Section 19, Koph, Part 2 – True and Faithful

In section 19 (Koph), part 1, we learned how Hezekiah continued to humbly, and fervently, implore God for help. So, (importantly) he was not ***half***-heartedly calling out (via prayer) to God (YHVH) for help. He was *earnestly* (with all he's got inside) praying that the Lord (YHVH) would hear (pay attention to) his prayers *and* also praying He will respond to his prayer, i.e. help him! And, in response to the Lord (YHVH) hearing, and answering, his prayers, he also promised to keep God's statutes and testimonies. So, even after deliverance came, Hezekiah promised that he would *still* be just as loyal to our Heavenly Father as he was during the hard times. And this is important for us to remember too; for far too many people have a (bad) habit of *only* calling on (praying to) God (YHVH) for help *when they are in trouble*! And, while we should indeed pray to God when we need help, that should not be the *only* time we do so! For, our Heavenly Father *truly desires* us to seek, and pray to Him, all the time. And that's *because* He actually wants to have an *intimate* (personal) relationship with us! As Paul points out, we should be consistent in our prayer life (1 Thess 5:17), *and* do so *with perseverance* (persistency)… that is actually the 'glue' that holds our spiritual armor *together* and makes us *effective* warriors for God (Eph 6:18)! And, Jesus also taught us that, we *ought always to pray, and not to faint* (Luke 18:1), while Jude (vs 20) pointed out that doing so helps to build (grow stronger) our faith in God. So, it's best to keep in *close contact* with Him (via prayer) so we can learn to use His wisdom in our daily life. For that will help us to avoid *many* problems; and, the problems that *cannot* be avoided, God's wisdom (from His Word and guidance from His Holy Spirit) will help to learn how to handle those problems too (1 Cor 10:13).

And then we learned how Hezekiah continued to hope in (and wait for) God's 'Word' (i.e. God's promise of help to come) as earnestly as a watchman hoped for the morning to come (so he could be done with his shift). And we also learned that, even when he woke up in the middle of the night, he *still* meditated on God's Word. And, in fact, *he looked forward to* doing so, *with anticipation*! So, to those who truly love our Heavenly Father, it's not a matter of *having* to study His Word, it's actually something we *look forward to* and enjoy *a lot*. So much so that we meditate (think upon) it throughout the day (and night) *because it's very important to us*. Therefore, from early in the morning to the middle of the night, Hezekiah looked forward to studying God's Word *and* meditating upon it. This, again, shows *how fervently* he was praying, hoping, and waiting for God's promise (to help him), to be fulfilled. And, it is our hope in God's promises *being fulfilled* that causes us to remember *to obey* our Heavenly Father and *not* be rebellious hearted (Ps 78:7-8), which is truly pleasing to Him (Ps 147:11, 33:18-22). Further, it's our hope in God's promises that gives us the courage, and strength, to *patiently* wait for Him to help us, even during the most difficult of times (Ps 31:24). However, Hezekiah is not done calling upon the Lord (YHVH) for help…

Psalm 119

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

Now, the word '**hear**' here is *not* the same as it was back in verse 145. It's a bit more emphatic, for it means ***to hear intelligently*** and often *with implication of* ***attention, obedience***, ***etc***. (#8085). So, it could even be rendered as "**O do hear**". And then the word '**voice**' means ***a voice*** or ***sound*** and comes from an unused root that means ***to call aloud*** (#6963). And then the word '**lovingkindness**' simply means ***kindness*** (#2617). So, Hezekiah's praying (more emphatically) that God *would* hear him (with great attention) because *it's within his nature* to be kind to us *who* pray to Him *earnestly* and are *striving to obey* Him. And then he again uses God's Sacred (and covenantal) name (rendered as '**Lord**') **Yehovah** [https://t.me/BibleStudyTruth/946] which means (the) ***self-Existent*** or ***Eternal*** (#3068). So again, 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). Thus, Hezekiah well knows that he is praying to the true God (YHVH) who is eternal *and* is our Creator (Ezek 18:4, Rev 4:11). And that's why he asks Him to '**quicken**' him, which again means ***to live*** or even ***to revive*** (#2421). And he asks for the Lord (YHVH) to 'quicken' (revive) him (spiritually) 'according to' (or because of) His '**judgments**', which again means ***a verdict pronounced judicially***, a ***sentence*** or ***formal decree***, and ***justice*** (#4941*). And it comes from a prim root that means ***to judge*** (i.e. *pronounce sentence* for or against), by ***to vindicate, punish***, ***to govern*** or even ***to litigate*** (#8199*). So, the essence of 'judgment' mean means ***to set upright*** or ***erect*** - i.e. right the wrongs in society - by means of ***judgment***.

