Part 2 - Wait for the Lord and Trust in His Word

In chapter 130, part 1, we learned this is the *eleventh* Psalm in a series of fifteen Psalms (120-134), which are the "Song of Degrees", and refers to the "degrees" on the sundial of Ahaz, by which the shadow of the sun went *backward* in the days of his son, Hezekiah (2 Kings 20:8-11; Isa 38:7-8, 20). And, because it's the *second* song in the *fourth* 'group' in this series of 'Song of Degrees', the subject/title is (yet again) "***Trust in Yehovah***" (as it was in Psalm 121, 124 and 127). And that's why we saw Hezekiah call unto the 'Lord' (Yehovah, i.e. YHVH) for help; for he *clearly* knew who the *true* God is *and*, that He was the *only one* who could help him out of 'the depths' of his distress. And we also learned that, when we 'call upon' the Lord (YHVH) in *earnest* prayer, we must *also* be willing to *seek* for answers in His word (2 Tim 2:15), as well as to 'knock' (Matt 7:7-11), which simply means to pray freely, honestly, sincerely and without guile. And that means we must *also* be open to what He has to say to us; for we *might just* need to change some things in our own life (and/or heart and mind) *before* He will give us what we're asking for. Further, we must also *trust* that He hears us *and* <u>will</u> respond… in the way, and time, that is best for us. For truly, He *will* hear us *and* help us… *when* the time is right, and in His *own* way. So, it is <u>really</u> important for us to *continue* to 'remind' our Heavenly Father of His promises *and point out* that we are *earnestly* trying to <u>fulfil</u> the *conditions* needed to be met to *receive* His promises (Isa 43:26). So, whether you are needing guidance, strength, understanding or help with an 'adversary' (as Hezekiah was), it's paramount for us to *continue* to pray (earnestly) to the Lord (YHVH) for help *and* 'remind' Him of His *promise* to help!

And then we saw Hezekiah point out how, because the Lord (YHVH) counts *every one* of our 'iniquities' (i.e. sins), *none* of us can stand before Him - for ***no one*** is truly (on their own merit) worthy of forgiveness (Rom 3:23; Isa 64:6) let alone receiving eternal life from Him. However, we also learned that, even though *none* of us can 'stand before' Him *when* we've still got our iniquities (sins) to account for, our Heavenly Father *has* made a way we *can* be forgiven. And, back in the days, the people were supposed to offer blood sacrifices to obtain forgiveness with God (Lev 4-6, etc.). However, those were only 'types' for the *true* Sacrifice which was to come, which is (of course) Jesus Christ (Heb 10:8-12; 1 Peter 1:18-19; John 1:29; Isa 53:7; Rev 5:6-13, etc.). So, today it is our *earnest* faith in (and *obedience to*) Jesus Christ that gives us forgiveness from God… *so long as* we truly do repent *and* work to turn away from our sins (Acts 26:18, Eph 1:7; Col 1:14; Rom 3:23-25; Heb 9:11-15). And that's *why* we truly should 'fear' Him, i.e. fear to disobey Him *and* give Him the *full* honor, glory, love, respect, devotion *and* obedience He *truly* deserves. However, Hezekiah is *not* done teaching us in this precious Psalm about how to '*Trust in Yehovah'*…

