

Part 2 – Calling Upon the Lord

In part 1 we learned that the title/subject of this Psalm 86 is a “*Prayer in the Sanctuary*” because it’s a prayer of David, who was indeed in a covenantal relationship with the Lord (YHVH), which what being ‘in the Sanctuary’ is all about (as we learned when studying Psalm 73). And David was definitely sending up *supplications* (a beautiful prayer) to our Heavenly Father because he was going through a *very* difficult time in his life. And, while we weren’t told (from the title) exactly *when* it was written, it was possibly during his younger years when he endured great trials from Saul’s unjustly trying to kill him (for years). But, without a doubt, it was written during a time of great distress for David. And, from the first two verses we covered in part 1, we learned (through David’s example) how to humbly beseech our Heavenly Father for help. For David asked the Lord (YHVH) to both hear his prayer, *and answer it*; and then explained *why* he needed help. For he was ‘poor’ and ‘needy’, which means he was feeling incredibly weak and was even destitute. Yet, he was wise enough to call upon the *only* One who *truly* could help him: our Heavenly Father. And he not only called Him ‘God’ (‘*Elohim* #430 – the *Supreme* God and our *Creator*) but also His Sacred Name, *Yehovah* #3068, which means the *self-existent* and *eternal one*. And his calling upon our Heavenly Father by His Sacred Name shows that David *was* in a covenantal relationship with Him; while calling Him ‘Elohim shows he acknowledged our Heavenly Father is the *Supreme* God *and* our *Creator*. But, verse 2 also proved this. For David reminded the Lord (YHVH) that he was HIS servant because he had been trying *hard* to be merciful and kind (wrongly translated as ‘holy’) to others. And this is what those who are in a ‘covenantal relationship’ with the Lord (YHVH) do; they *serve* Him by *sincerely obeying* Him! (Ex 19:5, 23:22; Lev 28:6; John 8:51, 14:15-27). And *that* is what’s needed to obtain God’s favor to help us. David also reminded God that he *truly* trusted *in Him* to ‘preserve’ (guard, protect and hedge about) his soul *and* save him out of the troubles he was having. Again, these are all things that those who are truly in a covenantal relationship with the Lord do (i.e. are ‘in the Sanctuary’). Therefore, these are all things we *need to remember to do* as well. But, David is far from being done with this beautiful prayer. So, let’s see what else we can learn from it...

Psalm 86

3 Be merciful unto me, O Lord: for I cry unto thee daily.

So, while in the first two verses David asked the Lord (YHVH) to hear (and answer) his prayer, preserve (guard, protect and hedge about) his soul, and to save him - he now asks the Lord to be merciful to him. The word ‘**merciful**’ here means *to bend or stoop in kindness to an inferior; to favor, bestow* (#2603). And it’s very closely related to the word (#2623) rendered as ‘holy’ in verse 2, which meant *kind*, i.e. (religiously) *pious* (a saint). For #2623 comes from a word that means to *bow the neck in courtesy to an equal* and *to be kind* (#2616). So, David is asking for God’s mercy (favor, help, kindness) *because* (as he said in verse 2) *he had been* merciful (kind, helpful and good) to others. And God *promises* to be merciful *to us* when *we* are merciful *to*

others. As Jesus said, in Matt 5:7, *blessed are the merciful: for they shall obtain mercy*. And, David pointed this out again, in his later years, after God had given him victory over all his enemies. For, he wrote in Ps 18:25: *with the merciful thou wilt shew thyself merciful*.

