

**"Bless the LORD, O my soul:
and all that is within me,
bless his holy name."** [Psa 103:1](#)
[Psa 92:1-15](#) *Part II*

Last week's study ended by saying:

"Next week we will look at part two of our study entitled "Bless the LORD, O my soul: and all that is within me, *bless* his holy name" where we will look further into the works that God has preordained for His people and how the works are the foundational experience that God is giving us so that we can be trained up in His service ([Pro 22:6](#) , [1Jn 3:1](#)). These works are described in the first verse will be looking at tonight in this manner "**O LORD, how great are thy works! and thy thoughts are very deep**" and they are connected to the training that God is working in the life of His children.

These two verses below also demonstrate that God will finish what He has started in His people through those foundational works or training we are in ([Php 1:6](#) , [Heb 12:2](#)), and also remind us that we can look confidently unto the Lord as He goes about finishing this work within the body of Christ, both to will and to do of our Father's good pleasure ([Php 2:13](#)).

[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:

[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.

[Php 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure.

Although it has become obvious to us that it is the Lord working all things according to the counsel of his own will, we are yet admonished to say 'Lord willing' we will do this or that as we enter into this holy city new Jerusalem which is above ([Jas 4:13-15](#) , [Gal 4:26](#) , [Eph 2:6](#)).

[Jas 4:13](#) Go to now, ye that say, To day or to morrow we will go into such a city [*Jerusalem above*], and continue there a year [*one year, the day of the Lord*], and buy and sell, and get gain:

[Jas 4:14](#) Whereas **ye know not what shall be on the morrow**. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

[Jas 4:15](#) For that ye *ought* to say, **If the Lord will, we shall live, and do this, or that.**

[Gal 4:26](#) But Jerusalem which is above is free, which is the mother of us all.

[Eph 2:6](#) And hath raised us up together, and made *us* sit together in heavenly *places* in Christ Jesus:

If we approach our life with this attitude of saying '**ye know not what shall be on the morrow**' and '**if the Lord will, we shall live, and do this, or that**' it will be because the Lord is granting us the mindset ([1Co 2:16](#) , [Isa 66:2](#)) to be able to give an accounting of our own life even today as His sovereign hand determines all the times and seasons in our life, which we see described to some degree for us in this particular passage of Psalms 104 ([Psa 104:19-24](#)).

[Psa 104:19](#) He appointed the moon for seasons: the sun knoweth his going down.

[Psa 104:20](#) Thou makest darkness, and it is night: wherein all the beasts of the forest do creep *forth*.

[Psa 104:21](#) The young lions roar after their prey, and seek their meat from God.

[Psa 104:22](#) The sun ariseth, they gather themselves together, and lay them down in their dens.

[Psa 104:23](#) Man goeth forth unto his work and to his labour until the evening.

[Psa 104:24](#) O LORD, how manifold [[Eph 3:10](#)] are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

This is "The glory of the LORD [that] shall endure for ever: The LORD shall rejoice in his works" of [Psa 104:32](#) and He will bring all of His creation into this place of judgement in time, a judgement that we are experiencing today God willing ([1Pe 4:17](#))! The judgement upon God's people today is why "Jerusalem which is above is free" and it is His judgement in our life that directs us to that place of freedom and liberty in the spirit ([2Co 3:17-18](#)). This is all connected to our first verse will be looking at tonight "**O LORD, how great are thy works! and thy thoughts are very deep**".

The heavens also declare God's glory both the physical without and the spiritual heavens within ([Psa 19:1](#)). Outwardly it is true the heavens declare God's glory, but those outward signs in the heavens keep the carnal Christian looking outward and not inward where the Lord is granting his people to be aware and affected by the reality of the hope of our calling in Christ, who is our hope of glory working within our heavens changing us from glory to glory as we just read ([Col 1:27](#)). God is blessing His children with the mindset that Christ must be coming back to us today through the spirit of God that gives us a liberty that comes about by the power of the holy spirit and no other way ([Zec 4:6](#) , [Heb 4:11](#)). These are the great works that are in discussion.

