

Psalm 119 Part IV

"ZAIN and CHETH" ([Psa 119:49-64](#))

[Psa 119:49](#) **ZAIN.** Remember the word unto thy servant, upon which thou hast caused me to hope.
[Psa 119:50](#) **This is my comfort** in my affliction: for thy word hath quickened me.
[Psa 119:51](#) The proud have had me greatly in derision: *yet* have I not declined from thy law.
[Psa 119:52](#) I remembered thy judgments of old, O LORD; and have comforted myself.
[Psa 119:53](#) Horror hath taken hold upon me because of the wicked that forsake thy law.
[Psa 119:54](#) Thy statutes have been my songs in the house of my pilgrimage.
[Psa 119:55](#) I have remembered thy name, O LORD, in the night, and have kept thy law.
[Psa 119:56](#) This I had, because I kept thy precepts.

[Psa 119:57](#) **CHETH.** *Thou art* my portion, O LORD: I have said that I would keep thy words.
[Psa 119:58](#) I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.
[Psa 119:59](#) I thought on my ways, and turned my feet unto thy testimonies.
[Psa 119:60](#) I made haste, and delayed not to keep thy commandments.
[Psa 119:61](#) The bands of the wicked have robbed me: *but* I have not forgotten thy law.
[Psa 119:62](#) At midnight I will rise to give thanks unto thee because of thy righteous judgments.
[Psa 119:63](#) I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.
[Psa 119:64](#) The earth, O LORD, is full of thy mercy: teach me thy statutes.

This part of Psalm 119 brings us great comfort in knowing that everything that is being discussed, every reflection in the Psalmist heart, every memory, every horror that takes hold of him, every thought on God's ways, and the resulting positive haste to keep God's commandments that it produces, along with thanks because of the fear of God within, comforts us because we know it is only possible because it is "upon which thou hast caused me to hope" and that symbolically at least for the Psalmist represents our very real hope of glory within. God's workmanship within the elect is being accomplished through Christ as His spirit washes the bride and makes her ready ([Rev 19:7](#)). That readiness of spirit is typified in ([Heb 11:7](#)) as well as the verses found in this section of our study ([Psa 119:49-64](#)).

[Rev 19:7](#) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

[Heb 11:7](#) By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

This part of the Psalm that is centered around the words "ZAIN" and "CHETH", which are the seventh and eighth letter of the Hebrew alphabet, are full of encouragement for us in regard to how God has made a way within us where there seems to be none ([Isa 43:16](#)) as he causes us "to hope" upon our Lord within, who is our "hope of glory" ([Col 1:27](#)) .

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

[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:

That new man is being formed through the destruction of the old man, and as such the eighth is of the seven and it is God alone who can give the spiritual increase that we need in order to go from glory to glory in the Lord, overcoming in this age and going onto perfection on the third day

([Rev 17:11](#) , [2Th 2:8](#) , [2Co 3:18](#) , [Luk 13:32](#)).

[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 [[2Th 2:8](#)].

[2Th 2:8](#) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

This life in Christ that we live and move and have our being in ([Act 17:28](#)), is full and abundant (7), and it is in this time of an earnest relationship ([Eph 1:14](#)) that God's elect have today that Christ's promise "**that they might have life, and that they might have it more abundantly**" ([Joh 10:10](#)) is heard and hoped for being part of those who are the first who are called to trust God while we are in our flesh ([Eph 1:12](#)).

Our true spiritual abundance is defined by overcoming in this age as we grow in that ability to trust God and put off our flesh ([Pro 3:5-6](#)) going onto perfection on the third day as our Lord works with us and finishes that work of faith in the first resurrection ([Php 1:6](#)). This is where we will see the fulness of how "even he is the eighth, and is of the seven", and why it is written that physical eye has not seen nor physical ear heard what God has in store for those who love him, even though we do see in part at this time of earnest, having hope in our hearts whereby we are saved ([1Co 2:9](#) , [1Co 13:12](#) , [Rom 8:24](#))