However, we should understand that God's mercy has stipulations; therefore, ours should too. Just as He is not merciful to those who are rebelliously sinning against Him (Ex 20:5-6; Deut 7:9,12) neither should we be merciful (kind, helpful) to those who are rebelliously sinning against Him (Deut 7:2). As the Lord (YHVH) said, through a prophet, to king Jehoshaphat (when he made an alliance with the wicked king of Israel): *Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD* (2 Chron 19:2). So, mercy has stipulations, as God's Word outlines for us. We should be careful not to help those who are *working against* our Lord and Savior Jesus Christ. For, in doing so, that makes **us His enemies!** Paul clearly tells us that we should *have no fellowship with the unfruitful works of darkness, but rather reprove them* (Eph 5:11). But then (some will surely ask) what about when Jesus told us to *love our enemies and do good to them which hate you; and even to bless them that curse you, and pray for them which despitefully use you* (Luke 6:27-28)? Clearly, Jesus was not speaking here about God's enemies, but our own personal enemies. Jesus was simply telling us not to be hard hearted to each other and to *try* to get along. He was not saying to help those who are wicked. Paul taught this as well...

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

*19 Dearly beloved, **avenge not yourselves**, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

Rom 12:17-21

So, we shouldn't try to 'get back' at those who *personally* offend us. And we *should* let God take care of vengeance for us; for, if we're *faithfully* serving Him, He will do so. For truly, if we are faithful servants of Jesus Christ, His enemies will be our enemies and vice versa. But, we *should* try *hard* to get along with all people. If they really are wicked, stay away from them insomuch as be possible and pray to God for guidance when dealing with them. But, if someone you don't like, or don't get along with, truly is 'down and out', and really *does* need a helping hand, then do help them. The special study on **Isn't It Okay to Help; What's the Difference?** really helps to learn when it's good to help others, and when it's not [<https://t.me/BibleStudyDownload/292>]. And really, the best kind of 'drink' and 'food' you can give those who are 'hard to get along with' (and there are people like that in life) is *truth* from the Living Waters and Bread of Life; that is to say, truth from God's Word (John 4, 10, 17:17). And that truly *will* heap coals (spiritually) upon

them because, those kinds of people don't like facing themselves; and even a few small words of truth can 'burn' them deep inside their soul.

Moreover, because we are God's servants, He does not want us to be 'walking matt's' for anyone. And of course, God does give us the right to self-defense (Ex 22:2). We are *His* servants, not servants of Satan *nor* the wicked ways of this world (1 John 2:15-17). And (to reiterate) when we're dealing with people just hard to get along with, 'loving them' doesn't always (or even usually) mean being nice. Just as parents must give their children 'tough love' (rather than kindness) when they are misbehaving, so too must we do so to our enemies, even if it's only verbally. For being kind to them only encourages (yea, condones) their sinfulness, which certainly is not pleasing to God (as Jehoshaphat found out). And so, we must use discernment when learning how to interact with people. For, just because they are 'not nice to us', doesn't mean they are God's enemies. And likewise, just because they *are* 'nice to us', *doesn't* mean they are our friends! This is why John told us to 'try' (test) people's spirits (1 John 4:1) and Jesus said to look at the fruit of their actions (Mth 7:15-20) to see if they are good or evil. Galatians 5 outlines the 'works of the flesh' *very clearly*, which helps us in discerning. And, when we do give someone 'tough love' it should always be *in accordance to* God's Word, not our *emotions*!

Now, (back to Ps 86:3) notice that David *again* called upon the Lord by His Sacred name, **Yehovah** (#3068). Again, that was *because* he was in a *conventual relationship* with the Lord (YHVH). And (again) that meant David was trying (sincerely) to obey God's Laws, which is why he pointed out (in verse 2) that he had been kind and merciful to others (wrongly rendered as 'holy'). However, if you look this word 'Lord' up in the *Strong's Concordance*, it will show it as '*Adonay* (#136), which simply means *the Lord* and is used as *a proper name of God only*. But this is actually **wrong**; as the *Companion Bible* points out in the notes; this is one of 134 places in the Old Testament where *Yehovah* was changed to '*Adoni*, by the 'ancient custodians' (Sopherim), out of mistaken reverence to God's Sacred name. You can check out apx 32 in the *Companion Bible* [<https://t.me/BestStudyBible/12>] to learn more about this

