

Psalm 119 Part VIII  
"SAMECH and AIN"  
([Psa 119:113-128](#))

**Psa 119:113** **SAMECH.** I hate *vain* thoughts: but thy law do I love.  
**Psa 119:114** Thou *art* my hiding place and my shield: I hope in thy word.  
**Psa 119:115** Depart from me, ye evildoers: for I will keep the commandments of my God.  
**Psa 119:116** Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.  
**Psa 119:117** Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.  
**Psa 119:118** Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.  
**Psa 119:119** Thou puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.  
**Psa 119:120** My flesh trembleth for fear of thee; and I am afraid of thy judgments.  
  
**Psa 119:121** **AIN.** I have done judgment and justice: leave me not to mine oppressors.  
**Psa 119:122** Be surety for thy servant for good: let not the proud oppress me.  
**Psa 119:123** Mine eyes fail for thy salvation, and for the word of thy righteousness.  
**Psa 119:124** Deal with thy servant according unto thy mercy, and teach me thy statutes.  
**Psa 119:125** I *am* thy servant; give me understanding, that I may know thy testimonies.  
**Psa 119:126** *It is* time for *thee*, LORD, to work: *for* they have made void thy law.  
**Psa 119:127** Therefore I love thy commandments above gold; yea, above fine gold.  
**Psa 119:128** Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

This week we will look at the section of scripture that is centered around the letters "SAMECH and AIN", the 15th and 16th letter in the Hebrew alphabet.

There is a maturing process that is occurring in the body of Christ that can be observed and understood more clearly as we are sanctified by God's word by grace through faith, and that is why the trial of our faith is so precious to God ([1Pe 1:7](#)), as those trials bring about the clarity that we need in his word making it possible for us to be quickened through the increase that God gives ([Joh 17:17](#), [Eph 2:8](#), [1Pe 1:7](#), [Joh 6:63](#), [1Co 3:6-8](#)).

That building up of our faith is the miracle that the bride of Christ is experiencing today, as we go through much tribulation and the fiery trials that are all carefully measured and caused by God for the overall good of Christ's body ([Rom 8:28](#)) that is being purged and tried so that we can be fashioned as a vessel of honour being made for his purpose ([Psa 127:1](#), [2Ti 2:21](#), [Eph 2:10](#)).

Looking back at a few letters in this Psalm 119 as a reminder of the order that got us to where we are tonight, we can observe that this contemplative and settled and deeply convinced and convicted language of the Psalmist has been founded upon Christ (12) that is revealed in the type and shadow language that we have been blessed to see through the sum of God's word that tells us that this foundation built upon Christ comes about through a process (13) that God is causing by the grace that he shows us through faith (14). Again it is God's favor or grace that is revealed in his judgement that is upon us in this age, a judgment that heals us spiritually and causes us to learn of his righteousness in our land ([1Pe 4:17](#) , [1Jn 4:17](#) , [Isa 26:9](#)).

As we come together often as the body of Christ, the Lord writes a book of remembrance on our hearts that is for our sakes ([Heb 10:25](#) , [Mal 3:16](#) , [2Co 4:15](#) , [Php 1:6](#)) to help us remember that we are His little flock who believe, and we are reassured that "The night is far spent, the day is at hand"([Rom 13:12](#)) and that we must look to the author and finisher of our faith who knows the plans that he has for us, as we are fashioned together as the temple of God that will be used to bring salvation to the rest of humanity in time ([Heb 12:1-2](#) , [Oba 1:21](#)). God has been fashioning us all along through the fire of his word that heals us and helps bring us to see the undeniable reality that we are being strengthened and settled by our Lord for His purposes as we are reminded that nothing can separate us from His love that gives us the ability to drink the cup indeed that Christ said we shall drink ([Rom 8:38-39](#) , [Mat 20:23](#)).

I have observed with Gale with the building we now live in, the many stages of growth that were very analogous of how God is building up His bride as a precious building or temple that will be used to house the rest of humanity; and when I say house, I mean bring people into a right relationship with Christ through the church ([Eph 3:10](#)).

We will be, and are for each other today, so incredibly blessed to be instrumental in providing an everlasting abode just as Christ has done for us ([Joh 14:3](#)). We are as Christ is in that regard as well, and will experience that joy of helping the world come to know God and his Son which is eternal life, as we go and prepare a place for the rest of humanity as our Lord leads us in that most blessed of all endeavours of saving the world ([Joh 17:3](#)).

