

**"Let Israel hope in the LORD:
for with the LORD *there is* mercy,
and with him *is* plenteous redemption"
([Psa 130:1-8](#))**

Psa 130:1 A Song of degrees. Out of the depths have I cried unto thee, O LORD.

Psa 130:2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

Psa 130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

Psa 130:4 But *there is* forgiveness with thee, that thou mayest be feared.

Psa 130:5 I wait for the LORD, my soul doth wait, and in his word do I hope.

Psa 130:6 My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than they that watch for the morning.*

Psa 130:7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

Psa 130:8 And he shall redeem Israel from all his iniquities.

The first verse, the very opening sentence of this Psalm is at the heart and core of the elect's entire life in Christ who are being redeemed from all our iniquities, and witnesses to Christ's own life that culminated in him saying "**Out of the depths** [[Jer 22:29](#)] **have I cried unto thee**" as expressed in these verses: ([Luk 22:42-43](#)). What Christ expressed is what we will express if we are as he is in this life, crying out of the depths of this earth, earth, earth in hope that we will be heard because we fear to disappoint our Father ([1Jn 4:17](#) , [Heb 5:7](#)).

[Luk 22:42](#) Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

[Luk 22:43](#) And there appeared an angel unto him from heaven, strengthening him.

[Luk 22:44](#) And being in an agony he prayed **more earnestly**: and his sweat was as it were great drops of blood falling down to the ground.

[it is the angel of the Lord in the garden who represents the angels of Christ that we are for each other who as a result of our fervent prayers for each other can "more earnestly" and more "effectually" serve the Lord as we lay down our life for one another ([Eph 4:16](#))].

[Luk 22:45](#) And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

[This physical sleep is symbolic of them being spiritually asleep and not able to provide such a fervent prayer as described in ([Jas 5:16](#) , [Luk 22:44](#)) that would have kept them and can keep us alert and always mindful that our Lord will return as a thief in the night ([1Th 5:2-8](#))].

[Jas 5:16](#) Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

[Luk 22:44](#) And being in an agony he prayed **more earnestly**: and his sweat was as it were great drops of blood falling down to the ground.

1Th 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

1Th 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

1Th 5:3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. [*what we must experience first is described in these verses of Isaiah if that day is not going to come upon us unawares* [Isa 42:13-21](#)]

Isa 42:13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

Isa 42:14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

Isa 42:15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

Isa 42:16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

Isa 42:17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

Isa 42:18 **Hear, ye deaf; and look, ye blind, that ye may see.**

Isa 42:19 Who is blind, but my servant? or deaf, as my messenger *that* I sent? who is blind as *he that is* perfect, and blind as the LORD'S servant?

Isa 42:20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

Isa 42:21 The LORD is well pleased **for his righteousness'** sake; **he** will magnify the law, and make *it* honourable.

1Th 5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

1Th 5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

1Th 5:6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

1Th 5:7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

1Th 5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

1Th 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, [[Joh 16:20-23](#)]

1Th 5:10 Who died for us, that, whether we wake or sleep, we should live together with him.

1Th 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

Luk 22:46 And said unto them, **Why sleep ye? rise and pray,** [[Mat 26:41](#)] **lest ye enter into temptation.**

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. [*watching and praying*]

Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

It is out of the depths of our flesh where we are all initially placed that we cry out to the Lord "**hear my voice: let thine ears be attentive to the voice of my supplications**", and what does scripture tell us of such heartfelt prayers that availeth much and just how important is it to pray ([Eph 6:18](#) , [Rev 8:4](#) , [Psa 50:15](#) , [Psa 31:15](#)).

Eph 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Rev 8:4 And the smoke of the incense, *which came with the prayers of the saints*, ascended up before God out of the angel's hand.

Psa 50:15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psa 3:15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

Our first verse:

Psa 130:1 **A Song of degrees. Out of the depths have I cried unto thee, O LORD.**

God has put us in these marred vessels of clay that were made that way so that we could be worked with according to the counsel of his will, ([Eph 1:11](#)) a will that brings us to cry unto him, over and over "out of the depths". It is out of those depths within us that we are bruised ([Pro 20:30](#)) or chastened and scourged as we learn obedience by the things that we suffer ([Heb 5:8](#)), and it is Christ who is working all this for our good ([Rom 8:28](#)) in the midst of the church which is Christ's body and flesh ([Col 1:24](#) , [Heb 10:20](#) , [Eph 5:30](#) , [1Co 3:16](#)).