Thus, Hezekiah is pointing out that it's within God's nature to perform judgment for those who are oppressed, i.e. those who cannot defend themselves. As Ps 103:6 declares, "*The LORD executeth righteousnesss, and judgment, for all that are oppressed*". Ps 113:7 also declares that "*He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill*". And, Ps 146 reiterates this as well but, with more explanation…

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:
8 The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:
9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.
Ps 146:7-9

So again, our Heavenly Father is truly the *Almighty* Defender of those who are too weak to defend themselves. And, while Jerusalem *did* have any army, it was *not* able to fight (win) against the mighty Assyrian army! And, as we learned in past studies, Hezekiah truly did *all* he

could do to prepare Jerusalem for the Assyrian army besieging them (2 Chron 2). So, he was not lazy or foolish but, *realistic*. For, he realized that what he could do *still* wouldn't be enough! For, even though he had secured a water source for Jerusalem, he still knew they wouldn't be able to resist *forever* when the Assryians besieged the city. And his army also wasn't strong enough (on their own) to win against the mighty Assyrian army. So that's why he's asking God for help. And, in doing so (here in verse 149), he reminds the Lord (YHVH) that it's *within His righteous nature* to be kind to those who fear, love and obey Him. And He often does this by *protecting us* when we *cannot* do so for ourselves – which is the situation the inhabitants of Jersualem were in at that time. And (yet again) this is such a wonderful example of what we should do when troubles come. We shouldn't be foolish, or lazy and expect the Lord (YHVH) to do *everything* for us. So, should *think hard* about what we *can* do (and **do** it) and then, if that's still not going to be enough, we should ask the Lord (YHVH) for help with what we cannot handle ourselves. And reminding Him of His righteous characteristics (to be kind in helping those who fear, love and obey Him) is also very wise. That's actually part of 'claiming' God's promises (Isa 43:26)!

Psalm 119
150 They draw nigh that follow after mischief: they are far from thy law.

Now, while Hezekiah continues to implore the Lord (YHVH) for help, he does so by pointing out *what he's up against*. Again, this is still how we 'claim' God's promises *and* 'knock' to him in our prayers [https://t.me/BibleStudyTruth/2600] as Jesus told us to do (Mth 7:7-11; Lk 11:9-13). So then, the words '**draw nigh**' mean ***to approach*** (or, ***bring near***) *for whatever purpose* (#7126) while the word '**follow**' means ***to run after*** (*usually with hostile intent*, #72910. And then the word '**mischief**' means ***a plan***, ***especially a bad one*** (#2154), so it could even be rendered as ***malice***. And then the word '**far**' means ***to widen*** (*in any direction*), i.e. ***recede*** or ***remove*** (literally or figuratively, of place or relation) (#7368). And the word '**law**' again means ***a precept*** or ***statute***, especially the Decalogue or Pentateuch (#8451*). And it comes from the very word rendered as 'teach' back in verse 34 (#3384). So, God's Law *teaches,* and *instructs,* us what we should (or should not) do, "*for by the law is the knowledge of sin"* (Rom 3:20). "*Wherefore the law is holy, and the commandment holy, and just, and good"* (Rom 7:12).