What makes God's word so cyclical for His children today, which you may know is connected to the design of the letter "SAMECH", is knowing that "as he is, so are we in this world"([1Jn 4:17](#)) and when Christ was in this world he said "**And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also**". We therefore are that house that is was and will be prepared for the innumerable multitude that will one day come to have a right relationship with our Father and Jesus Christ who blessed us to have this honour in advance of so many as His kind of first fruits who were first reaped ([Luk 10:24](#) , [Rev 7:9](#) , [Jas 1:18](#)).

The next Hebrew letter, "AIN", is said to have its origins in the words 'eye' and 'fountain'. There is a negative and positive use of looking at someone as well, with the negative shown in ([1Sa 18:9](#)) as opposed to the steadfast gaze that we are to have on Christ and Christ in each other ([Heb 12:1-2](#) , [Heb 11:26](#) , [2Co 11:3](#)).

[Heb 11:25](#) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; [Heb 11:26](#) Esteeming the reproach of Christ greater riches

than the treasures in Egypt: for he had respect G578 unto the recompence of the reward.

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity G572 that is in Christ.

**G578 respect** apoblepō *ap-ob-lep'-o*

From G575 and G991; to look away from everything else, that is, (figuratively) intently regard: - have respect.

**G572 haplotēs** *hap-lot'-ace*

From G573; singleness, that is, (subjectively) sincerity (*without dissimulation or self seeking*), or (objectively) generosity (*copious bestowal*): - bountifulness, liberal (-ity), simplicity, singleness.

God's people are blessed to see this cyclical process that is represented by the letter "SAMECH", and the very apparent connection to the wheels within the wheels that God's word is likened unto in the book of Ezekiel (Eze 1:16). The process of how God manifests the bread of life within the body of Christ who then cast that bread upon the water that comes back in many days is a parable given to us to remind us that the word of God will not return void (Isa 55:11), as every intention that God has for us will be fulfilled in its appointed time as we clearly see demonstrated in these verses (Ecc 11:1-10 , Eph 1:11)

How we handle that bread of life and how it works in the lives of those who have His eternal words within them is explained in these very encouraging verses of (2Co 3:17-18 , 2Co 4:1-17).

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.  
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2Co 4:1 Therefore seeing we have this ministry, as we have received mercy, we faint not;

2Co 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

2Co 4:3 But if our gospel be hid, it is hid to them that are lost:

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2Co 4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

2Co 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

...2Co 4:12 So then death worketh in us, but life in you.

...2Co 4:16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

2Co 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

2Co 4:18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are*

eternal.

There is also instruction for how the elders are to "Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind" found in "[1Pe 5:1-14](#)", which talks about humbling ourselves under the mighty hand of God [*unleavened bread of sincerity and truth*], and that He will exalt us in due time, and reminds us that by casting all our care on the Lord today we can overcome the adversary the devil. God's word says "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world"

If we are blessed to follow all these instructions on how to be about our Father's business as Christ was ([Luk 2:49](#) , [1Jn 4:17](#)), then we will always have spiritual food enough and be blessed to see the end result of a healthy bride of Christ who has been nourished by the hand of God ([Rev 21:1-7](#)).

Our first verse:

**Psa 119:113 SAMECH. I hate *vain* thoughts: but thy law do I love.**

The vanity of our fleshly hearts ([Jer 17:9](#)) that is "deceitful above all *things*, and desperately wicked" can only be known through Christ "who can know it" and make war with the beast within us by giving us the power through the holy spirit to keep his commandments. If we love God we will truly be keeping his commandments and not compromising on that law in any way ([Joh 14:15](#) , [Mat 5:19](#)).

[Jer 17:9](#) The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

[Joh 14:15](#) If ye love me, keep my commandments.

[Mat 5:19](#) Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

God's elect are identified as being the first who have an abiding love toward one another ([Joh 13:35](#)) and that love is able to be demonstrated because of the power that has been given them to be able to keep his commandments ([Rom 5:5](#)) as living sacrifices or witnesses in this age ([Rom 12:1](#) , [Rev 11:3](#)). It's important to remember that this witness is a process that grows in strength over time as we decrease and Christ increases being purified by the hope that is within us ([1Jn 3:1-3](#) , [Col 1:27](#)).