Pro 20:30 The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.

Col 1:24 Who now **rejoice** in my sufferings for you, and fill up that which is behind of the afflictions of Christ **in my flesh** for his body's sake, which is the church:

Heb 10:20 By a new and living way, which he hath consecrated for us, through **the veil**, that is to say, **his flesh**;

Eph 5:30 For we are members of his body, **of his flesh**, and of his bones.

Mat 27:51 And, behold, **the veil of the temple** was rent in twain from the top to the bottom [*symbolizing the depth of this bruising the body of Christ must go through*]; and

the earth did quake, and the rocks rent; [*the gates of hell within us, the stony heart like a rock, and the earth that represents the flesh will not prevail against Christ's body because of our hope of glory within who is giving us a new heart. The stone is built upon the Rock by taking away the stony heart and being given a new one* [Mat 16:18](#) , [Eze 36:26](#)]

[1Co 3:16](#) Know ye not that ye are **the temple** of God, and *that* the Spirit of God dwelleth in you?

Christ identifies with our suffering and knows how to "with the temptation also make a way to escape, that ye may be able to bear *it*." ([Heb 4:15-16](#) , [1Co 10:13](#)). This work that Christ is doing in our earth is a testimony in the body of Christ (*the church, the body of Christ*) given to this generation who he is working with, and that workmanship of God also witnesses against those who cannot see the day of visitation upon us that we have been blessed to recognize ([Mat 16:4](#)). Those who are blessed to be sighing and crying for the abominations without are doing so because we've been given to stand and are overcoming the abominations within that can only be overcome through Christ whose grace and faith are in our earth so that we can learn obedience and overcome ([Eph 2:8-9](#) , [Tit 2:11-15](#)).

[Tit 2:11](#) For the grace of God that bringeth salvation hath appeared to all men,

[Tit 2:12](#) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

[Tit 2:13](#) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

[Tit 2:14](#) Who gave himself for us, that he might redeem us from all iniquity ([Psa 130:8](#)), and purify unto himself a **peculiar people**, zealous of good works.

[Tit 2:15](#) These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

The only sign that God is giving to the world through the body of Christ is witnessed by a people who are being purified by Him "unto himself a peculiar **people, zealous** of good works". That sign then is expressed through judgement that is upon us that brings about those **zealous** works ([1Pe 4:17](#) , [2Co 7:11](#)). The shadow that was given to us in Christ's life that was the only sign given to the evil and adulterous generation he described in ([Mat 12:40](#) , [Mat 16:4](#)) is speaking about both the destruction of the man of perdition ([2Th 2:8](#)) within us, or the evil generation within us that must be destroyed ([Mat 24:34](#)) so that we in turn can be those two witnesses or "**sign of the prophet Jonas**" that the wicked generations without will one day glorify God for in the day of their visitation ([1Pe 2:12](#)). Jonah is a type of the body of Christ who cries out to God for deliverance and that deliverance was symbolized by the "**three days and three nights in the heart of the earth**" where our hope of glory ([Col 1:27](#)) is in that same earth "**the Son of man**" where "the process of spiritual completion [**3**]" is being accomplished in our flesh (*his body the church*), as it was typified in Jonah's life and Christ's "**three days and three nights in the heart of the earth** [*the church*]" (*two parallel verses* [Jon 2:1-4](#) , [Heb 5:7](#)). Being in the "**heart of the earth**" and in the "great fish" are symbolic events that tell us the same thing. When we are bound to the altar ([Psa 118:27](#)) we have no choice to be anywhere else but where God is dragging us [*men becoming fisher of men who are on his line*] ([Joh 6:44](#)), just as Jonah had to be in the great fish ([Jon 1:17](#)). Christ and His Christ have to be about our Father's business ([Luk 2:49](#)), going where our flesh does not ultimately want to go while we are in the church, his body, his flesh, that is likened unto this

great fish ([Mat 12:40](#) , [Joh 21:18](#)).

