Section 2, Beth, Part 2 – Taking Pleasure in God's Ways

In Section 2 (Beth), part 1, we learned how the Psalmist (likely king Hezekiah) posed a *timeless* question, that truly applies to *every* one regardless of age or gender, i.e. how can *any* person 'cleanse' their 'way'? And thankfully, he answered this question for us! Therefore, we learned that 'the way' a person (regardless of age, or gender) 'cleanses' (make innocent and free from disguise or falseness) their 'ways' (the road we *metaphorically* 'walk', i.e. the 'course of life' we take) is by 'taking heed' (guarding, protecting, hedging about and attending to) to God's (YHVH's) 'Word' (that which He has spoken). In other words, we must *earnestly* study His Word *each day* so we can learn *what God wants from us*. And then we must *earnestly* strive (each day) to *obey* what His Word tells us to do, *from the heart*. And doing *that*, **is** <u>what</u> cleanses our carnal, sinful, ways (living life for the 'pleasures of the flesh') so we can truly be pleasing to our Heavenly Father *and* be 'blessed', i.e. happy! But the Psalmist also gave us *another* 'clue' as to how we can 'cleanse' our sinful ways (carnal inclinations) and that is to seek the Lord (YHVH) with <u>all</u> of our heart. And that means we must *pursue* Him through studying His Word each day, as though we were seeking something very valuable. Indeed, the wisdom in God's Word *is better than rubies; and all the things that may be desired are not to be compared to it* (Prov 8:11).

And we also learned that, when our Heavenly Father sees us *wholeheartedly* trying to understand His Word (not just a 'half-ass' attempt) He'll send His Holy Spirit into our soul *to help us* understand His Word! And that's why the Psalmist asked the Lord (YHVH) not to let him 'stray away' from His Word, nor even 'sin through ignorance'. And this indeed is good for us to pray for also! And truly, if we *are* earnestly seeking the Lord (YHVH) with our '*whole* heart', then He **is** *always* faithful <u>not</u> to let us go 'astray'. As Paul points out, *whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth* (Heb 12:6). And the Lord's (YHVH's) chastening not only keeps us from 'going astray' (wandering away from Him) but it's also *for our profit, that we might be partakers of his holiness* (Heb 12:10). So, while it's not really fun to go through, the Lord's (YHVH's) chastening us **always** *yieldeth the peaceable fruit <u>of righteousness</u> unto them which are exercised thereby* (Heb 12:11). That's why it is good for us to humbly 'kiss the paddle' and say 'thank you Father' whenever we are chastened by Him. For without His chastening, we're like a boat that has *no* anchor to keep us from drifting away from the harbor (Heb 6:18-20)!

And then, the Pslamist gave us yet *another* 'clue' as to how we can 'cleanse' our sinful *ways* (carnal inclinations). And that is by 'hiding' God's written Word in our heart (intellect, i.e. spirit). And the Psalmist did this through *studying* God's Word, as other verses in this Psalm declare (15, 23, 48, 78, 148). And this is *exactly* what God wants from us too! For when we study His Word and 'hide' It in our heart (lay His Words up in our heart) we are *writing* his Words into our very spirit. So, when we study God's Word, we begin to learn what God (YHVH) *wants* from us. And

that helps us to discern right from wrong, so we can learn how to sin *less and less*, as we grow more *spiritually* mature. And, so long as we *continue* to earnestly repent when we fall short, and strive to do better each day, the Lord (YHVH) always forgives us *because of* our faith in Jesus Christ. And truly, this is what *motivates us* to keep striving to hear, and obey, the Lord (YHVH) each and every day. So, you could even say that, as we study God's Word, it becomes an 'inward motivation' that causes us to be *more* concerned with pleasing (and serving) our Heavenly Father than living life for our selfish lusts of the flesh (1 Pt 4:1-2). And, in the process of that, we also learn that sinning really is not 'fun' as those who are *spiritually* 'lost' (in confusion and being carnally minded, Rom 8:5-8) think it is (2 Cor 4:3-7).