[Rom 8:24](#) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

As always, when we read God's word, we must see it applying to the destruction of our old man, and so when the Psalmist declares "The bands of the wicked have robbed me" in verse 61 , we are simply being told what sin does to all of us, robbing us of a right relationship with God. Ultimately God will bring all of humanity to a place "upon which thou hast caused me to hope", and that hope will do away with the negative assumption we carry in our carnal hearts that we are already complete (7). It is in that deluded sense of completeness where we feel we have need of nothing ([Rev 3:17](#)) that God intervenes on behalf of the elect giving us the fiery trials that bless us ([1Pe 4:12](#) , [Rev 3:18](#)) so that we can see and hear spiritually and have a right relationship with God knowing our continual need for His mercy and deliverance in this life, understanding the need to "scarcely be saved" by the One who is able to perform this work in us ([1Pe 4:18](#) , [Php 2:13](#) , [Php 1:6](#))

[Rev 3:17](#) **Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:**

[Rev 3:18](#) **I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.**

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

[Php 1:6](#) Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

God's elect are blessed to see that we are the man ([2Sa 12:7](#)) needing not only to recognize the sacrifice of Christ for our sins, but also understanding the need to be afflicted in this life ([Col 1:24](#) , [Php 1:29](#)) so that we can fill up what is behind of that sacrifice defined as "upon which thou hast

caused me to hope" in this Psalm.

Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

Our life in Christ is a living sacrifice (**Rom 12:1**) that is acceptable through Him and therefore whatever we do, whether we eat or drink, it is upon the burnt offering that represents Christ that all that we do can be done and will be done to the glory of God, if we are granted to continue to know and believe that "it is God which worketh in you both to will and to do of *his* good pleasure" (**Php 2:13**).

When the Psalmist says "upon which thou hast caused me to hope" we are being reminded that every sacrifice that we make, every obedience that we demonstrate, every action that glorifies God, "Whether therefore ye eat, or drink, or whatsoever ye do" (**1Co 10:31**), it is upon the burnt sacrifice or as the Psalmist put it "upon which thou hast caused me to **hope**" (which is Christ) that the sacrifice of our life is accepted before God (**Eph 1:8** , **Joh 6:29**). God is the one who gives us that hope and sheds it abroad in our hearts to His glory (**Rom 5:1-5**), through our Lord Jesus Christ.

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Rom 5:3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

Rom 5:4 And patience, experience; and experience, hope:

Rom 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Our first verses:

Psa 119:49 **ZAIN. Remember the word unto thy servant, upon which thou hast caused me to hope.**

Psa 119:50 **This *is* my comfort in my affliction: for thy word hath quickened me.**

All physical life was created by Christ "the Word" and these opening verses of the book of John and Genesis below (**Joh 1:1-5** , **Gen 1:1-4**) remind us that all that God created through Christ was part of the natural order of things, and was created to demonstrate what is within us, as God reveals the spiritual by using the natural.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

Joh 1:4 In him was life; and the life was the light of men.

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.
[**Mat 6:23** , **Joh 9:41** , **Mar 2:17**]

Gen 1:1 In the beginning God created the heaven and the earth.

Gen 1:2 And the earth was without form, and void; [and the darkness comprehended it not
Joh 1:5] and darkness *was* **upon the face** of the deep. And the Spirit of God moved **upon the face** of the waters. [*upon the word* **Mat 4:4** , **Exo 34:35** , **2Co 3:15-18**]

Mat 4:4 But he answered and said, **It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**

Exo 34:35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

2Co 3:15 But even unto this day, when Moses is read, the vail is upon their heart.

2Co 3:16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

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

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.

Gen 1:3 And God said, Let there be light: and there was light.

Gen 1:4 And God saw the light, that *it was* good: and God divided the light from the darkness.

This verse in Romans reveals that truth that was written for our edification " the **invisible things** (1Jn 2:16 , Isa 45:7-8) of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse" (Rom 1:20 , 1Ti 1:13)

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. [*He created it but is is not His nature it is ours in the flesh*]

Isa 45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

Isa 45:8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation[Jas 5:7], and let righteousness spring up together; [Rev 20:6] I the LORD have created it.

