Section 20, Resh, Part 2 – God's Word is Faithful and Everlasting

In section 20 (Resh), part 1, we learned how Hezekiah asked the Lord (YHVH) to consider (look and see) what the Assryians were doing (*and* threating to do) to him (and Jerusalem). And he also asked the Lord (YHVH) to deliver him (from the 'Assyrian threat') *because* he did not forget God's Law. So again, he's 'claiming' God's promises (especially for help) *because*, in order to claim God's promises we *must* obey Him *earnestly*; for that is doing 'our part' to fulfil the condition of His promises (i.e. the 'IF' parts of His promises). And we also learned that, it often *takes some time* to receive God's promises (as it did for Hezekiah *and* others). And while we wait, we *shouldn't* be slothful (lazy) but, *continue* to strive to serve Him *the best we can* (i.e. use our gifts). As Paul wrote, we should *follow after* the example of those in the Bible who, through faith and patience, served the Lord (YHVH) faithfully *no matter how long* it took to obtain the promises (Heb 6:12-15, 11). And then we learned how Hezekiah asked God to fight for (and deliver) him, but *also* to continue to give him the *internal* strength (spiritual reviving) he needed to make it through the *intense* phycological warfare the Assyrians were waging against him *and* those in Jerusalem. And this is a critical point for us to remember too. For the coming 'great tribulation' of the 'antichrist' (who is Satan), is fundamentally *spiritual* in nature. So, we've got to have our spiritual armor on (Eph 6) *and know how to use it*, so we *won't* be deceived into worshiping the false Christ (i.e. Satan). Further, our faith in God's Word is also *what* keeps us from being afraid (which will cause us to capitulate to sin *and* Satan), and also what helps us to *remember* to do *what God has told us to do*, even during that 'great tribulation' (Mth 24:21).

And then we learned how Hezekiah pointed out that, those who were fighting against him (the Assryians) were *not* 'God-fearing' people. And that's *why* he knew that salvation (deliverance) was *far from* them! So, in other words, Hezekiah was (yet again) pointing out his understanding that, our Heavenly Father "*preserveth all them that love him: but all the wicked will he destroy*" (Ps 145:20). And this too was another way he pleaded for help. For he knew that God always fights *against* those who do evil, no matter the nation (Jer 21:5), and even when His own people do evil (Rev 2:16). And it'll be this way *to the very end* of this fleshly earth age, when Jesus Christ finally returns to depose all the wicked ones and install His righteous government to reign, *with* Him, forevermore! And then we learned how Hezekiah reminded the Lord that he *knew* His compassion is *abundant*, which *it is indeed* (2 Kings 13:24; Ps 78:38-39; 86:15; 103:8-14; 145:8, etc.). And, of course, he reminded God of this wonderful characteristic of His *because* he was *really* needing help with the 'Assyrian threat'. And then he also asked God to 'quicken' (revive) him *according to* His judgments. And this simply means he was asking for the Lord (YHVH) to vindicate his *trust in Him* via bringing His righteous judgments (even vengeance) upon the wicked Assryians (which He did eventually do). And, as long as we truly are faithfully serving Him (and repent for our sins as we see them) then this is certainly ok for us to do too. For the fact is, sometimes it takes *Divine* intervention (from God Almighty) to *stop* the wicked ones. And that's why it quickens (revives), those who are earnestly striving to obey God, when He 'steps in'

and *puts an end to* such evil things going on. As Isa 61:2 says, it is 'the day' of vengeance of our God (i.e. Jesus' Second Advent) that will *comfort* (console, #5162) all those who mourn for the wickedness going on in the earth. That's why Jesus also said that, "*Blessed are they that mourn: for they shall be comforted*". And this is an important point to remember. For it <u>is</u> a righteous thing for us to mourn (be grieved) when we see wickedness going on; and that is *especially* so when there's nothing we can *physically* do to stop it. But we should also remember, just as Hezekiah did '*all* he could do' to prepare for war *before* asking God for help, so too should we do as well. For we *must* be willing to do all we can do too to prepare for the 'great tribulation', which means studying God's Word each day (in earnest), striving to obey it, working to put on the spiritual armor *and* learning to use it (Eph 6) and also striving to use our God given gifts the best we can. And then, when the 'great tribulation' does come (Mth 24:21), we must be willing to take a *strong* stand *for the truth* (i.e. God's Word and Jesus Christ) *and* allow the Holy Spirit to speak through us, should He so choose to do so. After all, the Gospel of Jesus Christ *must* be published to the *entire* word (as a witness against the wicked ones, and warning to all the fools who worship Satan) *before* the true Jesus Christ will return (Mth 24:14; Mk 13:10). But again, until that time, we must keep on doing what we *can*, i.e. study God's Word, earnestly strive to obey it, share it with others, and use our God given gifts the best we can.

