

Psalm 119:1-16 "ALEPH and BETH"

Part I Psa 119:1-176

Psa 119:1 ALEPH. Blessed *are* the undefiled in the way, who walk in the law of the LORD.
Psa 119:2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.
Psa 119:3 They also do no iniquity: they walk in his ways.
Psa 119:4 Thou hast commanded *us* to keep thy precepts diligently.
Psa 119:5 O that my ways were directed to keep thy statutes!
Psa 119:6 Then shall I not be ashamed, when I have respect unto all thy commandments.
Psa 119:7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.
Psa 119:8 I will keep thy statutes: O forsake me not utterly.

Psa 119:9 BETH. Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.
Psa 119:10 With my whole heart have I sought thee: O let me not wander from thy commandments.
Psa 119:11 Thy word have I hid in mine heart, that I might not sin against thee.
Psa 119:12 Blessed *art* thou, O LORD: teach me thy statutes.
Psa 119:13 With my lips have I declared all the judgments of thy mouth.
Psa 119:14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.
Psa 119:15 I will meditate in thy precepts, and have respect unto thy ways.
Psa 119:16 I will delight myself in thy statutes: I will not forget thy word.

In this eleven part study with this Psalm, we will look at two of the musicians per week in this longest Psalm in the bible. There are 260 chapters in the New Testament giving us a total of 1,189 chapters and Psalm 117, the shortest chapter, is also the middle chapter of the Bible, being the 595th Chapter. Psalm 119 is the longest chapter of the Bible.

You may be wondering, as I was, why is this Psalm structured the way that it is, with symbols and words that divide the nineteen sections.

Psalm 119 is divided into 22 sets of eight-verse sections also called strophes. Before each section, a word and sometimes a symbol appears. These words are the english names of the letters of the Hebrew alphabet. The symbols represent the Hebrew letters, and when we look at their meaning it will correlate with the verses in that particular section of the Psalm. I hope to bring that point out as we go through all the verses over the next few weeks or so.

This Psalm was originally composed as a song of praise to God, and is also written in a unique poetic form known as an acrostic. In an acrostic, the first verse begins with a word starting with the first letter of the Hebrew alphabet, Aleph. The second verse then begins with a word starting with the second letter, Beth and the pattern continues until the alphabet is used up. Psalm 119 is divided into 22 eight-verse sections, and each section represents a Hebrew letter. The first eight verses all begin with the letter Aleph, and then verses 9 to 16 all begin with Beth, and so on throughout the Psalm.

In today's study we will look at the verses in (Psa 119:1-16) which contain the Hebrew letters **Aleph** and **Beth**, and see how these verses apply to God's elect. I've looked into what the origins

of the letter Aleph are in Wikipedia <https://en.wikipedia.org/wiki/Aleph> , and various sources on the web, and the general consensus is that Aleph's equivalent representation in the new covenant is Alpha who we know is Christ ([Rev 22:13](#) , [Rev 22:1-2](#)). The Aleph is also represented by the head of an ox, as Christ was represented along with other offerings within the book of Leviticus ([Lev 9:4](#)). The bible is Christ-centric, but one thing that I never read any mention of, was how **Beth** should represent the house of God or the body of Christ connected to the Aleph. It is comforting to consider that Christ is the Alpha and the Omega and everything inbetween, and that the very middle verse in the bible ([Psa 118:8](#)) very fittingly tells us "*It is* better to trust in the LORD than to put confidence in man". It is the gift of being able to trust in God while having no confidence in man or princes that makes His children of the generation who have no confidence in the flesh ([Php 3:3](#)) who are convinced of our hope of glory who is in the center of our lives, leading and guiding us with the holy spirit, making a way where there appears to be none ([Col 1:27](#) , [Rom 8:14-16](#) , [Isa 43:16](#)).

[Rev 22:13](#) I am Alpha and Omega, the beginning and the end, the first and the last.

[Rev 22:1](#) And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

[Rev 22:2](#) In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

[Psa 118:8](#) *It is* better to trust in the LORD than to put confidence in man.

[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:

[Rom 8:14](#) For as many as are led by the Spirit of God, they are the sons of God.

