

"Praise ye the LORD"

Part II ([Psa 135:13-21](#))

Psa 135:13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

Psa 135:14 For the LORD will judge his people, and he will repent himself concerning his servants.

Psa 135:15 The idols of the heathen *are* silver and gold, the work of men's hands.

Psa 135:16 They have mouths, but they speak not; eyes have they, but they see not;

Psa 135:17 They have ears, but they hear not; neither is there *any* breath in their mouths.

Psa 135:18 They that make them are like unto them: *so is* every one that trusteth in them.

Psa 135:19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

Psa 135:20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

Psa 135:21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

The first verse of this second part of our study with Psalm 135 sets the stage for the rest of the verses that we will be looking at that tell us why we ought to "Praise ye the Lord" for these wonderful works that he is doing unto the children of men ([Psa 107:31](#)). Christ is only truly being exalted "in the congregation of the people" and in "the assembly of the elders" ([Psa 107:32](#)) where His spirit is given to those who are blessed to have been dragged to Christ to worship our Father in spirit and in truth ([Joh 6:44](#), [Joh 4:23](#)).

Psa 107:31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

Psa 107:32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

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

We are told in verse 13 "**Thy name, O LORD, for ever**^{H5769}; thy memorial, O

LORD, throughout all generations", reminding us that God's purpose for mankind is an **age-abiding** one that will save all men ([1Co 15:22](#)), and his purpose being fulfilled within His children, and all of his creation has stages or degrees, starting with his kind of first fruits that ultimately resolves in saving all those other generations which will be part of "**thy memorial, O LORD, throughout all generations**".

[Psa 135:13](#) O Yahweh! thy Name, is **age-abiding**,—O Yahweh! thy memorial, is to generation after generation. (Rotherham)

H5769 *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](#).

H5331 *neh'-tsakh, nay'-tsakh*

From [H5329](#); properly **a goal**, that is, the bright object at a distance travelled towards; hence (figuratively), *splendor*, or (subjectively) *truthfulness*, or (objectively) *confidence*; but usually (adverbially), *continually* (that is, to the most distant point of view): - always (-s), constantly, end, (+ n-) ever (more), perpetual, strength, victory.

H5703 *ad*

From [H5710](#); properly a (peremptory) **terminus**, that is, (by implication) **duration**, in the sense of *perpetuity* (substantially as a noun, either with or without a preposition): - eternity, ever (-lasting, -more), old, perpetually, + world without end.

For more on why we understand H447774 to be more better translated "age-abiding", please see the study at IWWB of which I have taken the following excerpt: <http://www.iswasandwillbe.com/prophecy-of-isaiah-isa-4514-25-part-2-every-knee-shall-bow-and-every-tongue-confess/>

When we acknowledge that the Hebrew words '*olam*' and '*ad*' are the Hebrew equivalent of the Greek word '*aion*' (the English word eon), which means simply a 'period of time with a definite beginning and a definite ending', then we must acknowledge that the Lord was indeed very longsuffering in keeping His promise to preserve King David's physical throne for a very long 'period of time'. Nevertheless, that period of time had a definite beginning when David was anointed king over all of Israel, and it had a definite ending when Zedekiah was taken off that throne to

die in Babylon 586 years before Christ. The next king to sit on David's throne would be Christ, who will give the kingdom to His Christ.

Luk 22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

It is for "mine own sake" or "for his great name sake" as we recently saw in the book of Isaiah ([Isa 43:25](#)) and these other verses ([Sa 12:22](#) , [Psa 25:11](#) , [Psa 79:9](#)) that remind us of God's sovereignty that is making his memorial "throughout all generations" starting with that generation who are blessed to read, hear and keep the sayings of the prophecy and are blessed to receive that "age-abiding" reward that God has predestined from the foundation of the world for the elect ([Rev 1:3](#) , [Mat 24:34](#) , [Eph 1:5-6](#)).

This truth that many are called and few are chosen ([Mat 22:14](#)) to be in that blessed and holy first resurrection ([Rev 20:6](#)) is hidden or concealed from the world ([H5956](#)), and when there is no stay of bread or water as we will see in verses ([Psa 135:15-18](#)), there is no judgement, and when there is no judgement in our heavens, the Lord has created the perfect breeding ground for the idols of our hearts that can only be destroyed through the life-giving words that are read, and heard and kept by God's people first ([Rev 1:3](#)). As a result of God's judgement, we are able to put off our flesh and be amongst those who are the first to trust in the living God and to be obedient to his every command, resulting in true worship and praise of our Creator from hearts that have no guile because of what He has done within our heavens through Christ ([Joh 6:25-29](#) , [Php 1:29](#) , [Eph 1:12](#) , [Heb 5:8](#) , [Joh 1:47](#)).

H5956 *aw-lam'* A primitive root; to veil from sight, that is, conceal (literally or figuratively): - X any ways, blind, dissembler, hide (self), secret (thing).

