Section 7, Zain, Part 1 - Hope from Remembrance

In section 6 (Vau), part 2, we learned that, in response to the help (salvation from the Assyrian army) that Hezekiah *earnestly* believed was coming (from the Lord, YHVH), he pointed out that he would have the freedom (room) to *continue* to 'seek' (*and* follow) God's Laws and most certainly *would* do so! And we also learned that, following God's Laws does *more* than just give us freedom from *physical* bondage, which today we can get sucked into through large amounts of debt (usury) we can *never* get out off. Truly, the *most* important freedom that comes from God's Laws is *spiritual* freedom, because His Laws teach us how *not* to sin (Rom 7:2) - that's *why* God gave us His Laws, i.e. because they are *for our good* (Deut 10:13)! So, God's Word *teaches* us *how* to 'walk at liberty' through *not* being controlled by our carnal inclinations (lust, pride, greed, hate, bitterness, anger, etc.). As Paul wrote in Romans 7:14, God's law is truly 'spiritual', which is *why* Moses said that His Word (including His Laws) need to be *in our heart* (Deut 6:6). And, so long as we repent when we fall short (in Jesus' name,) and earnestly strive to 'walk after' (hear and obey) the Holy Spirit (and God's Word) – *instead of* our fleshly inclinations (lust, pride, greed, etc.) – then God *forgives* us, instead of condemning (and punishing) us. So, Hezekiah well understood the *spiritual* freedom (from the bondage of a carnal mindset) that comes from learning God's Word and earnestly striving to obey it. But, he also understood that our Heavenly Father is *also* gracious to help us with any *physical* threats (such as the Assyrians) too, if we're *earnestly* striving to learn of His righteous ways *and* obey Him (i.e. righteousness).

And then we learned of Hezekiah's promise not to 'hide' the 'light' (of truth) God gave him (Mth 5:14-16) but, to share God's testimonies (the truth) *unashamedly*, even with the kings of *other* nations. And this is another one of those verses that point to Hezekiah being the most likely person who wrote this Psalm (with the guidance of the Holy Spirit). The *Companion Bible* notes suggest that he surely 'made good' on this promise when, after the Lord (YHVH) did save Hezekiah (and the inhabitants of Jerusalem) from the Assryians (and from all other nations), *many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth* (for 2 Chron 32:22-23). So, while other kings, and dignitaries, were bringing Hezekiah (and the Lord, YHVH) 'gifts' (possibly tribute), Hezekiah most likely used this opportunity to testify to the 'heathen' (non-Israelites) *how* wonderful his God (YHVH) truly is! And He probably also taught some (or many) of them God's Laws too; and truly, the Lord's blessing him *did* 'testify' to the heathen *why* it's good to worship the one (and only) *true* (and Living) God, who created *all* things (Rev 4:11).

And then we learned of Hezekiah's promise to *continue* to delight in God's Commandments, for his love for them was *very* fervent. And truly, we too *should* take great delight (pleasure) in (and love) God's Commandments *because* they are a 'light' to guide our 'path' in life, i.e. they teach us right from wrong! And, even though we cannot always avoid breaking them (even when we are earnestly trying, Rom 3:23), we can *still* take great pleasure in them *because* they give us

understanding of what we *should* do and *how* we should live our life. And, as long as we *earnestly* repent (in trust, and faith, in Jesus' name, John 14:13-14, John 15:17, John 16:23-26) and strive to do better, our Heavenly Father *does* forgive us (Rom 3:24; Eph 1:7; Col 1:14; Heb 9:11-15). And then we learned how Hezekiah promised to 'lift up his hands to' (i.e. he swore to *continue* to look to) God's righteous 'commandments' for guidance in his life. For that's what those who 'love' His Word do! And that's why he then went on to say he would 'meditate' (ponder, or think deeply upon) God's 'statutes' (decrees). So, this was yet *another* way Hezekiah promised to be *fervently* devoted to learning, and obeying (with all his heart, soul and mind) the Lord (YHVH). And truly, that's the only way we *can* receive 'strengthening' (*spiritually*), which was the 'subject' of the 6th section (Vau), in this Psalm 119.

