

Part 1 – A Royal Marriage

In chapter forty-four, part 1, we learned the importance of remembering the ‘days of old’, which means *history*. Specifically, we should remember the history of the Bible, for it tells us of the *many mighty* works our Heavenly Father has done throughout the many years since He first established this earth age. As the Psalmist (Hezekiah) pointed out, it was not because of Israel’s strength (or righteousness) that they inherited the Promise Land, but because of *God’s* strength and righteousness in keeping His *unconditional* promises to Abraham, Isaac and Jacob/Israel [which you can read about here: <https://t.me/BibleStudyTruth/1122>]. For He promised not only to bless their descendants - and make them as numerous as the stars of the sky and as the sand of the seashore - but He also promised to give them the Promised Land, where the wicked heathen were living. Thus, it’s important we remember the ‘days of old’ so we know that: just as God ‘made good’ on His promises in the past, so to will He *continue* to ‘make good’ on His promises *for the future*. If we don’t forsake Him, He’ll never forsake us. And He promises to let those who remain faithful to Him inherit this world when His only begotten Son, Jesus Christ, returns to take over this world. And that’s a promise well worth remembering!

In part 2 we learned how Hezekiah asked that God (his Creator and King) command (bring forth) deliverances for Jacob, which was a call for the Lord (YHWH) to save *all* of Israel, not only the southern king of Judah. Hezekiah truly had compassion on all of his brethren, not only those in his kingdom. He also stated that he knew (from history) that it’s only with the Lord’s help that they could be successful in warfare. He wisely knew not to trust in weapons of war because it’s truly our Heavenly Father that helps us win our battles. And so it is today; for Jesus Christ has given those who truly believe on him power over *all* the enemy, even Satan and his fallen angels. This power comes only when we have *true faith in Jesus Christ*, because the power God gives us comes from His Holy Spirit *abiding within us*. It is the Holy Spirit that helps us understand God’s Word and gives us the inward *strength* to obey it. Thus, we are able (with the Holy Spirit abiding in us) to overcome all temptations to sin *and* all deceptions from the wicked ones, on earth *and* in heaven. That’s why we shouldn’t trust in any earthly things to save us; for no man (or woman) and no amount of money, or power, can deliver us from the wicked ones. Only our Heavenly Father can. And that’s why, even though we will be persecuted on earth for faithfully serving Jesus Christ (using our gifts to share the Gospel of Jesus Christ) we’ll still be successful in serving the Lord. So long as we don’t forsake Him, our Heavenly Father will *never* forsake us. And when Jesus Christ returns to earth to put down all the wicked ones, once and for all, He will reward His faithful followers with eternal life and allow them to serve in His eternal government.

In part 3 we learned about Israel’s glorious past compared to what their situation was at the time king Hezekiah penned this Psalm. Though the Lord had previously helped Israel inherit the Promise Land, and made Israel victorious in many battles before that time (when they were obeying Him) the corruption of both the northern kingdom of Israel, and the southern kingdom

of Judah, had gotten so bad that the Lord (YHVH) allowed them to be overrun by the Assyrians. In fact, only the city of Jerusalem was left untaken at this time, and the Assyrian's were headed that way. And that's why Hezekiah wrote that they (Israel, in both kingdoms) were defenseless against the enemy, just as sheep were without their shepherd protecting them. But it was because *they* 'sold' *themselves* to do evil that the Lord allowed it to happen. As any good father does, our Heavenly Father chastises us *for our good*. Allowing Israel (and then Judah) to be taken captive not only allowed the rebels to be killed off, but also helped those who remained to be humbled enough to eventually turn back to the Lord. Which is why the Gospel of Jesus Christ was so well received by the 'lost tribes' of Israel when the apostles took it to them. And the Gospel was also spread throughout the world *because* the apostles were seeking God's 'Lost Sheep of Israel', as Jesus told them to do. Thus, the world has truly been blessed by Israel's scattering - even though, at the time this Psalm was being penned, it did not feel like anything good would come from it.