[Joh 6:25](#) And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

[Joh 6:26](#) Jesus answered them and said, **Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.**

[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.**

[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; [[Mat 10:22](#)]

Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

Joh 1:47 Jesus saw Nathanael coming to him, and saith of him, **Behold an Israelite indeed, in whom is no guile!**

our first verses:

Psa 135:13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

Psa 135:14 For the LORD will judge his people, and he will repent himself concerning his servants.

God's name, or his Word that he sends to heal us first ([Psa 107:20](#)), is an "age-abiding" word, and so it is written "**Thy name, O LORD, for ever [age-abiding]; thy memorial, O LORD, throughout all generations**". That memorial or testimony is demonstrated or witnessed through the judgement that first comes upon "**his people,**"and"**he will repent^{H5162} himself concerning his servants**" does not mean 'repent' as we initially think of that word. The three words that make up this definition [**he will repent^{H5162}**] means that God will take vengeance on our man of sin within and redeem us through Christ by destroying the first man Adam with a "strong breath", which is comforting to know because it is the Comforter or the spirit of God that is leading us into all truth and making this possible ([Joh 16:13](#)).

H5162 *nâcham naw-kham'*

A primitive root; properly to *sigh*, that is, *breathe strongly*; by implication to *be sorry*, that is, (in a favorable sense) *to pity*, *console* or (reflexively) *rue*; or (unfavorably) to *avenge* (oneself): - comfort (self), ease [one's self], repent (-er, -ing, self).

Here's an excerpt from an FAQ on IWWB to further expound on this Strong's number **H5162** :

It is very revealing to see that the same word used to translate "repent" is also translated as "comfort". Additionally, seeing the spirit behind the letter shows us that it is through the Lord's "repentance", grief with, or vengeance towards the old world (the shadow of our old carnal nature) that he delivers the comforter, Noah (the shadow of the new man, Christ in us). It is the double-edged sword of God's word that both destroys the old man, and gives life to the

new man. <http://www.iswasandwillbe.com/does-i-change-not-contradict-it-repent-ed-the-lord/>

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.*

It is comforting to know that God is judging us, and that we are being worked with now, because we know that what God has started in any one of us he will finish ([Php 1:6](#)), and he will show pity to us along the way, sparing us "as a man spareth his own son that serveth him"([Mal 3:16-17](#)).

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:

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

Mal 3:17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Mal 3:18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Psa 135:15 The idols of the heathen *are* silver and gold, the work of men's hands.

Psa 135:16 They have mouths, but they speak not; eyes have they, but they see not;

Psa 135:17 They have ears, but they hear not; neither is there *any* breath in their mouths.

Psa 135:18 They that make them are like unto them: *so is every one that trusteth in them.*

These next verses show us what it is that God is destroying by the brightness of his coming into our heavens, and that would be the idols of our hearts, the "**silver and gold**", the "**work of men's hands**", the things that we initially trust and don't see as our own righteousneses ([Isa 64:6](#) , [Mat 19:21](#) , [Luk 12:32](#)).

Isa 64:6 But we are all as an unclean *thing*, and all our righteousneses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind [[Eph 6:12](#) , [Joh 3:8](#) , [Joh 16:13](#)], have taken us away.

Mat 19:21 Jesus said unto him, **If thou wilt be perfect**^{G5046}, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and

come *and* follow me.

Luk 13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

If we are not chastened and scourged of the Lord ([Heb 12:6-7](#) , [Php 4:13](#)), we will continue to trust in the idols of our hearts, in the flesh, and believe that we have something to do with our own salvation which we don't. If God is working with us in this age, then those idols are going to be destroyed by dragging us to the altar where our flesh is put off so that we can receive the blessing of being able to worship God in spirit and in truth as we are given the power to overcome in this life ([Rev 2:26](#) , [Rev 21:7](#)).

[Heb 12:6](#) For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

[Heb 12:7](#) If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

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

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

[Rev 21:7](#) He that overcometh shall inherit all things; and I will be his God, and he shall be my son. [[Mal 3:17-18](#)]

I've cut and pasted this section from a previous Psalm study that discusses what it means for us to have mouths that don't speak, and eyes that don't see, and ears that don't hear:

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

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*; [[Psa 135:18](#)]

[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:

***** **end quote**

Just as we are commanded to go and preach the gospel unto all nations as a witness ([Mat 24:14](#)), and know that God shows us in his Word that there is a very specific way that we do that starting with the lost tribes of Israel that represent God's elect ([Mat 15:24](#) , [Jas 1:1-4](#) , [Rev 14:12](#)), so too the world and those who proselytize ([Mat 23:15](#)) are driven to spread another Jesus and a false gospel and are compelled to do so by the powers and principalities that they have no dominion over in their life at this time ([Joh 8:44-47](#)). Here we see in the following verses how the spreading of the true gospel is directly connected with "the patience of the saints" who "keep the commandments of God, and the faith of Jesus".