And David asked the Lord (YHVH) to be merciful (be kind in showing him favor) to him because he *cried to the Lord daily*. Now, this word 'cry' *doesn't* mean he was weeping all the time; although he did shed some tears throughout the many hard times he went through (Ps 6:6, 69:3). The word 'cry' actually means **to call out to**, i.e. properly, **address by name**, but *used in a wide variety of applications* (#7121). So, by this time in his life, he had already called upon God for help, and likely many times. And perhaps even about this *specific* difficulty he was struggling with. After all, Saul chased David in the wilderness *for years*, trying to kill him. And we've already studied many Psalms where David prayed – *calling out to God for help* – during those trying times. So, in this verse (3) David's continuing to humbly beseech God for help. *And* (this is an important point) he is reminding God that He is the one and only God who he 'calls upon' for help – i.e. the Lord (YHVH) was David's *only* God. And that's a very important fact to secure

God's help, because the heathen had *many* gods they called upon (Ps 96:5). And some people who claimed they worshiped the Lord (YHVH) *also* worshiped false gods too. But, our Heavenly Father does not at all appreciate that (Ex 20:3, Deut 6:6-9), because He *alone* is our Creator (Gen 1:1, Ezek 18:4, Rev 4:11). And He is therefore, the *only* one who truly deserves to be our 'God' *and* the only one who deserves our (sincere) worship *and* trust. Further, as Prov 1 points out, if we're not willing to hear (and obey) God when He calls upon us to repent for our sins *and obey Him sincerely*, then He won't be willing to help us in our times of distress. As another Psalm of David says...

*18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.
19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.
20 The LORD preserveth all them that love him: but all the wicked will he destroy.*
Ps 145:18-20

So, the stipulation for God hearing (and answering) our prayers, is that we *must* call upon Him sincerely *and* be trying to obey Him (and *only* Him); and if we have not been, then we *must* be sincerely repentant and ready to change from our sinful ways (Ps 51). There's no fooling God, for He can see into our heart and mind; He knows what we're feeling *and* thinking! (1 Chron 28:9, 1 Kings 8:39, Ps 7:9, Ps 11:4-5, Prov 17:3, Ps 44:20-21, Ps 94:11, Jer 16:17, Jer 17:9-10, Ezek 11:5, Matt 9:4, Matt 12:25, Luke 5:22, Luke 6:8, Luke 11:17, Luke 24:38, Acts 15:7-9, 1 Cor 3:20, Heb 4:12, 1 Thess 2:4, Rom 8:26-27, 1 John 3:20-21; Heb 4:12-13). But if our heart is right with God (as David's was at this time) then we know that *whosoever shall call upon the name of the Lord shall be saved* (Rom 10:13, Joel 2:32).

Psalms 86

4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

The word 'rejoice' here means *to brighten up*, i.e. (figuratively) *be* (causatively, *make*) *blithe* or *gleesome* (#8055). And the word 'soul' again means *a breathing creature* (#5315) which simply means our 'self' - i.e. *the embodiment of our spirit*, which is our *spiritual* body *within* our flesh body [<https://t.me/BibleStudyTruth/1017>]. So again, David is asking the Lord (YHVH) for some comfort here; for he's really struggling, inwardly, with the trials he's going through. And this is something we likely all can relate to, for we all have hard times in life. And it's certainly not bad to ask the Lord (YHVH) for comfort when you're feeling 'down and out'. After all, that's one of the reasons God has given us the 'Comforter' (which is the Holy Spirit) when we sincerely believe upon the great sacrifice Jesus Christ made for us (John 14:15-18, John 14:26) and obey Him wholeheartedly (Acts 5:32). And, as Paul said, our Heavenly Father comforts those who are 'cast down' (2 Cor 7:6), which means *depressed* or even *humiliated* (in circumstances or disposition, #5011). And He comforts us *by* His Holy Spirit *within us* (Eph 3:16). As Paul also wrote in 2 Thess 3:3: when we're faithful to Him, He *is faithful to stablish* (strengthen) *us and*

keep (guard and protect) *us from all evil* (spiritually and physically). And Paul also teaches us something else very important about God's comfort...