In part 4 we learned about some very trying times for Hezekiah, and Jerusalem. The king of Assyria had already taken the ten northern tribes of Israel captive and then moved south into the southern kingdom of Judah. And they also took all the fortified cities there and were about ready to besiege Jerusalem as well. But, they wanted Jerusalem to surrender quickly instead of having to lay siege to it for years; because it always took several years to 'starve out' a city that had walls so fortified as Jerusalem did. We also learned of the great reproaches, and scorn, that Rab-shakeh (the delegate for the king of Assyria) made against Hezekiah and what an *immense* physiological warfare they made against the men who were on the city walls defending it. They tried hard to dishearten (discourage) the fighting men so they would surrender instead of keep defending Jerusalem. But, Rab-shakeh (who was speaking *for* the king of Assyria, Sennacherib at the time) made a *huge* mistake because he claimed that the Lord (YHVH) could *not* save the city of Jerusalem from the Assyrians. And because of this - because they blasphemed and scorned the Most-High God Almighty (YHVH) – the Lord (YHVH) *did* save Jerusalem with an *awesomely* 'mighty' hand. He sent out an 'Angel' who killed off 185,000 military men *in one night*, which caused the Assyrian army (what was left of it) to go back to Assyria in great shame. And when they got back, Sennacherib's own sons murdered him! Our Heavenly Father is not one to blaspheme. But this Psalm shows us how distressing this point in time was for Hezekiah; he truly felt overwhelmed by it.

In part 5 we learned how much Hezekiah, and even many of the people in his southern kingdom of Judah, tried hard to obey God's Word *from the heart*. In the first year of his reign, Hezekiah re-opened God's Temple, commanded the Levites to sanctify themselves, and the Temple, and observed Passover for the first time in a very long time. Hezekiah even called those in the northern kingdom of Israel to turn away from their false gods and idols and come to the Passover celebration. While not many took him up on the offer, some did. And even though they were not all sanctified by the time they observed Passover, Hezekiah humbly prayed that God would accept the prayers of those who had prepared their heart (humbled themselves and were sincerely

repenting) and the Lord (YHVH) harkened to his prayer and healed those who observed the Passover. They then worked to clean things up around the country, even in parts of the northern Ten Tribes of Israel too. And Hezekiah continued on working to implement God's Laws in his kingdom. And because he had been trying so hard to turn the hearts of God's children back to Him, and working to clean out the idolatrous groves, graven images (etc.) out of his kingdom (even the northern kingdom too) he was *really* distressed when the Assyrians had such success in invading the ten northern tribes. And he was even more distressed when they *kept on coming* and took *all* the cities in the southern kingdom of Judah, so that only Jerusalem was left. Hezekiah felt like they were sheep without a shepherd to protect them, and also even felt like they were as sheep going to the slaughter house - even though he, many in Judah, and some even in Israel had returned to the Lord with *all* their heart and mind. And we learned that, while they had to endure chastening (the Assyrians invading them) the Lord did save Jerusalem and blessed Hezekiah, and the southern kingdom of Judah, because of their wholeheartedness in returning back to Him. However, this Psalm was written before He had saved Jerusalem, so this is why we see such distress written into this Psalm.

In part 6 we learned of Hezekiah's cry for deliverance. He asked the Lord (YHVH) to 'awake', which implies (of course) that the Lord was sleeping. And then he asks the Lord (YHVH) to arise so they would not be 'cast off' forever. This again refers to the fact that Ps 44 was written when Jerusalem was being besieged by the Assyrians, who had already taken all the twelve tribes of Israel (in the north) into captivity and moved down into the southern kingdom of Judah; and had successfully taken all the fortified cities there, except for Jerusalem. So, Hezekiah's implying that the Lord was sleeping and asking for Him to 'get up' (and do something to help) was just a way to call upon the Lord (YHVH) for help because Jerusalem was about to be besieged too and Hezekiah felt like the Lord had forgotten them - even though he (and many others in Jerusalem) had been sincerely trying to obey Him (since Hezekiah took the throne anyhow). And Hezekiah used several figures of speech to explain the intense humiliation and impending defeat he felt would be inevitable *without* the Lord's help. And so, he ended the Psalm by again calling on the Lord (YHVH) to rise up and help them (redeem them from bondage to the Assyrians) for His mercy's sake. In other words, even though Hezekiah had been trying to clean things up in his own nation since he took the throne (and even implored the northern tribes of Israel to do so as well), both nations had been sinning grievously for years before Hezekiah took the throne. And our Heavenly Father was punishing them for it, as He had long warned He would do. So, Hezekiah did not ask for His mercy because they deserved it (for they definitely did not) but because the Lord (YHVH) Himself had proclaimed (in Ex 34:6) that He is *merciful and gracious, longsuffering, and abundant in goodness and truth*. Mercy is *not* getting what you deserve – i.e. God's kindness. In this case, being saved from one's enemies when Israel and Judah truly deserved it for their many years of rebelliousness and wickedness. As we learned when covering the history of Hezekiah, the Lord (YHVH) did indeed show great mercy (and grace) by delivering Jerusalem with a mighty hand; in one night His 'Angel' killed 185,000