And now we come to the ***seventh*** 'section' of this beautiful Acrostic Psalm. So, in the Hebrew, all the verses begin with the letter "Zain", which is equivalent to the letter "Z" in the English language (the *Companion Bible* points this out). And *this* section could be considered a "**Prayer, Comfort and Remembrance**". So, while the entire Psalm 119 speaks about the "*Quickening and Sustaining, by the Revealing [Written] Word*" (Deut 8:3; Luke 4:4; Matt 4:4), this particular section *really focuses* on how God's 'quickening' (Living *and* revitalizing) Word *comforts* us, when we *remember* it. And let's also remember that, it's most likely king Hezekiah who penned this Psalm, with the guidance of the Holy Spirit, of course. And, *all scripture is given by inspiration of God, **and** is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works* (2 Tim 3:12-17). So, there is much for us to learn from this precious Acrostic Psalm…

Psalm 119
49 Remember the word unto thy servant, upon which thou hast caused me to hope.

So, Hezekiah now asks the Lord (YHVH) to remember (#2142) His Word (#1697*), which is referring to the *promises* God has given us in His Word. And truly, that's *exactly* what our Heavenly Father *wants* us to do (as Isa 43:26 says), even though He really does *not* (ever) need to be reminded of His promises! Yet, He *wants* us to *remind* Him of His great promises because it shows we *know* His promises, which shows we've *been seeking* Him. And, it also shows we *believe* in His promises, which shows we *believe in* Him. And further, it shows we feel like we are *doing* what is *required* to receive His promises. This is why Jesus taught us…

*9 And I say unto you, **Ask**, and it shall be given you; **seek**, and ye shall find; **knock**, and it shall be opened unto you.*
10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?
13 If ye then, being evil, know how to give good gifts unto your children: ***how much more shall your heavenly Father give the Holy Spirit to them that ask him****?*
Luke 11:9-13

So, 'reminding' our Heavenly Father, of His promises, means we should, not only be asking Him in prayer, but also seeking answers *through His Word*. And if we do *diligently* study His Word to find the answers (2 Tim 2:15), and we *still* don't have an answer, then we should '*knock*' and '*it shall be opened*'. But, what does that mean? The word '**knock**' in the Greek means ***to rap*** (#2925). And while we usually think of this in terms of *rapping on a door* with our hand, the word 'rap' actually has a quite insightful (yet less known) meaning: as a transitive verb it can mean ***to talk freely and frankly to someone***. And to be 'frank' with someone means to speak with *free*, *forthright*, and *sincere* expression. So, to be able to 'knock' on our Heavenly Father's heart – i.e. to get Him to open *His* heart to us *and help us* – we must speak freely, honestly, sincerely and without guile, as well as humbly. 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, in Lk 18:1-8, Jesus gave us a parable that explains how we should *continue* to earnestly pray to our Heavenly Father, even when we don't feel we're getting an answer. For, if even as an unjust judge (as the parable spoke about) would avenge an old woman of her adversaries, *because* she kept asking him over and over again, how *much more* will our Heavenly Father hear our prayers when we keep asking Him (humbly and earnestly)? Truly, He *will* hear us **and help** us… *when* the time is right, and in His *own* way. So, it is really important for us to *continue* to 'remind' our Heavenly Father of His promises *and point out* that we are *earnestly* trying to fulfil the *conditions* needed to be met to *receive* His promises. 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! But again (to reiterate), we *also* must be willing to hear what He says to us, i.e. make any needed changes in our life and/or within our own 'inner man' (heart and mind).

And then (going back to Ps 119:49) Hezekiah also points out that God's 'Word' (the promises He's made) is what gave him *reason* to '**hope**', which does mean ***hope*** but can also mean ***to be patient*** or to ***wait*** (#3176). Now, in the English language, 'hope' can mean several things. It *can* mean (and is often used as) *wanting* something to happen or be true. However, this is *not* the meaning Hezekiah is using, nor is it the meaning used in *many* places in the Bible. What Hezekiah (and many other places) means is that he is ***expecting*** God to fulfil his promises ***with confidence***. In other words, he is *trusting in* what God promised him *and* he earnestly feels he has fulfilled the 'conditions' needed to receive God's promises. That's why he said God's Word *caused* him to hope, i.e. God's Word gave him the *confidence* that 'help' is on its way! So, our

hope is *based on* **believing** what we have 'heard' (or read) from God via His written Word (Rom 10:17).