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

So, after humbly imploring the Lord (YHVH) to hear his earnest prayer, during a time of *great* distress (the depths of distress), *and* pointing out how he knows we *can* be forgiven for our sins (implying he repented for all of his sins), Hezekiah now proclaims *how much* he trusts in the Lord (YHVH), which is the *subject* of this precious Psalm. Now, note what Hezekiah has been doing throughout this Psalm so far - and even compare it to Psalm 119 - where Hezekiah (1) calls upon God (YHVH) for help, (2) points out he's searched his heart, mind and ways, and repented of any sins, and (4) then points out how earnestly he's being trying to *obey* God's Word. For this is *all* part of the process of 'claiming' God's promises, as we too *should* do (Isa 43:26)! And this is *especially* important when we *really* need help, and feel like we're *not* getting an answer from God (YHVH). Now then, the word '**wait**' here is an *important* Hebrew word to understand. For, the English word 'wait' *implies* sitting around doing nothing. But that is **not**, at all, what this Hebrew word means. It's a prim root that actually means ***to bind together*** (perhaps ***by twisting***), i.e. ***collect*** and (figuratively) can even mean ***to expect*** (#6960) … which implies he's *waiting for help* (from the Lord, YHVH) to come! Yea, it even implies he is *expecting* help from the Lord (YHVH) to come. And that, most certainly, shows he has *faith* that God *will* hear his earnest prayers *and help him*. Further, becaise this word (#6960) *also* means to 'bind together, by twisting', it even refers to how we are to study God's Word to 'bind' our heart (and mind) to God's Word, in a *spiritual* sense. After all, we can't very well trust in God's Word if we don't even *know* it. So, to 'wait' can even mean to *bind our soul* (inner man) *to God's Word* by studying it, trusting in it and earnestly striving to obey it!

And then the word '**Lord**' here is (again) God's sacred (and covenantal) name, **Yehovah**, which means He is the *only* one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13). And the word '**soul**' here simply means ***a breathing creature*** (#5315). While sometimes this can refer to our life in a flesh body (Gen 2:7; 1 Cor 15:45), much of the time it refers to our 'inner man'. And that's because our 'soul' is our *spiritual* "self" because our soul houses our spirit within it, which is our *intellect* (i.e. heart and mind). Thus, our soul is simply the *spiritual* 'embodiment of our spirit' (heart and mind, i.e. our will and intellect) [https://t.me/BibleStudyTruth/1017]. And then Hezekiah again uses the word '**wait**' which still means ***to bind together*** (perhaps ***by twisting***), i.e. ***collect*** and (figuratively) can even mean ***to expect*** (#6960). And then the word '**word**' means ***a word*** or (by implication), ***a matter*** (as spoken of) or ***a thing*** and (adverbially) or even ***a cause*** (#1697*). And lastly, the word '**hope**' is a prim root that means ***to wait*** and (by implication) can also mean ***to be patient*** or ***hope*** (#3176). So, the way we think of 'hope' in the English (i.e. as a *wishful* thought) is not what it means in the Hebrew. It means Hezekiah is *patiently* waiting for the Lord (YHVH) to help him. Again, this implies he *earnestly* **trusts** that God will help him. In fact, this Hebrew word has even been rendered as *trust* at times (Job 13:15; Isa 51:5).

And, when Hezekiah says that he is patiently waiting for God's Word (and trusting it will come), he is referring to how he received God's answers at that time. For, while Hezekiah had God's

written Word to study, *the way* God spoke to them back then was *via the prophets* (Heb 1:1). And, the prophet who God used to 'speak' to him during his lifetime was the great prophet, Isaiah. And, indeed, he *did* send Isaiah to speak His Word to Hezekiah, where He promised to save him (and Jerusalem) from the Assryians *and* from his sickness (2 Kings 19:5-13, 20-34; 20:1-11; Isa 37:5-13, 21-35; 38:1-8).

Psalm 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.

Now, after proclaiming how he 'waited' (expected and bound his heart to) with 'hope' (*patiently* waited *with trust*) for God's Word to come (via Isaiah), Hezekiah gives us (as usual) an analogy to explain *how eagerly* he was 'waiting' for the Lord's (YHVH's) answer. And, the word '**soul**' here (again) means ***a breathing creature*** (#5315) but is indeed referring to his 'inner man', which is our ***intellect*** (i.e. heart and mind) [https://t.me/BibleStudyTruth/1017]. And the word '**waiteth**' here is actually ***not in the original manuscripts***; it was added, by the translators, for 'better readibility' (#9999). And they likely added it because, it is being *implied* that he waited (with expectation, #6960) from the prior verse. And then, the word '**Lord**' here (again) shows (in the *Strong's Concordance*) as #136 (*'Adonay*) but is (yet again) one of 134 places where the ancient custodians (Sopherim) actually ***altered*** the Scriptures (apx. 32). So, this really is God's Sacred (and covenantal) name, ***Yehovah*** (#3068), which means He is ***self-existent*** and ***eternal***. And then the word **'watch**' is (again) the Hebrew word *shamar*, which means ***to hedge about*** (as with thorns), i.e. ***guard*** and (generally) also means ***to protect, attend to***, etc. (#8104). It was rendered as 'mark' back in verse 3, when Hezekiah referred to how the Lord (YHVH) marks our iniquities (writes them down in His 'book'). But, in this verse, it's being used in reference to how a watchman ***guards*** a city and *eagerly* awaits the end of their shift (i.e. their 'watch' ends) in the '**morning**' (i.e. ***at dawn***, #1242).