So, this precious Psalm 119 really does do a great job explaining how to beseech our Heavenly Father, especially during the hard times *and* how to 'claim' His promise. And this will be *very* important for us to remember during that 'great tribulation' (Mth 24:21) because, while *the spirit indeed is willing*, *the flesh is weak* (Mth 26:41). So, we <u>need</u> God's help (via His Word and Holy Spirit) to endure the hard times, even the *hardest* of times when Satan himself, and his fallen angels, are on earth waging the <u>*most*</u> *intense* phycological warfare the world *has ever* seen. Yet, we're not done learning how to pray for help, and remain faithful to the Lord (YHVH), even during times of *great* affliction…

Psalm 119
157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.

So again, Hezekiah is pointing out (to the Lord) how faithful he's been to Him. The word '**many**' here means ***abundant***, *in quantity, size, age, number, rank, quality* (#7227); it was also rendered as 'great' back in verse 156. And then the word '**persecutors**' means ***to run after*** (usually *with hostile intent)* and, figuratively, it can mean [of ***time***] ***gone by*** (#7291); it was rendered as 'follow after' back in verse 150. And then the word '**enemies**' means narrow, (as a noun) ***a tight place*** (usually figuratively, i.e. ***trouble***), a ***pebble*** (as in #6864) and (transitive) ***an opponent*** (as crowding) (#6862). So, Hezekiah is pointing out how his enemies persecuted him with hostile intent. And he's, therefore, still referring to how the might Assyrian army (very large in number) came up to Jerusalem, and then sent delegates to wage an *intense* psychological warfare against Hezekiah, his delegates, and those military men guarding the walls… for the purpose of trying to

get them to *surrender* the city. So, Hezekiah really did feel like his enemies had him in a 'tight place' (#6862) or, as we'd say today, "between a rock and a hard place"! And this is because, even though he'd done 'all he could do' to prepare for the city to be besieged, he knew they couldn't last forever and they sure could not win if they outright fought the Assyrians. And this is the point he's reminding the Lord (YHVH) of.

Yet, despite being "between a rock and a hard place", Hezekiah did not decline from God's testimonies! The word '**decline**' here means (in the context of this verse) ***to bend away***, as in ***moral deflection*** (#5186), i.e. apostasy [https://t.me/BibleStudyDownload/499]. And then the word '**testimonies**', *means* ***testimony*** (#5715, fem. of #5707*). And, as we've learned before, God's 'testimonies' are simply God's 'witnesses' (and warnings) 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.). So again, despite the terribly difficult situation Hezekiah (and Jerusalem) was in, he *still* didn't turn away from God's testimonies; which means he was *still* earnestly striving to obey God's Word (and Laws), the best he could, *despite* the great persecutions. And he reminds God of this fact (that he was still loyal to Him despite the hard times) as another way to ask for God's help, i.e. 'claim' God's promises!

Of course, this is what we should do too. Many people have a habit of becoming bitter against God when hard times come, even though God *never* promises us that life would be a 'bed of roses' when we follow Him faithfully. What He *has* promises us is to *always* help us *through* the hard times; and that He'll continue to bless us despite the hard times too (1 Cor 10:13). Job is one of the best examples of this albeit there are many others. For though Job had to endure many troubles, the Lord (YHVH) still helped him through it and blessed him with twice of what he had before that! And we should also remember that the hard times are not only used by God to *test our faith in Him* but, they also help to *mold us* into a *stronger* servant for Him. If you look at those who have an 'easy' life, they often become spoiled brats, even though they are grown up physically. But those who learn to endure hard times, *and* remain faithful to the Lord (YHVH) *despite that*, truly do become better people. David was a good example of this, as was Joseph. Had not those men experienced such hard times – and learned to endure them *with patience* **and** *keeping faith in God* – they would not have been able to righteously lead the nations of Egypt and Israel! So really, we shouldn't look at 'hard times' as a bad thing, but rather as an *opportunity*, as the study on how to **Turn Problems in Life into an Opportunity** points out [https://t.me/BibleStudyDownload/356]. And, as David also well pointed out, "*The LORD is on my side; I will not fear: what can man do unto me*?" (Ps 118:6). The Lord (YHVH) is only on 'our side' when we are on 'His side'! Meaning, when we remain steadfast servants to Him (and are not rebellious) He'll always be on 'our side'. And truly, if we're on the 'side' of (i.e. serving) the Most High God (YHVH), then we truly are *in the majority*!

