

## "by thy favour"

Psa 30:5-12

This study based on the last part of Psalm 30 is directed toward the thought that all the glory and honour of the work that God is doing within the elect today is accomplished as we decrease by being given to see that the flesh profits nothing. We must decrease and He must increase which is what God has predetermined will happen!

Psa 30:5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

Eventually, God does not let sin have dominion over us (Rom 6:14), and it is in the morning that we look back and realize that "his anger *endureth but* a moment;" and that "in his favour *is* life:" In other words we now rejoice in our afflictions knowing that they were purposed of God and have worked a tremendous purpose of favour in our life to His glory (Col 1:24).

This process of gaining dominion over darkness (the night) is accompanied with weeping which endures "for a night", resulting in "joy in the morning."

Right after Christ had told his disciples how hardly shall they that have riches enter into the kingdom of God, his disciples were astonished out of measure at his words concluding in their hearts "who then can be saved?" (Mar 10:26-30 , 1Co 15:22).

Like the disciples we are astonished out of measure to find out that all our riches in the earth are witnessing against us (Rev 1:4 , Jer 22:29), and keeping us from entering into the kingdom of God (Mat 19:24). This is the disciples' moment in type and shadow of thinking "haven't we done many wonderful works?" If all these wonderful works (aka: the rich man) of ours are not acceptable who can be saved? If all these churches of Asia aren't going to be saved, who can be saved (2Ti 1:15)?

Christ went on to explain to the disciples that no one can save themselves (Mat 27:40), but with God all things are possible. With God we can destroy the temple in three days, or endure the wrath of God that is poured out upon us for "a moment" so that we can find life "in the morning", by entering into the holy of holies (Rev 15:8).

God's purpose for the elect is to clothe his seven angels first so that we can be used to clothe the rest of the world with His righteousness (Rev 15:6 , Gen 43:34 , Gen 45:22). We are being clothed as the vials are poured out upon us in this life if we are being judged today (1Pe 4:17), and this complete judgement (7 vials) of our first man Adam is what is needed if we are going to be used to judge the rest of the world (2Ti 2:12 , Rev 15:7).

So as we understand the repentance (300 pieces of silver Gen 45:22) and the food and clothing are all the symbols that God uses to describe how our spiritual nakedness is covered in advance of the world (Rev 16:15).

The end result of wrestling with Christ until the breaking of the day (Gen 32:24), which is a symbol of our life being judged in this body of sinful flesh (1Pe 4:17), which is the shadow of the valley of death (Psa 23:4), is that we will "receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions;

and in the world to come eternal life." ([Mar 10:30](#)).

We are blessed to witness to the world that although it is impossible for man to enter into this temple, with the wonderful works of God being poured out upon us ([Rev 15:3](#) , [Psa 107:15](#)), we will be able to do what was not possible without God ([Mat 19:26](#)).

Christ went on to explain to his disciples who it was that was going to wrestle with Him through the night in the next verse of Mark ([Mar 10:31](#)), showing that there is an order to the salvation of all mankind ([1Co 15:22-23](#)), and that we are tremendously blessed and privileged to be those few whom God is sanctifying in this age for those who will come after us ([Rev 20:6](#)).

[Psa 30:6](#) And in my prosperity I said, I shall never be moved.

[Psa 30:7](#) LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.

We all just naturally trust in our own strength, but in time and by the process of the Lord hiding his face from our face, we come to be troubled and more acutely aware of how it is only through Christ that we can endure and overcome in this age ([Pro 3:5-10](#) , [Psa 37:5](#)). He is the captain of our salvation ([Heb 2:10](#)) and the author and finisher of our faith ([Heb 12:2](#)) and there is none other name under heaven given among men, whereby we must be saved ([Act 4:12](#)). The end result of God hiding His face from us and systematically revealing what we are able to bear as we go from glory to glory ([2Co 3:18](#)) is that one day we will see him face to face ([1Co 13:12](#) , [1Jn 3:2](#)).