*3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and **the God of all comfort**;*

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

2 Cor 1:3-5

There're actually several important points here. The first is that, the Lord (YHVH) – through Jesus Christ (and the Holy Spirit) – comforts us in *all* our tribulations, *through* His Holy Spirit *within us*. That we can be assured of. But, Paul also tells us that *we should comfort others* (who are sincerely seeking God) by the guidance of the Holy Spirit (the Comforter, John 14) that comforts us. And then, he also points out that, as our sufferings (especially for serving Jesus Christ) abound, our consolation (comfort from the Holy Spirit) abounds more too (through the Holy Spirit within us, thanks to our faith in Jesus Christ). And that's pretty awesome. Paul reiterated this in 2 Cor 12 when he spoke about how God actually allowed him to be buffeted by a 'messenger of Satan' *to keep him humble because* he had been taken to 'paradise' and heard many truths hard to even express in fleshly terms. Yet, this 'buffeting' really bothered Paul; so much that he prayed God would remove it *three* times. Yet God told him: *My grace is sufficient for thee: for my strength is made perfect in weakness* (vs 9). And Paul understood what God was saying; which is why he said: *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong* (2 Cor 12:9-10). So, **the harder the times get, the stronger the Holy Spirit will be upon you – comforting you, giving you the strength and understanding you need to get through it.** That is, so long as you are actually *serving him* (in a covenantal relationship with Him) as Paul and David did. And that's likely *why* David pointed out (here in Ps 86:4) that he is God's servant, after asking Him to cause his soul to rejoice (*to brighten up*).

And then (going back to Ps 86:4 again) the words '**lift up**' here means ***to lift***, in a great variety of applications, literal and figurative, absol. and rel. (#5375). And David used the term 'lift up my soul' in a couple other of his Psalms as well (Ps 25:1, Ps 143:8), which were also written during times of distress for him. So, the term 'lift up' his soul to God – in these cases – does not mean David's being arrogant, proud or rebellious to God. What it means is that *he's encouraging himself in God's promises*. In other words, he's comforting himself by God's promises. As David wrote in Ps 25:2 (after writing that: *Unto thee, O LORD, do I lift up my soul*), *O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me*. Therefore, 'lifting up' his soul was simply another way to say he trusted in the Lord (YHVH) to help him. In a similar

manner, the Psalmist of Ps 119 (who was likely the righteous king Hezekiah; a descendant of David) wrote: *Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope* (Ps 119:116). In other words, hope in God's promises to help him (because he was sincerely trying to obey God) is what 'upheld' his spirit (heart and mind) during the hard times. Further on in Ps 119 he wrote...

50 ***This is my comfort in my affliction: for thy word hath quickened me.***

51 *The proud have had me greatly in derision: yet have I not declined from thy law.*

52 ***I remembered thy judgments of old, O LORD; and have comforted myself.***

Ps 119:50-52

So, remembering the historical accounts that show (and prove) how God *always* saves those who love, fear and obey Him (sincerely) gives us great comfort and strength when we are going through hard times - *because it gives us hope* that God **will** do the same *for us*. As Rom 5:3-5 says, *we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us*. The word 'experience' here not only means *test* but also *trustiness* (#1382). **So, tribulations (hard times) teach us to trust in the Lord (YHVH) because He delivers us time and time again.** And that truly helps us learn to be patient and have hope that He'll continue to help us no matter what comes our way. And that's essentially what David's saying here. The Lord has helped him out of past troubles and he's trusting that he'll do so again *because* his heart is still right with the Lord. And, yet again, this word 'Lord' wrongly shows as *Adonay* (#136) but it is truly God's Sacred Name, ***Yehovah*** (#3068), which is used by those in a *covenantal relationship* with Him.