And then the Psalmist 'blessed' the Lord (YHVH), with praise and glory (for His righteous and holy ways, Ps 145:17, Deut 32:4, ect.) and asked He would *continue* to teach him, which means to keep 'pointing him' (even chastening with the 'rod of correction, Prov 13:24, 23:13-14) in the *right* direction, i.e. towards His righteous 'Statutes'. And we learned that God's 'Statutes' are simply the laws of national administration, i.e. general rules of conduct, for the government of the nation as a whole, for general good order and prosperity. And while this was critically important for Hezekiah, because he was the king the southern kingdom of Judah, it's still important for us too, even if we don't have a position of authority in the government. For, no matter how 'great' or 'small' our 'job' may seem, our Heavenly Father still wants us to earnestly seek Him and strive *to obey* Him with our 'whole heart'! This is not only how we 'cleanse' our ways but also how we can be truly 'blessed', i.e. happy, because we have sweet peace of mind that comes from no one else but our Heavenly Father's *Holy* Spirit (the Word of God, John 6:63) abiding *within us*…

Psalm 119
13 With my lips have I declared all the judgments of thy mouth.

So, the Psalmist (likely Hezekiah) continues on speaking of what he's been doing to 'cleanse' his ways (vs 9), which also teaches *us* how to do so too. And part of that is to share what we've learned from our studies in God's Word. The word '**lips**' here does mean ***lips*** but, by implication, also means ***language*** (#8193). So, when the Psalmist says that 'with my lips' he is simply referring to *what he's* ***spoken***. And then the word '**declared**' means ***to score with a mark as a tally or record***, i.e. (by implication) ***to inscribe***, and also ***to enumerate***; yet (intensively) it also means, ***to recount***, i.e. ***celebrate*** (#5608). So, in the context of this verse, it means to ***recount*** and ***to celebrate***. And then we come to another one of the 'Ten Words' frequently used in this Psalm. The word '**judgment**' is the Hebrew word *mishpat* (#4941) and means ***a verdict*** (favorable or unfavorable) ***pronounced judicially***, especially a ***sentence*** or ***formal decree*** (human or [participant's] divine law, individual or collective), *including the act, the place, the suit, the crime, and the penalty*; and, abstractly, it also means ***justice***, including a participant's right or privilege (statutory or customary), or even a style. And it comes from *shaphat* (#8199), which is

a prim root that means ***to judge***, i.e. ***pronounce sentence*** (for or against); and, by implication, can also mean ***to vindicate*** or ***punish***; and, by extension, also means ***to govern*** or (passively) even ***to litigate*** (literally or figuratively). So, essentially these two words mean means ***to set upright*** or ***erect*** (cp. Engl. *right*, and German *richten* and *recht*); hence, ***to judge*** or ***judgment***.

And, as we learned back in verse 7, God's 'way' of judging is not with 'respect of persons' (Deut 1:17, Acts 10:34, Rom 2:11, 1 Pt 1:17, John 12:46-48, Col 3:24-25). This means our Heavenly *cannot* be bribed, threatened, blackmailed or coerced *in any way shape or form*. And those in *any* government are *supposed* to be judging *for Him* (as His earthly representatives, Deut 1:17). So, they too must judge *like He does*, i.e. righteously. And if they don't, God *Himself* will punish them, as Ps 2:10-12, 75:7-8 and all of Psalm 82 point out so well. So, while the 'ways of the world' (i.e. Satan's 'way') are to weaponize the governmental institutions *to benefit the people in charge*, God's 'ways' of judgment *benefit* ***all*** *people* by executing *righteous* judgment, so that wicked people *are punished* and those who strive to do what's right *are rewarded* and *protected from* those who want to harm them. So, it is particularly important for those in positions of authority (especially the government) to learn *how* to do the Lord's (YHVH's) righteous judgments, which He has laid out in His Word. And the Lord's (YHVH's) Laws (the Ten Commandments, Statutes and Judgments) are a *timeless* teaching tool, i.e. they are not 'outdated'. For, while the examples they give are from the days of the Bible, they can *still* be (and *should* be) applied to our own 'modern' days. That's why God gave *examples* when giving His Laws (i.e. case law), so we can learn how to do *what's* right, no matter how 'technologically advanced' our civilization becomes [https://t.me/BestStudyBible/155].

