Section 16, Ain, Part 1 – Our Surety

In section 15 (Samech), part 2, we learned how Hezekiah asked the Lord (YHVH) to 'hold him up' (*spiritually* strengthen him) so he *could* be saved (from the 'Assyrian threat'), for he *truly* delighted in God's Word. And this teaches us that, so long as we keep our faith, and trust, in God's Word strong, He will also (and *always*) hold us up, *and* save us, physically and/or spiritually. As Paul wrote, *the Lord is faithful, who shall stablish you, and keep you from evil* (2 Thess 3:3). And then we learned *why* Hezekiah trusted *so much* in God (YHVH) for help, i.e. he well knew that our Heavenly Father despises those who stray (turn away) from His statutes (righteous decrees). And Hezekiah even used an analogy to explain this. For just as a metal smith *gets rid of* the dross (slag) after he's refined the metals (*by fire*), so too does the Lord (YHVH) put away (causes to cease) the wicked ones (bad people, who sin *willfully* and thus, do evil things) from the earth! And Hezekiah knew this *because* he'd seen God's judgments *in his own lifetime* - both his *own* nation (the southern kingdom of Judah) *and* in the northern kingdom of Israel. So, Hezekiah well knew God is righteous to *punish* the wicked, which causes them to *cease* from their wickedness.

And that's why he also reminded the Lord (YHVH) that he was *not* 'dross' *because* he loved God's testimonies (His Word) *and* was trying to obey Him *from the heart*! In other words, he was (yet again) 'claiming' God's promise to help him through his afflictions (i.e. the Assyrian threat'). And then we saw Hezekiah explain (to the Lord, YHVH) *how much* he feared His judgments, for just the *remembrance* of what God has done to the wicked, *in the past,* caused him to shudder! And we too *should* fear God's punishments because that's *what* causes us *to fear to disobey* Him (Prov 16:6). However, if we are earnestly seeking Him, and striving to obey Him (as Hezekiah was) we *shouldn't* fear to have a relationship with Him. Our Heavenly Father is *not* a mean God, nor is He angry at *those who* truly love, fear (revere) and strive (from the heart) to obey Him! So, 'fearing God' should not cause us to be afraid to pray to Him! As James 4:8 says, "*Draw nigh to God, and he will draw nigh to you*". And we 'draw nigh' to God by *earnestly* studying His Word, striving to obey it, and learning to hear His Holy Spirit, so we can learn how to *obey* God's Word (from the heart) *no matter what* happens in our life.

Further, we also learned that we should *also* fear (and revere) God *above all others*. This means we should fear His judgments upon us *more than* fearing what mankind can do to us, even those in the government. While we *should* strive to obey earthly governments (Rom 13) – because they are *supposed to be* enforcing God's Laws (i.e. keep law and order) - we *can't do so* when they try to get us to deny God, or Jesus Christ. And that also means we *can't* obey them when they tell us we *must* stop worshiping the *true* God (or deny Jesus Christ) or, that we must *disobey* God's Word! However, we should *not* be rebel rousers, or insurrectionists, when this happens; we simply should ***not comply*** with *any* manmade laws (commands, orders) that *disagree* with what God's Laws (Word) commands us to do. And knowing this will be all the more important during

the 'great tribulation' (Mth 24:21). For Satan himself will be on earth (with his fallen angels) mandating that we worship *him* as God *and* worship his *wicked* 'beast' governing system (Rev 12-13, 2 Thess 2, Dan 9:27, 11:31; Mth 24:15; Mk 13:14, etc.). And that's certainly a time we should bravely ***not comply*** with those orders!

And now we come to the ***sixteenth*** 'section' of this beautiful Acrostic Psalm. So, all the verses begin with the Hebrew letter "Ain", which does *not* have an equivalent letter in the English language. And *this* section could be considered a "**Yehovah's Servants Confidence**". 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 serving the Lord (YHVH) gives us *great* confidence! 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…

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

So, Hezekiah is *again* 'claiming' God's promise (for help) by pointing out what he's done to fulfil 'his part' of the conditions *required* to obtain God's promises (Isa 43:26). The word '**done**' means ***to do*** or ***make***, in the broadest sense and widest application (#6213); so 'have done' is probably a good translation here. And the word '**judgment**' again means ***a verdict, sentence***, ***formal decree*** or ***justice*** (#4941*). And remember, *the essence of* '**judgment**' means ***to set upright*** or ***erect*** - i.e. to right the wrongs in society - by means of ***judgment***. But, even in our own personal life we should also use 'good judgment' (i.e. discernment), for we must learn to judge (discern) between right and wrong, as well as, truth verses lies. And then the word '**justice**' is actually rendered many times as 'righteous', for it means ***the right*** (natural, moral or legal), ***equity*** or (figuratively) ***prosperity*** (#6664*). And it comes from a prim root that means ***to be*** (or, ***make***) ***right*** (in a moral or forensic sense, #6663*). So, the essence of this word simply means ***to be right, upright, just*** or ***righteous***, which is likely why the translators decided to render it as 'justice' here. Also, by comparing the first occurrence (Lev 19:15) with the second (Lev 19:36) we can see that this word has a special reference to ***equal balancing***. So, doing what's right requires us to *do as the Lord* (YHVH) *has commanded us*, and not to 'turn to the right hand or the left' (Deut 5:32, 17:11, 28:14; Josh 1:7, 23:6; Prov 5:26-27; Isa 30:21, etc.).