So, Hezekiah is simply saying that his soul (inner man) is *as eager for* the Lord's (YHVH's) help to come as a watchman *is eager for* the morning (dawn) to come *because* that's when his shift will be over. The *Companion Bible* notes this could also be rendered as "*more than watchers for the morning, watching for the morning*". And *Moffett* renders it as "*my souls looks for the Lord more eagerly than watchmen for the dawn*". So, however you want to render it, Hezekiah is clearly expressing his intense eagerness to receive an answer from the Lord (YHVH). And, back in Psalm 119, Hezekiah wrote something *very* similar, when beseeching the Lord (YHVH) about the *same* time of distress…

145 I cried with my whole heart; hear me, O LORD: I will keep thy statutes.
146 I cried unto thee; save me, and I shall keep thy testimonies.
147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the night watches, that I might meditate in thy word.
Ps 119:145-148

So, in Psalm 119, Hezekiah used a similar analogy to explain how earnestly he was seeking the Lord (YHVH) *by studying His Word*. For, he got up early in the morning, and stayed up late at night, just to be able to pray and study God's Word. And then, in this Psalm (130:6) he explains that he 'watched' (anticipated in earnest expectation) for the Lord's (YHVH's) answer (from Isaiah) as a watchman watched for the morning to come, so his shift could be over. Similarities like this are *just more* proof that Hezekiah *truly did* write both of these Psalms (119 and 130) albeit, *with the guidance of* the Holy Spirit (2 Peter 1:20-21). And, as usual, the analogy he gives (here in Psalm 130) truly does help us to understand just *how* eagerly he was waiting to hear from God (YHVH). And, his eagerness is truly understandable; for he had the *mighty* Assyrian army 'at his doorstep' (practically) *threatening* to besiege the capital city (Jerusalem) where God's Temple was! However, this analogy wasn't only used by Hezekiah. Jesus used it as well to explain *how earnestly* **we** should 'watch' *for His return* (Matt 24:36-51; Mark 13:32-37; Luke 12:36-48) as did Paul (1 Thess 5:6-8). For Jesus gave us the 'signs' that would precede His return (Mth 24, Mk 13, Lk 21) specifically so we *wouldn't* be surprised! That's also why He told us to 'learn the parable of the fig' tree, which you can learn more about via this links…

Parable of the Fig Tree - https://t.me/BibleStudyTruth/950
Mark Chapter 13 - https://t.me/BibleStudyBooks_Mark/17
Luke 21 - https://t.me/BibleStudyBookof_Luke/450

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

Now, after expressing how eagerly he was waiting to hear from the Lord, YHVH (i.e. an answer to his prayers), Hezekiah encourages Israel to do so as well. We should remember *how much* he cared for **all** of Israel, *not just* those who lived in the southern kingdom of Judah with him. For, when he opened the Temple and they held the Passover (for the first time in a *long* time) Hezekiah *also* invited his fellow Israelites - who lived in the *northern* kingdom of Israel – to come to the Passover too (2 Chron 30)! So, this is not merely a call to those in the *southern* kingdom of Judah but rather, he's encouraging **all** of Israel (*wherever* they were) to 'hope in the Lord'. The word '**hope**' here is the *same* Hebrew word he used back in verse 5. So, it again means ***to wait*** and (by implication) can also mean ***to be patient*** or ***hope*** (#3176). Thus, it means Hezekiah is *patiently* waiting, and *expecting with anticipation*, for the Lord (YHVH) to help him. Again, this implies he *earnestly* **trusts** that God will help him. And then the word '**Lord**' here (both times) is still God's sacred (and covenantal) name, **Yehovah**, which means He is the *only*

one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13). And then the word '**mercy**' means ***kindness*** (#2617).

