Section 11, Caph, Part 1 – Patient Endurance

In section 10 (Yod), part 2, we learned how Hezekiah continued to pray that God would *continue* to show him compassion, for *that* is *what* ***revived*** his 'inner man' (heart and mind) during his afflictions. So, he certainly wasn't a quitter and, *neither should we* faint in our prays either (Luke 18:1-8). And, even though we fall short at times (Rom 3:23), He will *still* help us when we *keep on* praying (for help) and *keep on* trying to obey Him! And when 'help' doesn't seem to come fast enough, Hezekiah's beautiful prayer (in this Psalm 119) is an *excellent* example of how we 'ought not to faint in our prayers' (Lk 18:1). And truly, praying (like Hezekiah is doing) really does help us endure the hard times. As Paul pointed out, as we *patiently* wait for God's help (with *assurance* it's coming), the Holy Spirit helps us when we are mentally, emotionally and/or physically weak (Rom 8:24-26). And that 'intercession', from the Holy Spirit, is *exactly* what revives our 'inner man', so we *can* continue to have the faith, and assurance, that the good Lord (YHVH) *will* help us through our troubles, *yet again*.

And then we saw Hezekiah point out that the Assyrians *were* threatening to take Jerusalem *by force* and claimed Hezekiah's *trusting in the Lord* (YHVH) to save Jerusalem from them (the Assryians) *was 'in vain'* – and then (worse yet) they claimed that their God (YHVH) could *not* save them from them (the Assryians)! And that's why he asked God to make his enemies (the arrogant Assryians) be ashamed (and disappointed). And then he compared himself to the arrogant liars (the Assryians) threating to invade Jerusalem. While they were busy mocking, and reproaching, Hezekiah and (worse yet) *blaspheming* God's Holy name (YHVH) – by saying He could *not* save Jerusalem – Hezekiah (wisely) reminded God that he was His *devoted* servant, who *continued* to try and learn God's Laws, *and obey them* (from the heart). Again, that's why he humbly asked God would make those proud liars (and blasphemers) ashamed (and disappointed) by saving Jerusalem from them. Indeed, the Lord (YHVH) did just that – for in just one night, His 'angel' killed off 165,000 of their army! So, when Hezekiah was treated wrongfully, he kept his heart, and mind, upon God's Laws (Word) and continued to earnestly pray for help; and *that's* what comforted him through the hard times. And, we shouldn't forget this example! For, just as God *well* rewarded Hezekiah for his *consistent*, and *earnest*, prayer so too will He deal with us, if we follow his example.

And then we saw Hezekiah pray that his army would *remain* loyal to him, and not believe the lies of the Assyrian delegates. For, they not only called Hezekiah a *liar,* but also told the military men that, if they trusted in what Hezekiah said (i.e. he commanded them *not* to surrender because the Lord, YHVH, would save Jerusalem) they would end up drinking their own piss and eating their own poo (1 Kings 18, 2 Chron 32)! And what this taught us is, how we should pray for our fellow Christians, i.e. that they remain *firm* in their faith in God (and Jesus Christ) and *not* be seduced into believing the lies of the false prophets, priests, preachers, teachers, etc. And, that will be *all the more* important as the 'great tribulation' (Mth 24:21) draws near (Heb 10:23-

25)! And then, after praying for God's tender mercies (kindnesses) to come to him, asking that the proud (arrogant ones) be ashamed (and disappointed), and then praying for his army to remain faithful to him (and the Lord, YHVH), Hezekiah finished up by asking that God would help his inner man be full of understanding His statutes (i.e. how to govern those in Jerusalem) so he wouldn't be 'ashamed' (or *disappointed*), i.e. so he *wouldn't* see his army surrender to the Assryians.

Thus, Hezekiah was also praying that God would help him be a good example to his army, to help keep their moral up *and* their faith in God *strong*. For he earnestly wanted them to *remember* his words of encouragement (to trust in God) so they *wouldn't* be moved, by fear, into surrendering to the Assyrians! And this what those, who remain *faithful* servants to the Lord (YHVH), will do during the 'great tribulation'. For they too will be encouraging others to *remain faithful to*, and *trust in*, the **true** God (and Christ Jesus) – *even though* a supernatural being (i.e. Satan, who is *the* 'antichrist') will come with *extremely* powerful lies and miracles! And, because many Christians are taught they'll be raptured out *before* the 'great tribulation' comes, most *won't be* spiritually prepared for it. That's why it's important for us to pray for them, and witness to them, as the Holy Spirit guides us to.