Last week we looked at how judgment was the essential ingredient in the life of God's people that separates us from the world that is looking at the outward signs in the heavens, and how those signs and wonders will if it were possible deceive the very elect, so we must not despise prophecy or the encouragement that God gives us through the manifold wisdom of the church seeing God deems this information we receive through each joint that supplies ([Eph 4:16](#)) the most important thing to have our eyes and ears on as we go forward and come to the end of this spiritually adulterous age ([Mat 16:4](#) , [Ecc 7:26](#)). If God keeps us in a brutish state and does not let us flourish beyond the flesh, then that will be His will, and we pray that the desire of our family will be to continue to press toward the mark of the high calling in Christ and that God would fill our souls with praise for the wonderful works that He is doing within the children of men, specifically His children today ([Heb 6:3](#) , [Php 3:14](#)). With that mindset we won't look outwardly for signs and become drunk on the wine of Babylon ([Luk 12:45](#)).

The latest in a series of false prophetic events is fastly closing in on us and there is big internet buzz in the Christian world about the date September 23rd, 2017 as being the possible date when Christ will return ([Mat 24:36](#)). I could spend the next hour explaining the very detailed and thought out reasons why people believe this is possibly true but I know that there is no benefit in pointing the body of Christ to signs in the physical heavens ([Mat 16:3](#)) when we know that the most important signs are to be determined within the body of Christ, within our own heavens, which is where the Lord commands us to be trimming our own lamps inwardly and not outwardly as the world will do by just trying to identify a date or a sign in the outward heavens, which knowledge puffs us up and at best cleans the outside of the cup, which is all any of us can do without Christ convicting us of our own hidden sins that when repented of, lead us to have a Godly zeal that we need to trim our lamps and be made ready for Christ return inwardly as we die daily ([2Co 7:11](#) , [Rev 19:7](#) , [Mat 16:2-4](#) , [Eph 5:17](#)). If we take care of the inside of the cup (*by God's grace and faith*), the outside will resolve the way it should. God willing our focus will continue to be as Christ tells us it should be, not worrying about that which is without ourselves but careful with that which comes out of our hearts ([Mat 15:11](#)).

The Lord is granting His people to be able to identify the man of perdition on the throne of our own hearts ([2Th 2:8](#)). And it is only by his destruction (*the man of sin*) that we can present our lives a living sacrifice that is being led by the spirit of God ([Mat 25:7](#) , [Rom 8:14](#)). This gift of repentance is all of the Lord and the lack of oil the many called will come to see they have, represents the love of many that will wax cold and it is something that God has ordained so that we all come to know that our sufficiency,

our growth, our ability to overcome and endure until the end are all a gift of God ([Mat 24:12](#) , [Mat 25:8](#) , [Rev 3:18](#)). This is why we bless the Lord, for this great and deep work of repentance that He is working within the bride of Christ.

God's spirit enables us to be grafted into the body of Christ which body is guided by that same spirit ([1Co 12:4](#)) . And our calling is on the backs of the world's unbelief and we know that boasting is excluded by the law of faith and we must pray that the Lord keeps us mindful of this miracle of faith that is described in great detail in regard to our calling in Romans 11. If not for His goodness leading us unto repentance none of our lamps would be trimmed in the manner that we hopefully see our hearts being made ready through Christ who is the author and finisher of our faith ([Heb 12:2](#)). That process of preparing us for His return every day is God's goodness being demonstrated to His people ([Rom 2:4](#) , [1Co 15:31](#)). That is the main thrust of what is being said in Romans 11. We are who we are in history and where we are by the grace and faith of Jesus Christ alone ([Eph 2:8](#)). All that is within us wants to praise and thank God for this miracle of being worked with today.