So, Hezekiah is calling all of Israel to place their hope (earnest trust *and* desired expectation) in the one-and-only *true* God, YHVH. And what is the *reason* they should 'hope' (trust and look forward to) in the Lord (YHVH) to help them from their distresses (i.e. from the Assryians)? It's because, "***with him is plenteous redemption***". The word '**plenteous**' here means ***to increase*** (for whatever reason, #7235) while the word '**redemption**' means ***distinction*** or ***deliverance*** (#6304). In the context of this verse, it *most certainly* means ***deliverance***. So, in the historical sense, Hezekiah was certainly thinking of the bondage that *both* kingdoms of Israel (the northern tribes and the southern tribes) were experiencing via the Assryians (2 Kings 18, 2 Choron 32, Isa 37). And, the history written about what Hezekiah did, when he took the throne, shows that he well understood *why* the northern tribes of Israel, *and* the southern tribes of Israel (which he reigned over) were having troubles with the Assryians. As it is written…

*3 He in the **first** year of his reign, in the **first** month, opened the doors of the house of the LORD, and repaired them.*
4 And he brought in the priests and the Levites, and gathered them together into the east street,
5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.
*6 **For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs**.*
7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel.
*8 **Wherefore the wrath of the LORD was upon Judah and Jerusalem**, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.*
*9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity **for this**.*
*10 Now it is in mine heart to make a covenant with the LORD God of Israel, **that his fierce wrath may turn away from us.***
2 Chron 29:3-10

So again, Hezekiah clearly understood why *all* of Israel was having troubles with the Assryians. And he even bluntly stated this when speaking to the priests; for he *knew* God was punishing them for their grave sins (as He promised to do in Deut 28 and Lev 26). And it was his desire to turn the hearts of Israel *back to* the Lord (YHVH) so His fierce wrath (for their sins) would turn *away* from them! A very wise king Hezekiah was indeed… despite having a wicked father! And, in fact, when Hezekiah wrote to the northern tribes of Israel, to invite them to take part in the Passover, he also pointed this out to them as well, as 2 Chron 30:6-9 documents. He even

encouraged them *not* to be like their forefathers (hard heartedly trespassing against the Lord, YHVH) but to turn back to worshiping (and obeying) the *true* God (YHVH) so His fierce wrath would turn away from *them too*. And, while his call was largely ignored (even scoffed at), *some did* hear, and participate, in the Passover. However, because the *majority* of Israel ignored Hezekiah's (and the other prophets God sent them) pleas for them to turn back to serving the Lord (YHVH), they did eventually go into captivity to the Assryians during Hezekiah's reign (2 Kings 18). But, thankfully, the southern kingdom of Judah was spared because of Hezekiah's (and the other prophets, like Isaiah) sincere efforts to get them to turn their hearts back to the true God (YHVH) and serve Him earnestly. So, Hezekiah *well* knew that IF all of Israel would hope (trust and obey) in the Lord, He *would* show Him mercy (kindness) and redeem (deliver) them from the Assryians. And *how* did Hezekiah (and the prophets) know this? Because *it's written* in God's Word! For Mosses had *also* warned their forefathers this much, specifically in Deut 4:29-31, where it's written that IF they would turn back to the Lord (YHVH) with **all** their heart and soul, then He would ***not*** forsake them *because* He **is** indeed a *merciful* God.