And now we come to the ***eleventh*** 'section' of this beautiful Acrostic Psalm. So, all the verses begin with the Hebrew letter "Caph", which is equivalent to the letter "K" in the English language (the *Companion Bible* points this out). And *this* section could be considered a "**Prayer in Distress**". So, while the entire Psalm 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 to ask the Lord (YHVH) to *help us in times of distress,* according to what He's promised in His 'quickening' (Living *and* revitalizing) Word. And remember, that's *exactly* how we 'claim' God's promises! 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
81 My soul fainteth for thy salvation: but I hope in thy word.

Again, we see how the Psalmist (Hezekiah) comforted himself during the hard times. The word '**soul**' again means ***a breathing creature*** (#5315) yet it actually referring to our 'inner man'. And that's because our 'soul' is our *spiritual* "self" - for our soul houses our spirit within it, which is our *intellect* (i.e. heart and mind). Thus, our soul is simply the *spiritual* 'embodiment of our spirit' (heart and mind, i.e. our will and intellect). So, when Hezekiah says that his 'soul' *fainteth*, he's simply speaking of his *entire* '***inner man***' (i.e. *spiritual* being). And the word '**fainteth**'

means t***o end***, whether intransitive (***to cease, be finished, perish***) or transitived (***to complete, prepare, consume***) (#3615). And then the word '**salvation**' means ***rescue*** (#8668), and comes from a prim root that means ***to call for help*** (or *freedom*) ***from some trouble*** (#7668). And the word '**hope**' here means ***to wait, be patient*** or ***hope*** (#3176). And lastly, the word '**word**' means ***a word*** or (by implication), ***a matter*** (as spoken of) or ***a thing*** and (adverbially) or even ***a cause*** (#1697*).

So, Hezekiah's inner man (spiritual being) *deeply* yearned for help, to the point he felt spiritually *consumed* by his yearning. But, he comforted himself by *disciplining* his inner man to continue to hope (*with assurance*, not wishful thinking) in God's promise to save (help) those who fear, revere, love, and earnestly strive to obey Him (Deut 4:29-31; Ps 9:10, 33:18-19, 37:39-40, 145:20; 1 Cor 10:13; Heb 13:5-6). So again, we see how it was the written Word of God (i.e. His promises to help is) that Hezekiah trusted in *so much* – and that is *what* 'quickened' his inner man (gave him hope) so he *could* receive the strength to get through the *very* stressful times in his life… *especially* when the Assyrians were threatening to lay siege to Jersualem. So again, this reminds us that, when times get tough in our own life, we too must remember God's promise to *always* help those who *earnestly* seek, and strive to obey, Him! As Paul reminds us, *But the Lord is faithful, who shall stablish you, and keep you from evil* (2 Thess 3:4).

And what this boils down to is *keeping reality in focus*. For, when we're *really* having troubles in life (or temptations) it seems like that is *all* we can think about. But, we *must* remember to keep a balanced outlook on life. We *can't* let news of all the 'bad things' going on in the world to get us down, nor should we allow our own personal troubles to get us distracted from the fact that, our life in the flesh is only *temporary*. Therefore, *so are our troubles*! And, our Heavenly Father **will** *always* help us **when** we *faithfully* serve Him; there is *nothing* too big for Him to handle! So, we *must* continue to discipline our inner man to *remember God's promises*; for He won't ever let anything happen to us that we can't handle. He'll either give us the strength to get through it or show us a way to escape it (1 Cor 10:13). And, we've also got to remember that our Heavenly Father is also in *full control* of what's going on in the world. As He said in Isa 40:15, all the nations in the world are, to Him, as a mere 'drop' in a bucket and are counted as a *small* 'speck' of dust in a balance! So, as Psalms 37 also teaches us, when we see the wicked people seeming get ahead, we should *not* worry, or fret (get frothingly angry about), about what's going on. Our Heavenly Father *knows* what's going on and His plan of salvation (saving His children via Jesus Christ) will come to pass, *exactly* as it's written (Isa 55:11). So, when we get to the point where we feel totally consumed by fear, worry, or even just the desire to be 'saved' from this wicked world (as Hezekiah yearned for deliverance from the Assyrians), we've *got to remember* that our flesh life is **very** short and there's *much better things coming ahead*. Yes, we'll have to endure hard times but, the rewards for doing so are *awesome* (Matt 5:11-12).