[Mat 12:40](#) For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

[Mat 16:4](#) A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, **but the sign of the prophet Jonas**. And he left them, and departed.

[Jon 2:1](#) Then Jonah prayed unto the LORD his God out of the fish's belly,

[Jon 2:2](#) And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice.

[Jon 2:3](#) For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

[Jon 2:4](#) Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

[Heb 5:7](#) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

[Psa 130:2](#) Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

Our life in Christ is "A Song of degrees", and it has already been written in our books the degree to which we are going to completely fall ([Pro 24:16](#)) and need to be delivered as we cry out "Lord, hear my voice: let thine ears be attentive to the voice of my supplications". He delivers us ([Psa 107:28-30](#)) in stages (degrees), as we see how completely vulnerable we are in regard to overcoming the lust of the flesh, the lust of the eyes and the pride of life ([Rom 7:24](#) three stages [Jer 22:29](#)). It is those three things that make up "the depths" or the vanity that is within all flesh that cannot inherit the kingdom of God and that we are subject unto, while overcoming day by day because we are blessed to be made subject unto Christ who we are dragged to ([Joh 6:44](#)), where our flesh does not want to go ([Joh 21:18](#)), overcoming as the body of Christ who hears the voice of the true Shepherd [*O earth, earth, earth, hear the word of the LORD*], leading us unto liberty in Him ([Rom 8:20-23](#) , [Joh 10:27](#) , [2Co 3:17](#) , [1Jn 5:14-15](#)). The seed must fall into the earth [the church [Jer 22:29](#)] to then [die daily] and bring forth much fruit ([Joh 12:24](#)).

[Psa 107:28](#) Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

[Psa 107:29](#) He maketh the storm a calm, so that the waves thereof are still.

[Psa 107:30](#) Then are they glad because they be quiet; **so he bringeth them** unto their desired haven.

[Rom 7:23](#) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

[Rom 7:24](#) O wretched man that I am! who shall deliver me from the body of this death?

[Rom 7:25](#) I thank God through Jesus Christ our Lord. So then with the mind [[1Co 2:16](#)] I myself serve the law of God; but with the flesh the law of sin.

[Joh 10:27](#) My sheep hear my voice, and I know them, and they follow me: ([Rom 8:14](#))

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

Joh 10:29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

Joh 10:30 I and *my* Father are one.

2Co 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

1Jn 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

1Jn 5:15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Joh 8:47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

1Jn 4:5 They are of the world: therefore speak they of the world, and the world heareth them.

1Jn 4:6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

1Jn 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

Psa 95:5 The sea *is* his, and he made it: and his hands formed the dry *land*. [[Rom 8:20-23](#)]

Psa 95:6 O come, let us worship and bow down: let us kneel before the LORD our maker. [[Psa 107:31](#)]

Psa 95:7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, [[Jer 22:29](#)]

Psa 95:8 Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness:[[Heb 3:13](#) , [1Co 15:31](#) , [Mat 24:12](#)]

Psa 130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

This question "**If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?**" can begin to be answered when we are assured and know that the Lord knows what is in the heart of man ([Joh 2:23-25](#) , [Jer 17:10](#)). We are overcoming the mark of the beast through Christ who gives us the power to acknowledge our own wretchedness and 'abussos' where He gives us the power to rule and reign over all the powers and principalities within and without (*the depths of the sea being rule over with the mind of Christ that we have* [Eph 6:12](#) , [Eph 1:18-23](#) , [Isa 43:16](#)) and having done all to stand in Him ([Eph 6:13](#)).

Joh 2:23 Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

Joh 2:24 But Jesus did not commit himself unto them, because he knew all *men*,

Joh 2:25 And needed not that any should testify of man: for he knew what was in man. [[Mat 10:16-19](#)]

Mat 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye

therefore wise as serpents, and harmless as doves.