Assyrians and they left the next day in great shame. So, while the time frame covered in this Psalm revealed the great distress and lowness of spirit Hezekiah felt, it did indeed end with God's mercy being shown to them (in Jerusalem) who humbled themselves and repented sincerely.

Now, this next Psalm is quite a unique one. And though the Psalmist is not known, we do have indications that it was written at the time of Hezekiah's wedding. Unfortunately, there is no reference to his wedding in the Scriptures but we do know that Hezekiah married a woman named Hephzi-bah because 2 Kings 21:1 tells us that this was the mother of his only son, Manasseh. And, what is *also* interesting is that Hephzi-bah is also the 'new' name given for Zion in Jerusalem (where Jesus Christ will rule from when He returns) in Isaiah 62:4. In the Hebrew **Hephzi-bah** is *Chephtsiy bahh* (#2657), which means **my delight (is) in her** and comes from a prime root that means **to incline to**; by implication (literally but rarely) **to bend**; figuratively, **to be pleased with, desire** (#2654). Isa 62:5 explains why God 'renames' Zion to Hephzi-bah when it says that, *as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee*. And to understand this, we should know that God metaphorically 'married' Jerusalem, as the 16th chapter of Ezekiel well explains [https://t.me/BibleStudyBooks_Ezekiel/293]. This simply means He made a covenant with this city (Jerusalem) to rule from there for eternity (Ezek 16:8). However, when the people in Jerusalem began to do wickedly, God then likened the city to a married woman who became a harlot (Ezek 16:15). And, *to this day*, Jerusalem is *still* unpleasing to God because she is *still* a 'whore' – simply because wickedness reigns in the city. It's not controlled by Christians but by those who *deny* Jesus Christ. To learn more about this, check out following studies...

Saga of the Disobedient Figs - <https://t.me/BibleStudyDownload/295> and
The Destruction of that Great City of Initiation - <https://t.me/BibleStudyDownload/309>
Builders of Cities and a Good Repentance - <https://t.me/BibleStudyDownload/304>

So, in a historical sense, this Psalm was written about Hezekiah's wedding to Hephzi-bah. But it's also *prophetical* of when Jesus Christ returns (His Second Advent) to 'marry' Jerusalem once and for all, for He *will* reign at Jerusalem *forever*, once Jesus returns at His Second Advent to take over all the earth (and heaven). And of course, at the time Jesus Christ 'marries' Jerusalem, He will also 'marry' His 'elect', which are those who remain faithful to Him and do not worship Satan, or his beast system, when Satan's cast to earth (with his fallen angels) *before* the true Jesus Christ returns. Again, Satan will sit at Jerusalem and rule the world from there before the true Jesus Christ returns. And Satan's reigning the world from Jerusalem is what the 'abomination of desolation' that Jesus spoke of IS (Dan 9:27, 11:31, 12:11; Mth 24:15; Mk 13:14; Lk 21:20). To learn more about this, check out the following studies...