So, Hezekiah is still speaking of the Assyrian army who were 'drawing nigh' to (approaching) Jerusalem. And they indeed were following after (running after, with hostile intent) mischief (a very bad plan, i.e. maliciousness). And that's because their intent was to conquer Jerusalem! Yet, they preferred to have them surrender because, quite frankly, that would be much easier than having to spend a lot of time (and resources) besieging the city. That's why they waged such an *intense* (and evil) phycological 'war' against Hezekiah (the king) and, even against the soldiers who were protecting Jerusalem on the walls. And, the Assryians were indeed *far* removed from God's Law. For even though Jonah had given previous generations God's Word (and they accepted it *with sincere repentance*) this generation was not that way! The despised the true God

(YHVH) *so much* they blasphemed His holy name (claiming He could not save Jerusalem) *and* made fun of Hezekiah *for trusting in Him* for deliverance! And that is, as we've learned before, *why* the Lord (YHVH) sent His 'angel' and killed off 165,000 of their army *in just one night*! And this caused the Assyrians to flee from Jersualem, back to Assyria where the king was then murdered by *his own sons* (2 Kings 19:35-37; 2 Chron 32:20-22).

So, Hezekiah is explaining *how* wicked his enemies were and *how* much they distained our Heavenly Father. And his purpose, of course, for explaining this to God (even though He already knew all of this), was to *remind* him *why* he so urgently needed His help. For this army was not coming with the intent of being nice to them! After all, Hezekiah had offended them when he stopped 'serving them' (i.e. paying tribute, 2 Kings 18:7) and therefore, they were also looking for *vengeance*. And perhaps even planning on making an 'example' out of Hezekiah for 'daring' to 'rebel' against the 'mighty' Assyrian king. So, Hezekiah really did need God's help and he's doing a really good job at 'making his case' to the Lord (YHVH). And, yet again, this is an excellent example for us. For when we're up against some trouble, that's far stronger than we can handle (especially when there's malicious intent involved), we *should* remind our Heavenly Father of this – as well as reminding Him how much we truly do love, fear and obey Him earnestly! And, because our Heavenly Father is not stupid; He *will* understand when we need some help *quickly*. So, as long as we keep our faith in Him firm, He'll always help us. As Paul reminds us, "***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 10:13). And, "***the Lord is faithful**, who shall stablish you, and keep you from evil*" (2 Thess 3:3)!

Psalm 119
151 Thou art near, O LORD; and all thy commandments are truth.

So, even in the face of the enemy drawing nigh (with *very malicious* intent), Hezekiah still *knew* that our Heavenly Father was *near* to help him. The word '**near**' means ***near in place, kindred or time*** (#7138). And truly, our Heavenly Father is our nearest 'kindred' *because* He is our Heavenly Father, i.e. the One who created our very 'inner man' (soul and spirit)! And that's why *only* He can redeem our soul and spirit [https://t.me/BibleStudyTruth/1347]. Further, even though our Heavenly Father is in a dimension that we *cannot* see with our *flesh* eyes, He is *still* very near to us [https://t.me/BibleStudyDownload/263]. As the servant of the prophet Elijah found out, when God opened his eyes to that other dimension, and he saw that "*the mountain was full of horses and chariots of fire round about Elisha*" (2 Kings 6:17)! So, even in a physical sense, the Lord (YHVH) can be very near to us, *even though* we can't see Him, as the study on **You Will See Clouds and Wheels** [https://t.me/BibleStudyDownload/392] well documents.