Psalm 86

5 *For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.*

Yet again, the word 'Lord' here will show as '*Adonay*' (#136) in the *Strong's Concordance* but (as apx 32 reveals), it's actually God's Sacred name ***Yehovah*** (#3068), which is His 'covenant' name for those who He is in a *conventual relationship* with, which David was, of course. And the word 'good' here does indeed mean ***good*** (as an adjective) *in the widest sense*. When it's used as a noun (both in the masculine and the feminine, the singular and the plural) it's: ***good, a good thing, a good man or woman; the good, goods or good things, good men or women***. But, when it's used as an adverb, it means ***well*** (#2896). And then the words 'ready to forgive' means ***placable***, which does essentially mean ***ready to forgive*** (#5546). And the word 'plenteous' means ***abundant*** (in quantity, size, age, number, rank, quality) (#7227). But the word 'mercy' here simply means ***kindness*** (2617) and comes from a primitive root that means ***to bow*** (*the neck only in courtesy to an equal*), i.e. ***to be kind*** (#2616). And then the word 'call' is the *same*

Hebrew word rendered as ‘cry’ in verse 3. So, it means *to call out to* (i.e. properly, address by name, but used in a wide variety of applications) (#7121).

So, David is again reminding the Lord (YHVH) of something that God Himself had already said. Back in the days of Moses, after Israel had made a golden calf and worshiped it (Ex 32), Moses was *very* concerned that God’s anger was still pretty hot against Israel. And it was truly an understandable concern because, while God promised not to annihilate the entire race of Israel (which He threatened to do at first), Ex 32:35 tells us that He did plague the people. And after that, God told Moses to lead the people into the Promise Land (Ex 32:34, 33:1). However, He said He would send an ‘angel’ before them who would help them drive out the heathen nations (Ex 32:34, 33:2) because He refused go up ‘in the midst’ of them, because Israel was *still* very stiff-necked (stubborn and rebellious) and He didn’t want His anger to consume them (Ex 33:3); clearly because He promised Moses would not (Ex. 32:14). In case you wonder just who this ‘Angel of the Lord’ that ‘went before’ God to lead Israel into the Promise Land, check out this study on **Was Christ Here On Earth Before His Birth** [<https://t.me/BibleStudyDownload/485>]. So again, Moses was pretty concerned about leading Israel into the Promise Land. And that’s why he asked God to show him (Moses) His (God’s) ways (help them understand His Laws) so that he (and Israel) could obtain grace in God’s sight.

And God indeed confirmed that His presence (Holy Spirit) would go with him (Moses) and that He (God) would give Moses rest (because he was not rebellious) (Ex 33:13-14). But then Moses asked God for *proof* that he and Israel were still in ‘good graces’ with God (Ex 33:15). Essentially, he was still wanting proof God wasn’t going to leave them ‘high and dry’ when they tried to enter the Promise Land. After He heard God’s angry voice due to the Ex 32 incident, that’s really quite understandable! And then Moses – amazingly – had the courage to ask God Almighty to show him (Moses) His (God’s) glory! Remember now, the Lord (YHVH) had already showed Israel His glory, which *appeared as a devouring fire on the top of Mount Sinai* (Ex 24:17). And Moses had also already spoken to God *face to face, as a man speaketh unto his friend* (Ex 33:11, Deut 34:10). But, apparently the cloud that covered the mountain also covered the Lord’s body as well. So, Moses didn’t really ‘see God’. So, after Moses asked to see God’s glory (Himself), the Lord (YHVH) said He would make all His goodness (His ‘self’) pass before Moses, at which time He would also proclaim His name (YHVH) before him as well (Ex 33:19). However, He firmly told Moses that he could not see His face, for He said that *there shall no man see me, and live* (Ex 33:20). But, Moses did get to see the Lord’s ‘back parts’ (Ex 33:23) and hear Him state that: *The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth* (Ex 34:6).

And what the Lord (YHVH) said to Moses (in Ex 34:6 above) is truly what’s relevant to our study. You see, what the Lord said (when describing Himself) is very similar to what David says in this verse 5, and is nearly identical to what David wrote further on in verse 15 (here in Ps 86).