[Rom 12:1](#) Brothers and sisters, in view of all we have just shared about God's compassion, I encourage you to offer your bodies as living sacrifices, dedicated to God and pleasing to him. This kind of worship is appropriate for you.

[Rev 11:3](#) I will allow my two witnesses who wear sackcloth to speak what God has revealed. They will speak for 1,260 days."

**Psa 119:114 Thou *art* my hiding place and my shield: I hope in thy word.**

We are hidden in Christ ([Col 3:3](#)) and Christ is hidden in us ([Col 1:27](#)) as our hope, and it is the comforter that leads us into all truth to make manifest that hope in our hearts ([Joh 14:16](#)).

[Col 3:3](#) For ye are dead, and your life is hid with Christ in God.

[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:

[Joh 14:16](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

**Psa 119:115 Depart from me, ye evildoers: for I will keep the commandments of my God.**

This statement "**Depart from me, ye evildoers: for I will keep the commandments of my God**" is a battle cry against our flesh reminding us that we must fight a good fight of faith ([1Ti 6:12](#)), by labouring in the word ([Joh 6:27](#)), and dying daily ([1Co 15:31](#)) in order to be more than conquerors through Christ ([Rom 8:37](#)). When we keep God's commandments we are departing from evil and overcoming evil with good ([Rom 12:21](#)).

**Psa 119:116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.**

God's people want the Lord to "**Uphold me according unto thy word**" or quicken me with your truth ([Joh 6:63](#)) "**that I may live**", for those are the words of eternal life ([Joh 6:68](#)) that we pray we will always have the boldness to proclaim and never be ashamed of ([Eph 6:19](#) , [Rom 1:16](#) , [Luk 9:26](#))

**Psa 119:117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.**

No doubt if the Lord holds us up we will stand, and scripture declares that throughout that, we can overcome if he will "**hold thou me up**". Boasting is therefore excluded by the law of faith as we know now our safety is found in keeping our eyes on the mark of the prize of the high calling and forgetting what is behind us as we press forward ([Php 3:14](#)).

To "**have respect unto thy statutes continually**" is to be continually about our Father's business as Christ was, knowing that he is the one who is providing the power and strength to do all that we do ([Php 2:13](#)).

**Psa 119:118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.**

Inwardly is how we primarily see these words as we learn that "**Thou hast trodden down all them that err from thy statutes**" and it has to do with how God is dealing with our deceitful and desperately wicked hearts in this age ([Jer 17:9](#) , [Heb 12:6](#) , [Rev 11:2](#) , [Col 1:24](#))

**Psa 119:119** Thou putteth away all the wicked of the earth *like* dross: therefore I love thy testimonies.

The result of God dealing with the "**wicked of the earth**" who he puts away "*like* dross" is a new vessel of honour that "**love thy testimonies**"([Pro 25:4](#)).

[Pro 25:4](#) Take away the dross from the silver, and there shall come forth a vessel for the finer.

If God is not working with us in this age, then we will despise these words and want to preserve our flesh. We will in that sense either serve mammon or we will serve the Lord, and it will be through the fiery trials of our life that the dross will be removed from us and the silver that represents repentance will have accomplished its work in Christ's body.

Here is an interesting description of how dross is removed from silver that I found on the web which is a bright parable of how we will all eventually come to see Christ "face to face" ([1Jn 3:2](#)).

silver is heated in fire; as it melts, the dross rises to the surface, where the silversmith skims it off. The silver is heated again, this time at a higher temperature, which brings more dross to the surface. The impurities are skimmed once more, and the process repeats, over and over, until the silversmith can see his likeness reflected in the Silver.

<https://www.quora.com/What-is-the-process-of-removing-dross-from-silver>

**Psa 119:120** My flesh trembleth for fear of thee; and I am afraid of thy judgments.

Notice it says "**M y flesh trembleth for fear of thee**" and "**I am afraid of thy judgments**" meaning that our old man within begins to fear when we see those things coming upon the earth ([Luk 21:26](#)). His judgements are going to lead us to go where our flesh does not want to go ([Joh 21:18](#)) but it will be possible to go there because of the power, love, and soundness of mind that God is forming within his people in this age ([2Ti 1:7](#) , [1Jn 4:17-18](#) , [Heb 5:7](#)).