As Heb 11:1 says, "*Now faith is the substance of things hoped for, the evidence of things not seen*". The word '**substance**' here means ***support, essence*** or ***assurance*** (#5287) while the word '**hoped**' means ***to expect*** or ***confide*** (#1679). And the word '**evidence**' means ***proof*** or ***conviction*** (#1650). So, having faith in God's Word means having *assurance* that God's Word **is** *true* and therefore you *can* expect what He says to come to pass. And that is *what* gives us the proof we need to continue to study His Word, and earnestly strive to obey it, with *deep* conviction. So, even though we cannot see God, our *proof* He exists is *within* what He has told us via *His* 'quickening' *Word*. And further, when you receive God's Holy Spirit, because you believe and are trying to obey His written Word, **that** is *most definitely* 'proof' that God exists *and* His promises *are real* (Rom 15:13)! As Rom 5:5 says, "*hope maketh not ashamed; **because** the love of God is shed abroad in our hearts **by** the Holy Ghost which is given unto us*".

And we could go on and on talking about having 'hope' in God's Word, for *many* Scriptures speak of it (Ps 33:18-19; Prov 10:28; Prov 11:7; Jer 17:7-8; Lam 3:26; Rom 5:1-5, 8:24-25, 10:17, 15:13; Gal 5:5; Eph 1:17-23; 1 Thess 5:8-11; Titus 2:11-14, 3:4-7; Heb 3:6, 6:17-20; 1 Peter 1:3-5,13-15, etc.). But, the point to our study is that, Hezekiah is continuing to *humbly* implore the Lord (YHVH) for help; and in doing so, *reminds Him* of His promises and the fact that he *truly hopes* in them, i.e. he *expects* them to come to pass but is *hoping* that will be 'soon'! And sometimes it does take a while for our 'hope' to be fulfilled. After all, we cannot receive eternal life while in a flesh body, and we are still waiting for Jesus' return. But, our hope (expectation and trust in) those promises (from God) will not be 'in vain', just as Hezekiah's hope that God would save him (and Jerusalem) from the Assryians was not 'in vain'!

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

Now Hezekiah gives us a very good 'clue' as to *what we should be doing* while we 'hope' (and wait) for God's promises to be fulfilled. For, patiently waiting for something you *really* want to come to pass *is hard*, but we too can find comfort through the 'hard times' if we do as Hezekiah did. The word '**comfort**' here means ***consolation*** (#5165) and the word '**affliction**' means ***depression***, i.e. ***misery*** (#6040). And the word '**word**' simply means ***something said*** (#565*), so it refers to *an utterance and the purport of it*, i.e. God's *written* Word. And the word '**quicken**' here is (yet again) another word frequently used in this Psalm (albeit *not* one of the 'Ten Words') which means ***to live*** or even ***to revive*** (#2421). And from this we see *how* Hezekiah was able to endure the *intense* mental (spiritual) *pressure* that came from the threat of the Assryians laying siege to Jerusalem, *and* all of their wicked words (reproaching and mocking). In that time of 'affliction' (misery) he took comfort (consolation) in God's Word.

And that is because, when we *sincerely* believe, and trust (hope with expectation), in God's promises, it *truly* does comfort us! For we *know* that help *will* be coming and we've only got to *patiently* endure the hard times. And that is *why* God's Word 'quickens' us, i.e. makes our 'inner man' alive – for God's Word *revives* our hope (earnest expectation) in God's promises to help us **if** we *continue* to trust in Him. And this also causes fear *to vanish* as well. For when we know our Heavenly Father will help us (through all things), we have *nothing* to be afraid of. As 1 Cor 10:13 points out (in another promise from God), our Heavenly Father *won't ever* let us be tested, or tempted, *above* what we can handle. He will either give us the internal (and physical, if need be) strength to get through it, or show us a way to escape it (ex: Gen 39:7-13). And truly, it is the Holy Spirit of God that gives us that *internal* strength, and comfort, we need to endure *all* things, *with patience*. That's why Jesus called the Holy Spirit the 'Comforter' (John 14-16). Eph 3:16-21 and Col 1:9-11 also explain *how* the Holy Spirit strengthens our 'inner man' (heart and mind) when we are weak, both physically and spiritually.

