

Psalm 119 Part X "KOPH and RESH" ([Psa 119:145-160](#))

[Psa 119:145](#) KOPH. I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.
[Psa 119:146](#) I cried unto thee; save me, and I shall keep thy testimonies.
[Psa 119:147](#) I prevented the dawning of the morning, and cried: I hoped in thy word.
[Psa 119:148](#) Mine eyes prevent the *night* watches, that I might meditate in thy word.
[Psa 119:149](#) Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.
[Psa 119:150](#) They draw nigh that follow after mischief: they are far from thy law.
[Psa 119:151](#) Thou *art* near, O LORD; and all thy commandments *are* truth.
[Psa 119:152](#) Concerning thy testimonies, I have known of old that thou hast founded them for ever.
[Psa 119:153](#) RESH. Consider mine affliction, and deliver me: for I do not forget thy law.
[Psa 119:154](#) Plead my cause, and deliver me: quicken me according to thy word.
[Psa 119:155](#) Salvation *is* far from the wicked: for they seek not thy statutes.
[Psa 119:156](#) Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.
[Psa 119:157](#) Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.
[Psa 119:158](#) I beheld the transgressors, and was grieved; because they kept not thy word.
[Psa 119:159](#) Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.
[Psa 119:160](#) Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

This week we will look at the scriptures centered around the letters "KOPH and RESH", the 19th and 20th letter in the Hebrew alphabet.

A quick read through of ([Psa 119:145-160](#)) reveals that it is when we are blessed to "hope" and "meditate" and "keep thy statutes" ([Rev 1:3](#)) that God's kind of first fruits who have this hope filled word within them ([Jas 1:16-19](#) , [Col 1:27](#) , [Php 2:13](#) , [Joh 15:5](#)) will be "quicken" according to God's "judgements" that are executed "according to thy lovingkindness" ([Joh 6:63](#) , [Joh 17:17](#) , [Isa 26:9](#)).

[Jas 1:16](#) Do not err, my **beloved** brethren.

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

[Jas 1:18](#) Of his own will begat he us with the word of truth [*when?* [Eph 1:4](#)], that we should be a kind of firstfruits of his creatures.

[Jas 1:19](#) Wherefore, my **beloved** brethren, let every man be swift to hear, slow to speak, slow to wrath: [*Be slow to speak, and slow to wrath not murmuring...because you were chosen from the foundation of the world to be God's abode for His holy spirit as a kind of first fruits* [Act 7:49](#) , [Mat 5:35](#) , [Joh 13:9-10](#) , [Heb 13:10](#) , [Joh 14:20](#) , [Heb 6:7-10](#) , [2Co 6:2](#) , *why John keeps calling us **my beloved** in this accepted time* [Eph 1:6](#)].

This section of James chapter one is showing us that deception comes when we handle the word with a carnal mind, and wrapped around the idol of our hearts ([Eze 14:3-5](#)) not being given to apply the principles of rightly dividing God's word, as our first parents Adam and Eve

could not as marred vessels in the hand of God who were made that way, subject to vanity, as we all are until we are not ([Gen 2:17](#) , [Gen 3:22-24](#) , [Jer 18:4-6](#) , [Rom 9:21-22](#) , [2Ti 2:20](#) , [Rom 11:18-21](#) , [Rom 11:30-31](#) , [Rom 8:20](#)). Being able to rightly divide the word is a gift that God gives from above, from One "with whom is no variableness, neither shadow of turning."(*God is working out a straightforward plan-A- only plan that is leading to the salvation of all, a salvation that starts with saving His kind of first fruits first who are learning, like Peter learned, that we are blessed to have God revealing his word to us in this age so that we are not consumed spiritually by Satan* [Mat 16:17](#) , [Luk 22:31-32](#) , [Mal 3:6](#)).

[Eze 14:3](#) "Son of man, these men have taken their idols into their hearts, and set the stumbling block of their iniquity before their faces. Should I indeed let myself be consulted by them?

[Eze 14:4](#) Therefore speak to them and say to them, Thus says the Lord GOD: Any one of the house of Israel who takes his idols into his heart and sets the stumbling block of his iniquity before his face, and yet comes to the prophet, I the LORD will answer him as he comes with the multitude of his idols,

[Eze 14:5](#) **that I may lay hold of the hearts of the house of Israel** [[Rom 11:25](#)], who are all estranged from me through their idols.

[Gen 2:17](#) but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."["*you shall surely die*" is to be estranged from God]

[Gen 3:22](#) And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

[Gen 3:23](#) Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

[Gen 3:24](#) So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

[[\(Gen 3:22-24\)](#) is another way of reminding us that no man can come unto the son unless the Father drags him to that "flaming sword which turned every way, to keep the way of the tree of life" [Joh 6:44](#)].

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

[Jer 18:5](#) Then the word of the LORD came to me, saying,

[Jer 18:6](#) O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

[Rom 9:21](#) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

[Rom 9:22](#) *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

[2Ti 2:20](#) But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

It has been given to God's elect to receive "Every good gift and every perfect gift [that] is from above, coming down from the Father of lights" ([Mat 13:11](#)), and at the same time God has allowed the god of this world to simply blind the masses to the principles in God's word that show us how to rightly divide His word ([2Co 4:4](#) , [Joh 15:6-7](#) , [Rom 8:26-28](#)).

Essential reading section of IWWB: <http://www.iswasandwillbe.com/rightly-dividing-the-word/>

Joh 15:6 If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.

Joh 15:7 If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. [Aaron's study this week on asking-seeking-knocking]

Rom 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Rom 8:27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

The parables of God have been blinding the masses throughout the ages and fulfilling exactly what God said they would do. You cannot have abundant life until God deems it so, and knowing God is not a respecter of persons will be evident to all the world one day, but for now for man's flesh it appears that God's ways are not just because he has given the elect "**more abundance**" and "**taken away even that he hath**" of those who have been blinded to believe that they see.

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.

Mat 13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

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

When that word of God is being divided properly there should be a "singleness" of mind being revealed ([2Co 11:3](#) , [1Co 2:16](#)) that unifies the body of Christ as one bread and one spirit ([1Co 10:17](#)). That one body of Christ shares the one faith that is given to us and is witnessed to in the sum of God's word ([Rom 10:17](#) , [Rom 3:22](#) , [Php 3:9](#) , [Psa 119:160](#)).

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity^{G572} that is in Christ.

G572 haplotēs *hap-lot'-ace* From **G573**; *singleness*, that is, (subjectively) *sincerity (without dissimulation or self seeking)*, or (objectively) *generosity (copious bestowal)*: - bountifulness, liberal (-ity), simplicity, **singleness**.

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

1Co 10:17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

Rom 10:17 So then faith *cometh* by hearing, and hearing by the word of God.

Rom 3:22 Even the righteousness of God *which is by faith of Jesus Christ* unto all and upon all them that believe: for there is no difference:

Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the **faith of Christ**, the righteousness which is of God **by faith**:

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

Gal 2:20

My prayer is that these verses we're looking at tonight, along with recent studies, will help us see more clearly how blessed we are to hope in God's word today, as He quickens us with His word that gives us hope that is so profound, consistent and great that it can save us (Rom 8:24 , Php 4:13 , *God's word abiding in us gives us an unquenchable hope if we are his in this age* Rom 8:9).

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.

Our first verses:

Psa 119:145 KOPH. I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

Psa 119:146 I cried unto thee; save me, and I shall keep thy testimonies.

Psa 119:147 I prevented the dawning of the morning, and cried: I hoped in thy word.

If God is saving us in this age, we will "**keep thy statutes**" and "**keep thy testimonies**", and this is the equivalent language in the old covenant that is a shadow of these words of Christ: (Joh 8:31-32).

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

Joh 8:32 And ye shall know the truth, and the truth shall make you free.

If we are granted to seek the Lord with all our heart, a "**whole heart**", he will be found (Jer 29:13-14).

Jer 29:13 And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

Jer 29:14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven

you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

God's elect are called to endure in seeing him who is invisible and are in flesh that would naturally be complacent except for the grace and faith of God given through Christ that keeps us confident in what He can do and not be complacent in our flesh. That is our heritage in the Lord that we will drink the cup, but we must be armed with the mind of Christ to do this and it will feel very real when we're going through all the tribulation that God has promised us and that will bring us to say "**I cried with my whole heart**" and "**I cried unto thee; save me**" just as our Lord did ([Heb 5:7-8](#) , [1Jn 4:17-19](#))

[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;

[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.

[1Jn 4:18](#) There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

[1Jn 4:19](#) We love him, because he first loved us.

"I prevented^{H6923} the dawning of the morning, and cried: I hoped in thy word" is what happens when we sigh and cry through out the night wearing the sackcloth of the two witnesses ([Rev 11:3](#) , [Eze 9:4](#)) as we long for the day star to rise in fullness ([2Pe 1:19](#)) and to see the joy in the morning that will one day arrive ([Psa 30:1-5](#) , [Mat 28:4-8](#))

H6923 qâdam kaw-dam' A primitive root; to *project* (one self), that is, *precede*; hence to ***anticipate, hasten, meet*** (usually for help): - come (go, [flee]) before, + disappoint, meet, prevent.

[Psa 30:1](#) A *Psalm and Song at the dedication of the house of David*. I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

[Psa 30:2](#) O LORD my God, I cried unto thee, and thou hast healed me.

[Psa 30:3](#) O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

[Psa 30:4](#) Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

[Psa 30:5](#) For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but **joy cometh in the morning**.