And then the word '**mouth**' here does mean ***mouth*** but *particularly* refers to ***speech*** (#6310). So, the Psalmist (king Hezekiah) reminds the Lord (YHVH) that he's been *dedicated* to recounting, and celebrating *all* of God's judgments (given to Israel by God's own mouth), which is what brings *true* justice to any nation that enforces them. And again, for Hezekiah, this was *really* important. For he was the king of Judah, which meant he was the *top* judge in the land; the only Judge above Him was God (YHVH) Himself! So, it was *very* important for him to speak of, and celebrate God's 'judgment' in the nation, as well as to obey them. And this verse *does* infer Hezekiah was trying to do that as well. But He also wanted to *teach others* how to do so as well, which is why he says here that he 'declared' them (recounted and celebrated) to others. This means he not only explained them *but also* stressed *how* ***righteous*** God's judgments are. For, not only were there other judges (under him), even the common citizens needed to understand how to use 'good judgment' in their own daily lives, and learning God's righteous judgements help us to do that.

Now, the *Companion Bible* points out something interesting about the Hebrew in this verse, although it's not necessarily useful in understanding what it means. This verse has a figure of speech (Paronomasia, apx. 6) which is 'rhyming words', i.e. the repetition of words similar in

sound, but not necessarily in sense. So, if we look at the Hebrew words in this verse, we see: #8193 saphah, which is pronounced as **saw-faw'** - #5608 caphar, which is pronounced as **saw-far'** - #4941 mishpat, which is pronounced as **mish-pawt'** - #8199 shaphat, which is pronounced **shaw-fat'** - #6310 peh, which is pronounced as peh… so, in the Hebrew it *sounds* like: saw-faw' – caphar - saw-far' - shaw-fat' – peh. So, it's kind of a neat 'tid bit' about how the Hebrew language sometimes rhymes, at times, but (again) really doesn't help in explaining this verse. But, what this verse (13) does reveal, is just *how much* Hezekiah loved God's judgments; for he *well* knew that *all* the Lord's (YHVH's) *ways are judgment* and that He is truly *a God of truth*, *without iniquity* because He's **always** *just and right* (Deut 32:4). And that's *why*, when we are chastened by God (YHVH), we *should* truly be grateful for it. For His chastening not only helps us to cleanse our ways (Ps 119:9) but it's also what makes us happy (Ps 119:1-2). For *only* when we learn to be 'undefiled' in the 'way' we walk (i.e. follow God's ways earnestly) can we be happy, as Ps 119:1-2 taught us! As Paul so well wrote, in Heb 12:11, while *no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward* ***it yieldeth*** *the* ***peaceable fruit of righteousness*** *unto them which are exercised thereby*….

Psalm 119
14 I have rejoiced in the way of thy testimonies, as much as in all riches.

Now we see another part of God's Laws that Hezekiah truly loved. The word '**rejoiced**' here is a prim root that means ***to be bright***, i.e. ***cheerful*** (#7797). And then the word '**ways**' is (yet again) one of the 'Ten Words' frequently used in this Psalm. It is the Hebrew word ***derek*** (#1870), which means ***a road*** (as trodden) and, figuratively, also means ***a course of life*** or ***mode of action***. So, it is the road we *metaphorically* 'walk', or the 'course of life' we take. And 'the way' the Psalmist is referring to here is the 'testimonies' of the Lord (YHVH). And, while this word '**testimonies**' is not actually one of the 'Ten Word' frequently used in this Psalm, *the meaning is the same*, i.e. ***a testimony*** (#5715 *`eduwth*). And it is the 'feminine' of the *normal* word for 'testimonies' (***`edah*** (#5713) comes from, which is the Hebrew word ***`ed*** (#5707) and means ***a witness, testimony*** and, specifically, can even mean ***a recorder***, i.e. ***prince***. So, the word '**testimonies**' also means (essentially) ***to turn back again, to go over again, to reiterate***, hence, ***to testify*** or to ***witness***. So, while God's Law *teaches* and *instructs* us what we should (or should not) do (#3384), His 'testimonies' ***testify***, or ***witness*** to (*and* warn) us *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 that is certainly *why* Hezekiah 'rejoiced' in them, *as much as in all riches*. The word '**in**' here is a preposition that can mean several things, including ***above*** (#5921). And that is really a better translation, for Hezekiah is really saying that he rejoiced in the way of God's testimonies *above* all 'riches'. And the word '**riches**' means ***wealth*** or, by implication, can even mean ***enough*** (#1952). And one of the words it comes from means ***ability*** and ***power*** along with ***wealth***