[Mat 24:14](#) **And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.**

[Mat 15:24](#) But he answered and said, **I am not sent but unto the lost sheep of the house of Israel.**

[Jas 1:1](#) James, a servant of God and of the Lord Jesus Christ, **to the twelve tribes** which are scattered abroad, greeting. [[Mat 22:14](#) , [Luk 12:32](#)]

[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.**

[Rev 14:12](#) Here is the **patience** of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

"**They that make them are like unto them: so is every one that trusteth in them**" of verse 18 of our study tonight tells us that this making of idols is something that is proliferated over the course of time and that the sins of the Amorites must come to their fulness "throughout all generations" (of verse 13) in order for the great day of "the supper of the great God" to come about ([Gen 15:16](#) , [Rev 19:17-18](#)).

[Gen 15:16](#) But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

[Rev 19:17](#) And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [[Rev 19:7](#)]

Rev 19:18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

[**1Co 6:3** just as Satan consumed our flesh at an appointed time (**Gen 3:14-15**) so now we as God's seraphim (**Isa 6:2** , **Rev 4:6-9**) will consume all these types of flesh that represent the powers and principalities that are binding the entire world and will be consumed by God's elect through judgment in the great white throne, lake of fire judgement]

Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Isa 6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Rev 4:6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

Rev 4:7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

Rev 4:8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Rev 4:9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

Psa 135:19 **Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:**

Psa 135:20 **Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.**

Psa 135:21 **Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.**

If God has made you his workmanship, I cannot think of any greater reason to greatly rejoice because it means your names are written in heaven and that the *ôlâm* God is going to finish something that is holy and pure and that will be perfected on the third day and then be used to save the rest of the world (**Luk 10:20-21**).

Luk 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Luk 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. [[1Co 1:26-27](#)]

We "**bless the LORD**" because Christ abides in this house, the house of Aaron, and we "**bless the LORD**" because we are chosen out of the "**house of Levi**" ([Num 17:3-10](#)) to blossom and grow, and we "**Praise ye the LORD**" because of the mercy that God has shown to us in this age ([Rom 11:30-32](#) , [Eph 2:7](#)) that is revealed from Jerusalem above where we are raised together, blessing the LORD and praising His name for His wonderful works to the children of men that will in time have all men to be saved ([Gal 4:26](#) , [Eph 2:6](#) , [1Co 15:22](#)).

[Num 17:3](#) And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers...[Num 17:8](#) And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds...[Num 17:10](#) And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

Everything is "for his name's sake" ([Psa 106:8](#) , [Isa 48:9-12](#)) as we fill up what is behind of his afflictions ([Col 1:24](#)) so that one day we can bring our brothers who "As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes" into remembrance of His sovereign plan that caused all the circumstances in their life and our life to work according to the counsel of His will ([Eph 1:11](#)) and for his good purpose within us ([Rom 8:28](#)).

[Psa 106:8](#) Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

[Isa 48:9](#) For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

[Isa 48:10](#) Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

[Isa 48:11](#) For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another.

[Isa 48:12](#) Harken unto me, O Jacob and Israel, my called; I *am* he; I *am* the

first, I also *am* the last.

We are His kind of first fruits who were first nourished and matured by being blessed to have his love shed abroad in our hearts giving us the ability to believe all things ([Rom 5:5-10](#) , [Php 4:13](#) , [Php 4:19](#)), and hope all things and endure all things which is what his love can do ([1Co 13:7-8](#)).

[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.

We endure in seeing him who is invisible ([1Pe 1:8](#) , [Heb 11:27](#)) by the grace and faith of Christ ([Eph 2:8](#)) as we "press toward the mark for the prize of the **high calling** of God in Christ Jesus" ([1Co 2:9](#) , [1Co 13:12](#) , [Php 3:13-15](#)), rejoicing, praising the Lord, and thanking Him, for this "joy unspeakable and full of glory" that is leading to our "Receiving the end of your faith, *even* the salvation of *your* souls"([1Pe 1:8-12](#)).

[1Co 2:9](#) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared **for them that love him**.

[1Pe 1:8](#) Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

[1Pe 1:9](#) Receiving the end of your faith, *even* the salvation of *your* souls.

[1Pe 1:10](#) Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: [[Jas 5:10-11](#)]

Rejoicing or praising God and giving thanks for this spiritual healing that he has given us is something we pray we never take for granted, and if God is working with us in this age, he will bring us into remembrance through judgement that will remind us of how indebted we are to our Lord for all that he has done for us ([Luk 17:17](#) , [Rom 11:18-20](#))

[Luk 17:15](#) And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

[Luk 17:16](#) And fell down on *his* face at his feet, giving him thanks: and he was a

Samaritan.

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

Luk 17:18 There are not found that returned to give glory to God, save this stranger.

Luk 17:19 And he said unto him, **Arise, go thy way: thy faith hath made thee whole.**

Rom 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Rom 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

Rom 11:20 Well; because of unbelief they were broken off, **and thou standest by faith**. Be not highminded, but fear: