

"Blessed is every one that feareth the LORD"

([Psa 128:1-6](#))

Psa 128:1 A Song of degrees. Blessed *is* every one that feareth the LORD; that walketh in his ways.

Psa 128:2 For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

Psa 128:3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

Psa 128:4 Behold, that thus shall the man be blessed that feareth the LORD.

Psa 128:5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

Psa 128:6 Yea, thou shalt see thy children's children, *and* peace upon Israel.

Twice in this study the holy spirit inspired the thought that those who fear the Lord are blessed. Once in verse one "**Blessed is every one that feareth the LORD**" and the second time in verse four "**that thus shall the man be blessed that feareth the LORD**".

The word of God also gives us these two verses ([Eph 2:8](#) , [Tit 2:11-12](#)) that bookend this concept of fearing the Lord and that make it evident to us that this fear works in conjunction with the grace and faith that are working in our lives, and is something that must be ongoing in the lives of those who He is working with from start to finish ([Pro 9:10](#) , [Ecc 12:13](#) , [Heb 12:2](#)).

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

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Pro 9:10 **The fear of the LORD** is the **beginning** of wisdom: and the knowledge of the holy is understanding.

Pro 9:11 For **by me** [*by Christ*] thy days shall be multiplied, and the years of thy life shall be increased.

Ecc 12:13 Let us hear the conclusion of the whole matter: **Fear God, and keep his commandments:** for this *is* the whole *duty* of man.

Ecc 12:14 For God shall bring every work into judgment (*of the elect today first*), with every secret thing, whether *it be* good, or whether *it be* evil.

[*giving account today as the body of Christ of how God has worked all things the light and the darkness all according to the counsel of His will, is how we overcome the beast on the throne who does not want to be judged and brought to the altar that is the cross to be slain* [Isa 45:7](#) , [Eph 1:11](#) , [1Pe 4:17](#) , [Rom 8:36](#)].

Eph 6:2 Honour thy father and mother; (which is the first commandment with promise;)

Eph 6:3 That it may be well with thee, and [thou mayest live long on the earth](#). [*what [Pro 9:11](#) and [Eph 6:3](#) are pointing to is the long life on the earth promise given to the elect, the first commandment of promise given to the kind of first fruits [Rev 11:15](#)]*

*[the first commandment with promise is a shadow of the eternal life given to those who are in that blessed and holy first resurrection, who have been blessed to obtain "the **knowledge** of the holy is understanding"([Pro 9:10](#)) having honoured their **mother** above 'Jerusalem' where that manifest **knowledge** is made known by the church ([Gal 4:26](#) , [Eph 3:10](#)) and honour their El Olam **Father** Jesus Christ or everlasting Father "Yahweh" [Joh 8:44](#) , [1Jn 4:17](#) , [Rev 20:6](#)]*

How that promise can be fulfilled in our life in Christ:

Heb 12:2 Looking unto Jesus [the author and finisher of our faith](#) [*beginning and end of our faith [Col 1:27](#) , [Php 1:6](#) , [1Jn 4:17](#)*]; 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.

Exo 3:14 And God said unto Moses, I AM ^{H1961} THAT I AM ^{H1961}: and he said, Thus shalt thou say unto the children of Israel, I AM ^{H1961} hath sent me unto you.

God said unto Moses thus shalt thou say unto the children of Israel (*Moses being a type of Christ speaking to the elect or the Israel of God of ([Gal 6:16](#))*), Moses was to tell Israel that **Christ** who is also called the Alpha and the Omega in ([Rev 22:13](#)), the beginning and the end, and also the "I AM^{H1961} THAT I AM^{H1961} " has sent me (Moses) unto you (Israel). Notice I AM¹⁹⁶¹ is compared to ^{H1933} "to breath" ([Gen 2:7](#) , [Joh 20:22](#)). This all telling us in type and shadow language that Christ would be sent as Moses was sent and reveal the Father by giving us the 'Israel of God' the breath of life (with the I AM^{H1961}) ([Act 17:25-26](#)) so that we in turn could be sent as He was sent ([Joh 20:19-23](#)).

H1961 hâyâh aw-yaw'

A primitive root (**compare H1933**); to exist, that is, be or become, come to pass (always emphatic, and not a mere copula or auxiliary): - beacon, X altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), continue, do, faint, fall, + follow, happen, X have, last, pertain, quit (one-) self, require, X use.

H1933 hâvâ' hâvâh haw-vaw', haw-vaw'

A primitive root (compare H183, H1961) supposed to mean **properly to breathe**; to be (in the sense of existence): - be, X have.