[Luk 21:26](#) Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

[Joh 21:18](#) Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

[2Ti 1:7](#) For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

[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.

[1Jn 4:18](#) There is no fear in love; but perfect love casteth out fear: because fear hath



torment. He that feareth is not made perfect in love.

**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 119:121** AIN. I have done judgment and justice: leave me not to mine oppressors.

We are able to do "**judgment and justice**" because we are dragged to Christ ([Joh 6:44](#)) who is that well of life who gives us power over "**mine oppressors**", as demonstrated in this type and shadow event of Moses who protected Zipporah. Moses is a type of Christ who protects his bride-to-be and makes a way for us to partake of the living waters or fountain that is Christ ([Exo 2:16-19](#) , [Joh 7:38](#)). There are seven woman being taken care of by Moses and the negative type of this story of seven woman is found in this verse ([Isa 4:1](#)).

**Exo 2:16** Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

**Exo 2:17** And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

**Exo 2:18** And when they came to Reuel their father, he said, How *is it that* ye are come so soon to day?

**Exo 2:19** And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water*

**Isa 4:1** And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

**Isa 4:2** In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

**Psa 119:122** Be surety for thy servant for good: let not the proud oppress me.

Pride is our enemy. It keeps us from taking the lower seat in God's temple, taking away any opportunity of being able to rule under Christ ([Luk 14:10](#) , [Rev 19:9](#) , [Rev 3:11](#)). The only way to become comfortable in that seat is to go through the much tribulation, affliction and suffering that God says is good for our spirit, because it is then that his power will rest upon us when we are in these weakened states ([2Co 12:9-11](#)), that are given to "**let not the proud oppress me**".

That miracle of overcoming our natural state of wanting preeminence is a miracle that is given to the weak of the world to demonstrate that our making ourselves ready as the bride of Christ and overcoming the pride of life within us is a gift of God through Christ ([Col 1:24](#) , [1Jn 2:16](#)). We are therefore to ask God, "**Be surety for thy servant for good**" and know that it is God's goodness that is going to lead us to repentance which is how we overcome the pride of life within us.

**Psa 119:123** Mine eyes fail for thy salvation, and for the word of thy righteousness.

Our carnal eyes do "**fail for thy salvation**" because now we say that we see not in our natural mind the things of the spirit ([Joh 9:41](#)), and understand the miracle that is taking place within our heavens to be able to hear and see spiritually "**the word of thy righteousness**"([1Co 2:14-16](#)).

[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.**

[1Co 2:14](#) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

[1Co 2:15](#) But he that is spiritual judgeth all things, yet he himself is judged of no man.

[1Co 2:16](#) For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

**Psa 119:124 Deal with thy servant according unto thy mercy, and teach me thy statutes.**

We have all felt like a deer in the headlights so many times, not knowing what we are reading nor understanding God's word, or how to answer or not answer that foolish part in me that needs to mature ([Pro 26:4-5](#) , [Gal 6:3](#)). These feelings of inadequacy are of the Lord who brings each of us to that place, so that we know that it is Him who teaches "**me thy statutes**". It is when God is dealing with thy servant "**according unto thy mercy**" that we will be led to cry out because we are brought to our wits-end ([Psa 107:19-20](#)), and then God gives us the increase that comes through the planting and watering that does occur within the body of Christ, and concludes by being dragged to our desired haven Christ who is our wisdom and the one through whom our Father gives us the increase ([1Co 3:6-7](#) , [1Co 1:30](#) , [1Co 8:6](#)).

[Pro 26:4](#) Answer not a fool according to his folly, lest thou also be like unto him.

[Pro 26:5](#) Answer a fool according to his folly, lest he be wise in his own conceit.

[Gal 6:3](#) For if a man think himself to be something, when he is nothing, he deceiveth himself.

[1Co 3:6](#) I have planted, Apollos watered; but God gave the increase.

[1Co 3:7](#) So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

[1Co 1:30](#) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

[1Co 8:6](#) But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

**Psa 119:125 I am thy servant; give me understanding, that I may know thy testimonies.**

Again we have another witness of the need to ask for understanding, and to completely



acknowledge that in order to "**know thy testimonies**" we must be given "**understanding**". It is "**thy servant**" who Christ is focused on in this age as we are the ones who are called to keep our hand to the plough and to know that this is only possible by Christ who knows how to keep us and lose none of us in this process of maturing in Him.