(#202). So, not only did Hezekiah rejoice in *the way* of God's testimonies, *above* all wealth, but (by implication) also *above* all the power that comes from having great wealth. And why would he say this? Because having wisdom from God is *far better* than all the riches in the world (Prov 8:11), for it teaches us, not only *how* to obtain riches (the right way, *not* illegally) but *also* how to use them *wisely* so we can continue to have them. As the saying goes, "a fool and his money are soon departed"! Further, God's wisdom also helps us understand how to interact with others in a righteous way, which helps us learn to get along with others. And further yet, God's 'testimonies' do impart God's wisdom to us, for they warn us what happens when we lust after riches, instead of keeping our heart set upon God's Word (Deut 28, Lev 26). As Paul warned, *the love of money is the root of all evil*, for when we 'covet' (long for) money it *will* cause us to err 'from the faith' (in God's Word) which will bring upon us *many* sorrows (1 Tim 6:10). So, while having money is *not* bad (and we must use it to sustain ourselves and family), lusting after (and loving) it IS bad because of what lust, for money, will *cause us* ***to do***, i.e. steal, defraud and even *murder*.

As Jesus also taught us, we should keep our priorities straight. That's why He said to seek the kingdom of God (and His righteousness) *first* (and foremost) in our life. And when we do that, the Lord (YHVH) *will* make sure we have all we need (not lust for) (Mth 6:33). And many times, our Heavenly Father will also bless us with *much more* than we really need. But He *won't* ever give us *more than we can handle*. Not only does He not want us to waste what we've been given, but He also doesn't want our heart to become corrupted from having too many riches. For if we allow our 'inner man' (heart and mind) to be corrupted – from lust, greed, pride, etc. – then, when we die, we won't have *anything* to rejoice in. And that's because *we can't take* our earthly riches, power or fame *with us* (Eccl 5:15; 1 Tim 6:7). The *only* thing that we can take with us when we die (and go back to the 'heavenly', i.e. spiritual dimension) is our 'works' (Rev 14:13). And if we don't have *good* works, then we'll be stuck in the 'bad side' of the 'heavenly' (spiritual) dimension (often called 'hell') as the parable of Lazarus (in Lk 16) clearly warns us. And eventually, if we don't change our sinful (wicked) heart, mind and works, we'll even be blotted out of existence, as Rev 20:10-15 warns.

Moreover, as Isa 40:6-8 tells us, our flesh is so *very* temporary (he compares it to grass), but the Word of God endures forever. That's why John also tells us to *love not the world,* ***neither*** *the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away,* ***and*** *the lust thereof: but* ***he that doeth the will of God abideth for ever*** (1 John 2:15-17). So, the only way we can live forever is to DO the will of God, which means we must not 'love' the wicked ways of this word, i.e. the lust of the flesh (our carnal desires), lust of the eyes (mind) and pride of life. So again, God's testimonies testify to us what happens when *sin against* God verses what happens when we *obey* Him. So, if we'd just 'take heed' to their warnings, we truly will rejoice (as Hezekiah did) in 'the way' of God's testimonies because they help us to *stay out of trouble*! So, we should *remember*

that, money (wealth of any kind) doesn't bring happiness - only 'walking' in the 'ways' of the Lord (YHVH) does, as this Psalm has already taught us (verse 1-2). So, it's rather foolish for us to live life for the 'pleasures of the flesh' when we cannot take them with us and, they don't even bring us true happiness in this life either (1 Pt 4:1-2).

Psalm 119
15 I will meditate in thy precepts, and have respect unto thy ways.

Now the Psalmist gives us yet another 'clue' as to how we can 'cleanse' (and keep clean) our ways, as well as how we can be truly happy. The word '**meditate**' here means ***to ponder***, i.e. (by implication) ***converse*** (with oneself, and hence, aloud) or (transitively) ***utter*** (#7878). So, it simply means to ***think about***, or ***upon***. And the word '**precepts**' is yet another one of the 'Ten Words' frequently used in this Psalm, i.e. the Hebrew word *piqquwd* or *piqqud* (#6490) and simply means ***appointed***, i.e. ***a mandate of God*** and can also be used, collectively, for ***the Law of God***. And it comes from the prim root *paqad* (#6485) which means ***to visit*** (with friendly or hostile intent); and, by analogy, it can also mean ***to oversee, muster, charge, care for, miss, deposit***, etc. So, 'precepts' is essentially another term to use instead of 'Law', because it applies to <u>all</u> different aspects of the Law.

