing us to see our own self righteousness, typified by the silver cup put in the bag of Joseph's brother, we would never come to that point of seeing our hearts cleansed by the miracle of God's goodness that leads God's elect (**1Pe 4:17**) unto repentance (**Psa 51:2-7** , **Rom 2:4**). So although we are to see ourselves as Joseph in God's word, in order to become Joseph, we must see ourselves as his brothers who are being worked with and being reconciled through a process of God judging us and leading us unto repentance that really exemplifies "the greatness, and the power, and the glory, and the victory, and the majesty" of God being revealed in our lives, and is the reason we should have the sacrifice of praise and thanksgiving on our lips always (**Heb 13:15** , **Psa 107:22**).

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

Joe 2:14 Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

Gen 44:12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

Gen 44:13 Then they rent their clothes, and laded every man his ass, and returned to the city.

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

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

Psa 107:22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

Our first verses:

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.

Many of the archetype stories in the old covenant show us that God is Israel's "help and their shield" in battle, against her enemies, and we understand that these events all represent "the greatness, and the power, and the glory, and the victory, and the majesty" that God is showing toward the "Israel of God" today, over sin within us through Christ ([Gal 6:16](#) , [Eph 6:12](#) , [Rom 8:37](#)).

Gal 6:16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

Gal 6:17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Gal 6:18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen. *To the Galatians written from Rome.*

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

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

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

In order for God to help us, He must get us out of the way through trials that will bring us to "stand still" and "having done all, to stand" ([Exo 14:13](#) , [Eph 6:13](#)). That is the thrust of these first three verses that tell "Israel", and the "house of Aaron", and "you that fear the LORD", to "**trust in the LORD**".

[Exo 14:13](#) And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

[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.

Paul put it this way "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" because all these physical battles in the old covenant, and all the physical trials we endure in this life are not what is important to God but the new creature that is being formed at the end of the day through these circumstances that He has ordained for our good, and all for our sakes ([Gal 6:15](#), [2Co 4:15](#)).

[Gal 6:15](#) For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

[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.

"The house of Aaron" typifies the elect of God who are given specific 'service of gift' ([Num 18:7](#)) that no other 'group' is given. This trust that we are being encouraged and admonished to take hold of through Jesus Christ is a most holy order that first cleanses us and makes atonement for all who follow after us.

[Lev 16:2](#) And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

[Lev 16:3](#) Thus shall Aaron come into the holy *place*: with a young bullock for a sin offering, and a ram for a burnt offering.

[Lev 16:4](#) **He shall put on the holy linen coat**, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* **holy garments**; therefore shall he wash his flesh in water, and *so* put them on.

[Lev 16:5](#) And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

[Lev 16:6](#) And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.

[Lev 16:7](#) And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

[Lev 16:8](#) And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

[Lev 16:9](#) And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him *for* a sin offering.

[Lev 16:10](#) But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

...[Lev 16:21](#) And Aaron shall lay both his hands upon the head of the live goat, and confess

over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

Lev 16:22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

Lev 16:23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

Lev 16:24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

Num 18:1 **And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.**

Num 18:2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: **but thou and thy sons with thee shall minister before the tabernacle of witness.**

Num 18:3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

Num 18:4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

Num 18:5 **And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. [Mat 24:22]**

Num 18:6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you *they are given as* a gift for the LORD, to do the service of the tabernacle of the congregation.

Num 18:7 **Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office *unto you as a service of gift*: and the stranger that cometh nigh shall be put to death.**

Num 18:8 **And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.**

Num 18:9 **This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.**

Num 18:10 In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

Num 18:11 And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. [2Co 4:15]

Num 18:12 **All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.**

Num 18:13 And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it.

Num 18:14 **Every thing devoted in Israel shall be thine.**

The trust that Christ calls the “**house of Aaron**” unto (the elect) is the blessings we just read about in type and shadow that God's children can experience with the mind of Christ given them in this age, as seen in our next two verses:

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.

The Lord has blessed us by being mindful of us, and given us to recognize that this is the day of visitation for us ([Luk 19:44](#)) which is a time of judging, and a time of showing the house to the house ([Eze 43:10](#)), and a time of tearing down the old and building something new through Christ who is the reformer who God has sent to us ([Mat 24:2](#), [Joh 1:27](#), [Heb 9:10](#), [Heb 7:12](#), [Joh 6:44](#), [Joh 20:21](#)). That is what God means when he says "**The LORD hath been mindful of us**".

Psa 111:5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

In order for God to be "mindful of us", we will need the mind of Christ ([Joh 14:16](#), [1Co 2:16](#)) and this is how the LORD "will bless the house of Israel" and how he will "bless the house of Aaron". With this mind of Christ we show the house to the house of Aaron and also to the house of Israel, and those words "house of Aaron" and "house of Israel" remind us that all men will be saved, each man in his order. Christ first, then the kind of first fruits who are represented by Aaron's sons, then all the world represented by the "house of Israel". ([Mat 13:16-17](#), [Col 1:27](#)).

1Co 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Mat 13:16 But blessed *are* your eyes, for they see: and your ears, for they hear.

Mat 13:17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

We are blessed to be those who first "fear the LORD both "small and great" as we tremble at His word and give thanks that we can be given this tremendous honour of knowing God and Jesus Christ which is what eternal life is ([Joh 17:3](#)). We are called together as one body to labour, and strive according to his working, according to the counsel of his will, which is working mightily in each of us, and this is the reason we can say "Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty"

Next week, Lord willing, we will look at the last part of our study that will cover these very reassuring verses ([Psa 115:14-18](#)) that remind us of the increase that comes from God alone ([1Co 3:6](#)) and the tremendous blessing that God has bestowed upon those whose heavens are being worked with today, at an altar that the Lord has prepared for our sakes, so that we can overcome and be blessed to one day sanctify the rest of the world with God's words as we are being sanctified today ([Joh 14:3](#), [Heb 13:10](#), [Psa 1:1-2](#), [Psa 23:5-6](#), [Joh 17:17](#)).

Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Heb 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

Psa 1:1 Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Psa 1:2 But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

Psa 23:5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Psa 23:6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

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

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.