Psalm 119

158 I beheld the transgressors, and was grieved; because they kept not thy word.

Now Hezekiah points out *how much* it grieved him to see people transgress against his God (YHVH). The word '**beheld**' simply means ***to see*** (literally or figuratively, #7200). And the word '**transgressors**' is a prim root that means ***to cover*** (with a garment), (figuratively) ***to act covertly*** or (by implication) ***to pillage*** (#898). The *Companion Bible* notes render this as '**traitors**' or '**treacherous men'**. And then the word '**grieved**' means (properly) ***to cut off***, i.e. (figuratively) ***to detest*** (#6962) while the word '**kept**' is (yet again) the special Hebrew word ***shamar***, which means ***to hedge about*** (as with thorns), i.e. ***guard*** and (generally) also means ***to protect, attend to***, etc. (#8104). So, it's not only speaking of **obeying** God's Word (within our own heart and mind) but also **to guard** *and* **protect it** from anyone who wants to pervert it. 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.

So, Hezekiah was truly disgusted to see how treacherous the Assyrians were acting. For they were not at all trying to obey (or protect) God's Words (or Laws) but rather, they were *lying about Him*! Remember, the Assyrian delegates mocked Hezekiah for trusting that the Lord (YHVH) *could* save Jerusalem from their 'mighty' army. And (worse yet) they also claimed He was not even *able* to save them, which amounts to blaspheming His Holy name because they were blaspheming (vilifying) His character. For, because the Lord (YHVH) is our Creator, He truly has *more* power than *anyone else*. So, saving Jerusalem *wasn't* a hard thing for Him to do. As He said in Isa 40:15, to Him *the nations are as a drop of a bucket, and are counted as the small dust of the balance*… and even moving the islands is counted as a 'very little thing' to Him! So, the Assyrian army was no 'match' for our Creator. And the Assryians should have remembered what He did to the powerful Egyptian nation when He plagued them (ten times) to get them to free Israel from Egyptian bondage. *And* how He opened the Red Sea, allowing Israel to cross over on dry land while using *that same sea* to annihilate the Egyptian army! And there were many other past times (to the time when this Psalm was written) God had miraculously fought for Israel (2 Sam 5:17-25, 2 Kings 19:32-37, 2 Chron 13:7-20, 2 Chron 14:9-15, 2 Chron 20:12-30, Judg 4:4-24, Judges 5:18-23, Judg 7:15-25, Josh 6:12-21, 10:1-14, 1 Sam 7:7-13, 2 Kings 6:6-23, 2 Kings 7:3-11, 2 Kings 19:32-37, 2 Chron 13:7-20, 2 Chron 14:9-15, 2 Chron 20:12-30). So, the Assyrians certainly had a *bad* memory concerning the history of Israel's God (YHVH) being able to defend (and save) His own people!

And truly, this is still how it is today. Even though we've got the Bible to remind us *how* powerful the *true* God (YHVH) *really is*, many people blaspheme Him still yet today. And they even blaspheme Jesus Christ too; *despite* the *many* miracles He did that helped *so many* people. And this is only going to get worse and worse. For, as it is written, when Satan (and his fallen angels) are on earth (before the *true* Jesus Christ returns), they too will be blaspheming the true God (YHVH), and *even worse than* the Assryians. For Satan himself will claim *to be* God! As