And, in 2 Thess 2:17, Paul also points out how the Holy Spirit comforts our heart and helps us to do what's right. And that comfort, and strength – from the Holy Spirit – is *what* protects our heart and mind with peace that can *only* come from God (Phil 4:7, Isa 26:3-4)! That's why Paul was so bold to say that he could do all things *through Christ which strengtheneth me* (Phil 4:13). Further, Paul well understood that, when we are at our weakest (physically and/or spiritually), that's when the Holy Spirit will be strongest in us! That's why Paul wrote that, "*Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake:* ***for when I am weak, then am I strong***" (2 Cor 12:6-10). So, Hezekiah's pointing out that he found comfort (consolation) through all his 'afflictions' (misery) by *remembering* God's Word (which *revived* his inner man) is a *vital* point for us to remember. *For, the Lord* ***is*** *faithful, who* ***shall*** *stablish you, and* ***keep you from evil*** (2 Thess 3:3) …

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

Now Hezekiah points out his faithfulness to the Lord (YHVH) despite his afflictions. The word '**proud**' here means ***arrogant*** (#2086) and comes from a prim root that means (figuratively) to be ***insolent*** (#2102). And the word '**greatly**' means ***vehemently, wholly*** or ***speedily*** (#3966). And the word '**derision**' actually means (in the context of this verse) ***to scoff*** (#3887). So, Hezekiah is simply saying that, arrogant (even insolent) people have greatly (vehemently) scoffed at him, which is another reference to the Assyrian delegates who mocked, and scoffed (reproached) him *because of* his faith that his God (YHVH) would save Jerusalem from the 'mighty' Assyrian army. As 2 Kings 18, and 2 Chron 32, tell us, the Assyrians waged what we call 'phycological warfare' against those in Jerusalem. And this was likely because, the Assyrians *really didn't* want

to have to lay siege to Jerusalem. For it was fortified *so well* (thanks to Hezekiah's preparations) that it would have taken *a long time* to conquer *and* used up *a lot* of Assyrians' resources and manpower. So, they tried to get them to surrender by mocking, and insulting, king Hezekiah (for his faith in the Lord, YHVH) *in front of* his soldiers protecting Jerusalem on the wall. And the Assyrian delegates also 'warned' them that, if they didn't surrender, they would end up drinking their own piss and eating their own poo! But then, they got even nastier. For the Assyrians then began to blaspheme their God (YHVH), claiming that He couldn't save them from the 'mighty' Assyrian army! And, as 2 Chronicles 32 goes on to explain…

And his servants spake yet more ***against the LORD God****, and* ***against his servant Hezekiah****.*
17 He wrote also letters ***to rail on the LORD God of Israel****, and* ***to speak against him****, saying, As the gods of the nations of other lands have not delivered their people out of mine hand,* ***so shall not the God of Hezekiah deliver his people out of mine hand****.*
18 Then ***they cried with a loud voice*** *in the Jews' speech u****nto the people of Jerusalem that were on the wall, to affright them****, and to trouble them****; that they might take the city.*
19 And ***they spake against the God of Jerusalem****, as against the gods of the people of the earth, which were the work of the hands of man.*
2 Chron 32:16-19

So, the Assyrian delegates did *everything* they could think of to demoralize the troops protecting Jerusalem's walls but, thankfully, they believed Hezekiah when he said the Lord (YHVH) would help them and, they *answered him not a word*, as Hezekiah had commanded them (2 Kings 18:36). So, it was bad enough that the Assyrian delegates were making fun of, and vilifying, their king (Hezekiah), they also insulted (blasphemed) their God (YHVH) too! And, that's what *really* got them in to 'big' trouble with the Lord (YHVH)! As we've learned before, the Lord (YHVH) heard *every* word they said, which is *why* He sent His 'Angel' to kill off *165,000* of their fighting men (even their *best* warriors) in *just one night*! But the point to our study is that, in his prayers to the Lord (YHVH), Hezekiah pointed out how, even though the proud (arrogant and insolent) greatly (vehemently) mocked, and scoffed (reproached) him (and blasphemed God too), he still did not 'decline' (bend away or stray from, #5186) from God's righteous Laws (#8451*), which *teaches,* and *instructs,* us what we should (or should not) do, "*for by the law is the knowledge of sin"* (Rom 3:20). So, despite the *intense* physiological warfare against him, Hezekiah's faith in God **did not** waiver, and he therefore did *not* surrender to the Assyrians.