#5 Appearance - <https://t.me/BibleStudyDownload/440>

#6 The Hour - <https://t.me/BestStudyBible/169>

So, in other words, this Psalm is *very* important because it speaks of the coming ‘marriage’ of Jesus Christ to Jerusalem *and* to His spiritual bride ‘elect’ – which again, are those who *refuse* to spiritually ‘marry’ Satan when he comes to earth claiming to be God, the Savior of mankind (Rev 12, 2 Thess 2). Jesus Christ will not spiritually marry anyone who worships Satan and partakes in his wicked ‘beast’ governing system *because they won’t be spiritual virgins anymore* (Mth 7:21-20). They whored after Satan as though he was the true Christ but he’s really just a fake. This is what the parable of the Ten Virgins in Mth 25 is about [to learn more, check out this study on: **Oil Needed; Be Sure You’re Ready** - <https://t.me/BibleStudyDownload/286>].

Now, the *Companion Bible* titles this Psalm as the ‘Deliverer Praised’ and the reason for that is because the first few verses speak of the righteousness of the King (prophetic of Jesus Christ) and His ability to destroy the enemy (i.e. Satan). If you look at the outline for this Psalm in the *Companion Bible*, you’ll see the first verse speaks of the (unknown) Psalmist, while verses 2-8 speak of ‘the King’. Verses 9-16 then speak of the ‘Queen’ and the last verse again speaks of the Psalmist. This is important to understand so we don’t get confused about the subject and the objects being spoken of. But the entire Psalm speaks of the ‘Royal Marriage’ so it could also be titled the ‘Royal Marriage Song’!

Psalm 45

1 For the sons of Ko'rah, Mas'chil, A Song of loves.

Now, several parts of this ‘subtitle’ in Psalm 45 we’ve seen before. And, as we’ve learned, ‘*Mas'chil*’ means ‘understanding’ and/or ‘instruction’ (see Apx 65 XI for more details). So, it is a Psalm that we should closely at, and consider deeply, to fully understand what’s being taught; because all of these ‘Maschil’ Psalms *give us the basis of all true instruction and understanding*. Indeed, the first ‘Maschil’ Psalm, chapter 32, taught us the importance of sincerely repenting and how to do so. And the second one (chpt 42) followed up with that lesson by teaching us to kick out our worries and fears, and trust in the Lord (YHVH) *no matter what happens to us*. And then the third ‘Mas’chil’ Psalm (44), which was the last chapter, taught us to *remember history* (that which the Bible teaches us) because it shows that our Heavenly Father is *always* true to His word; He will punish the wicked and reward the righteous. But it also shows us that, even after we’ve sincerely repented for our sins, we will also have to endure the chastisements that come from our Heavenly Father (because we sinned); but that is *to our benefit*, as Heb 12 explains. If we stay humble, and obedient, to Him then blessings *will* come.

Now, we also see that this is also another *Mas'-chil* Psalm written ‘*for the sons of Ko'rah*’. And, as we’ve learned before, Exodus 6:16-24 tells us that Korah was a cousin of Moses and Aaron who (along with some other men) rebelled against the Lord (YHVH) and was killed by a

miraculous event by the Lord (YHVH) Himself (Num 16:1-3, 24-27). But not all of Korah's children died, *because* they *obeyed* Moses' command to get away from their father (Num 26:9-11 and 27:3) which is why they were later allowed to be singers and porters for the Lord's Temple (1 Cor 9, 15) and even appointed over the 24 courses of singers for the Temple (1 Chron 6:33, 1 Chron 16:39-43, 1 Chron 25:1-7). And in 1 Chron 25:1 we're told that they were to prophesy with harps, with psalteries, and with cymbals and in verse 5 we're told that Heman was king David's seer, which means he was a prophet.

Now, lastly (but certainly not least) this 'subtitle' ends with the words 'A Song of loves'. The Hebrew word for '**song**' is *shiy*r (#7892), which simply means *a song* or *singing*. Apx 65 XXIII explains that it denotes that the words are to be sung which is different than the word 'Psalm' (#4210 *mizmowr*; a poem set to notes) which was written also for meditation (Apx 65 XVII). And the word '**loves**' is *yedyd* (#3039) which simply means *loved*. The *Companion Bible* notes that the fact that it's plural (loves) likely signifies that it speaks of a *significant* (or a 'special') 'love'. And that significant (special) 'love' most definitely refers to the *great* love that our Heavenly Father has for His 'holy hill' Zion (in Jerusalem, Rev 21:2, 9-27) and for His *faithful* children who will be spiritually wed to His Son, Jesus Christ, when He returns (Rev 17:14, 19:7-9). So, without any further a due, let's look at the rest of verse 1...