And then the word '**leave**' means ***to deposit*** or, by implication, ***to allow to stay*** (#3240). And he's *specifically* asking God not to 'leave' (let him fall to) his '**oppressors**', which means ***to press upon***, i.e. ***oppress, defraud, violate,*** or ***overflow*** (#6231). And this is certainly another reference

to the Assyrians, who were threatening to besiege Jerusalem. So again, we see Hezekiah's asking for help from the Assryians and gives another *reason why* the Lord (YHVH) *should* do so. You could even render this verse as him saying, "*I have done what is just and right so please don't leave me to my oppressors*"! And of course, since Hezekiah was the king of the southern kingdom of Judah, it was *very* important for him to judge *rightly*, for he was (aside from God) the *top ruler* in the entire kingdom. So, all the 'hard' cases went to him and he *earnestly* tried to judge them *according to* God's *righteous* judgments. And that is truly what brings forth *justice*; because, *only* when the wicked are punished, and the righteous (or innocent) are rewarded (and *protected from* the wicked ones), can true peace, and prosperity, flourish in a nation!

So, Hezekiah was pretty wise to point out how he was 'sticking to' God's *righteous* judgments, when asking for God's protection. Yet, we can learn from this too. For, even if we're not a king, or any kind of ruler in our nation, we still should try to do what is just, and right, in our own life. So, from the way we govern our own heart, mind and body, to the way we interact with our family, to the way we deal with others at work, or anywhere in society… we should *always* try to deal with (interact with and communicate with) others according to how God's Word teaches us to. And thankfully, our Heavenly Father summed this up with the simple command that, "*thou shalt love thy neighbour as thyself*" (Lev 19:18)! And Jesus confirmed this, in Matt 22:39 and Mark 12:31. But, in Matt 7:12, He further emplaned it by stating that, "*whatsoever ye would that men should do to you, do ye even so to them: for* ***this*** *is the law and the prophets*". And, while James calls this the 'royal law' (James 2:8), today we simply call this the 'Golden Rule'. And Paul gives us yet further insight into this when he states that, "***Love worketh no ill to his neighbour****: therefore love is the fulfilling of the law*" (Rom 13:10). So, we see that 'love' is *much more* than just an emotion (feeling) of fondness! It *also* (like faith) requires action, i.e. striving to obey God's Word, *from the heart* (James 2:14-26) and treating others *rightly*.

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

Now, the word '**surety**' here means ***to braid***, i.e. ***intermix*** and (technically), ***to traffic*** (as if by barter); but, it can also mean ***to give*** or, ***to be, security*** (as a kind of exchange) (#6148). And, in the context of this verse, '**surety**' *definitely* means ***to be a security***. And the word '**servant**' does mean ***a servant*** (#5650) while the word rendered as '**good**' means ***good*** (as an adjective) *in the widest sense*; yet it can also be used likewise as a noun, as in ***a good thing, a good man or woman; the good, goods or good things, good men or women***, or also as an adverb, i.e. ***well***. (##2896). And, in the Webster's Dictionary, the word 'good' has lots of meanings but, in the context of this verse, means of ***a favorable character or tendency***. And then the word '**proud**' again means ***arrogant*** (#2086) and comes from a prim root that means (figuratively) ***to be insolent*** (#2102). And the word '**oppress**' means ***press upon***, i.e. ***oppress, defraud, violate, or overflow*** (#6231).

So, Hezekiah is (yet again) asking for God's help from his arrogant oppressors, who were the Assyrian delegates waging an *intense* phycological war against him (and those protecting Jerusalem), trying to get them to surrender the city. And so, he asks the Lord (YHVH) to be his 'surety' which means *his security*. Now, as the *Companion Bible* notes point out, is the *only* verse in this Psalm 119 that does *not* have one of the "Ten Words" within it. However, as the *Companion Bible* also points out, it *is* possible that Hezekiah's use of the word 'surety' (i.e. security) is used 'in lue of' one of those "Ten Words". For 'surety' (security) simply means to stand in one's place *as a security or guarantee*, i.e. a mediator or intercessor. And indeed, the Living Word (Jesus Christ, John 1:1,14) is the 'surety' for His people. As Paul explained, in Heb 7:22, "*so much was Jesus made a surety of a better testament*". And, as Paul goes on to explain, Jesus Christ is our 'surety' (security) *because* He is at God's right hand making intercession *for us* (Ps 110:1, Acts 2:32-36, Acts 7:55-56, Rom 8:34, Eph 1:20-23, Col 3:1, Heb 1:1-3, Heb 8:1, Heb 10:10-13, Heb 12:3, 1 Peter 3:21-22). And that means, "*He able also to save them* [us] *to the uttermost, that come unto God by him, seeing he* ***ever liveth*** *to make intercession for them* [us]" (Heb 7:25)! And Paul further explains this (quite beautifully) in his letter to the Romans…

