

"Sit at My Right Hand"

Psalm 110

Psa 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Psa 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Psa 110:3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Psa 110:4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

Psa 110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.

Psa 110:6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

Psa 110:7 He shall drink of the brook in the way: therefore shall he lift up the head.

God is going to "make thine enemies thy footstool" by dragging us to Christ ([Joh 6:44](#)) where we will sit "at my right hand" ([Eph 2:6](#)) that represents his power that makes it possible for us to overcome those enemies within that are being destroyed by little and little ([Joh 8:36](#) , [Exo 23:30](#)).

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

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

[Exo 23:30](#) By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

The lust of flesh, and the lust of the eyes, and the pride of life, is all that is within us and that is what is naturally against Christ and will be conquered in God's elect through Christ ([1Jn 1:15-17](#) , [Rom 8:37-39](#)). If God will grant that we endure until the end on the cross with Christ living by the faith of the son of God ([Gal 2:20](#)), not only will we be able to overcome those things from within that defile us when they come out ([Mat 15:11](#)) but also we will be able to say with Christ even as we do today and hopefully to our last breath "Father, forgive them; for they know not what they do" forgiving all those things without as we saw Christ and Stephen doing, to encourage us that we can do the same thing through God's holy spirit ([Luk 23:34](#) , [Act 7:58-60](#) , [Mat 5:11-12](#) , [Mat 5:44-46](#) , [Mat 24:12-13](#)).

[1Jn 2:15](#) Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

[1Jn 2:16](#) For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

[1Jn 2:17](#) And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

[Rom 8:37](#) Nay, in all these things we are more than conquerors through him that loved us.

[Rom 8:38](#) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

[Rom 8:39](#) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[Luk 23:34](#) Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

[Act 7:58](#) And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

[Act 7:59](#) And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

[Act 7:60](#) And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

[Mat 5:11](#) Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

[Mat 5:12](#) Rejoice, and be **exceeding glad**: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

[Mat 5:44](#) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

[Mat 5:45](#) That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

[Mat 5:46](#) For if ye love them which love you, what reward have ye? do not even the publicans the same?

[Mat 24:12](#) And because iniquity shall abound, the love of many shall wax cold.

[Mat 24:13](#) But he that shall endure unto the end, the same shall be saved.

The symbolism that God's word is showing us in ([Luk 23:34](#)) is that those who are the enemy of the cross "parted his raiment, and cast lots" and this symbolism is also expressed in the story of Stephen who was the first martyr in the church when we are reminded "and the witnesses laid down their clothes at a young man's feet, whose name was Saul". That casting of lots for Christ's garments that represent his word that is supposed to be one bread ([1Co 10:17](#)) and not divided, or the laying down of "their clothes at a young man's feet, whose name was Saul" are both telling us what we naturally do to Christ's Word when we are yet carnal, and are full of envy and lust and pride which we all have until this is burnt out of us through fiery trials that will in time bring about "**exceeding glad[ness]**" and "**exceeding joy**" and as we find ourselves being reproached "**happy are ye**"([1Co 3:3](#) , [1Pe 4:12-14](#) , [2Co 3:18](#)).

[1Co 3:3](#) For ye are yet carnal: for whereas *there is* among you envying, and strife, **and divisions**, are ye not carnal, and walk as men?

[1Pe 4:12](#) Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

[1Pe 4:13](#) But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with **exceeding joy**.

[1Pe 4:14](#) If ye be reproached for the name of Christ, **happy are ye**; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

Christ's elect will eventually no longer defile his garments, and it is the judgement that is upon us in this age that is making it possible to remove every spot and wrinkle ([Eph 5:27](#) , [Rev 19:7](#)). Figuratively our heavens are our footstool^{H1916 H7272} that are being conquered through Christ in us ([Luk 20:42-43](#))

This bruising of our heel connects to the thought "**Till I make thine enemies thy footstool**" spoken of in ([Gen 3:14-21](#)) where we learn that it is God who has put this enmity between us and "the woman" who represents the church. That enmity between our first nature ([Gal 5:17](#)) that is against Christ's church that is his body, is typified as "thy seed". We are naturally against "her seed" which represents

the spirit of God or the one seed that we are in Christ ([Gal 3:16](#)). The only way we can overcome this enmity that is naturally within us is to have our heads bruised, another way of saying unless a seed dies (our heads) it will bring forth no fruit ([1Co 11:3](#) , [Col 1:24](#) , [Joh 12:24](#) , [Php 1:11](#) , [Rom 7:4](#)).