Paul warns, Satan will *exalt himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God* (2 Thess 2:4). And Jesus also warned that he'll speak '*great things and blasphemies*' against God – even *to blaspheme his name, and his tabernacle, and them that dwell in heaven* (Rev 13:5-6). And Daniel warned of this too (Dan 7:8, 20). So, even though the Assryians were really arrogant blasphemers, they don't hold a 'candle' to what Satan will be like! And, for those who love, fear and obey the true God (YHVH) – and the true Jesus Christ – this will be quite disgusting to hear. And it'll also grieve us to see how many of God's children grovel at the feet of Satan himself, worshiping him as though he really is our Creator and Savior! How well did Solomon write, "*The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun*" (Eccl 1:9). While someday (i.e. when the true Jesus Christ returns) history will stop repeating itself, it will *continue to do so* until that time! So, we should learn from it and remember that "*There hath no temptation* [experience or adversity, #3986] *taken you but such as is common to man: **but God is faithful**, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it*" (1 Cor 10:13) …

Psalm 119
159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

So, after pointing out *how* disgusted he was with those who rebel against our Heavenly Father (YHVH), Hezekiah now goes back to pointing out *how loyal* he has been to Him. And his purpose is (still) to ask for help to endure the hard times. The word '**consider**' here *again* means ***to see*** (literally or figuratively, #7200) while the word '**love**' means ***to have affection for*** (#157). And the word '**precepts**', is (yet again) ***a collective term for God's Law*** (#6490*). So, Hezekiah's asking the Lord (YHVH) to remember to look (and see) *how much* he loves His Laws, for he's been *earnestly* trying to obey them *despite* the many hardships he was having. And then he (again) asks for help *to endure* those hard times. The word '**quicken**' (again) means ***to live*** or even ***to revive*** (#2421) while the word '**Lord**' here is (yet again) God's sacred (and covenantal) name **Yehovah**, which means (the) ***self-Existent*** or ***Eternal*** (#3068). And then the word '**lovingkindness**' simply means ***kindness*** (#2617). The *Moffett Bible*'s translation of this verse is quite helpful here, "*Look at my own love for thy law, and in thy love revive me*". So, Hezekiah was asking for the spiritual strength (reviving) to endure the hard times, in response to God's seeing how much he loved His Laws.

So again, he's 'claiming' God's promises by reminding Him of how he felt he was doing 'his part' of the requirements needed to obtain God's help (Isa 43:26). Not just deliverance from the Assryians, but also the strength to make it through that terribly difficult time. And, as a reminder, this is what we too should continue to do, as the study on **Closer to God, Ask, Seek and Knock** [https://t.me/BibleStudyTruth/2600] so well points out. For Jesus told us we should *continue* to

pray to our Heavenly Father (in His name, John 14:13-14, John 15:17, John 16:23-26) and not to 'faint', which mean *never to give up* praying for help (Luke 18:1). For, just as an earthly father desires to help his children (and to give them good things), so too does out Heavenly Father earnestly desire to help (and bless) us too (Matt 7:7-11; Luke 11:9-13). As David also pointed out, "*Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust*" (Ps 103:13-14). And further, Paul also reminds us not to be "*weary in well doing: for in due season we shall reap,* ***if we faint not***" (Gal 6:9). For, of a truth, "*the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*" when Jesus Christ returns to reward us for faithfully serving Him (Rom 8:18)! So, this fact should remind us not to faint, or get wearing, of praying or doing what's right. Because, even *though our outward man perish, yet the inward man* ***is renewed day by day****. For our light affliction, which is but for a moment,* ***worketh for us a far more exceeding and eternal weight of glory***. So, we shouldn't focus on the *things which are seen, but at the things which are not seen: for the things which are seen* ***are temporal****; but the things which are not seen* ***are eternal*** (2 Cor 4:16-18) …

Psalm 119
160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

So, Hezekiah ends this beautiful section by pointing out his faith in God's Word being true (and faithful) *forever*. And again, this is part of 'claiming' God's promises for peace and protection. Further, this verse is 'packed full' of the 'Ten Words' frequently used in this precious Psalm 119 [https://t.me/BibleStudyBooks_Psalms/1698]! So then, the word '**word**' means ***a word*** or (by implication), ***a matter*** (as spoken of) or ***a thing*** and (adverbially) or even ***a cause*** (#1697*). And then the word '**true**' means ***stability***; (figuratively) ***certainty, truth***, and also ***trustworthiness*** (#571). And then the word '**beginning**' actually means ***the head*** (as most easily shaken), whether literal or figurative (in many applications, of place, time, rank, etc., #7218). The *Companion Bible* has a helpful note concerning this word; for it points out that it is actually a figure of speech (*Synecdoche* [of part], apx 6), which the exchange of one idea for another associated idea. Thus, the 'beginning' (head) is put for the 'sum and substance' of all of God's Word. You could even render this as "*the sum of thy Word is truth and trustworthiness*".