Gen 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Act 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

[Act 17:26](#) And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

[Joh 20:19](#) Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, **Peace be unto you.**

[Joh 20:20](#) And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

[Joh 20:21](#) Then said Jesus to them again, **Peace be unto you: as my Father hath sent me, even so send I you.**

[Joh 20:22](#) And when he had said this, he breathed on them, and saith unto them, **Receive ye the Holy Ghost:**

[Joh 20:23](#) **Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.**

Christ is the "I AM^{H1961} THAT I AM^{H1961}" and also the everlasting God^{H5769} being used in these following scriptures:([Gen 21:33](#) ^{H5769} , [Psa 90:1-2](#) ^{H5769} , [Isa 40:28](#) ^{H5769})

[Gen 21:33](#) And *Abraham* planted a grove in Beersheba, and called there on the name of the LORD, the everlasting ^{H5769} God^{H410} .

([Heb 13:8](#)) reminds us of who we are reading about when we speak of the "everlasting God" or "Yahweh" in the old covenant: "Jesus Christ the same yesterday, and to day, and for ever", who has the words of eternal life [^{G166} everlasting ([Joh 6:68](#)) ^{G166} everlasting ([Joh 17:3](#))]

[Psa 90:2](#) Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting^{H5769} to everlasting^{H5769}, thou *art* God^{H410}. [^{H410} 'êl] the 'êl is speaking of the alpha and the omega [Christ], the one who is before all things, and by which all things consist. To be before all things and to be that being by which all things consists takes power, and strength, and might which is what 'êl means ([Col 1:17](#)).

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](#).

H410 'êl *ale*

Shortened from [H352](#); **strength**; as adjective **mighty**; especially the *Almighty* (but used also of any *deity*): - God (god), X goodly, X great, idol, might (-y one), **power**, **strong**. Compare names in "-el."

Notice the context of these verses in [Psa 90:3-4](#) that is speaking about Christ's power over

the clay, working these judgements within us both to will and to do of His good pleasure ([Php 2:13](#)) turning "man to destruction" then returning the "children of men". It is only the eternal "even from everlasting^{H5769} to everlasting^{H5769}, thou *art* God^{H410} ([Psa 90:2](#)) who can accomplish these things ([Eph 1:11](#)) spoken of in verses ([Psa 90:2-4](#)).

In Peter's writings that have to do with the judgement and promise that is associated with the body of Christ, we see the similar phrase being used to remind us of that point that this is speaking of the day of the Lord upon God's children (*old covenant shadow* [Psa 90:4](#) *new covenant reality* [2Pe 3:8](#)). Those phrases are found in ([Psa 90:4](#) and [2Pe 3:8](#)). The thousand being mentioned is symbolic of the process of spiritual completion through judgment that is upon our flesh that is required in order to inherit "his promise" of rulership ([2Ti 2:12](#)) (10x10x10=1000).

[Psa 90:1](#) *A Prayer of Moses the man of God.* Lord, thou hast been our dwelling place in all generations.

[Psa 90:2](#) Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

[Psa 90:3](#) Thou turnest man to destruction; and sayest, Return, ye children of men.

[Psa 90:4](#) For a thousand years in thy sight *are but as yesterday when it is past*, and *as a watch in the night*.

[2Pe 3:8](#) But, beloved, be not ignorant of this one thing, that **one day is with the Lord as a thousand years**, and a thousand years as one day.

[2Pe 3:9](#) The Lord is not slack concerning his promise [*first commandment with promise* [Eph 6:2](#)], **as some men count slackness**; but is longsuffering to us-ward ([Rom 2:4](#)), not willing that any should perish, but that all should come to repentance [[1Co 15:22](#)].

[Isa 40:28](#) Hast thou not known? hast thou not heard, [*yes we have* ^{H410} 'èl ale] *that the everlasting* ^{H5769} God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? [[Php 1:6](#)] *there is* no searching of his understanding.

H410 'èl ale

Shortened from H352; **strength**; as adjective **mighty**; especially the *Almighty* (but used also of any deity): - God (god), X goodly, X great, idol, might (-y one), **power**, **strong**. Compare names in "-el."

[Exo 3:15](#) And God said moreover unto Moses, Thus shalt thou say unto the children of Israel [[Gal 6:16](#)], The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this is my memorial unto all generations.