We feel so privileged to know God and his Son ([Joh 17:3](#)) and, in shadow and type, this "prosperity" will become true prosperity: the spiritual prosperity of knowing what really matters in life. We are blessed to know that we've been given the pearl of great price within us ([Mat 13:46](#) , [2Co 4:7](#)), and we know the words of eternal life that quicken us ([Joh 6:68](#) , [Joh 6:63](#)), and have a family to share this life of Christ with now; and eventually will be blessed to give freely to the rest of the world what we have received freely ([Mar 10:30](#) , [Act 20:35](#) , [Mat 10:8](#)).

Here we see David describing the "good pleasure" (by thy favour <sup>H7522</sup>) of God to give us to make "my mountain to stand strong". It is in the morning that we come to understand that all things are of God, every strength, every weakness, every righteousness and every sin, all being formed and fashioned by the master potter who is going to bring all the world to understand in time, that He is a Sovereign God who has been loving us through this process of troubling our flesh (our mountain which is mount Esau) by hiding his face from our mountain so that we are brought to a place where we look to the Lord (Mount Zion) from whence our salvation comes ([Psa 121:1](#) , [Oba 1:21](#)).

Only God can grant us the faith and understanding to say in truth and with conviction "I shall never be moved" ([Php 1:6](#)). We will never be moved if the Lord is our stronghold ([Psa 18:2](#)) in this life who gives us the strength ([Php 4:13](#)) to not be moved. It is by being strengthened and settled and established after the earthquakes that we will eventually come to see that we "shall never be moved"([1Pe 5:10](#) , [Heb 10:23-29](#))

But first, like David saw himself as he looks back in the morning, we think that we are the ones who are at least partially responsible for our standing, or for our choices, until the Lord shows his mercy to us by bringing us to see just how vulnerable we have always been, and that it has been His favour that has preserved us ([Rev 1:10](#) , [Rev 5:4](#)).

We are preserved up until the moment of having the man of perdition exposed by the Lord within ([Luk 22:31-32](#) , [2Th 2:3-4](#) , [Pro 16:1-4](#)). We need to feel troubled in our flesh in order to cry out to God, and it is through God hiding his face from us that we feel troubled and are brought to cry out to Him so that we can be delivered in the progressive manner ([Act 14:22](#)) that He has intended ([Psa 107:17-19](#) , [Psa 22:1](#) , [1Jn 4:17](#)).

[Psa 30:8](#) I cried to thee, O LORD; and unto the LORD I made supplication.

[Psa 30:9](#) What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

This crying unto the Lord is at the very heart and core of our calling, and it is in the midst of Jerusalem above that we must 'is was and will be' tarry, or wait on the Lord so that we can effectively worship God in spirit and truth ([Eze 9:4](#) , [Luk 24:49](#) , [Joh 2:16-19](#) , [Mar 11:17](#)). But we know and understand that it is God who knows what we need before we ask Him ([Mat 6:8](#)), so this crying unto the Lord is inspired by Him alone, along with our supplications which the Lord is directing to the end that they will avail much ([Jas 5:16](#)).

Dust is unable to do anything of its own. It moves only if it is moved by an external force ([Psa 18:42](#), [Mat 8:27](#) , [Psa 104:29](#) , [Ecc 12:7](#)). What was Christ answer to these questions in verse 9? What profit was there in His blood, and could he declare the truth from the grave? The flesh profits NOTHING ([Joh 6:63](#))! The physical blood profits nothing, and the dust will not praise Him, nor declare thy truth once we die ([Ecc 9:5](#)).

None of this should discourage us but rather remind us of the glorious hope that there is in the morning (resurrection), seeing that a preeminent seed (Christ) has fallen into the ground and died and continues to enable us to die daily ([Rom 6:3](#)) so that we may be alive in Him ([Joh 16:7](#)). It is the spiritual blood and bread of His word and spirit body the church ([Col 1:24](#)) which we must partake of in order to have real life ([Joh 6:55](#)) , which will quicken us ([Joh 6:63](#)). The flesh profits NOTHING!