But, further to this, when we truly believe in (and obey) Jesus Christ, our Heavenly Father's Holy Spirit actually dwells *within us*! And, spiritually speaking, He *cannot* be closer to us than

when He dwells *within us*. As even the Old Testament said, "*But the word is very nigh unto thee, **in** thy mouth, and **in** thy heart, that thou mayest do it*" (Deut 30:14). And this is why James wrote that we should, "*Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded*". And, we draw nigh (close) to our Heavenly Father by studying His Word. And when His Words are within our heart and mind, they *will* be in our mouth and our actions too. And, as Jesus explained, when we take His Words within us (into our heart and mind), by studying them *in earnest*, we are asking His Holy Spirit to be within us - for His written Word IS the Holy Spirit in written form (John 6:63). And to repeat, the Lord (YHVH) truly cannot be any closer to us than when His Holy Spirit is *within us*.

But Hezekiah points out this fact (that the Lord, YHVH, is *closer to us* than our enemies) because it showed his *fervent* faith that He *could* help him. In other words, it was like he was saying that, "*I know my malicious enemies are drawing close to me but, you are closer and can help me*"! And the *reason* the Lord (YHVH) was closer to Hezekiah, than his enemies were, was because Hezekiah feared, loved and obeyed Him! And, as Ps 145:18 also rightly points out, "*The LORD is nigh unto all them that call upon him, to all that call upon him **in truth***". And the word 'truth' (in Ps 145:18) is the *same exact* word rendered (here in Ps 119:151) as '**truth**' as well. And it means ***stability***, ***certainty, truth*** and ***trustworthiness*** (#571); and comes from a prim root that means (figuratively) ***to render*** (or ***be***) ***firm*** or ***faithful, to trust*** or ***believe, to be permanent*** or ***quiet,*** and also ***to be true or certain*** (#539). So, when we 'draw nigh' unto the truth (God's Word, John 17:17) we are 'drawing nigh' unto the Lord (YHVH). And we must be earnestly seeking the truth when studying God's Word, *and* when calling upon (in prayer) Him for help, as Hezekiah most certainly was. As Paul points out, "*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). So, we *cannot* draw nigh to God with doubt in our mind, i.e. that He exists, or doubting He *can* help us. And we also can't draw nigh to Him with guile, i.e. with ulterior motives that are malicious or sinful.

And then, of course, the word '**commandments**' simply means ***a command***, whether human or divine; and can also be used, (collectively) for God's Law (#4687*). So, Hezekiah knew that all that which God (YHVH) commands us to do **is** *truth and* it **is** *trustworthy*. Meaning, he well knew God's Laws are given to us *for our good* (Deut 10:13) and that they *will* benefit (and protect us) when we *earnestly* strive to obey them. Again, obeying the Lord (YHVH) will never disappoint us nor make us ashamed for believing in Him. He's always nigh to those who draw night to Him *in truth* (i.e. who fear, love and obey Him), *no matter* how close the enemy may be. As Jesus said, "***Fear not** therefore: ye are of more value than many sparrows*" (Luke 12:7). And again, "***Fear not**, little flock; for it is your Father's good pleasure to give you the kingdom*" (Luke 12:32). And again, "*These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but **be of good cheer*** [courage, #2293]*; **I have overcome the world***" (John 16:33)!

Psalm 119
152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

Now, the word '**testimonies**' (#5713*) again means ***testimonies***; so, they are **God's *'witness'*** (and ***warning***) to us of *what happens* when we **do** obey Him verses what happens when we **do *not*** (ex: Deut 27:15-26, 28, 31:19-22, Lev 26, Isa 5:8-22, Mth 5:3-12, 23:13-29, etc.). And the word '**known**' here means ***to know*** (to ascertain by seeing) *in a great variety of senses* (figuratively, literally, euphemistically and inferentially) including ***observation, care, recognition, instruction, designation, punishment, etc***. (#3045). And then the word '**old**' here means ***the front, of place*** or ***time*** (antiquity) and is often used adverbially, i.e. ***before, anciently, eastward*** (#6924). And then the word '**founded**' means ***to set*** (literally or figuratively), ***to found, or to sit down together***, i.e. ***settle, consult*** (#3245). And then the words '**for ever**' mean ***concealed***, i.e. ***the vanishing point, time out of mind*** (past or future), i.e. (practically) ***eternity*** and, can also mean ***always*** (#5769). The *Moffett Bible* renders this verse as, "*I have long seen that thy decrees are valid for all time*".