[*all men will be saved through Christ but blessed is that generation who read and hear and keep the sayings of the prophecy today* ([Rev 1:3](#)) "**This generation shall not pass, till all these things be fulfilled**"([Mat 24:34](#))]

[Exo 3:16](#) Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of **Abraham**, of **Isaac**, and of **Jacob**, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

"All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness" ([2Ti 3:16](#)), and it is profitable for us to know the name of Christ in the old covenant and to understand the comparative word "I AM" along with the word "Jehovah" ([Exo 3:15](#) , [Exo 17:15-16](#)) which are some of the many names given to Christ. We pray that the more we know of Him as we grow in the grace and knowledge of our Lord and Saviour ([2Pe 3:18](#)), the deeper the reverence and fear will be that we have toward our Father, never wanting to disappoint him in any area of our life.

[Exo 3:15](#) And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD^{H3068} God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

[Exo 17:15](#) And Moses built an altar, and called the name of it Jehovahnissi: ^{H3071}
[Exo 17:16](#) For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation. [*the sword will not depart from our house* [2Sa 12:10](#)]

When God causes us to think and act that way, helping us keep under ourselves ([1Co 9:27](#) , [Gal 6:9](#)), then we can truly say that we understand the fear of the Lord and the blessing that it brings, which is what we will be looking at in this study entitled "Blessed *is* every one that feareth the LORD". Our own iniquities will chasten us in this life-long process of burning up the self righteousness that must be overcome if Christ's righteousness is going to be found within us ([Jer 2:19](#) , [Php 3:9](#)).

[1Co 9:27](#) But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

[Gal 6:9](#) And let us not be weary in well doing: for in due season we shall reap, if we faint not.

[Jer 2:19](#) Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

[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:

Our first verse:

[Psa 128:1](#) A Song of degrees. Blessed *is* every one that feareth the LORD; that walketh in his ways.

As we mature in the Lord, that process of maturing represented by the words "A **Song of degrees**" convicts us in our hearts that we really should not "think above what is written" ([1Co 4:6](#) , [Ecc 10:20](#)). As we mature in the mind of our Lord, we will know that God knows the thoughts and the intent of our hearts ([Gen 39:7-9](#) , [Jer 17:10](#)), and that we must be introspective, judging ourselves ([2Co 13:5](#)), keeping under ourselves ([1Co 9:25-](#)

27) so that we can be blessed to "**walk in his ways**" and not sin against our Father.

1Co 4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

Ecc 10:20 Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Gen 39:7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

Gen 39:8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

Gen 39:9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

Joseph knew he would be sinning against God if he had followed after his flesh with Potiphar's wife that represents our following after Babylon or the churches of this world, just as we know that when we sin we are sinning against Christ's body. It takes God's healing to save us, and to deliver us from ourselves and we praise him for this wonderful work that he is doing in our heavens (Rom 2:6) that brings us to see clearly why "**Blessed is every one that feareth the LORD**" (Jer 17:11-14). All the physical healing that the word of God talks about, and that has occurred through the ages, is a type and shadow of the infinitely more important healing of our minds and souls that are healed as a result of God's judgments upon us in this life (Luk 12:5).

Jer 17:11 As the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

Jer 17:12 A glorious high throne from the beginning *is* the place of our sanctuary.

Jer 17:13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

Jer 17:14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved [Joh 8:36]: for thou *art* my praise.

Luk 12:5 **But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.**

Psa 128:2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

What spiritual benefit will there be if we be amongst those who "feareth the LORD; that walketh in his ways"? The answer to that question of verse 1 is found in verse 2: that says you will "**eat the labour of thine hands**" that will bless your life and "**happy shalt thou be, and it shall be well with thee**". (Rom 8:28)

If, on the other hand, we are like king Solomon and this is all just a physical exercise of keeping the law with our own righteousness ([Php 3:9](#)), then we would have to conclude that the preacher was right when he discussed the seeming futility of all that happens in the earth and in our own lives ([Ecc 1:1-18](#)). What hopelessness Solomon utters in those verses, written that way to show us the contrast of this verse 2 we're looking at and our need to labour together and know that our labour in the Lord is not in vain ([Rom 8:20-25](#) , [1Co 15:58](#)). Joseph did not pine away in prison because the Lord was with him and he knew that his labours were not in vain. The Lord was with him as a type and shadow of our hope of glory within that will see us through this life by his eternal power ([Rev 2:9-10](#)).

[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.

[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*.

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

[Rev 2:9](#) I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

[Rev 2:10](#) Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

When we eat the labour of our hands as the body of Christ, we are in fact labouring to enter into His rest so that we can be healed or quickened by God's word ([Joh 6:27](#) , [Joh 6:63](#)), and that is what God is doing with those who he **has sealed** from the foundation of the world for that purpose of entering into His joy in earnest today and one day in the fulness ([Eph 1:13-15](#)).