Psalm 119

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

The word '**eye**' here does mean ***the eye*** (#5869) but is being used *figuratively* for his 'inner man' (rendered a 'soul' in the prior verse 81). In Eph 1:18, Paul uses the 'eye' in a figurative sense too, to explain how the 'eyes of our understanding' can be enlightened, by God's Word, *when* we *understand* it. And, in 1 John 2:16, John also uses the 'eyes' in a figurative sense, when he explains that the 'lust of the eyes' is not of the Father, but of the world. So, the lust of our mind is one of the things (along with the carnal lusts and pride of life) that cause us to be *carnally* minded (which leads to death), instead of being spiritually minded (which leads to peace of mind and eternal life, Rom 8:5-8). And then the word '**fail**' is the same Hebrew word rendered as 'faileth' in the prior verse 81. So, it means **t*o end***, whether intransitive (***to cease, be finished, perish***) or transitive (***to complete, prepare, consume***) (#3615). And then 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 then the word '**say**' does mean ***to say*** (#559) but is used with *great* latitude. So, because Hezekiah is speaking of his inner man, he's simply referring to ***what he's saying in his own heart and mind*** (i.e. thinking). And then the word '**comfort**' means ***to console*** (#58162).

So, Hezekiah's inner man (spiritual being) *deeply* yearned for God's help, to the point he felt spiritually *consumed* by his yearning. Understandably, he couldn't help but wonder *when* God's consolation would come, i.e. *when* would He help them from the Assryians threat! And, this is only natural. When we are deeply concerned about something, it is hard not to wonder *when* God's help will come. But, it's important to remember that *truly* trusting in the Lord (YHVH) means we trust in Him *despite the fact* that there may *seem like* (to the carnal mind) no reason to do so! And, it is at those times that our faith in God is tested the most. And truly, this **is** *good* for us *because* it gives us the opportunity to *prove to God* **how much** we *really do* trust in Him. And, as Paul pointed out, "***we are saved by hope****: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*" (Rom 8:24). Now, the word '**hope**' here does not mean 'to wish for' as we so often us it today. It actually means (in the Greek) ***expectation*** or ***confidence*** (#1680).

So, our Heavenly Father saves us *because* we have confidence He *will* do so. And that's why Paul went on to write that, *if we hope* (expect) *for that we see not,* ***then do we with patience wait for it*** (Rom 8:25). So, it does take patience to receive God's promises… and patiently waiting is probably one the hardest things for *everyone*, as Hezekiah is testifying to here, in his prayer. Yet, Paul also points out that, if we do commit ourselves to patiently wait for God's help, then the Holy Spirit *will* help our 'infirmities', which means our weaknesses - both spiritually and physically (Rom 8:26). So, when we have a hard time waiting (as Hezekiah clearly was), we should ask for God to *help* us wait *patiently*, by giving us strength (in our inner man) from His Holy Spirit (Col 1:11; 1 Pt 5:10, etc.) …

Psalm 119
83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

While Hezekiah previously said his soul 'fainteth' (yearned), and his eyes 'fail' (yearned), he now says he feels like a 'bottle in the smoke'. The word '**bottle**' here actually means ***a skin***, or ***leather bag***, which was *used to put fluids* (such as wine) in (#4997). This kind of bottle was still commonly used in Jesus' day. And, He pointed out that, no one would put *new* wine into *old* 'bottles' (made from animals' skins) *because*, they were *hardened*. You see, as the wine fermented, it would *expand*. So, if you put *new* wine into an *old* 'bottle' of animal skin, it would break *because* it was so hardened it could *not expand*. However, a *new* wine skin was *not yet* hardened and, therefore, it *would* expand as the wine fermented (Matt 9:17). And Jesus' point is that, people can't learn the truth if their heart is hardened like an old bottle made of animal skin (leather). So, we must have a heart that is open (moldable, expandable) to the truth (God's Word, John 17:17) **if** we want to continue to receive the pure truth - which is likened to wine, because it keeps expanding as wine does when it ferments, i.e. there's always more to learn from God's Word! So, we must keep our heart and mind *open* to learning more of God's Word and *not ever* think we 'know it all'.

So, in a similar analogy (but not quite the same) Hezekiah says he feels (inwardly) like a leather bottle that's been in '**smoke**' which means ***a fume*** or ***cloud*** (#7008). So, what he's referring to is the fact that, when people would put a leather bag *too close* to the fire, the smoke from it would cause the bag to become black and shriveled. So, Hezekiah's simply saying that, because he has been waiting for God's help *so long* (he felt like anyhow) – and because the 'Assyrian threat' was as 'hot as fire' (in his opinion) - he feels (inwardly) like an old shriveled up leather bag that's been *too close* to the fire for *far too long*! And this analogy really does express his inner emotions quite well, which is the very purpose of analogies. Yet, *despite* his inner emotions, he *reminds God* that he still has *not* forgotten 'forget' His 'Statutes'. The word '**forget**' means ***to be oblivious of***, from ***want of memory*** or ***attention*** (#7911). And the word '**statutes**' again means ***a decree*** or ***ordinance*** (#2706*) and *specifically* refers to the Laws that God (YHVH) gave Israel, which pertained to how the government should be administered. So, they were *general rules of conduct* for the government to bring prosperity, peace and good order to the nation. Therefore, Hezekiah is not only explaining how difficult it's been for him to *patiently* wait for God's help (and the more serious of a problem we have, the harder it is to wait, even for a short time) but, he's also reminding God that (despite the serious threat and his inner emotions) he's still not forgotten (either from lack of memory or attention) His righteous Statutes (decrees). And this truly is *what* 'knocking' (as Jesus told us to do in, Mth 7:7) is *all about*, as the study on **Closer to God, Ask, Seek and Knock** [https://t.me/BibleStudyTruth/2600] well explains!