Mat 10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

Mat 10:18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. [Jon 3:3]

Mat 10:19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

Eph 6:12 For we wrestle not against flesh and blood, **but against principalities, against powers,** against the rulers of the darkness of this world, against spiritual wickedness in high *places*. [**therefore** "take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak"]

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of **his mighty power,**

Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

Eph 1:21 **Far above all principality, and power, and might, and dominion,** and every name that is named, not only in this world, but also in that which is to come:

Eph 1:22 And hath put all *things* under his feet, and gave him *to be* the **head over all things to the church,**

Eph 1:23 Which is **his body,** the fulness of him [*Christ*] that filleth all in all. [*overcoming the depths through His body* "the fulness of him [*Christ*] that filleth all in all" the "**head over all**"(Col 1:24 , 1Co 2:16)].

Eph 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. [*so the question is answered for us in this verse* "**O Lord, who shall stand?**" *those who are blessed to take unto themselves* "the whole armour of God" (Eph 6:14-19)]

Psa 130:4 But there is forgiveness with thee, that thou mayest be feared.

Christ never needed to ask for forgiveness but did ask that we would be forgiven and instructed us to forgive each other's sins (Luk 23:34 , Col 3:13-15). When we know what we are doing, as opposed to "**for they know not what they do**" then it is because the Lord is working that knowledge within us and giving us the power to overcome sin (1Co 15:57 , 1Jn 5:4) and to forgive others who have sinned against us. It is Christ who is working this in His body the church both to will and to do of His good pleasure (Mat 5:39 , Php 4:13 , Php 2:13 , Rom 2:4).

Luk 23:34 Then said Jesus, **Father, forgive them; for they know not what they do.** And they parted his raiment, and cast lots. [*parting raiment and casting lots demonstrating the beast on the throne separating Christ's raiment [his word wrongly divided], witnessing that we are unaware of God's sovereignty that is causing us to do this at this stage in our walk* Pro 16:33 , Eph 1:11]

Col 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel

against any: even as Christ forgave you, so also *do* ye.

Col 3:14 And above all these things put on charity, which is the bond of perfectness.

Col 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. [Heb 13:15].

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 steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

1Jn 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, ***even our faith.***

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

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

"**But there is forgiveness with thee**" to those who have God's love being shed abroad in their hearts (Rom 5:5) giving them the power to turn the other cheek "*literally or figuratively*" and prove by those actions that we are his sons and daughters who have been forgiven and are forgiving "**But there is forgiveness with thee**" (Rom 12:19-21 , Mat 5:44-45).

That "**thou mayest be feared**" is connected with forgiveness of others and the forgiveness that we know he has granted those who are given to acknowledge their own shortcomings and give an accounting today in the Lord. That is the freedom or the liberty that God grants to those whom he is working with today that we are not to despise (Rom 2:4), as opposed to saying 'we see' and continuing in darkness because of the deceitfulness of sin that hardens our hearts and despises His correction (Joh 8:36 , Joh 9:41 , 1Jn 1:8 , Heb 12:9).

Joh 8:36 **If the Son therefore shall make you free, ye shall be free indeed.**

Joh 9:41 Jesus said unto them, **If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**

1Jn 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jn 1:9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

1Jn 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Heb 12:9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

"**forgiveness with thee, that thou mayest be feared**" is clearly what must be happening all our lives in Christ as we go from glory to glory through him (2Co 3:18) and are given to be prepared to love our enemies and overcome in this age (2Ti 2:12 , Rev 3:21). We ought to fear God and we will fear Him because of this fearful process that we are enduring, which is putting off our flesh and purifying our souls today through judgement that is upon us

([Mat 10:28](#) , [1Pe 4:17](#)).

Mat 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Psa 130:5 I wait for the LORD, my soul doth wait, and in his word do I hope.

Psa 130:6 My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than they that watch for the morning.*

It is now that we have need of patience unto the coming of the Lord ([Jas 5:7-8](#)) and need to "**wait for the LORD**". With the patience and faith of the saints that God provides, we can courageously possess our souls ([Luk 21:19-21](#) , [Psa 27:11-14](#)) and be of good courage as He takes us through this process of being washed "thoroughly from mine iniquity, and cleanse me from my sin. " that we have acknowledged and are ever before us ([Psa 51:1-4](#) , [Heb 12:1](#)).

Jas 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Jas 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Luk 21:19 In your patience possess ye your souls. [*look at the context in which patience is being discussed*]

Luk 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Luk 21:21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

Psa 27:11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

Psa 27:12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

Psa 27:13 *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living.