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 8:26-28

The word '**infirmities**' here means our ***weaknesses*** (#769) and that applies *both* to our *spiritual* weaknesses as well as our *physical* weaknesses. So, because Jesus Christ died for our sins, conquered death, and is *now* at God's right hand making intercession for us, He is indeed our 'security' *because of* the help He gives us via His Holy Spirit *within us*! So, just as Hezekiah looked to God for deliverance (i.e. security or safety) from the arrogant Assryians who were oppressing him, so too should we look to God for help through all our troubles. And we *can* be confident He'll *always* help us (if we're earnestly seeking, loving and obeying Him) because Jesus Christ is our intercessor! As John so well put it, "*My little children, these things write I unto you, that ye sin not. And if any man sin, we have an* ***advocate*** *with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world*". The word '**advocate**' here means ***an intercessor*** or ***a consoler*** (#3875). So, while we should earnestly strive *not* to sin, we can be forgiven when we earnestly repent (and strive to do better) because Jesus Christ is the propitiation (atonement) for our sins *and* is our intercessor in heaven. So, when we earnestly believe in, and follow (serve) Jesus Christ, our

Heavenly Father does indeed forgive us our sins (upon repentance) and will *always* help us through *all* hard times, as well as any temptations (to sin) we struggle with too (1 Cor 10:13). And it is also the Holy Spirit *within us* that keeps (protects) our 'inner man' safe from lies, deception and all temptations to go back to sinning willfully (i.e. rebellion against God), as Paul also explains in Phil 4:6-7.

Psalms 119
123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

Now, the word '**eye**' here does mean ***the eye*** (#5869) but, it's being used *figuratively* for his 'inner man' (as we learned when studying verse 82). 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** (i.e. eyes) 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 used back in verses 81 and 82. So, it means **t*o end***, whether intransitive (***to cease, be finished, perish***) or transitive (***to complete, prepare, consume***) (#3615). So, we could even render this as his inner man ***yearns*** for God's '**salvation**', which means ***something saved***, i.e. ***deliverance***. Hence it can also mean ***aid, victory,*** or ***prosperity*** (#3444). In the context of this verse, Hezekiah is definitely yearning for deliverance from the 'Assyrian threat'. And the word '**word**' simply means ***something said*** (#565*), so it refers to *an <u>utterance</u> and <u>the purport of it</u>*, i.e. God's *written* Word. And then the word '**righteousness**' means ***the right*** (natural, moral or legal), ***equity*** or (figuratively) ***prosperity*** (#6664*). And it comes from a prim root that means ***to be*** (or, ***make***) ***right*** (in a moral or forensic sense, #6663*). So, the essence of this word simply means ***to be right, upright, just*** or ***righteous***. And remember, by comparing the first occurrence (Lev 19:15) with the second (Lev 19:36) we can see that this word has a special reference to ***equal balancing***. So, doing what's right requires us to *do as the Lord* (YHVH) *has commanded us*, and <u>not</u> to 'turn to the right hand or the left' (Deut 5:32, 17:11, 28:14; Josh 1:7, 23:6; Prov 5:26-27; Isa 30:21, etc.).

So again, Hezekiah is pointing out (to the Lord, YHVH) that his 'eye's ('inner man') *deeply yearned* for God's deliverance <u>and</u> for the 'word' of God's 'righteousness' to be fulfilled. In other words, he's yearning for God to 'make good' on His promise to save (deliver) those who *earnestly* strive to obey Him, *from the heart*. And, this is truly understandable, for when we are deeply concerned about something, it <u>is</u> hard (*very* hard sometimes) to wait *patiently* for help to come. But, it's important to remember that *truly* trusting in the Lord (YHVH) means we trust in Him *no matter how long* it takes to receive help! Further, it is at those times (when helps seems to not be coming) 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. Aas 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.) to help us endure the hard times. And, another thing that helps us to wait patiently (as Hezekiah pointed out back in verse 52) is to *remember* the Lord's (YHVH's) 'past record' (judgments of old) of saving (delivering and helping) those who truly love, fear and obey Him, from the heart. For, just as He so graciously delivered people like Joseph, David, Hezekiah, Paul (and many more) so too will he help us, if we remain *steadfastly* confident that He *will* help us. After all, the Lord (YHVH) might just be testing (not tempting) us to see *how* strong our faith in Him *really is*. Or, perhaps it is just *not time* for help to come. But either way, we should remember that His Will, and timing, is *far better* than our own (Isa 55:7-8)! And that too is what should strengthen our resolve, and confidence (firm our faith up) that our Heavenly Father will help us, *when the time is right*. For of a truth, so long as we don't forsake the Lord (YHVH), He will **never** forsake us (Deut 4:29-31; Heb 5-6)! As David so well put it, "*And they that know thy name* ***will*** *put their trust* ***in thee****: for thou, LORD, hast* ***not*** *forsaken* ***them that seek thee*** (Ps 9:10).