[Mat 28:4](#) And for fear of him the keepers did shake, and became as dead *men*.

[Mat 28:5](#) And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

[Mat 28:6](#) He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

[Mat 28:7](#) And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

[Mat 28:8](#) And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Psa 119:148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

Psa 119:149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

"Mine eyes prevent^{H6923}" is again telling us the Psalmist is anticipating, hastening, and meeting "**the night watches**" and meditating "**in thy word**". Some new covenant verses that speak loudly to this frame of mind is found in ([Luk 21:33-36](#)).

[Luk 21:33](#) Heaven and earth shall pass away: but my words shall not pass away.

[Luk 21:34](#) And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

[Luk 21:35](#) For as a snare shall it come on all them that dwell on the face of the whole earth.

[Luk 21:36](#) **Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.**

Judgement is tied into our being able to "**Watch ye therefore, and pray always**" as God's elect are received through chastening and scourging that keeps us hearing his voice "**according unto thy lovingkindness**" as we cry out "**O LORD, quicken me according to thy judgment**". When we are being sanctified by the word of God we are being judged and learning how to rightly divide that word through judgement upon our flesh so that we can be quickened by His word that fills us with hope ([Joh 6:63](#), [Rom 8:24](#), [2Pe 1:4](#)).

[Joh 6:63](#) It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

[Rom 8:24](#) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

[Rom 8:25](#) But if we hope for that we see not, *then* do we with patience wait for *it*.

[2Pe 1:4](#) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

The fruit of being quickened by the Lord is then described in the verses that follows 2Pe 1:4 ([2Pe 1:5-10](#)), admonishing us that those with whom God is working are not complacent but are rather giving "diligence to make your calling and election sure: for if ye do these things, ye shall never fall", being a peculiar people who are zealous of good works that Christ is working in us both to will and to do ([Tit 2:14](#), [Php 2:13](#)).

[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.

[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:

Psa 119:150 They draw nigh that follow after mischief: they are far from thy law.

Psa 119:151 Thou *art* near, O LORD; and all thy commandments *are* truth.

Psa 119:152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

The mischievous man by God's definition is the one who is "**far from thy law**" and that is exactly what all flesh is ([Jer 17:9](#)) and why we need to be judged to overcome the unruly tongue ([Jas 3:8](#)) and heart that no man can know except Christ, who when he is "**near**" will help us understand that "**all thy commandments are truth**".

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

[Jas 3:8](#) But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

Thy testimonies "**I have known of old that thou hast founded them for ever**^{H5769}" is a foreshadowed statement of ([Psa 119:160](#)) that reads "Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever^{H5769}"

H5769 'ôlâm 'ôlâm *o-lawm', o-lawm'* From [H5956](#); properly *concealed*, that is, the *vanishing* point; generally *time out of mind* (past or future), that is, (practically) *eternity*; frequentative adverbially (especially with prepositional prefix) *always*: - always (-s), ancient (time), any more, continuance, eternal, (for, [n-]) ever (-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Compare [H5331](#), [H5703](#).

The reality of Christ and his Christ who from the foundation of the world were called to bring forth fruit ([Eph 1:4](#)), has been written and predetermined in the volume of God's word ([Heb 10:7](#)), and being realized as we live out our lives upon the word of God ([Mat 4:4](#)). The sum of his word is a very comforting revelation for those whom God is working with in this age and those who have been predestined to be called, chosen and faithful unto the end. That small remnant will be made manifest at an appointed time to the rest of humanity to the glory of our Father in heaven who will make this possible by giving this gift from above ([Psa 40:7](#), [1Jn 4:17](#), [Mal 3:17-18](#), [Jas 1:17](#)).

Psa 119:153 RESH. Consider mine affliction, and deliver me: for I do not forget thy law.

Psa 119:154 Plead my cause, and deliver me: quicken me according to thy word.

Lord be merciful to me a wretched man is what is being said here in the words "**Consider mine affliction**" and "**Plead my cause**" ([Rom 7:24](#)). When we consider our own affliction today we understand that to mean that we are the chief of sinners who cannot make war with the beast, and if Christ does consider us it will be because of our unction that has us being dragged to the son by way of our Father so we can be delivered and overcome in this age ([Joh 6:44](#), *what we are being delivered from* [Rev 19:2](#), *the fruit of that deliverance from God* [Rev 20:6](#)).

We are accepted in the beloved who will "**Plead my cause**" and "**deliver me**" twice mentioned ([Joh 8:36](#)) because this is the witness that the two witnesses represent in type and shadow, just as these opening words of "**RESH**" do. It is only because God gives us power that we can "**not forget thy law**" and be quickened "**according to thy word**"([Rev 11:3](#)).