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

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

As we are all learning, this process of overcoming in this age is very painful and likened unto giving birth both in ([Gen 3:16](#)) as well as ([Mat 24:8-13](#)). Our carnal heads "thy head" is being bruised so that we can cease from sinning ([1Pe 4:1-2](#) , [2Ti 2:12](#)), and it is Christ within us who is making it possible for us to bruise the head of the serpent symbolized in this verse in Genesis ([Gen 25:26](#)). Isaac to whom the promise was made unto ([Gen 17:21](#)) is 60 years old and that age witnesses to us that this is a story that is describing the spiritual battle that we are in against our old man 6x10, the powers and principalities that we are wrestling against ([Eph 6:12](#)).

[Gen 25:26](#) And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

[Gen 3:16](#) Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. [again we see the natural enmity that is with us that we can only overcome by Christ in us who makes it possible for us to the drink the cup and say "**nevertheless not my will, but thine, be done**" in [Luk 22:42](#). The proper understanding of "and thy desire *shall be* to^{H413} thy husband" is better translated we are "against" our husband which flesh naturally is against God's spirit and Christ [Gal 5:17](#)].

[Mat 24:8](#) **All these are but the beginning of the birth pains.**

[Mat 24:9](#) **"Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name's sake.**

[Mat 24:10](#) **And then many will fall away and betray one another and hate one another.**

[Mat 24:11](#) **And many false prophets will arise and lead many astray.**

[Mat 24:12](#) **And because lawlessness will be increased, the love of many will grow cold.**

[Mat 24:13](#) **But the one who endures to the end will be saved.**

[1Pe 4:1](#) Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

[1Pe 4:2](#) That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

[2Ti 2:12](#) If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

[2Ti 2:13](#) If we believe not, *yet* he abideth faithful: he cannot deny himself.

This next section of Genesis ([Gen 3:17](#)) is a reminder that Jezebel ([Rev 2:20-22](#)) within us wants to be the head, instead of letting Christ be our head, and again unless the Lord puts us through this crushing experience that his elect go through in this age under the Rock Jesus Christ, we will not be able to rule over sin that constantly desires to rule over our heavens ([Mat 21:44](#)), but we know our hope is in him who has promised we will overcome evil with good. When that enemy within you hungers, feed him with God's word, give him drink from the living waters, "for in so doing thou shalt heap coals of fire on his head" ([Gen 4:7](#) , [Rom 12:20-21](#) , [Luk 21:36](#)).

[Gen 3:17](#) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and

hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

Mat 21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Rev 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Rev 2:21 And I gave her space to repent of her fornication; and she repented not.

Rev 2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

Luk 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Gen 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

Rom 12:20 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.

Rom 12:21 Be not overcome of evil, but overcome evil with good.

Luk 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

These last four verses of Genesis we are looking at here are a good lead into our study where we learn that to "Sit at my right hand" cannot happen until we are matured through Christ by resisting the "Thorns also and thistles" unto the shedding of blood ([Joh 19:5](#)) and going beyond the "the herb of the field" that is a symbol for the milk of the word that we must be weaned off of by the grace and faith of Christ ([Heb 6:1](#) , [Mat 24:19](#)). Eve the mother of all living will eventually have one of her sons (Jesus Christ) be born and sacrificed for the sins of all the world ([Joh 3:16](#)) so that all in Adam can be saved ([1Co 15:22](#)). That salvation of all is typified in these words "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them"

Gen 3:18 Thorns also and thistles ([Joh 19:5](#)) shall it bring forth to thee; and thou shalt eat the herb of the field; ([Heb 6:1](#) , [Mat 24:19](#))

Gen 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return ([Joh 12:24](#)).

Gen 3:20 And Adam called his wife's name Eve; because she was the mother of all living.

Gen 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. ([1Jn 2:2](#) , [1Pe 1:18-19](#) , [1Co 15:55-58](#)).

1Co 15:55 O death, where *is* thy sting? O grave, where *is* thy victory?

1Co 15:56 The sting of death *is* sin; and the strength of sin *is* the law.

1Co 15:57 But thanks *be* to God, **which giveth us the victory through our Lord Jesus Christ.**

1Co 15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Our first verse:

Psa 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. H1916 H7272

As we have seen, unless we are granted to "Sit thou at my right hand" there will be no true overcoming in this age, or said another way "Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain."