The world looks to a day, and points to that day like John the Baptist pointing to a physical Christ, and even if that were the day that Christ were to come back that I mentioned, the way the world trims their lamps and becomes prepared for the first resurrection or the rapture as many Christians call it, is going to be contrasted by the way that the Lord is going to enable His people to "make herself ready"([Rev 19:7](#)). That contrast is all about what the holy spirit can accomplish in the lives of those who He is working with and has nothing to do with our might or power ([Zec 4:6](#)). Like the people who came to John after speaking of the message of Christ coming in the physical wilderness, we see the parallel being drawn for us of how the world may hear the message of John but not be able to bring forth fruit unto repentance because God has not granted them at this time to be able to do so ([Mat 3:8](#) , [Rom 2:4](#)).

When we look outside of ourselves to find Christ and try to identify through the signs and wonders of the heavens where and when Christ will return (*be it through other false prophets or signs and wonders* [Mat 24:24](#) , [Deu 18:22](#) , [Deu 13:2-3](#) , [Jer 28:9](#)), even though the wisdom may conclude in some actual results like the wisemen who prophesied of Christ's birth, or John the baptist who pointed to Christ, or Herod of whom it is said "according to the time which he had diligently enquired of the wise men" showing us that it was possible to approximate when Christ's physical birth would come about, regardless of all that ([Mat 2:16](#) , [Rom 1:20](#) , [this is what will always remain needful](#) [Rom 12:1-2](#)). Knowing the day or season when Christ is going to return does not convert anyone's heart, and even if you are 100% convinced that he is going to return on some specific date or season ([Mat 24:36](#)) you or I and no one can change our character one iota to be that much more pleasing before God so that we can escape His wrath and be found in that blessed and holy first resurrection although we are told to be steadfast and be watchful and awake always and know that the generation that is going through much suffering and tribulation are the ones who will rule and reign under Christ ([Luk 21:36](#) , [1Co 15:58](#) , [Psa 51:10](#) , [2Ti 2:12](#)).

The events of the world around us are like a tree that is bearing a certain bad fruit that Christ says does indicate that His return is more imminent ([Mat 7:16](#) , [Mat 24:6](#) , [2Ti 3:2](#)), but Christ also tells us to look at the parable of the fig tree which does bring forth good fruit and points to a season or harvest that we are to identify with by that fruit on the vine relationship that we have with one another in Christ ([1Pe 3:8](#)). That relationship remains the definition of what eternal life is ([Joh 17:3](#)), and it is the remnant of God who are blessed to hear and see these things today ([Mat 24:32](#) , [Rom 11:5](#) , [Isa 10:21](#) , [Rev 1:3](#)). These are the deep works of God that are being accomplished within His people through the anointing which they have been given.

[1Pe 3:8](#) Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

With Christ the hope of glory within us ([Col 1:27](#)) we can be settled with the fact that God is the one who is working all things, including the strong delusion that will keep the world looking outward as opposed to looking inwardly at the life of Christ being formed within us ([Luk 17:21](#)). Everyone who has **this hope** ([Col 1:27](#)) within them purifies himself ([1Jn 3:3-5](#) , [Joh 17:17](#)).

Christ tells us there will be signs in the heavens, and there will be physical signs in the earth, and they are all needful for the body of Christ to see and identify as something that admonishes us to be steadfast and holy and striving for the prize of the mark of the high calling in Christ ([Heb 12:1-2](#) , [Rom 12:1](#)).

On the one hand those signs will affect the Christian world to behave in a certain way, and in the lives of God's people it will help confirm that we are of the generation who have no confidence in the flesh ([Php 3:3](#)) knowing we have no ability to stop or start any of these promised signs in the heaven or earth, which are happening to signify to us, amongst other things, that the time is at hand for judgment for God's people ([1Pe 4:17](#)) and the Lord is granting us this incredible honour of having our robes washed by the blood of the lamb today ([Rev 7:14](#) , [Act 14:22](#) , [Rev 22:14](#)).

When we see ourselves as the ones with the spotted garment who hopelessly, helplessly cannot change the spots of this leopard except by the grace and faith of Christ, we can then judge righteous judgment not just because of what we see but because we are not judging any matter only after the appearance (*signs and wonders*) but committing those things we see unto a faithful Creator as Christ did which resulted in Him saying His judgement was true ([Mat 22:11](#) , [Jer 13:23](#) , [Joh 7:24](#) , [Joh 8:16](#)).