Psa 119:155 Salvation is far from the wicked: for they seek not thy statutes.

Conversely we are shown in this verse that "**Salvation is far from the wicked: for they seek not thy statutes**". That day of salvation is revealed to those who keep thy commandments ([Joh 14:15-20](#)) and that is made possible by the comforter that God sends us and leads us into all truth ([Joh 16:13](#)).

[Joh 14:15](#) If ye love me, keep my commandments.

[Joh 14:16](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

[Joh 14:17](#) *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

[Joh 14:18](#) I will not leave you comfortless: I will come to you.

[Joh 14:19](#) Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

[Joh 14:20](#) At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

[Joh 16:13](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

Psa 119:156 Great are thy tender mercies, O LORD: quicken me according to thy judgments.

God is witnessing to the world through the elect that "**Great are thy tender mercies, O LORD**" that are first shown to the elect who will overcome as a result of God quickening us according to his judgements ([1Pe 4:17](#) , [1Jn 4:17](#) , [Php 1:29](#)). That witness is the seed that God sends forth through the church that will not return void, but will at an appointed time bring forth fruit ([Isa 55:11](#)).

[1Pe 4:17](#) For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

[1Pe 4:18](#) And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

[1Pe 4:19](#) Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

[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.

[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;

[Isa 55:11](#) So shall my word be that goeth forth out of my mouth: it shall not return unto me

void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

Psa 119:157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

When we witness for Christ, we are assured that we will be hated by all men for his name sake, and the many in "**Many *are* my persecutors and mine enemies**" is a witness to Christ's words in ([Mat 10:22](#)). Despite that persecution and hatred from all men, we are more than conquerors through him who loved us and are to rejoice greatly because all such hatred and persecution is a witness to the reality that our names are written in heaven, meaning we can overcome and endure all things through Christ ([Luk 10:20](#) , [Php 4:13](#))

Psa 119:158 I beheld the transgressors, and was grieved; because they kept not thy word.

God willing, we will also be grieved because of the "**transgressors**" in our life and not grow bitter as a result of the love of many waxing cold as Christ said many would ([Mat 24:12](#)). If we continue to examine ourselves ([2Co 13:5](#)) we will be able to overcome evil with good through Christ, and regardless of the transgressor within and without the Lord can give us victory in this life ([Rom 12:21](#) , [Rom 8:37](#)).

[Mat 24:12](#) And because iniquity shall abound, the love of many shall wax cold.

[2Co 13:5](#) Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

[Rom 12:21](#) Be not overcome of evil, but overcome evil with good.

[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.

Speaking of those who believed on Christ, they have not kept "**thy word**"([Joh 8:31](#)) because it was written in their books to do that in this age, and Christ from the cross, that we can only supernaturally endure as we die daily ([Gal 2:20](#)) asked our Father as we should "**Father, forgive them; for they know not what they do**"([Luk 23:34](#)). He was also "**grieved**" in this verse as we should be for the world around us ([Luk 19:41](#) , [Eze 9:4](#)).

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

[Luk 19:41](#) And when he was come near, he beheld the city, and wept over it,

[Eze 9:4](#) And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

Psa 119:159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

Today we cry out "**Consider how I love thy precepts**" and ask our LORD to quicken us with His word, with the holy spirit "**according to thy lovingkindness**" hopefully never taking for granted our high calling in Him, and remembering that it is on the backs of others' unbelief that we are here today not boasting because that boasting is excluded by the law of faith that tells us the righteous will scarcely escape through the narrow way that is Christ our deliverer ([1Pe 4:18](#) , [Psa 18:2](#)).

It is God's "**lovingkindness**" that is being shown to very few in this age as He sheds his love abroad in our hearts giving us the strength and stamina Lord willing to endure unto the end ([Rom 5:5](#) , [Mat 24:13](#))

Psa 119:160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

Our Father is so great and powerful that this can be spoken of Christ in advance of it ever happening, God showing his great might and ability to speak of things that are not as thou they were ([Rom 4:17](#)) "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God"([Heb 10:7](#)).

However as true and certain as Christ's life was predestined to overcome so is it for those who have been predestined to do the same thing in this life through Christ ([Mar 10:39](#)).

God's word is "**true from the beginning**"([2Ti 3:16-17](#)) and manifested in the life of Christ's body by way of "**every one of thy righteous judgments endureth for ever**" and through the church ([Eph 3:10](#)). God's kind of first fruits are judged first ([1Pe 4:17](#) , [1Jn 4:17](#)), and shown mercy first so that we can show that same mercy to the rest of humanity in time ([Rom 11:25-27](#) , [Oba 1:21](#)).

[Rom 11:25](#) For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

[Rom 11:26](#) And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

[Rom 11:27](#) For this *is* my covenant unto them, when I shall take away their sins.

[Oba 1:21](#) And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.