And then he goes on to state that, "***every one of thy righteous judgments endureth for ever****"*. The word '**righteous**' here 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 then the word '**judgment**' again means ***a verdict, sentence***, ***formal decree or justice*** (#4941*). Thus, *the essence of* '**judgment**' means ***to set upright*** or ***erect*** - i.e. right the wrongs in society - by means of righteous ***judgment***. So again, this shows us that God's way of

doing things has an ***equal balancing*** effect on His creation *because* His judgments are *true* (i.e. righteous) justice, for they 'right the wrongs' that have been done (Ps 145:17; Deut 32:4). And then the words '**for ever**' mean (in the context of this verse) ***always*** and ***forever*** (#5769).

So, from the very beginning of time into eternity, God's Word is *always* true and trustworthy. And His judgments endure forever *because* they are righteous! As David so well put it, "*the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward*" (Ps 19:9-11). So, this reminds us that, to those who fear, love and obey the Lord (YHVH) 'judgment' is not something we should dread! For that's actually when we get 'rewards' for faithfully serving Him, despite the many hard times we have on account of doing so. As Jesus promised, "*Blessed are they which are persecuted for righteousness' sake: for* ***theirs is the kingdom of heaven****. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely,* ***for my sake****.* ***Rejoice****, and* ***be exceeding glad****: for* ***great*** *is your reward in heaven: for so persecuted they the prophets which were before you*" (Matt 5:10-12).

So again, Hezekiah is pointing out his fervent faith in God's Word being true (and faithful) *forever*. For the Lord (YHVH) has promised that the wicked *shall* be punished (according to their wicked words and works) while the righteous *shall* be rewarded (according to their righteous words and works). That's why God is '*no respecter of persons'* (Deut 1:17, Acts 10:34, Rom 2:11, 1 Pt 1:17, John 12:46-48, Col 3:24-25). So, again, we see the timeless truth that ***the wicked will be 'brought down' by their own wicked words and works***. In our heavenly Father's Word, we're *repeatedly* assured that, short of sincere repentance, the wicked of this earth *will* be convicted, and die, *by their own sword* - which is to say, *by the weapons of their own devising*, which includes the lies, deception and decrees *coming out of their mouths* which they've used to help tear down Christianity (and the western Christian nations) and largely place themselves in charge of our heavenly Father's kingdom on this earth (Mt. 11:12). *But in every nation he that feareth him, and worketh righteousness, is accepted with him* (Acts 10:35). Therefore, those who faithfully serve Jesus Christ will *receive the reward of the inheritance* (Col 3:24). And that's why we'll never be disappointed, or ashamed, for serving the Lord (YHVH) and believing in Jesus Christ. So long as we don't forsake Him, He'll never forsake us!

And, that truly should give us *great* comfort (as Ps 37 points out), for there's truly no 'wrong' that won't, *eventually*, be 'made right'. This means there's truly no unsolved crimes; for God knows them *all* and **will** make them right, in due time. As Eccl 12:14 points out, "*God shall bring* ***every work*** *into judgment, with* ***every secret thing****, whether it be good, or whether it be evil"*. As Jesus also said, "*there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad*" (Mk 4:22). So, when Jesus Christ returns, He will *both will bring to light the hidden things of darkness, and will make manifest the counsels of*

the hearts: and then shall every man have praise of God (1 Cor 4:5). That's why Paul pointed out, "*we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, **according to that he hath done**, whether it be good or bad*" (2 Cor 5:10)…

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.
*12 For the word of God is quick, **and powerful**, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*
13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.
*14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, **let us hold fast our profession**.*
15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.
*16 Let us therefore come **boldly** unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*
Heb 4:11-16

We'll pick this up with section 21 (Schin)…

AMEN.