Our confession of what all flesh is and how we have no confidence in it, including Christ's flesh ([2Co 5:16](#)), is what the world will come to finally see one day was the modus operandi of our Great Father, and eventually no flesh will glory in His sight. When we operate in our flesh we are glorying in our flesh, but when we are granted to go from glory to glory and do all things to the glory of God and say God willing we will do this or that ([1Co 10:31](#) , [1Co 10:16](#)), God is glorified by those works which He does within us ([1Co 1:29](#)).

As we look at the study tonight I pray we are encouraged to see that the Lord has called us and granted us to have humble and contrite hearts ([Mat 22:14](#) , [Isa 66:2](#)) that will often be broken and bruised as Christ's heart was ([Isa 53:3](#) , [1Jn 4:17](#)). It is through that much tribulation that we will be able to overcome the natural conceit that would continue to form in our hearts (*grow and flourish like grass*) because of the knowledge and understanding that God has given us of His awe inspiring master plan ([Rom 11:25](#) , [1Co 8:1](#)). It is becoming more and more confirming to know that like Joseph we will be plenty bruised by the end of it all ([Act 14:22](#)), and like Joseph we will also have that honour and blessing of being able to feed and clothe our family and bring them into this loving relationship that we are so blessed and honoured to share today as His children ([1Jn 3:1](#)).

Psa 92:1 **A Psalm or Song for the sabbath day.** *It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:*

Psa 92:2 *To shew forth thy lovingkindness in the morning, and thy faithfulness every night,*

Psa 92:3 *Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.*

Psa 92:4 *For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.*

[Psa 92:5](#) **O LORD, how great are thy works! *and* thy thoughts are very deep.**

[Psa 92:6](#) **A brutish man knoweth not; neither doth a fool understand this.**

[Psa 92:7](#) **When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:**

[Psa 92:8](#) **But thou, LORD, *art most high* for evermore.**

[Psa 92:9](#) **For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the**

workers of iniquity shall be scattered.

Psa 92:10 But my horn shalt thou exalt like *the horn of an unicorn*: I shall be anointed with fresh oil.

Psa 92:11 Mine eye also shall see *my desire* on mine enemies, and mine ears shall hear *my desire* of the wicked that rise up against me.

Psa 92:12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

Psa 92:13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

Psa 92:14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

Psa 92:15 To shew that the LORD is upright: *he is my rock*, and *there is no unrighteousness* in him.

our first verse:

Psa 92:5 O LORD, how great are thy works! **and thy thoughts are very deep.**

Wow what a loaded statement. Have we got an eternity to describe "how great are thy works!", actually yes we do, and that is the joy of God's kingdom that is set before us, that all humanity will enter into, each man in his order ([Mat 25:23](#) , [1Co 15:23](#)).

That kingdom is within today, and the spirit of Christ within us searches out "thy thoughts [that] are very deep" within that kingdom, and this motivates us and inspires us even as we look through a glass darkly at what has been promised to all of humanity who will in time "love him" ([1Co 2:9-10](#) , [1Co 13:12](#)).

[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.

[1Co 2:10](#) But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

[1Co 13:12](#) For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Psa 92:6 A brutish man knoweth not; neither doth a fool understand this.

A brutish man is what we are when we try to force our way into the kingdom of God as it is written in ([Mat 11:12-15](#)). When we hear with our own ears, or try to enter into the kingdom of God in a very physical way as described in the introduction of this study. The Lord is showing us in moments like that, that our righteousness does not exceed that of the pharisees, and that only He can give us the ability to stop being that brutish man or fool who does not understand the will of the Lord, which is to not try to enter into the kingdom some other way ([Eph 5:17](#) , [Joh 10:1](#)).

[Mat 11:12](#) And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

[Mat 11:13](#) For all the prophets and the law prophesied until John.