Psa 27:14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

God's children are blessed in this age to develop that patience and faith through Christ and even though "**ye shall see Jerusalem compassed with armies**" within you, our souls with the life of Christ helping us, can overcome and wait "**for the Lord more than they that watch for the morning: I say, more than they that watch for the morning**"

Psa 130:7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

Our hope within is that we will endure until the end and not grow weary in well doing, and be granted to overcome in this age, which is what will happen to those whom God has purposed from the foundation of the world to be more than conquerors through Christ ([Gal 6:9-10](#) , [Col 1:27](#) , [1Jn 3:2-3](#) , [Rom 8:37](#)).

[Gal 6:9](#) And let us not be weary in well doing: for in due season we shall reap, if we faint not.

[Gal 6:10](#) As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith. ([1Jn 5:4](#))

[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:

[1Jn 3:2](#) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

[1Jn 3:3](#) And every man that hath this hope in him purifieth himself, even as he is pure.

All that is in the world within us is what we are being redeemed from, and the redeemed of the Lord say so ([Psa 107:2](#)). We acknowledge the truth that this redemption, that is a gift from God, can only happen as a result of the son of God setting us free from sin ([Joh 8:36](#)), which liberty can only happen as a result of going through much tribulation and fiery trials in this life ([Act 14:22](#) , [1Pe 4:12](#)). It is simply a gift to be judged first in this age and to be made ready through that judgement that causes suffering but prepares us to rule and reign under Christ ([Php 1:29](#)). That judgement is the only way the bride will be made ready ([Rev 3:18](#) , [Mat 25:3](#) , [Rev 19:7](#) , [Php 4:4](#)).

It is both the patience and faith that will be required for God's elect to be redeemed and given victory in this life ([Rev 14:12](#) , [1Jn 5:4](#)) and God has "**plenteous redemption**" and "**mercy**" that He can and will show to those who he is redeeming first in this age as His kind of first fruits ([Php 4:13](#) , [Joh 15:5](#) , [Luk 12:32](#)).

It is truly His good pleasure to give this kingdom to His little flock who understand that we are the unprofitable servant, the unnatural branch, the weak of the world, the not many noble brethren, that he first shows mercy to, by giving us a humble and contrite heart ([Isa 66:2](#)), the only heart that God is working with today to bring unto perfection on the third day ([Mat 18:3](#) , [Luk 13:32](#)). That heart and mindset is given to His elect so that we in turn can give all glory to God and extend that same mercy to the rest of His creation whom we will judge ([1Co 6:3](#)).

In overcoming the world within us "little and by little" ([Deu 7:22](#)), God brings us to learn that there is plenteous redemption in Him that He will extend through us, through the bride of Christ who has been granted to be made ready ([Rev 19:7](#) , [Rom 5:10](#)) for that express purpose of working with the rest of His creation that are also groaning and travailing "in pain together until now" ([Rom 8:22](#)).

[Psa 130:8](#) And he shall redeem Israel from all his iniquities.

All the world will be saved: "**he shall redeem Israel from all his iniquities**", and that redemption will come about in the order that God has ordained, to His glory and honour ([1Co 15:23-24](#) , [Mat 22:14](#)).

Those who first sit at the feet of our Lord, at an altar that the world cannot eat at just yet ([Heb 13:10](#)), are being nourished of the Lord through the judgement and sanctification process that we are going through for their sakes, as described in these verses: (4000

[Mat 15:38](#) , 5000 [Mat 14:21](#) , [1Co 15:46](#)), so that in time we will be sent to be those **nine pillars** in the temple of God who are used to shepherd, to feed, to love and clothe the rest of humanity as was demonstrated in the type and shadow events of Joseph's life ([Gen 45:22](#)).

Saviours will come up on mount Zion to judge the mount of Esau ([Oba 1:21](#)), and those saviours will have been humbled and crushed in this life ([Mat 21:44](#)) so that we in turn can then be used to fulfill the next section of ([1Co 15:25-28](#)) that explains why those saviours must come up on mount Zion to judge the mount of Esau: and the kingdom shall be the LORD'S.

[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.

[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.

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

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

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

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