It all sounds very wonderful, and it is, but we must remember that like Joseph in our earlier review of His obedience to God in the book of Genesis, his life was written in type and shadow for our sakes, refusing to disobey God or think above what is written in that sense, and as a result of that obedient spirit Joseph then went into greater physical bondage being imprisoned, and yet the Lord was with him. Like Joseph (a type of Christ), we can have joy even in the midst of our trials and tests in this life that are proving us, and that are being used to heal us spiritually ([1Pe 5:10](#)) and convince us that we are sealed in the Lord, because the Lord is with us ([Joh 6:27](#) , [Eph 1:13](#) , [Joh 8:36](#) , [Rom 8:38-39](#)). This is what we believe, and that belief is centered around the work that we have been called to do for our Father in this age ([Joh 6:27-29](#) , [Joh 5:17](#) , [Col 1:27](#) , [1Jn 3:3](#) , [1Jn 4:17](#)).

Psa 128:3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

The imagery of these words are so powerful, the church "**The wife**", or Christ's bride, is "**as a fruitful vine by the sides of thine house**". The house is the temple that we are that God must build and give increase to ([1Co 3:16](#) , [1Co 3:6](#)) in order to bring forth this fruit, and as we have recently discussed when the Lord builds the house he fills the house with "**thy children like olive plants round about thy table**" that we know represent correct doctrine, that quicken us and bring light into our hearts and minds just as the pure olive oil that symbolized the holy spirit of God, that gave light unto the temple of God ([Zec 4:2-6](#) , [Rev 11:3-4](#)).

[Zec 4:2](#) And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:

[Zec 4:3](#) And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

[Zec 4:4](#) So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

[Zec 4:5](#) Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

[Zec 4:6](#) Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

[Rev 11:3](#) And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

[Rev 11:4](#) These are the two olive trees, and the two candlesticks standing before the God of the earth.

Those doctrines or children are "**round about thy table**" reminding us that the communion that we have in the Lord is shared and every joint supplies in bringing light into the house and blessing the body with the increase that we give all glory to God for ([1Co 10:31](#)). That increase comes through the crushing of the olive fruit and so we are reminded with this verse what it takes for our communion in Christ to be one that continues to flourish and grow ([1Co 10:16-17](#)).

[1Co 10:31](#) Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

[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?

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

Psa 128:4 Behold, that thus shall the man be blessed that feareth the LORD.

Psa 128:5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

Psa 128:6 Yea, thou shalt see thy children's children, *and* peace upon Israel.

This section of Mike's study on "The positive and negative application of the word fear" found at

<http://www.iswasandwillbe.com/the-positive-and-negative-application-of-the-word-fear/> discusses why we are blessed when we fear the LORD, and don't fear what men can do to us ([Mat 10:28](#)).

The phrase and command to "fear not" appears in 62 verses and is always an exhortation to "fear not" what the future holds or what men can do to you, while always, at the same time exhorting us that we need to "fear not" if, and as long as we "fear God", as this verse exemplifies:

*Exo 20:20 And Moses said unto the people, **Fear not:** for God is come to prove you, **and that his fear may be before your faces, that ye sin not.***

Clearly, we can now see that if we love God and keep His commandments then we will "fear not [anything in this world], that His fear may be before [our] faces, that [we] sin not."

In the verses that follow ([Psa 128:4](#)), we learn that this blessing upon those who "feareth the LORD" comes "out of Zion" where every good and perfect gift comes from ([Jas 1:17](#)) and where "**thou shalt see the good of Jerusalem all the days of thy life**" in Christ ([Psa 84:10](#)).

To see "**thy children's children, and peace upon Israel**" is again telling us that the word of God, the loaves and the fishes will multiply in the lives of those who God is working with by the grace and faith (*5 loaves 2 fishes*) that He gives us ([Luk 9:16](#)), and great peace will be upon the Israel of God who keep God's commandments ([Gal 6:16](#) , [Psa 119:165](#)). This peace that passes all understanding is the most precious gift God can give us in this highly volatile and unstable world we live in ([Php 4:7](#)). The gift of peace is made manifest in the life of everyone who is blessed to fear the Lord and be guided by His instruction through this life, and it is with his life within us that we can be given the power to have hearts that are spiritually circumcised and able to understand and believe that ([Pro 4:11-13](#)) "**Blessed is every one that feareth the LORD**".

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

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

[Psa 119:165](#) **Great peace** have they which love thy law: and nothing shall offend them.

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

Pro 4:11 I have taught thee in the way of wisdom; I have led thee in right paths.
[Col 1:27]

Pro 4:12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

Pro 4:13 **Take fast hold of instruction; let *her* not go: keep her; for she is thy life.**