[Mat 11:14](#) And if ye will receive *it*, this is Elias, which was for to come.

[Mat 11:15](#) He that hath ears to hear, let him hear.

[Eph 5:17](#) Wherefore be ye not unwise, but understanding what the will of the Lord is.

[Joh 10:1](#) Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

A brutish man, like we described last week, is someone who hears the thunder but does not see the

lightning so to speak ([Mar 3:17](#) , [Act 9:7](#) , [Joh 12:28-29](#)), meaning we hear something, but we don't hear the voice of the true Shepherd who must destroy that brutish man by the brightness of His coming into our heavens ([2Th 2:8](#) , [Mat 24:27](#)). That is the brutish state that God is taking his people out of by giving us the much needed ointment for our eyes and ears ([Rev 3:18](#)).

A brute in God's eyes is just someone who is not mortifying the deeds of his or her own flesh ([Gal 2:20](#)) or not seeing the need to mortify the deeds of our flesh in order to be able to take up our cross which symbolizes the works that we are to be careful to maintain in this life. ([Rom 8:13](#) , [Mat 16:24](#) , [1Jn 4:8](#) , [Col 3:16](#) , [Eph 3:17](#) , [1Co 13:2](#) , [1Jn 3:17](#) , [Tit 3:8](#)).

[Psa 92:7](#) **When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is that they shall be destroyed for ever:***

God's mercy will prevail in cutting down our persistent flesh that continues to "spring as the grass" until it doesn't. These following verses demonstrate the need for His grace which chastens us so that eventually the servant abideth not in the house for ever and "shall be destroyed for ever" ([Joh 8:34-36](#) , [Rom 5:20](#)).

[Joh 8:34](#) Jesus answered them, **Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.**

[Joh 8:35](#) **And the servant abideth not in the house for ever: but the Son abideth ever.**

[Joh 8:36](#) **If the Son therefore shall make you free, ye shall be free indeed.**

[Rom 5:20](#) Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

[Psa 92:8](#) **But thou, LORD, *art most high for evermore.***

The LORD does not change and therefore we are not destroyed spiritually ([Mal 3:6](#)). Our flesh will be destroyed and won't inherit the kingdom, but God's plan of salvation will stand and all men will be saved through their own fiery experience ([1Pe 4:12](#) , [1Co 15:22](#) , [1Co 3:15](#)).

God never changes, Christ never changes, and our Father will always be in an elevated place as will Christ which is described in these verses ([1Co 15:25-28](#)).

[1Co 15:25](#) For he must reign, **till he hath put all enemies under his feet.**

[1Co 15:26](#) The last enemy *that* shall be destroyed *is* death.

[1Co 15:27](#) For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

[1Co 15:28](#) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

[Psa 92:9](#) **For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.**

Our enemies are primarily within us and so we read in ([1Co 15:25](#)).

[1Co 15:25](#) For he must reign, **till he hath put all enemies under his feet.**

Another way of saying this same verse would be found in ([Mat 3:12](#)).

[Mat 3:12](#) Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into

the garner; but he will burn up the chaff with unquenchable fire.

Psa 92:10 But my horn shalt thou exalt like *the horn of an unicorn*: I shall be anointed with fresh oil.

After all, the Lord's enemies within us perish after we have been ground to power and humbled under His mighty hand, after all the chaff is burnt up with unquenchable fire, then the LORD will exalt his people and saviours will come up on mount Zion (1Pe 5:6-8 , Mat 23:12 , Oba 1:21).

1Pe 5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

1Pe 5:7 Casting all your care upon him; for he careth for you.

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: [*trying to puff us up*]

Mat 23:12 *And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.*

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.

Next week 'Lord willing' we will look at the third part of our study entitled "Bless the LORD, O my soul: and all that is within me, *bless* his holy name" where the significance of this title is connected to the verses that speak about the praise and thankfulness that God is causing to flourish within His people who are being redeemed from the earth.

Psa 92:11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

Psa 92:12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

Psa 92:13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

Psa 92:14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

Psa 92:15 To shew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him.