So, David was clearly *very* familiar with the Scriptures, for *he drew upon what God Himself declared himself to be, in order to remind God why He should be merciful (and help) him.* And David also clearly learned a great lesson from Moses' interceding for Israel's gross idolatry in Ex 32:11-14. So, while David had not been worshiping false gods or idols, he still implored the Lord to be merciful (kind) and help him (give him peace, comfort and strength) because he knew (from the Scriptures) that the Lord (YHVH) has proclaimed (to Moses) that He is *merciful and gracious, longsuffering, and abundant in goodness and truth* (Ex 34:6). And, if God said it, then it must be true! For, as Paul pointed out in Titus 1:2, the Lord (YHVH) *cannot lie*. But, having sincere faith in the Lord (YHVH), striving to obey Him, and calling upon Him for help are all vital parts to worshiping Him – as well as – being able to secure His help in times of distress. As Paul pointed out so well in Heb 11:6: *without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* And David truly did believe in God and that He rewards those who diligently seek Him. We know this because his Psalms (such as this 86th prayer) prove he was not Biblically illiterate; David knew the Scriptures very well and that proves he was indeed seeking God. For God has manifested Himself *through* the written Word of God (John 1:1) as well as through Jesus Christ (John 1:14) as well as through His Holy Spirit (John 14:15-18, 15:26, 16:13).

And that's why it's so important for us to 'ask', 'seek', and 'knock' as Jesus told us to in Mth 7:7. *For He promised that every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened* (vs 8). And, since even we know how to help our children, our Heavenly Father surely knows how to do so as well (vs 11). But, when we *ask* God a question in prayer, we must also ***seek the answer through His written word***. For if we're expecting Him to just give us the answer (verbally or as a thought) – without us studying His Word – we can often be misled by other spirits (evil ones) *because we don't know the difference between God's Holy Spirit and others Holy Spirits*. That's why John warns us to try (test) all spirits (1 John 4:1). That not only means people here on this earth, but also the thoughts we have; because not every thought or feeling we have is good. Many a times they are from evil spirits trying to influence us. And that again is why it's so critical to study God's Word. For that puts truth in our heart and mind (John 17:17) which gives us the foundation to learn how to discern when the Holy Spirit is actually speaking to us. To learn more about how to learn to discern the Holy Spirit, check out this study: [<https://t.me/BibleStudyAudios/39>]. And if we have asked God in prayer and sought the answer in His word – but still don't have an answer – then we must learn to 'knock'. The word '**knock**' in Mth 7:7 means ***to rap*** (#2925). And while we usually think of this in terms of rapping on a door with our hand, the word 'rap' actually has a quite insightful (yet less known) meaning: as a transitive verb it can mean ***to talk freely and frankly to someone***. And to be 'frank' with someone means to speak with *free, forthright, and sincere* expression.

So, to be able to ‘knock’ on our Heavenly Father’s heart – i.e. to get Him to open His heart to us and help us – we must speak freely, honestly, sincerely and without guile, as well as humbly. And that means we must also be open to what He has to say to us; i.e. we must be willing to face the truth (even about our self). That’s why Ps 145:18 (another Psalm of David, by the way) says that *the LORD (YHVH) is nigh unto all them that call upon him, to all that call upon him **in truth***. And, in John 17:17, Jesus explicitly told us that **God’s Word is truth**; and that His Word (the truth) is the *only* thing that sanctifies us, which means cleans our heart and mind. So, if we’re not willing to hear the truth (study God’s Word) then we are not going to learn to hear God’s Holy Spirit. And we won’t get answers to our prayers. But, if we do sincerely call upon Him (in truth) – as David was doing in this prayer – then we **will** get an answer, ***in due time***. As Paul so aptly reminds us: *ye have need of patience, that, **after** ye have **done the will of God**, ye might **receive the promise*** (Heb 10:36). And, just as it takes time for a plant to grow, so too does it take time to clean our heart and mind and grow spiritually. So, we must ‘stick with it’ and continue to study God’s Word, pray to Him and learn to discern His Holy Spirit. *For in due season we shall reap, if we faint not* (Gal 6:9)...

*But that on the good ground are they, which in an honest and good heart, having **heard** the word, **keep it, and bring forth fruit with patience**.*

Luke 8:15

*In your **patience** possess ye your souls.*

Luke 21:19

We’ll pick this up with part 3...

AMEN.