So, not only did Hezekiah know that *all* of God's Commandments are true, and trustworthy, he also well knew that His testimonies were too. And this was for several reasons. First off, he had read of Israel's history, which *proved* God's testimonies are faithful, i.e. He was faithful to punish their sins in the past (even when Hezekiah's own father was reigning, 2 Chron 28) just as He was faithful to bless Israel in past times too (such as when David ruled). Yet, even during his own reign he'd seen God's testimonies (witnesses and warnings) come to pass. For, as it is written, *during Hezekiah's reign*, the ten northern tribes of Israel were taken away captive by the Assryians, *just* as God's testimonies (*and* prophets) *had warned* (2 Kings 17). So, he truly *did* 'know' (#3045) God's testimonies were true (and faithful) because he'd *personally witnessed* them *come to pass*. And *that's* what gave him the *impetus* to strive *so hard* to eradicated the idolatry (etc.) in his kingdom (the southern kingdom of Judah) when he took the throne. For he sure didn't want the same fate (as happened to northern Israel) to happen to those in Judah! In fact, he even stated as much in 2 Chron 29. And truly, the same fate (captivity) *would* have happened to Jerusalem **if** Hezekiah hadn't been trying *so hard* to turn things (and people) *back to* the **true** God, YHVH.

And this is a *wonderful* example of *why* faith in God's Word is **so** important. For, it was *because* Hezekiah *truly* **believed** God's Word (i.e. that Judah *would be next* to be taken captive by the Assryians <u>if</u> they didn't repent, and clean up their ways). And *that faith* <u>in God's Word</u> *caused him* to <u>strive</u> to obey God's Word. So, when we *truly* have faith in God's Word, it *will* cause us to *earnestly* strive <u>to obey Him</u>. Both the 11th chapter of Hebrews and the 2nd chapter of James explain this so very well. So, even though we are <u>not</u> justified by our works (but by our *faith in* God's Word *and* Jesus Christ), *true* faith **will** *bring forth* good fruits of repentance, obedience

and righteousness! And that's why Jesus said we can only truly discern people (especially *false* prophets) *by their fruit*, i.e. by what they actually **do**, not by what they say (Matt 7:16-20).

So again, Hezekiah well knew that God's testimonies (warnings of what'll happen when we do obey Him verse when we do not) are valid (in force, effective) *for all time*. And that means they *still* are today! And that should also give us the impetus to do, as Hezekiah did, to continue to earnestly strive to learn God's Word and obey it, from the heart (Mth 5:19; 7:21). And it should also give us the impetus to continue to use (and find) our gift(s) and use them the best we can (Mth 25:13-20). And it should also give us the impetus to continue to plant seeds of truth whenever the opportunities arise (Eph 5:15-17; Col 4:5-6). For, as history testifies (witnesses) our Heavenly Father's Word is *still* 'in effect' and *will be enforced throughout all times*. So, those who don't obey God's Word will *always* be punished according to their own sinful (and wicked) ways, while those who *do* strive earnestly to obey God's Word (and repent when they fall short) will *always* be blessed - because there is no 'respect of persons' with the Lord (YHVH) God Almighty (Rom 2:7-11). And this means, we **will** 'reap' blessings from our Heavenly Father, *in due time*, if we *don't* give up…

11 Now the parable is this: The seed is the word of God.
12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.
15 ***But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience****.*
16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.
17 ***For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.***
18 ***Take heed therefore how ye hear****: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.*
Luke 8:11-18

Therefore, my beloved brethren, ***be ye stedfast, unmoveable, always abounding in the work of the Lord****, forasmuch as ye know that* ***your labour is not in vain in the Lord****.*
1 Cor 15:57-58

We'll pick this up in section 20 (Resh)…
AMEN