Therefore, Hezekiah is saying that he thinks *deeply* upon (mediates) *all parts* of God's Law (precepts). And that's *why* he as 'respect' for God's 'ways'. The word '**respect**' here can mean ***to scan***, i.e. ***look intently at*** but, by implication, it can <u>also</u> mean ***to regard with pleasure, favor*** or ***care*** (#5027). And then the word '**way**' here is actually <u>not</u> one of the 'Ten Words' frequently used in this Psalm (#1870 derek), which meant *a road* (as trodden) and, figuratively, also means *a course of life* or *mode of action*. However, the meaning is *nearly* the same, i.e. ***a well-trodden road*** (literally or figuratively) and can also mean also ***a caravan*** (#734). Thus, the Psalmist is speaking of the road that <u>the Lord</u> (YHVH) *metaphorically* 'walks', or (said another way) the 'course of life' He follows **and** <u>wants us to follow too</u>! So, when Hezekiah thought *deeply* upon (meditates) God's Word, he could not help but to have 'respect' (pleasure and favor) for God's 'ways' (the direction it teaches us to live our life) *because* God's 'ways' are *so much* 'wiser' than *our* 'ways', which are typically based upon lust, greed, pride, envy, etc. As the Lord (YHVH) said through the great prophet, Isaiah…

*8 For **<u>my</u> thoughts** are **not <u>your</u> thoughts**, <u>neither</u> are **<u>your</u> ways <u>my</u> ways**, saith the LORD.*
*9 For **<u>as the heavens are higher than the earth</u>, so are my ways higher than your ways, and my thoughts than your thoughts.***
10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but ***it shall accomplish that which I please****, and* ***it shall prosper in the thing whereto I sent it****.*
12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.
13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.
Isa 55:8-13

So, God Himself (YHVH) likened His way of thinking (and doing things) to be *so much higher* than *our* carnal way of thinking (and doing things), that it's like the difference between *the space between* the heavens above us, versus the earth we live on! Essentially, that means His ways (and thoughts) are *infinitely* higher than ours! Again, that's because mankind typically thinks in a very fleshly (carnal way), i.e. about '*me*' (self). Contrarily, our Heavenly Father *always* thinks about what is best *for His children*. And that's *why* He gave us His 'precepts' (all different parts of His Law), so we can *learn how* to do what's *right* **and** obtain *peace* in our nation via the righteous judgments (which bring true justice) He gave us. So, when we really think about how God's 'ways' (especially compared to mankind's ways), it really *does* leave us 'awestruck' and very humble. But it *also* causes us to have 'respect' (*great* favor and pleasure) for God's 'ways', simply because they are *so much* ***better*** than our own! After all, His 'ways' lead us in the 'path of righteousness' which leads us to the *only* 'path of life' (Prov 6:23, Prov 8:20, Jer 21:8). And that's because, *the wages of sin is death* (Rom 6:23) but, *the way of righteousness* ***is life****; and in the pathway thereof there is no death* (Prov 12:28). As David so beautifully put it, God shows us the 'path of life'. And when we *follow* Him, we *will* come to understand that, being close to Him (spiritually) is truly *the* ***fulness of joy***, and at His right hand (following Jesus Christ) are ***pleasures forevermore*** (Ps 16:11)! So, having a good relationship with our Creator (YHVH) is *far better* (and more enjoyable) than all the riches (or power, or fame) in the world!

Psalm 119
16 I will delight myself in thy statutes: I will not forget thy word.

So, the Psalmist *again* declares his fervent love for God's Word and the Laws He has given us. The word '**delight**' here means (in the context of this verse) (in a *good* acceptation) ***to look upon*** (with complacency), i.e. ***fondle***, ***please*** or ***amuse*** (self) (#8173). So, the Psalmist (Hezekiah) was *greatly* ***pleased*** with God's 'statutes', which is not *technically* one of the 'Ten Words' frequently used in this Psalm. However, when you look up this word in a *Strong's Concordance*, you'll see it is the Hebrew word *chuqqah* (#2708) and is the 'feminine' #2706 (which is one of the 'Ten Words'), and it essentially means the same thing - so much so that the *Strong's Concordance doesn't* even provide you with a meaning on this word (#2708) - but directs you to the Hebrew word *choq* (#2706), which means ***an enactment***; hence, ***an appointment*** (of time, space,