[Rom 8:15](#) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[Rom 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God:

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

I've cut and pasted two definitions of the word Beth taken from the internet, to help demonstrate that Beth, the second letter in the Hebrew alphabet, is connected to the house of God, or temple of God that we are ([1Co 6:19](#)), and is a place of worship, and a house of bread. Our communion with one another in Christ, is connected through our head the Aleph and his life of sacrifice ([Heb 13:13](#)), and Beth is where this is all happening and being witnessed (*2nd letter Beth* - [Act 5:32](#) , [Rev 11:3](#)) in the heavens of our hearts and minds where we are raised together ([Eph 2:6](#)) and share in the communion of his sufferings in this house of bread [Beth] ([1Co 10:16](#) , [Col 1:24](#) , [Joh 6:35](#)). Christ was born in Bethlehem and we are born again with the spirit of God within us ([Joh 3:5-6](#)), our hope of glory who is the spiritual bread we need in our lives to have real life ([Joh 6:55](#) , [Mat 26:26](#)).

[Heb 13:13](#) Let us go forth therefore unto him without the camp, bearing his reproach.

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

Jesus:

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

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:

Joh 6:35 And Jesus said unto them, **I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

Joh 3:5 Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

Joh 3:6 **That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

first definition of Beth:

BETH (1)

bath (b):

The second letter of the Hebrew alphabet. With the daghesh it is transliterated in this dictionary as "b," and, without the daghesth, as "bh" (= "v"). It came also to be used for the number two (2) and with the dieresis for 2,000. For name, etc.,

second definition of Beth:

BETH (2)

beth (in proper names; Greek transliteration in Septuagint, beth, baith, or beth):

This is the English transliteration for the Hebrew beth, meaning "house," "tent," "place." It occurs in many compound proper names formed similarly to the method of compounding words in the German language, as shown in the articles immediately following. Thus we have beth `anath or `anoth = "house of replies" (;); beth'el = "house of God" (; [Gen 13:3](#)), etc. We also find the word in hybrid formations, e.g. Bethphage = "fig house".

The two disciples in ([Mat 21:1-3](#)) represent witness to us of God's workmanship unfolding as we draw near to Jerusalem. It is when we are blessed to draw near to Jerusalem above that we are sent ([Gal 4:26](#) , [Joh 20:21](#)) of our Lord to loose this beast, that represents the beasts that we are and how we are loosed of our bondage to sin by each other's obedience to Christ ([Act 5:32](#) , [Joh 8:36](#)). Then we are brought to our Lord just as this story demonstrates. God's sovereign hand is working out all the details as Christ is sent, but Christ is also giving commandment to his disciples who are also sent. The story of the centurion in ([Luk 7:7-9](#)) demonstrates to us this relationship of faith that is needed in order to serve each other and to be able to be about our Father's business as these disciples were and as the centurion soldier who typifies the elect in that endeavor was as well ([Rom 8:14](#)).

Mat 21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Mat 21:2 Saying unto them, **Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.**

Mat 21:3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. [[Luk 7:7-9](#)].

Luk 7:7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

Luk 7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

Luk 7:9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, **I say unto you, I have not found so great faith, no, not in Israel.**

Gal 4:26 But Jerusalem which is above is free, which is the mother of us all.

Joh 20:21 Then said Jesus to them again, **Peace be unto you: as *my* Father hath sent me, even so send I you.**

Act 5:32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

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

Our first verse:

Psa 119:1 ALEPH. Blessed *are* the undefiled in the way, who walk in the law of the LORD.

Christ is the only one who can bless us so that we are "the undefiled in the way, who walk in the law of the LORD" ([Eph 1:11](#)), and boasting therefore is excluded by the law of faith ([Rom 3:27](#)).

The natural relationship with Christ precedes the spiritual walk with him as our true head today ([Col 1:18](#) , [1Co 11:3](#)), and Israel was a type of the bride of Christ, a nation that was set apart and told that if they would "hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth" ([Deu 28:1-14](#)). High above all the nations of the earth ([Eph 2:6](#)).