God causes us to "**remember the word unto thy servant**" [Joh 14:26] and to hope in the spirit by comparing spirit with spirit as we use the physical to understand the invisible spiritual realm that God and Christ abide in (Heb 11:27).

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

God made the darkness in man's heart to not comprehend the light (Joh 1:5) and it is in our unbelief, our seeking God in the night, that we who are drawn to Christ come to see our blindness and need to repent for worshipping the creation and not the Creator at first (Isa 26:9 , Rom 1:21-25).

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.

Isa 26:9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

Rom 1:21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Rom 1:22 Professing themselves to be wise, they became fools,

Rom 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Rom 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Rom 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

In the last verse of chapter 1 of the book of Genesis ([Gen 1:31](#)), we are reminded that "God saw every thing that he had made, and, behold, *it was **very good***" , not only for what it was physically, but especially for what it represented and how it would reveal to us our need to come to see that we are beasts ([Ecc 1:13](#)) in need of two great lights ([Gen 1:16](#)) to give light to our darkened earth that does not comprehend God ([Joh 1:5](#)). We are promised that through the vanity of life that we are exercised with that all mankind will come to know God and Jesus Christ at the appointed time ([Ecc 3:18](#)).

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.

It is on the sixth day ([Gen 1:31](#)) that God declares that all that he has created through Christ, all that has been quickened by the Lord and brought into existence, including Satan, the light and the darkness, is "**very good**". It is very good because all of the creation is for our sakes ([1Co 9:23](#)) and is the means to the end [*the veil that is ripped*] that brings us to understand how the eighth is of the seven ([Rev 17:11](#)). The physical creation story as it's called, or six days of creation, was for the sake of the elect, and the works that God is doing through us were ordained from the foundation of the world ([Eph 1:1-23](#)).

In type and shadow this is what ZAIN is crying out for "**ZAIN. Remember the word unto thy servant, upon which thou hast caused me to hope**", and in type and shadow he is telling us that God's word for the elect today is a light that shines in a dark place and that we are not to despise it but rather give thanks that God has "**caused me to hope**"([1Th 5:20-21](#) , [2Pe 1:19](#)) "**This is my comfort in my affliction: for thy word hath quickened me.**"

1Th 5:20 Despise not prophesyings.

1Th 5:21 Prove all things; hold fast that which is good.

2Pe 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Psa 119:51 The proud have had me greatly in derision: *yet* have I not declined from thy law.

Psa 119:52 I remembered thy judgments of old, O LORD; and have comforted myself.

It is only through God breaking us and giving us a contrite and broken heart ([Isa 66:2](#)), through pounding out that firmament, our proud heavens, that we eventually come to say "*yet* have I not declined from thy law". It is those who are being judged in this age whom God is looking to and fashioning into a new creation ([Jer 18:4](#) , [Rom 9:21](#) , [Mat 20:14](#)).

The Psalmist is looking behind him now like John in the temple looking back and seeing the judgement that has taken place in his temple and finding great comfort in that judgement because he knows that the Lord was working with him for his good, so that he could learn righteousness through "thy judgements of old"([Col 1:24](#)).

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:

Psa 119:53 Horror hath taken hold upon me because of the wicked that forsake thy law.

Remember Lot's wife and the horror that Lot must have felt seeing his wife [representing a babylonian church] turn back and "forsake thy law" (**Luk 17:32**). That admonition and her turning back was for our sakes, and not for Lot's wife [*not immediately*], just as Israel's disobedience in the wilderness and the hardness of heart that overtook them was also written for our sakes as well (**Heb 3:8**, **Heb 3:15**), so that we could see the horror in these events and beseech God to not do the same thing to us (**Heb 5:7**).

Lot's wife did not choose to do what she did of her own volition, but rather was caused to do this to drive home the point for God's people that we are not to "forsake thy law". If God's goodness is granted to us in this age, we will overcome as "the pillar and ground of the truth", and God will show his severity through those in this age who were predestined to be that pillar of salt for the elect's sake (**1Ti 3:15**). That pillar of salt represents our stubbornness and unyielded hearts that want to support and establish our own ways, or interpret God's laws according to the idol of our own heart that was represented by Lot's wife who was looking for comfort and direction in the earth.