The words "The LORD said unto my Lord" in this verse represents those who have this high calling in the LORD (1Pe 2:9) that is on the backs of those who are not the weak of the world (Luk 10:24 , Mat 11:11 , 1Co 1:26). They are not given to see what the LORD has prepared for those who love him, those who will be lords of our great LORD (1Co 2:9 , Rom 8:28 , Rev 19:16).

1Pe 2:9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Luk 10:24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

Mat 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

1Co 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

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**.

Rom 8:28 And we know that all things work together for good **to them that love God** , to them who are the called according to *his* purpose.

Rev 19:16 And he hath on *his* vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS**.

Psa 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

This is a prophecy that is spoken of in (Oba 1:21) as well, and we are Zion today in earnest (Eph 1:14 , 2Co 1:22) and able to see Christ rule in the midst of the church (Rev 1:13) so that we can be more than conquerors through him that loved us (Rom 8:37-39).

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.

Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

2Co 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

[Rev 1:13](#) And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

[Rom 8:37](#) Nay, in all these things we are more than conquerors through him that loved us.

[Rom 8:38](#) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

[Rom 8:39](#) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[Psa 110:3](#) **Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.**

This part of God's word encourages us by reminding us that we will be "willing in the day of thy power" ([Php 2:13](#)), meaning we will be willing to die daily, and understand we are more than conquerors through Him who loved us ([Psa 118:27](#)). We will be willing to drink the cup ([Mat 20:23](#)).

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

[Psa 118:27](#) God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

[Mat 20:23](#) And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

The "womb of the morning" is symbolic language for the birth of Christ in us ([Rev 22:16](#) , [Joh 3:3](#)) as he is the morning star who is ruling and reigning in our hearts where we worship him in the "beauties of holiness" ([Psa 96:9](#)).

[Rev 22:16](#) I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

[Joh 3:3](#) Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

[Psa 96:9](#) O worship the LORD in the beauty of holiness: fear before him, all the earth.

The "dew of thy youth" is a symbol of Christ's life within us and also a reminder of how fleeting and temporal this life is against the back drop of eternity. Dew is fleeting as the flesh of man is, and is a shadow of our lack of loyalty unless the Lord builds the house ([Deu 32:2](#) , [Jas 4:14](#) , [Hos 13:3](#) , [Hos 6:4](#)).

[Deu 32:2](#) My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

[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.

[Hos 13:3](#) Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

Hos 6:4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away.

Psa 110:4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

This verse is speaking about Christ who "Melchizedek" was a type of, but it is also speaking about the Lord of "The LORD said unto my Lord" in verse one, who will be "kings and priests unto God" by his power (Rev 1:6).

Rev 1:6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

"**The LORD hath sworn, and will not repent**" witnesses to the nature of God that changes not (Mal 3:6) and the certainty of what has already been written that He is fulfilling and working all according to the counsel of his will (Eph 1:11).

Mal 3:6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Psa 110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.

The day of God's wrath has both an inward and outward fulfillment, and as we know his wrath is "against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Col 3:6, Rom 1:18).

Col 3:6 For which things' sake the wrath of God cometh on the children of disobedience:

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

If God is working with us in this age, that wrath will be accomplished as "The Lord at thy right hand shall strike through kings" within us (Rev 17:11-12) for his purpose of preparing us to be kings and priests (Rom 5:20-21). Because God changes not we will not be ultimately consumed but rather each man in his order (1Co 15:23) will be judged and brought unto perfection on the symbolic third day (Luk 13:32-33).

Rev 17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Rev 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

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

Rom 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

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

The "day of the Lord" or the "day of his wrath" that will put an end to our old man occurs in Jerusalem above where we are blessed to have our names written ([Luk 10:20](#) , [Rom 11:25](#)). And, "that a prophet perish out of Jerusalem" is symbolic language that reminds us that God's elect are the first to be raised in heavenly places ([Eph 2:6](#)) in Jerusalem above ([Gal 4:26](#)) the mother of us all where we must die daily in order to be God's prophets who are blessed and holy to have part in the first resurrection ([Rev 20:6](#)). God calls us unto this high calling and we are by the grace and faith of God entering into Jerusalem above, and this is the reason all boasting is excluded as we enter into this holy place in advance of so many ([Jas 4:13](#) , [Mat 22:14](#))

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

[Rom 11:25](#) For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

[Luk 13:33](#) Nevertheless I must walk to day, and tomorrow, and the *day following*: for it cannot be that a prophet perish out of Jerusalem.