The reward for obedience to God's commandments ([1Ti 1:9](#)) was physical blessing with no mention of eternal life. The rest of the verses in ([Deu 28:15-68](#)) describe the curses that will come upon us if we don't hearken diligently unto the voice of the LORD thy God. The gift for us today as we learn obedience by the things that we suffer, is the earnest relationship that we have with our Lord that is growing in grace and in knowledge of "our Lord and Saviour Jesus Christ", as we are saved by grace through faith. The unprofitableness of flesh remains with us until this day [*all the works that we do of which we are told boasting is excluded*], however if Christ is

working in us both to will and to do of His good pleasure then we will be able to see ourselves in one hand as an unprofitable servant who has done that which was expected of Him by the strength of Christ ([Act 5:31-32](#) , [Eph 1:14](#) , [2Pe 3:18](#) , [Eph 2:8-9](#) , [Luk 17:10](#))

[1Ti 1:9](#) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

[Act 5:31](#) Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

[Act 5:32](#) And we are his witnesses of these things;[\[Joh 3:14](#) , [1Jn 4:17\]](#) and *so is* also the Holy Ghost, whom God hath given to them that obey him.

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

[2Pe 3:18](#) But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

[Eph 2:8](#) For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

[Eph 2:9](#) Not of works, lest any man should boast.

[Luk 17:10](#) So likewise ye, when ye shall have done all those things which are commanded you, say, *We are unprofitable servants: we have done that which was our duty to do.*

It takes Christ in us who our Father drags us to ([Col 1:27](#) , [Joh 6:44](#)) to give us dominion over sin, and that is something that is promised to those who are predestined to overcome in this age by the faith of Christ ([Gal 2:20](#)). God gives us the victory over our carnal nature that was demonstrated for us in type and shadow by the nation of Israel as something we cannot overcome and make war with unless the son of God sets us free ([Psa 127:1](#) , [Rev 13:4](#) , [Joh 8:36](#)).

[Gal 2:20](#) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. [[Heb 13:13](#)]

[Gal 2:21](#) I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

[Psa 127:1](#) *A Song of degrees for Solomon.* 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.

[Rev 13:4](#) And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

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

The "**way**" of those who "**walk in the Lord**" has a purpose and is explained in these two verse of Luke very succinctly. Christ was saying "except ye repent" of thinking that judgement is not upon you and that these towers must fall upon you ([Mat 21:44](#)), you will likewise die in your sins

without judgement, to come up in judgement in the second resurrection ([Rev 20:6](#)).

[Luk 13:3](#) I tell you, Nay: but, except ye repent, ye shall all likewise perish.

[Luk 13:4](#) Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

[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 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.

Psa 119:2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

([Jer 29:13-14](#)) and ([Heb 11:27](#)) speak of this seeking of the Lord "**with the whole heart**", however that seeking will not benefit us if we are not "**Blessed**" to "**keep his testimonies**" as we do this ([Luk 6:46](#) , [Mat 10:39](#)).

[Jer 29:13](#) And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

[Jer 29:14](#) And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence **I caused you** to be carried away captive.

[Heb 11:27](#) By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

[Luk 6:46](#) And why call ye me, Lord, Lord, and do not the things which I say?

[Mat 10:39](#) He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Psa 119:3 They also do no iniquity: they walk in his ways.

It is when we "**walk in his ways**" that we are cleansed of our "**iniquity**" as these verses demonstrate ([1Jn 1:7-9](#)), and so when we read "**They also do no iniquity**" it does not mean we will never "have no sin" but rather God shows his goodness and mercy toward us by leading us unto repentance ([Rom 2:4-5](#) , [Heb 3:8](#) , [Heb 12:15](#)) and we "confess our sins" and learn that "he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness"

[1Jn 1:7](#) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

[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.

[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?

Rom 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

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;

Psa 119:4 Thou hast commanded **us** to keep thy precepts diligently.

As it says in (**Pro 12:24**) "The hand of the diligent shall bear rule: but the slothful shall be under tribute", and what we must be diligently about as we are about our Father's business is to be keeping God's "**precepts diligently**". That is what God commands of us, and promises us that those who do this will be blessed (**Rev 1:3** , **Mat 19:28-30**).

Pro 12:24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

Rev 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Mat 19:28 And Jesus said unto them, **Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.**

Mat 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Mat 19:30 But many that are first shall be last; and the last shall be first.

Psa 119:5 O that my ways were directed to keep thy statutes!

Psa 119:6 Then shall I not be ashamed, when I have respect unto all thy commandments.

Psa 119:7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

Psa 119:8 I will keep thy statutes: O forsake me not utterly.

Our prayer for each other is that our ways will be directed to "**keep thy statutes**", and these verses (**Eph 3:16-21**) are the new covenant equivalent of what we desire and pray for each other as the body of Christ.