Romans 11 tells us that all flesh will be shown mercy in time when God "takes away their sin" (**Rom 11:27-32**), and God's mercy will be first understood by knowing and being given to see how light and darkness are the same unto him and that they are used exactly the way that He has ordained that they be used, revealing that He is not a respecter of persons, and that it is the few, the weak of the world, who are blessed in this age to see that severity and goodness in God, in dividing light from darkness, and creating both for a good purpose, that will see all of His creation reconciled, each man in his order at the appointed time.

Psa 119:54 Thy statutes have been my songs in the house of my pilgrimage.

Psa 119:55 I have remembered thy name, O LORD, in the night, and have kept thy law.

Psa 119:56 This I had, because I kept thy precepts.

Notice this section of scripture that is connected to completeness [ZAIN = 7] is expressed by the Psalmist declaring his love for God's commandments, and precepts. He had a song in his heart because he "kept thy precepts". He "kept thy law" because he remembered thy name, O LORD, in the night. Our pilgrimage in Christ is being typified by these words reminding us that keeping God's law, his statutes, and precepts are only possible because of his judgement that are upon us "in the night" (**Isa 26:9**).

Isa 26:9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

Joh 14:20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

Joh 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
[completeness with the new man abiding within]

The Hebrew letter ZAIN is the shape of a sword and it's description is "a sword, an axe, a weapon to cut, to pierce"

<http://careyhead.me/wp-content/uploads/2018/06/hebrew-letter-crossword-hebrew-letter-meanings-chart-and-gematria-examples-of-use-in-the-hebrew-letter-crossword.jpeg>

Psa 78:62 He gave his people over also unto the sword; and was wroth with his inheritance.

2Sa 12:10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

Rev 13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Heb 4:12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

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

Psa 119:57 **CHETH. *Thou art* my portion, O LORD: I have said that I would keep thy words.**

Psa 119:58 **I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.**

CHETH, the eighth letter of the Hebrew alphabet, is acknowledging for us that Christ is our sufficiency (**2Co 3:5**). These prophetic words were written for our sakes upon whom the end of the ages have come (**1Co 10:11** , **Mat 24:34**), today, and it is the new man in us (8 = Cheth) that hears-reads-and keeps this prophecy.

2Co 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

Mat 24:34 **Verily I say unto you, This generation shall not pass, till all these things be fulfilled.**

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.

We are intreating the Lord for his favour upon us with a whole heart (**Jer 29:13**) and God has caused that whole heartedness, and will be merciful to His people "according to thy word" (**Eze 36:26** , **Luk 12:32**). When God judges us in this age, when he receives us as sons through the chastening and scourging process we are called unto, he is being "merciful unto me according to thy word" and granting us "thy favour" that we intreat him with, with our whole hearts.

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

Eze 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Luk 12:32 **Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.**

Psa 119:59 **I thought on my ways, and turned my feet unto thy testimonies.**

Psa 119:60 I made haste, and delayed not to keep thy commandments.

The sense of urgency of our relationship is being expressed in these verses where we are reminded that God is the one who blesses us to think on his ways as we come together often ([Heb 10:25](#) , [Mal 3:16](#)) in His house where we hasten the day and delay not to keep thy commandments as He teaches us to number our days and apply our hearts unto wisdom ([Psa 90:12](#)).

[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.

[Mal 3:16](#) Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

Psa 119:61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

As was mentioned in the introduction to our study tonight, "The bands of the wicked have robbed me" of verse 61 is simply stating what sin does to all of us, robbing us of a right relationship with God". The solution to overcoming those bands of iniquity within us is for the LORD to intervene and "cut asunder the cords of the wicked"([Psa 129:4-6](#)). We are continually at his mercy, and it is only, "by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God" ([Eph 2:8](#)). These bands can be and will be overcome by those who have Christ abiding in our temple because he is able to bind the strong man ([Joh 8:36](#)) who has robbed us of our right relationship with God for so long ([Mat 12:43-45](#) , [Luk 11:20-23](#)).