[Psa 30:10](#) Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

Unless the Lord builds the house the weary labourers toil in vain ([Psa 127:1](#)) is something that we all must live until the Lord has mercy upon us and starts to tear down that first temple so that the new creation can be formed ([Mar 13:2](#) , [Joh 2:19](#)). If the Lord is mindful of us ([Psa 8:4-6](#)) He is our helper ([Heb 13:6](#)) and He will bring us to understand and appreciate his mercy which is shown by destroying the first man Adam as He builds up the second Adam by not leaving one stone left upon another, the end result is that Christ in us will "have dominion over the works of thy hands;" which is what it means to say "you have put all things under his feet".

These stones that are initially left one against another are shadows of our former alliances within Babylon and their houses built upon sand ([Mat 7:24-27](#)), both within and without, and as we come to try those stones and see that they are not lively stones as God's elect are ([1Pe 2:5](#)), we will see more clearly how we fit into this new holy temple built unto the Lord ([2Co 5:17](#)), each joint or stone supplying what is needed to make this an healthy temple unto the glory of God ([Eph 2:21](#) , [Eph 4:16](#)).

[Psa 30:11](#) Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

[Psa 30:12](#) To the end that *my* glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

If we are granted to be in the house of mourning today, it will be this process of wearing sackcloth that will sober us and give us the right Godly perspective which comes to us by being clothed with the righteousness of Christ. How was Christ clothed in this life? ([Isa 53:3](#) , [Rev 11:3](#) , [Rev 19:8](#) , [1Jn 4:17](#)).

As always, once we go through the process of judgement, there will be joy in the morning. When God turns our mourning into dancing and puts off our sackcloth ([Rev 11:3](#), [Rev 11:12](#)), we will be girded with a gladness and joy that no one will be able to take away from us ([Joh 16:22](#)).

To what end is God working in our lives today? When we grow to understand and believe that eyes have not seen nor ears heard what God has in store for those who love him ([1Co 2:9](#) , [Rom 5:5](#)), and that the present sufferings of this life are not worthy to be compared to the glory that will be revealed ([Rom 8:18](#)), our praise and thanks toward God will grow and we will not be silent in a world that we come out of which had these truths "hid from thine eyes." ([Luk 19:39-42](#), [Psa 30:7](#)).

Our thanks to God will be "for ever" ([H5769](#) 'ôlâm) and will be a result of His working in our hearts and minds today (in this age, good news for the elect today) shaping and moulding us into the new creation which he had predetermined ([1Pe 1:20](#)) to worship him in spirit and truth in this age ([2Co 5:17](#) , [Joh 4:23](#)).

These two articles will help us understand how the kingdom of God which is within us now, is what life eternal ([G166](#)) is [Joh 17:3](#).

[http://www.iswasandwillbe.com/El\\_Olawm.php](http://www.iswasandwillbe.com/El_Olawm.php)

[http://www.iswasandwillbe.com/What\\_Is\\_Life\\_Aionios.php](http://www.iswasandwillbe.com/What_Is_Life_Aionios.php)

Christ was predetermined to be made manifest in these last times, both as Christ coming to earth to take away the sins of the world ([Joh 1:29](#)), and to made manifest within those who were predetermined before the foundation of the world to be those first fruits of God's plan of salvation ([Eph 1:4](#) , [1Jn 4:17](#)).

In this world, we will have the sorrow that Christ has promised us, and he promises that that

sorrow will be turned to joy in the morning ([Joh 16:20-22](#)), in the resurrection ([Psa 30:5](#)). So as we die daily, decreasing as He increases, we will find that joy and peace ([Joh 16:33](#)). This is a promise of our Father who tells us to rejoice always and again I say rejoice ([1Co 15:31](#), [Php 4:4](#)) because it is His good pleasure ([Psa 30:7](#): "by thy favour"<sup>H7522</sup>) to give us the kingdom ([Luk 12:32](#)), which He is giving to us daily in earnest, the earnest of the Spirit which we are not to despise ([2Co 1:22](#), [Eph 1:14](#), [Zec 4:10](#)).