Psalms 45

Verse 1 continued...

My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

Let's remember, this first verse speaks of the Psalmist who will then begin to speak of the King (vs 2-8). And he is *extremely* excited. The word '**inditing**' means *to gush* (#7370) so we could even say he is 'running over', 'overflowing with', or even 'bubbling up' with excitement for what he's about to write about. The word '**ready**' here means *quick* or *skillful* (#4106). Back in those days, being able to read and write was not something everyone could do; usually only those who made a profession out of it (a scribe) learned such skills. So, this scribe/Psalmist was extremely excited and ready to skillfully write about he had witnessed...

Psalms 45

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

This verse now begins to speak of the King. And remember, while it historically was speaking of Hezekiah (on his wedding day) it also *prophetically* looks forward to Jesus Christ's wedding for indeed Jesus Christ is the King of kings (Rev 17:14, 19:16). And this verse tells us of the King's merits (virtues) that make him a good king. The word '**fairer**' here means *to be bright*, i.e. (by

implication) **beautiful** (#3302). Now, concerning Hezekiah, we're not told about his looks, but this verse certainly implies he was indeed good looking. However, we know for sure that Jesus Christ is good looking for Isa 53:2 tells us that *He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him*. In other words, there's nothing about Jesus' 'form' (figure, or appearance, #8389) that is not 'comely' (magnificent or splendidous, #1926) – there's nothing about his appearance that we wouldn't delight in. And that's because, with Jesus Christ (who is God incarnate, John 1:1,14, 14:9, Col 1:15, Heb 1:3) His outer beauty perfectly reflects His 'inner' beauty, which is why the Psalmist goes on to say that *grace is poured into thy lips*. The word '**grace**' means **graciousness**, **kindness** or even **beauty** (#2580) and the word '**poured**' (in the context of this verses) means **to pour out** (#3332). And the word '**lips**' can also mean **language** (#8193).

Now, concerning Hezekiah, we know from the historical accounts written in the Old Testament (which we covered a lot in the last chapter, Ps 44) that he worked hard to teach, and implement, God's Word. So, for Hezekiah, the fact that he taught, and implemented, God's Word is why his lips 'poured out' graciousness or kindness – that's simply because *he spoke God's Word*. In Psalm 119, which was most likely written by Hezekiah, he wrote that 'with his lips he declared all the judgments of God' (vs 13); that he 'spoke unashamedly of God's testimonies', even before other kings (vs 46); that he 'praised the Lord' (vs 171) and 'spoke of His Word' (vs 172). So indeed, in the historical sense 'grace' (kindness, meaning God's Word) poured out of his lips. But, this also speaks of Jesus Christ in a *prophetical* sense. And, indeed, our Lord and Savior, Jesus Christ did speak God's Word too. As it is written...

*14 And Jesus returned **in the power of the Spirit** into Galilee: and there went out a fame of him through all the region round about.*

*15 And **he taught in their synagogues, being glorified of all.***

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

*22 And all bare him witness, and wondered at the **gracious words** which proceeded out of his mouth. And they said, Is not this Joseph's son?*