Psalm 119

84 How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

Now Hezekiah gets right down to where the 'rubber meets the road'. For, while he's been explaining his troubles, and his inner turmoil, and his earnest attempts to control his emotions despite his afflictions, and his fervent devotion not to forget to obey God's Word from the heart… he still cannot help but wonder *when* help will come! And this is truly something we can all relate to. Now, the words '**how many**' are a primitive particle that can mean (as a question) ***what, how, why,*** or ***when***? But it can also be an exclamation, as in ***what*** or ***how***! (#4100). And the word '**days**' can mean ***a day*** but also (figuratively) can refer to ***a space of time defined by an associated term*** (#3117). And the word '**servant**' does mean ***a servant*** (#5650). So, when Hezekiah says '*How many are the days of thy servant*', he's either asking the Lord (YHVH) how much time he has left to live or, simply reminding Him that he knows our life in the flesh is very temporary - as in Ps 89:47, when the Psalmist said, "*Remember how short my time is*".

And then Hezekiah asks "*when wilt thou execute judgment on them that persecute me?"* The word '***execute***' means ***to do*** or ***make*** (6213) while the word '**judgment**' means anything from ***a verdict, judgment, justice,*** or ***vindication*** (#4941*, #8199*). And then the word '***persecute***' means ***to run after***, usually ***with hostile intent*** or (figuratively) *of time gone by* (#7291). So, Hezekiah is, very bluntly, asking *when* the Lord (YHVH) will bring judgment upon the arrogant, lying Assryians who were, not only persecuting him (and Jerusalem) with wicked words and threats of besieging the city but, they *also* blasphemed God's Holy Name (YHVH). You could even say he's asking for God to *vindicate* his earnest faith in, and obedience, to the one, and only, *true* God (YHVH).

So, throughout this Psalm 119 prayer, we've seen Hezekiah continue to do as Jesus Christ taught us to do, i.e. "***Ask****, and it shall be given you;* ***seek****, and ye shall find;* ***knock****, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened*" (Matt 7:7-11; Luke 11:9-13). And Jesus also pointed out that, when we continue to do this, our Heavenly Father is *even more* faithful (than earthly parents) to "*give good things to them that ask him*" (Mth 7:11) and to "*give the Holy Spirit to them that ask Him*" (Lk 11:13)! So, Hezekiah **is** right (and wise) to continue to ask for God's help to punish the arrogant, lying, and heathenistic Assryians. And, his prayers did *not* go unanswered forever. As we've learned, our Heavenly Father *did* hear Hezekiah's prayers and *did* indeed help in a *mighty* way (2 Kings 19:35; 2 Chron 32:21-22)!

And this is a god reminder for us too. For, when it seems like we're not getting an answer when we pray, we should remember that we need to keep 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 that means we must (as Hezekiah is doing here) speak

freely, honestly, sincerely and without guile (as well as humbly) in our prayers to the Lord (YHVH). And, we also need to remember to 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. And, if we're sure we've done all these things, and there's still something we need help with, we should always remember another parable Jesus gave us, in Luke 18:1-8, when He taught us that "*men ought always to pray, and not to faint*". For our Heavenly Father is far more faithful to avenge His servants, even though it may take some time. So, while it is *very* hard, we must learn to *be patient* and *willing* to hear what the Holy Spirit has to say. In other words, make sure you do not have any preconceived ideas, or desires, about what response think the Lord *should* give you. Be open to what He *really* has to say and *then* you will get a response, even if it's only to comfort you while you patiently endure the hard times. Always remember that, *the Lord is faithful, who shall stablish you, and keep you from evil* (2 Thess 3:3)…

35 Cast not away therefore your confidence, which hath great recompence of reward.
*36 For **ye have need of patience**, that, **after** ye have **done** the will of God, ye might **receive the promise.***
*37 For yet a little while, and **he that shall come will come**, and will not tarry.*
38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.
*39 But we are not of them who draw back unto perdition; but **of them that believe to the saving of the soul.***
Heb 10:35-39

We'll pick this up in part 2, of section 11 (Caph)…

AMEN.