[Psa 129:4](#) The LORD *is* righteous: he hath cut asunder the cords of the wicked.

[Psa 129:5](#) Let them all be confounded and turned back that hate Zion.

[Psa 129:6](#) Let them be as the grass *upon* the housetops, which withereth afore it groweth up:

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

[Mat 12:43](#) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

[Mat 12:44](#) Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

[Mat 12:45](#) Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

[Luk 11:20](#) But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

[Luk 11:21](#) When a strong man armed keepeth his palace, his goods are in peace:

[Luk 11:22](#) But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

[Luk 11:23](#) He that is not with me is against me: and he that gathereth not with me scattereth.

Psa 119:62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

It's at the top of the hour, at the focal point that God wants his people to "give thanks" because we can see what He is doing in the night, and this parable of the foolish and wise virgins is written to

demonstrate exactly this point that reveals the severity and goodness of God that is occurring "at midnight" ([Mat 25:4-13](#)). The event is for the elect's sake to remind us to not take anything for granted, and to continue to prepare ourselves for the bridegroom to return by watching and praying.

Mat 25:4 But the wise took oil in their vessels with their lamps.

Mat 25:5 While the bridegroom tarried, they all slumbered and slept.

Mat 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

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. [*God willing we do this today* [Rev 3:18](#)]

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.

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

Psa 119:63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

These words "I *am* a companion of all *them* that fear thee, and of them that keep thy precepts" foreshadow the words of our Lord found in these verses that Christ discusses right after the parable that reveals how it is going to be possible to become those who fulfill His will on earth as it is in heaven, connecting us to the Vine, making us his brothers and sisters and mothers ([Mat 12:43-50](#)). This section of scripture is also explaining to God's people how the eighth is of the seven, and how that is only possible because of the deliverance from those strong spirits that keep us bound in the earth separate from God and not able to fulfill his will, that tells us to obey his commandments, which is the spiritual litmus test of all those who are Christ's "**brother, and sister, and mother**"

Mat 12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Mat 12:44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

Mat 12:45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

Mat 12:46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

Mat 12:47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

Mat 12:48 But he answered and said unto him that told him, **Who is my mother? and who are my brethren?**

Mat 12:49 And he stretched forth his hand toward his disciples, and said, **Behold my mother and my brethren!**

Mat 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Psa 119:64 The earth, O LORD, is full of thy mercy: **teach me thy statutes.**

"Teach me thy statutes", teach us to number our days and apply our hearts unto wisdom ([Psa 90:12](#)), bless us so that we are given the strength to endure all things through Christ ([Php 4:13](#)) who can give us the power to dig deep and have a solid foundation in Him ([Luk 6:48](#)).

God can do this and will do it with those whom He has predetermined to do this to His glory, because "the earth, O LORD, is full of thy mercy" and you can and will do all of your good pleasure ([Eph 1:1-5](#)).

Eph 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

Eph 1:2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Eph 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

These are the verses that remind us of our heritage in Christ ([Eph 1:13-23](#)), and how God's elect have been sealed and called and chosen and given to be faithful unto the end simply because the Lord has deemed it to be so, revealing his glory and power and might, His mercy, that initially fills our earth first as His kind of first fruits in Christ, who are the first to trust in God and behold the salvation of God as the new man [8]. Christ is created through the destruction of the old man represented by the number seven ([Jas 1:18](#) , [1Co 15:23](#) , [Rev 13:1](#) , [Rev 17:11](#)).

The letter Cheth we are told, is shaped like a house with a flat roof, and symbolizes "a fence, inner room or chamber, to separate, to cut off from, to protect". This surely is the altar we eat at, the body we suffer with, the holy place ([Heb 13:3](#) , [Heb 13:10](#) , [Heb 10:19](#)) where the Lord puts his laws into our hearts and in our minds where they are written ([Heb 10:16](#)).

Heb 13:3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

Heb 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 10:16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Heb 10:17 And their sins and iniquities will I remember no more.