And this is a *stunningly* good example for us today! For we too are soon going to face a *terrible* physiological warfare too. In fact, Jesus told us it would be worse than *any other* time in history (Mth 24:21)! And that's because, we are not going to be facing *physical* war from a *physical* army… we're going to be facing *supernatural* beings who are *more wicked* than anyone in the universe! For, as the Word of God warns us, Satan himself (along with his fallen angels) will be kicked out of heaven, **to earth**! And when they are here, they will be inflicting the *worst* 'psych

opt' the world has *ever* seen. As Dan 7:8, 20 and Rev 13:5 warn, he (Satan) *will* be speaking 'great things'. And Rev 13:5-6 warns us he'll also be speaking *blasphemies* against God, *to blaspheme his name, and his tabernacle, and them that dwell in heaven*… just as the Assyrian delegates did! And… we know what happened to them, right? Yes indeed, that's what the '*vials of the* ***wrath of God***' are for (Rev 16)! But, *before* those 'vials' come, we who remain loyal to the true God (YHVH), and the true Savior (Jesus Christ), *will still have to endure* hearing those evil 'great things' and 'blasphemies' - which is *why* we should learn from Hezekiah's example of *how to endure* that kind of *intense* psychological warfare. So, we too *must* ***remember*** God's promises, and ***hope in them*** so we can *find comfort* through that difficult time; so we *won't* decline (fall away from) faith in the *true* God (YHVH), and the *true* Savior (Jesus Christ)… as so many others *will* (sadly) do, in what Paul calls the '*Great* Apostasy' in 2 Thess 2, which you can learn more about in this three-part study on **Apostasy** [https://t.me/BibleStudyDownload/499]…

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

Here again is another 'clue' as to *how* Hezekiah got through that *intense* physiological war that the Assyrian delegates waged against Jerusalem, to try and get them to surrender. And this verse really emphasizes why this 7th section (Zain) in this Acrostic Psalm 119 has the subject of "*Prayer, Comfort and Remembrance*" … for we see *all three* things in this verse! The word '**remembered**' here again means ***to mark*** (so as to be recognized), i.e. ***to remember*** and, by implication, can also mean ***to mention*** (#2142). So, it's also important to remind *others* about what God's Word says (with discernment and discretion) to help comfort them too. And the word '**judgments**' means anything from ***a verdict, judgment, justice,*** or ***vindication*** (#4941*, #8199*) while the word '**old**' means ***the vanishing point***, or ***time out of mind*** (past or future), i.e. (practically) ***eternity*** and, can even mean ***always*** (#5769). And then, the word '**Lord**' here is (again) God's sacred (and covenantal) name **Yehovah** [https://t.me/BibleStudyTruth/946] which means (the) ***self-Existent*** or ***Eternal*** (#3068). So, His name *reveals* that our Heavenly Father (Yehovah) 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 lastly, the word '**comforted**' means (in the context of this verse) ***to console*** (#5162).

So, the 'clue' as to *how* Hezekiah got through that *intense* physiological war that the Assyrian delegates waged against him (and those in Jerusalem) was by *remembering* God's (YHVH) past 'record' of judgments (vindication, i.e. vengeance upon the wicked). And, at the time Hezekiah lived, there were *many* past instances where the Lord (YHVH) took 'vengeance' out upon the wicked ones. And *that* **fact** is *what* comforted (consoled) Hezekiah from his current troubles! And, of course, this is what we should do too! After all, we've got *even more* history (in the Bible) to study (and remember) than he did. So, there's even more proof that ***the wicked will be 'brought down' by their own wicked words and works***. For, in our heavenly Father's Word,