Luke 4:14-22

Jesus Christ's teachings were like nothing they had ever heard before. The word '**gracious**' here is the Greek word *charis* (#5485), which means from **graciousness** (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; ***especially the divine influence upon the heart***, and its reflection in the life; including gratitude). As Mark 1:21-22 tells us, when Jesus taught, *he taught them as one that had authority, and not as the scribes*. That's why they were astonished at His doctrine. Jesus' 'doctrine' came directly from God Almighty (John 7:16), not from man's traditions, which is all the scribes were spewing out (Mth 15:3-9, Mk 7:5-13). John 7:26 also tells us that He spoke *very* boldly; He wasn't afraid to speak the truth to a people who were extremely corrupt. Case in point, just read Mth 23! And, as Jesus said in John 6:63, the words He spoke (which was the Word of God) are 'spirit' (the *Holy Spirit*) which is what gives us spiritual life, i.e. *eternal* life. ***God's Word is the Holy Spirit in written form*** and that is what Jesus Christ spoke. As He said to Philip, in John 14:10: *the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works*. So, indeed, 'grace' did pour out of Jesus Christ's lips. As verses 1 and 14 in John 1 tell us, Jesus Christ is the Living Word for He is God Himself incarnated into the flesh. Thus, all He did, and all He said, was a perfect reflection of His Father, God Almighty (YHVH). And, as Jesus Himself testified to in John 18:37: *To this end was I born, and for this cause came I into the world, **that I should bear witness unto the truth**. Every one that is of the truth heareth my voice*. Jesus' life purpose was to perfectly speak God's Word (the truth) to His children. Why? To save them! It is His Word that saves us spiritually, remember? That's because it is Satan's lies (John 8:44) that cause us to rebel (willfully sin) against our Heavenly Father, but *it's truth that brings us back to Him*. Knowing who God (our Creator) really is (how wonderful, loving, righteous, merciful, compassionate, gracious, and full of truth) causes us to want to follow (obey and serve) Him instead of following our carnal lusts (Rom 8:5-8), *which Satan uses to control us* (Rom 6).

And because Jesus Christ perfectly spoke God's Word to His children, God (***'Elohiym*** (#430), which means *the Supreme God*, who is our *Creator*) did bless Jesus Christ *forever*. Jesus Christ was raised from the dead (literally) and lives forever more. And He's now at the right hand of God (Ps 110:1, Matt 26:64, Acts 2:32-36, Acts 7:55-56, Rom 8:34, Eph 1:20-23, Col 3:1, Heb 1:1-3, Heb 8:1, Heb 10:10-13, Heb 12:3, 1 Peter 3:21-22) making intercession for those who *sincerely* believe upon Him, to help them whenever they need help (Rom 8:26). And through Jesus Christ, Hezekiah was also blessed forever. And that's because, just like *all* who sincerely believe in Jesus Christ, he would be able to obtain eternal life *through faith* in the *true* King of kings, Jesus Christ. While Jesus Christ had not yet come in the flesh when Hezekiah lived, anyone at that time who sincerely believed Jesus (the Messiah) **WOULD** come, were justified *by their faith in Him*, just as we who live today are justified by our faith that Jesus Christ (the Messiah) **HAS** come.

This is also why Abraham, Isaac, Moses, Jacob and so many others (Heb 11) were pleasing to God: because they sincerely had faith in Him *and* the promised Messiah that God would send, which is Jesus Christ. As Heb 11:17-19 tells us, Abraham showed his faith in the Messiah when he willingly offered his own son, Isaac, up on the alter. Verse 19 specifically tells us that Abraham believed God would raise Isaac up from the dead; this meant that he thought Isaac was the Messiah and knew God would raise him up because *that was God's promise*. But, of course, Isaac was not the Messiah and the Lord stopped Abraham before he killed Isaac. But the point is that Abraham *truly* believed in the Messiah and that God would raise Him up. *That's* the kind of faith that men like David and Hezekiah also had in the Lord and His promises. As Rom 4:9 says, *faith was reckoned to Abraham for righteousness*. And that's why it's important for us too to have sincere faith in Jesus Christ, and in all of God's Word. As Gal 3:26 says, *we are all the children of God by faith in Christ Jesus*. Verse 29 then tells us that *if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*. Therefore, as 'good' children of God, we too should pour out the 'gracious' words of God's Word by sharing it with others as the opportunities arise (Eph 5:15-16, Col 4:5-6). For our purpose in life (once we've repented for our sins and accepted Jesus Christ as our Savior) is to follow in Jesus' footsteps and faithfully serve our Heavenly Father. Find the gift(s) He has given you and use them the best you can and, again, share the truth with others whenever the opportunities arise...

20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

*23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but **committed himself to him that judgeth righteously:***

*24 Who his own self bare our sins in his own body on the tree, **that we, being dead to sins, should live unto righteousness:** by whose stripes ye were healed.*

*25 For ye were as sheep going astray; **but are now returned unto the Shepherd and Bishop of your souls.***

1 Peter 2:20-25

15 By him [Jesus Christ] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.
Heb 13:15-16

We'll pick this up in part 2...

AMEN.