And truly, this is *still* a 'call' that *faithful* Christians carry on to this very day; and not only to those who are *true* Israel (white Caucasians) but to all the races. For Jesus' has commissioned us to take the Gospel (of Jesus Christ) to all nations (Mth 28:18-20). And this 'call' will be all the more important when the 'great tribulation' (Mth 24:21) comes. For, at that time, the *entire* world will be taken into *spiritual* bondage by the 'antichrist' [https://t.me/BibleStudyDownload/345], when Satan himself is *kicked out* of heaven (with his fallen angels) *to earth* (Rev 12). And when they are here, they'll wage a phycological war *far worse* than the Assryians did to those in Jerusalem (2 Kings 18; 2 Chron 32). For, Satan will actually *claim to be 'God'* (the Savior) and 'back up' his lies with great miracles (Rev 13; 2 Thess 2). So, anyone who is unfamiliar with God's Word (including Christians who are *only* familiar with the lying 'traditions of man') will be *easily* fooled by Satan's deceiving lies and miracles [https://t.me/BibleStudyDownload/499]. But, just as Hezekiah still pleaded with the stubborn, and hard-hearted, Israelites in the northern kingdom - so too should we still warn the people on earth not to worship Satan nor participate in his wicked 'beast' system… for doing so will bring upon them *great* wrath from God, as many Scriptures (especially Rev 16) warn us about. Further, just as Hezekiah waited on the *true* God (YHVH) for deliverance (from the Assryians, who are a type for Satan and his fallen angels) so too should we patiently 'wait' (trust and hope with *earnest* expectation) on the *true* Savior (Jesus Christ) to save us from that great time of tribulation (Mth 24:21). So, yet again we see how prophetical these precious Psalms truly are…

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

So now, after calling on *all* of Israel to hope (trust) in the Lord (YHVH) for deliverance, Hezekiah points out that their hope in the *true* God (YHVH) will *not* be in vain. And this is true

for us today (1 Cor 15:58). We'll *never* be ashamed, nor disappointed, for trusting in God's Word! And that's why Hezekiah then wrote that the Lord (YHVH) shall "*redeem Israel from all his iniquities*". Now, the word '**redeem**' here is a different word than was used in the prior verse; and it means ***to sever***, i.e. ***ransom*** and (generally speaking) can also mean to ***release*** or ***preserve*** (#6299). The *Companion Bible* notes (in Ex 13:13) explain this word means to redeem (ransom) from bondage, by (or with) ***great power***… just as the Lord (YHVH) did when He freed (redeemed) Israel from Egyptian bondage via the ten plagues. And then the word '**iniquities**' means ***perversity***, i.e. (moral) ***evil*** (#5771) and comes from a prim root that means ***to crook***, literally or figuratively (#5753). So, this word is speaking of those who are *crooked to the 'core'* of their being (inner man). So, even though Israel was terribly hard hearted, and crooked to the 'core', Hezekiah knew the Lord (YHVH) *could* (and *would*) redeem them. And, indeed *He shall* as it's written in *many* places (Hos 13:9-15; Mic 4:10; Isa 41:14, 43:14-28, 44:6-8, 24-28, 45:17-25, 49:7-13, 49:25-26, 54:5-17, 59:15-21, 60:9-22; Jer 50:33-34, Jer 23:5-8, Jer 30:7-11; Rom 5:10, 11:26-27, etc.).

And this just shows *how much* power our Heavenly Father has to free (and cleanse) us from our sins! So, not only does the Lord (YHVH) have the power to redeem (deliver) us from our enemies but *also* to redeem (deliver) us from our sins as well. And, of course, that's exactly *why* He sent His only begotten Son (Jesus Christ) into the world. For it is *because* we believe upon the righteous blood that Jesus Christ shed for our sins that we receive forgiveness for our sins (Eph 1:7; Col 1:14; Heb 9:12-15). Yet, we cannot forget that, once we believe upon Jesus Christ, we *must* also earnestly repent for our sins and study His Word to learn *how to change* our sinful ways (thoughts, desires, words and actions). Otherwise, we'll just go back to sinning habitually *because* the way we think (our mind), and what we desire (heart), has *not* been cleansed. As Jesus warned, "*Whosoever committeth sin is the servant of sin*" (John 8:34). And Paul explained this much more in the 6th chapter of Romans [https://t.me/BibleStudyBooks_Romans/37] when he stated that we should "*Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God*" (Rom 6:12-13). Therefore, we are the servant (slave) **to whom we obey** (vs 16).