Psalms 119
124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

And, Hezekiah continues to implore the Lord (YHVH) for help. The word '**deal**' means ***to do*** or ***make***, in the broadest sense and widest application (6213); and the word '**servant**' does indeed mean a ***servant*** (#5650). And then the word '**mercy**' simply means ***kindness*** (#2617) while the word '**teach**' means (yet again) ***to goad*** and thus, (by implication) also means ***to teach*** (the rod being an Oriental incentive, #3925). And, as a reminder, a 'goad' is a stick with a *sharp end* on it, which was (and is) used to *prick animals* (like cows and such) to 'get them going' *in the right direction*! So, Hezekiah is asking for God to ***continue*** **to 'point him'** (even chastening with the 'rod of correction, if need be, Prov 13:24, 23:13-14) **in the *right* direction**, i.e. towards His righteous statutes. And the word '**statutes**' (yet 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.

So, Hezekiah *continues* to implore the Lord (YHVH) for help *but*, he *also* points out (to the Lord, YHVH) how *earnestly* willing he is to obey Him. And he does so by asking God to teach him *how* to obey His statues, i.e. *how* to do what's right in order to bring peace and prosperity to his nation. As Prov 16:6 points out, *by mercy and truth iniquity is purged*. And notice that, 'mercy and truth' is *exactly* what Hezekiah is asking for here! Therefore, mercy and truth is also *a part of* God's salvation! For, when He gives us mercy (kindness) by saving us from our troubles, and forgiving us our sins, we *can't go back to* sinning willfully, or habitually. We've got to be *serious* about changing our sinful ways, thoughts (mind) and desires (heart). And that's why truth is just as vital as mercy is concerning 'salvation'! As David pointed out, in another Psalm, "*The LORD is nigh unto **all** them that call upon him, to all that call upon him **in truth**. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The LORD preserveth all them that love him: but all the wicked will he destroy* (Ps 145:18-20). So, when we earnestly fear, love and strive to obey Him, the Lord (YHVH) *will always* hear our prayers *and* save (deliver) us out of *all* our trials, and temptations (1 Cor 10:13). But, don't overlook the 'stipulation' that we must call upon Him *in 'truth'*. That means we *can't* be playing games or asking for help Him *half*-heartedly. If we're not serious about serving Him (and turning away from our sins) then it's not likely He will help us. We may be able to fool others (or even our self) but *not* our Heavenly Father, for He can read our heart, and mind – and, therefore, He knows even what we're *thinking about doing* and what we *truly desire* (1 Chron 28:9; Ps 44:20-21, 94:11; Jer 16:17, Jer 17:9-10; Ezek 11:5; Heb 4:12-13).

So again, Hezekiah's continuing to humbly implore the Lord (YHVH) for deliverance from the 'Assyrian threat'. But, he's *also* continuing to ask for help to *better* learn His Word, Laws and righteous ways so that he *can* (before, and after, God's deliverance comes) be able to faithfully, righteously, and effectively *obey* our Heavenly Father's will. And again, this is *exactly* how we 'claim' the promises of God! So, Hezekiah not only knew that the Lord (YHVH) is the *only* one who can truly save us from all trials, tribulations and troubles but, he *also* knew what was *required of him* to *obtain* that deliverance. Yet, he also shows his understanding of how we must patiently 'ask', 'seek', and 'knock' [https://t.me/BibleStudyTruth/2600] in order to receive God's help (Deut 4:29-31; 1 Chron 16:11; Isa 34:16; Isa 43:26; Amos 5:6; Mth 7:7-11; Lk 11:9-13, Heb 11:6, etc.). So, he certainly wasn't a quitter in his prayers, and neither should we be…

*14 And **this is the confidence that we have in him**, that, if we ask any thing according to his will, he heareth us:*
15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

1 John 5:14-15

*But without faith it is impossible to please him: for he that cometh to God must believe that he **is**, and that he **is** a rewarder of them that **diligently seek him**.*
Heb 11:6

*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.*
Heb 10:35-37

We'll pick this up in part 2 of this 16th section (Ain)…

AMEN.