As was mentioned above, it takes the fiery trials of this life to let go of the notion that we are the ones holding fast to the plow, and to rather be convinced that it is Christ whose hands it is that are fulfilling our Father's will which he has sent him to do "**that of all which he hath given me I should lose nothing, but should raise it up again at the last day**"([Luk 9:62](#) , [Joh 6:39](#) , [Joh 10:28](#))

[Luk 9:62](#) And Jesus said unto him, **No man**, having put his hand to the plough, and looking back, is fit for the kingdom of God.

[Joh 6:39](#) And this is the Father's will which hath sent me, that of all which he hath given me **I should lose nothing**, but should raise it up again at the last day.

[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**.

**Psa 119:126** *It is time for thee, LORD, to work: **for** they have made void thy law.*

We make "**void thy law**" and demonstrate through that law for the lawless just how lawless our flesh is ([1Ti 1:9](#) , [Rom 5:20-21](#)). God's work can only truly flourish in us when we believe that we have nothing to offer him and when we know that our ability to overcome and endure until the end is only possible through Christ, that is the believe that Christ is talking about in these verses ([Joh 6:28-29](#)).

Christ shows us that we are the chief of sinners, making our sin very evident through the law for the lawless ([Rom 5:20-21](#)) ,but the work that matters and is an everlasting work, or treasure laid up in heaven that Christ does through those who continue in his word, is done in his disciples indeed ([Joh 8:31](#)). That work only starts when we no longer bury our talent, our work in the earth, and we are given, by the holy spirit, to lay up treasure in heaven, typified by the words "**It is time for thee, LORD, to work**". It is what Christ does through us that matters, and most peoples' works are being buried in the earth for today, and it is very few who are given to truly lay up treasure in heaven in this age who "have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" ([2Co 4:7](#)).

[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,

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

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

**Psa 119:127** *Therefore I love thy commandments above gold; yea, above fine gold.*

How precious is it to know what we know in this age, to be able to consider that Christ is our helper and that nothing can separate us from his love. Not only that, we are assured to have peace that passes all understanding and not to be tried beyond what we can endure as God will always make a way for us to endure through the trials that are for our spiritual good ([1Co 10:13](#)).

How good?" **above gold; yea, above fine gold**", above anything in other words that we may consider to be the most valued relationship we may have in this earth ([Mat 10:37-39](#)). When we have the right mind of Christ given to us, we will put Christ before all else and that will be demonstrated by the reality that **"I love thy commandments"**.

Again who can let go of Ishmael, who can keep holding onto the plow and endure until the end, who can make war with the beast? The answer is none of us by ourselves and all of us through Christ!

**Psa 119:128 Therefore I esteem all *thy* precepts concerning all things to be right; and I hate every false way.**

Hating every false way is hating the flesh that harbours the potential to always manifest any degree of sin depending on whether or not God is staying the hand of Satan and strengthening us through Christ. Therefore boasting is excluded by the law of faith that God's word tells us is the shield that we need to "quench all the fiery darts of the wicked" ([Eph 6:16](#)).

When we read **"I esteem all *thy* precepts concerning all things to be right"**, we are seeing the type and shadow of those in Christ who are able to acknowledge that only Christ can be Christ, and with that understanding of our hope of glory within us we should only want to know Christ in the spirit and **"hate every false way"** that would just continue to naturally manifest except for the grace and faith that God grants us in this age.

Christ has given us the eyes to see in this age ([Php 1:29](#)) and has dragged us all to the fountain of life that Christ is ([Joh 6:44](#)). It is therefore all to the glory of God, both the hardening and softening of our hearts which is the way he forms the new man in us, creating that hunger and thirst for Christ as we continue until the end of our age, enduring to the end through Him ([Mat 24:13](#) , [Isa 45:7](#) , [Pro 24:16](#)). We will as Christ's body live out these verses, and so too will those who have yet to be drawn to Christ's living waters within us, at an appointed time ([Joh 7:37](#) , [Rev 22:2](#)).

[Joh 7:37](#) In the last day, that great *day* of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink.**

[Joh 7:38](#) **He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

[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.