quantity, labor or usage). And this comes from the Hebrew word *chaqaq* (#2710), a prim root that means ***to hack***, i.e. ***engrave*** and, by implication, can also mean ***to enact*** (laws being cut in stone or metal tablets in primitive times) or (gen.) to ***prescribe***. So, it could even be rendered as **a decree or ordinance**. So (again) the 'statutes' of God were essentially the laws of national administration, i.e. they were general rules of conduct, for the government of the nation as a whole, for general good order and prosperity. And, while they were of less importance than the commandments, they were *still* important because, living according to God's statutes, is what brings prosperity, peace and good order to the nation. The Statutes covered the dietary, agricultural, social and financial life of the society. You can learn more about this in the special study on **The Laws of YHVH** [https://t.me/BestStudyBible/155].

And then the word (here in Ps 119:16) '**forget**' is a prim root that means ***to mislay***, i.e. ***to be oblivious of***, *from want of memory or attention* (#7911). And then the word '**word**' here is yet another one of the 'Ten Words' that are frequently used in this Psalm 119. It's the Hebrew word *dabar* (pronounced as daw-baw', #1697) and means ***a word*** or (by implication), ***a matter*** (as spoken of) or ***a thing*** and (adverbially) can even mean ***a cause*** (#1697). And it comes from the Hebrew word *dabar* (pronounced as daw-bar', #1696), which is a prim root that means ***to arrange*** (*in a row*) and is also used (figuratively) of ***words***, or ***to speak*** and, hence, ***to set forth in speech***. So, it refers to the articulate form of what is said, whether spoken or written to the mode, or manner, by which the *very words themselves* are imparted. And, in this case, it's speaking to the very words that God Himself (YHVH) speaks, which we have (thankfully) written in the Bible.

So, the Psalmist (Hezekiah) was *greatly* ***pleased*** with God's 'statutes' (laws of national administration) for they taught him how to brings prosperity, peace, and good order to his nation. And, since he was king of Judah, it was *really* important for him to take *great* pleasure (delight) in God's directives for how the government should behave! After all, when rulers don't care about doing things 'God's ways' they become so *terribly* corrupt that all the righteous citizens lament! As it is written, *when the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn* (Prov 29:2). So, it was a really good thing for Hezekiah to take much pleasure in God's way of running the government, because that's the only way *true* peace, and prosperity (for *all* people in the nation) could flourish. And notice also that Hezekiah *promises* not to forget (either from lack of memory, or from paying attention to) God's Word, for God's 'Word' is what conveys His righteous 'thoughts' and 'ways' *to us*!

So, Hezekiah was truly a very dedicated servant of the Most High God (YHVH). And, if we want to be 'blessed' (happy) we must be so too! As Jesus Christ said, "*whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the* ***least*** *in the kingdom of heaven: but whosoever shall* ***do and teach them****, the same shall be called* ***great*** *in the kingdom of heaven*" (Matt 5:19). So, if we want to be greatly pleasing to our Heavenly Father

(YHVH), *and* be allowed to serve in His eternal government, we must delight ourselves in His 'ways' and be careful *not* to forget His Word! That's why studying, and meditating upon (thinking deeply upon) His Word (throughout the day) is *so very* important. For it helps us *not* to forget what He's taught us to do. In other words, when we love our Heavenly Father, we'll love His Word. And we'll study it sincerely each day, and also think upon it throughout the day. And *that* causes His Word to become and 'inward motivator' in our life – so, *instead of* living life to serve ourselves (i.e. for the 'pleasures of the flesh') we are motivated to live our life *to serve our* Heavenly Father (i.e. to serve righteousness, Rom 6; 1 Pt 4:1-2). And serving the Lord God Almighty (YHVH) is the only 'way' that leads to *true* happiness, peace of mind and eternal life…

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;
2 That he ***no longer*** *should* ***live*** *the rest of his time in the flesh to the lusts of men, but* ***to the will of God.***
3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:
4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:
5 Who shall give account to him that is ready to judge the quick and the dead.
6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, ***but live according to God in the spirit****.*
7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.
8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.
1 Peter 4:1-8

We'll pick this up in the *third* section (Gimel)…

AMEN.