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

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

[Rev 20:6](#) Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

[Jas 4:13](#) Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: [[Eph 2:6](#) , [Gal 4:26](#)].

[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.

[Jas 4:16](#) But now ye rejoice in your boastings: all such rejoicing is evil.

[Jas 4:17](#) Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

[Mat 22:14](#) For many are called, but few are chosen.

[Psa 110:6](#) He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

This verse points to the rulership that the elect will have, as we "judge among the heathen" ([Rev 20:6](#) , [1Co 6:3](#)) and ultimately because we were blessed to be made conformable unto His death in this age, via judgement, we will also judge all of God's creation in the "lake of fire".

[Rev 20:6](#) Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

[1Co 6:3](#) Know ye not that we shall judge angels? how much more things that pertain to this life?

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

The "**whosoever shall fall on this stone shall be broken**" part of (**Mat 21:44**) is when Christ will rule with a rod of iron (**Rev 2:27**). The "lake of fire" or "great white throne judgement" is represented by "**but on whomsoever it shall fall, it will grind him to powder**" which the elect are experiencing today (**Php 3:10-11**, **1Pe 4:17-18**).

Php 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Php 3:11 If by any means I might attain unto the resurrection of the dead.

1Pe 4:17 For the time *is come* that judgment **must** begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

1Pe 4:18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

We are wounding the world by withholding and giving rain in due season at this symbolic 1000 year period so that in the end the occasion that we have been seeking against the world will have its culmination in "the lake of fire" also known as "the great white throne judgement". Elijah typifies this time in scripture for us as described in (**Jas 5:17-18**), and "he shall fill *the places* with the dead bodies" reminds us that a seed must die before it brings forth fruit, and the natural precedes the spiritual.

Jas 5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

Jas 5:18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

No conversion occurs until the "lake of fire", that happens after the 10x10x10 ruling over the flesh of mankind, ultimately revealing to mankind that perfection of the flesh cannot inherit the kingdom of God, but the destruction of it will, and that will occur in the "lake of fire" or "great white throne judgement" for the rest of the world (**Rev 20:6**).

Rev 20:6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The 1000 year millennium is a symbol of a real time period that reminds us that the flesh of all men who have not known Christ inwardly can only go unto perfection on the third day 10x10x10=1000. That perfection is accomplished by the elect administering "the lake of fire" on that third day. God's elect are judged today initially as babes (lambs) in our water baptism events, and also judged through the deeper baptism of fire that we are going through, being blessed to experience this verse: "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, prepared unto every good work" (**2Ti 2:20-21**, **Rev 1:6**).

2Ti 2:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

Rev 1:6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Psa 110:7 He shall drink of the brook in the way: therefore shall he lift up the head.

In this last verse of our study we see the symbolic language that reveals to us how it is possible that we can "lift up the head" as we look to the hills from whence comes our help (Psa 121:1-2).

Psa 121:1 A Song of degrees. I will lift up mine eyes unto the hills, from whence cometh my help.

Psa 121:2 My help cometh from the LORD, which made heaven and earth.

It is only those who "**shall drink of the brook in the way**" (Rom 8:9) who will be able to go from strength to strength and endure unto the end of this age in Christ (Psa 84:7 , 2Co 3:18). God is the one who makes a way where there seems to be none for his children (Isa 43:16), and is glorified by making his strength perfect through the weak of the world first, as His kind of first fruits (1Co 15:23 , Jas 1:18).

Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Psa 84:7 They go from strength to strength, *every one of them* in Zion appeareth before God.

2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Isa 43:16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Jas 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

It is those who "**shall drink of the brook in the way**" in this age that will receive the undeserved free gift of that extra measure of God's holy spirit that will make it possible for us to trim our lamps and endure unto the end (Mat 25:7-13). That precious gift and blessing that we are called unto is to "**Sit at My Right Hand**"(1Pe 3:9).

Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Psa 84:7 They go from strength to strength, *every one of them* in Zion appeareth before God.

2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Mat 25:7 Then all those virgins arose, and trimmed their lamps.

Mat 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Mat 25:9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

Mat 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Mat 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

Mat 25:12 But he answered and said, Verily I say unto you, I know you not. [Rom 8:9]

Mat 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

1Pe 3:9 **Not rendering evil for evil, or railing for railing:** but contrariwise blessing; **knowing** that ye are thereunto called, that ye should inherit a blessing.