Eph 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Eph 3:18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

Eph 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Eph 3:20 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,

Eph 3:21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

God is dealing with our shame, our nakedness which represents our sinful nature that Adam and Eve and all their children were born into (**Psa 51:1-5**), and when we have "**respect unto all thy commandments**", it will be because the Lord is working with us in this age and cleansing us with His blood [*his word* **Joh 17:17**] and perfecting spiritual worship within us which is what the Father desires and will achieve in His people (**Joh 4:23-24**).

Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Joh 4:24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

The fruit that is produced by being blessed to have respect unto all of God's commandments is expressed in these words: "**I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments**". We have that sacrifice of thanksgiving on our lips now (**Heb 13:15**), as we carefully, without haste proceed in dying daily as we accomplish our Father's will on earth as it is done in heaven (**Mat 6:10**), not by our might or power but by his holy spirit given (**Php 4:6-7**, **Zec 4:6**).

Mat 6:10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Php 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Php 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Zec 4:6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

God will not forsake us utterly if we are blessed to keep his statutes, his commandments in this life. What he is doing with the elect in this age is showing mercy, and pity toward those who have been given to see what flesh is, and how it cannot inherit the kingdom of God, and only scarcely be saved (**1Pe 4:18-19**) to demonstrate that none of this is by our own power, but the mercy of God being extended to the few before the many (**Mal 3:17**, **Rom 11:25-26**, **Rom 11:31**)

Mal 3:17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Mal 3:18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

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.

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Rom 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

Rom 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

Psa 119:9 BETH. Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

Psa 119:10 With my whole heart have I sought thee: O let me not wander from thy commandments.

In order to fulfill all the verses we have read in ([Psa 119:9-16](#)) we must have the strength of Christ the ox working in our heavens, the Aleph, the alpha and the omega and everything in between. That is the answer to "**Wherewithal shall a young man cleanse his way?**" as we take "**heed *thereto* according to thy word**".

God is forging in his people a whole heartedness so that we don't "**wander from thy commandments**" ([Rev 3:15-16](#) , [Tit 2:14-15](#) , [1Pe 2:9](#)) but rather with our "**whole heart have I sought thee**" even as we don't take anything for granted and cry out as Christ did in his flesh ([Heb 5:7-8](#)) "**O let me not wander from thy commandments**".

[Rev 3:15](#) I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

[Rev 3:16](#) So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

[Tit 2:14](#) Who gave himself for us, that he might redeem us from all iniquity, 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.

[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:

[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;

[Heb 5:8](#) Though he were a Son, yet learned he obedience by the things which he suffered;

Psa 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

Psa 119:12 Blessed *art* thou, O LORD: teach me thy statutes.

Psa 119:13 With my lips have I declared all the judgments of thy mouth.

Psa 119:14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

Psa 119:15 I will meditate in thy precepts, and have respect unto thy ways.

Psa 119:16 I will delight myself in thy statutes: I will not forget thy word.

Hiding God's word "**in mine heart**" is exactly what we are doing when we obey these commandments of our Lord, and find ourselves blessed to be taught his statutes ([Eph 6:10-20](#)).

[Eph 6:10](#) Finally, my brethren, be strong in the Lord, and in the power of his might.

[Eph 6:11](#) Put on the whole armour of God, that ye may be able to stand against the wiles of

the devil.

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*.

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.

Eph 6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

Eph 6:15 And your feet shod with the preparation of the gospel of peace;

Eph 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Eph 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

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

Eph 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

Eph 6:20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

We are fellow "ambassador in bonds" who are dead to sin and alive in Christ, who are declaring "**all the judgments of thy mouth**" by obeying his commandments ([Rom 6:11](#) , [Gal 2:20](#)).

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

We have great reason to therefore rejoice "**in the way of thy testimonies, as *much as* in all riches**" as we come often together ([Heb 10:25-29](#)) and "**meditate in thy precepts, and have respect unto thy ways**".

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses: [[a shadow of God's elect judging the world in the lake of fire](#)].

Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Let the redeemed of the Lord say these things and declare "**I will delight myself in thy statutes: I will not forget thy word**" and understand that we can do this because of Christ our head who makes this all possible ([Psa 107:2](#) , [Php 4:13](#)).

Psa 107:2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

Php 4:13 I can do all things through Christ which strengtheneth me.