So, in life we'll either be a servant (slave) to sin (with only leads to death) or a servant to righteousness (God's Word and Holy Spirit); and the latter is the *only* way to obtain *eternal* life (Rom 6:23)! And thankfully, after we do believe in Jesus Christ, repent for our sins and are earnestly studying His Word to try and learn *how* to obey it (righteousness), our Heavenly Father *will* bless our efforts. And, while He does so in may ways, the biggest blessing is from His Holy Spirit that dwells in our heart (desires, emotions, intentions, motivations) and mind (thoughts) to guide us each day, and teach us how to obey God's Word *from the heart*. But, without knowing God's Word, it is *impossible* to learn when the Holy Spirit is 'speaking' (*spiritually*) to us. So, we

must study God's Word to *learn to discern* when His Holy Spirit *really is* 'speaking' to us verses when it's *another* spirit (such as an *evil* spirit) or our own carnal mind (Rom 8:5-8) 'speaking' to us. To learn how to better discern this, check out the studies on **how to hear God** when He 'speaks' to us [https://t.me/BibleStudyAudios/39 & https://t.me/BibleStudyDownload/476].

So, Hezekiah ended this precious song of 'Trust in Yehovah' by reminding us that the Lord (YHVH) truly is very merciful (kind) to forgive our sins **if** we'll only *turn back to Him* and *earnestly try* to obey, love and trust Him. And when we do so, His Holy Spirit *will* help us (John 14-16; Col 1:10-11; Eph 3:16-21, etc.)! And so, even if we are not of true Israel, anyone who accepts Jesus Christ (and strives to earnestly obey Him, Gal 3) can also receive this precious redemption - both from our physical enemies as well as our spiritual enemies too. So, just as the Lord (YHVH) had the power to free Jerusalem (and all the southern kingdom of Judah) from the mighty Assyrian army (2 Kings 19:35-37; 2 Chron 32:20-22), so too does He have the power to redeem us (through Jesus Christ) from our sins. And He *also* had the power to overcome literal death, when He raised Jesus Christ raised from the dead, *literally*. And, as Heb 2:14 points out, by doing so, Jesus Christ *also* overcame the Devil (Satan) *who has power over death* (power to cause our soul to die) via his deceptive lies!

Further, note *carefully* how these fifteen 'song of degrees' continue to go through the subjects of 'Distress', 'Trust in Yehovah' and then 'Deliverance, blessings and Peace'… this is teaching us something *very* important! For, when we are in 'distress' we *must* learn to 'trust in Yehovah' and *then* (and *only* then) will 'deliverance, blessings and peace' come to us as well! So, anyone who tries to tell you the Old Testament is 'outdated' or is 'irrelevant' to our life (now that Jesus has come), is *full of crap.* They either don't know what they are talking about (i.e. are ignorant of the Scriptures) or are being *very* deceptive (i.e. lying). For, over and over again, these precious Psalms have shown us just *how much* we can *still* learn from them and, how much *prophecy* is within them, *still yet to be fulfilled*! And much of that is because, "*The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and* ***there is no new thing under the sun***" (Eccl 1:9). So, history gives us many 'types' of what is, either happening now, or will happen in the future. So, it behooves us to continue to study ALL of God's Word so we can prepare *for what is coming*. And we've *got* to learn to 'trust in Yehovah' IF we are going to be found faithful *to Him* when the true Jesus Christ *finally* returns…

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,
15 Of whom the whole family in heaven and earth is named,
16 That he would grant you, according to the riches of his glory, ***to be strengthened with might by his Spirit in the inner man;***
17 ***That Christ may dwell in your hearts by faith****; that ye, being rooted and grounded in love,*
18 ***May be able to comprehend*** *with all saints what is the breadth, and length, and depth, and height;*

19 And to know the love of Christ, which passeth knowledge, ***that ye might be filled with all the fulness of God.***
20 ***Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us****,*
21 Unto him be glory in the church by Christ Jesus ***throughout all ages****, world without end. Amen.*
Eph 3:14-21

AMEN!