we're *repeatedly* assured that, short of sincere repentance, the wicked of this earth *will* be convicted, and die, *by their own sword* - which is to say, by the weapons of their own devising, which includes the lies, deception and decrees *coming out of their mouths* (Ps 5:10, Ps 7:14-17, Ps 9:15, Ps 10:2, 18:25-26, Ps 34:21, Ps 35:4-8, Ps 37:14-15, Ps 57:6, Psalm 64:1-10, Ps 69:22, Ps 140:4-5, Prov 1:29-31, 11:5-6, Jer 23:11-12, Mth 21:28-44). And, even in the Old Testament, there's *many* records of when God fought to protect Israel *when* they *earnestly* repented and were trying to *obey* Him (Ex 14:9-31, Deut 9:1-6, 2 Sam 5:17-25, 2 Kings 19:32-37, 2 Chron 13:7-20, 2 Chron 14:9-15, 2 Chron 20:12-30, 2 Chron 32:16-22, Judg 4:4-24, Judges 5:18-23, Judg 7:15-25, Josh 6:12-21, 10:1-14, 1 Sam 7:7-13, 2 Kings 6:6-23, 2 Kings 7:3-11, 2 Kings 19:32-37, 2 Chron 13:7-20, 2 Chron 14:9-15, 2 Chron 20:12-30, 2 Chron 32:16-22). And that's not including the *many* times the Lord (YHVH) helped Jesus Christ and the apostles! And, as Paul wrote…

11 Now all these things happened unto them for ensamples: and they are written ***for our admonition, upon whom the ends of the world are come****.*
12 Wherefore let him that thinketh he standeth ***take heed*** *lest he fall.*
13 There hath ***no*** *temptation taken you but such as is common to man: but* ***God is faithful****, who* ***will not suffer you to be tempted above that ye are able****; but will with the temptation* ***also make a way to escape, that ye may be able to bear it.***
1 Cor 10:11-13

So, the trials and temptations that come upon us are common to all people; therefore, we shouldn't get on a 'pity party', as if we're being 'picked upon'. And, while there's *many* more examples that prove that the things that happen to us (and that which we struggle with) are common to all people, there is *one* 'new' thing about the 'great tribulation' (Mth 24:21), which is the fact that the physiological war will be *far more intense*, and that's simply because we're facing the *supernatural*, i.e. Satan and his fallen angels will not be in flesh bodies, but material bodies that are *far superior* to ours. Further, their intelligence is *also* superior too. However, if we have the Holy Spirit *with us*, that gives us the *advantage over them*! You can learn more in the studies on **Spiritual and Material Dimensions** [https://t.me/BibleStudyDownload/263] and **You Will See Clouds and Wheels, Part 2** [https://t.me/BibleStudyDownload/393]. So, we **must** *remember* the examples in the Bible (such as Hezekiah) to comfort ourselves (and get confidence) that we *can* endure *whatever* comes our way, so long as we *continue* to cleave to Word of God *and* allow His Holy Spirit *to guide us* [hhttps://t.me/BibleStudyDownload/489]. And aside from giving us great comfort, the many examples in the Bible also *teach us* **how *to endure*** (with patience) the hard times. So long as we don't forsake the Lord, He'll never forsake us…

18 Behold, the eye of the LORD ***is upon them that fear him****,* ***upon them that hope in his mercy****;*
19 To deliver their soul from death, and to keep them alive in famine.
Ps 33:18-19

*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?*
*25 But if we hope for that we see not, **then do we with patience wait for it.***
*26 Likewise **the Spirit also helpeth our infirmities**: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*
*27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because **he maketh intercession for the saints according to the will of God.***
*28 And we know that **all things work together for good to them that love God**, to them who are the called according to his purpose.*
Rom 8:24-28

*7 **Rest in the LORD**, and **wait patiently for him**: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass...*
*20 But **the wicked shall perish**, and the enemies of the LORD **shall be as** the fat of lambs: they shall consume; **into smoke shall they consume away**...*
*34 **Wait on the LORD**, and **keep his way**, and he **shall exalt thee to inherit the land**: **when the wicked are cut off, thou shalt see it…***
*39 But the salvation of the righteous is of the LORD: **he is their strength in the time of trouble**.*
*40 And the LORD **shall** help them and deliver them: he **shall** deliver them from the wicked, and save them, **because they trust in him**.*
Ps 37:7, 20, 34, 39-40

We'll pick this up in part 2 of section 7 (Zain)…

AMEN.