Section 4, Daleth, Part 2 – Choosing the Way of Truth

In Section 4 (Daleth), part 1, we learned that, when Hezekiah was *so* stressed out that he felt his soul (inner man) was 'cleaving' to the dust (depressed and even close to death), he wisely turned to the Lord (YHVH) and asked for help via the revitalizing (quickening) Word of God! Yet, we also learned that God's Word *only* revitalizes us when we *believe in* it and *trust in* God's promises to *always* help us out of our troubles. So, it is learning to discipline our emotions (inner man) to remember, *and* trust in, God's Word (when hard times come) that makes us stronger *inside*. And it is the knowledge of God's Word (*and* hope in it) gives us the *assurance* (confidence) that He *will* always help us. And this truly is part of the 'spiritual armor' we must put on to be able to effectively fight all the 'fiery darts' that the wicked ones 'throw' our way (Eph 6)! And then we learned how Hezekiah (again) asked the Lord (YHVH) to teach (goad, or point) him in the 'right direction', i.e. to walk in the *righteous* ways of the Lord (YHVH). And, he made this request because he earnestly felt he had done his part (fulfilled the stipulations) to receive God's promises, to give us strength to get through the hard times. And that's why Hezekiah also continued to ask for help *understanding* God's righteous ways (all aspects of His Laws) *because* he wanted to *continue* to meditate on them. For he wanted to understand even the most *difficult* (and wonderful) parts of God's Law, i.e. the things he didn't quite understand, or understand how to apply in his life very well.

And then we saw Hezekiah *again* explain his emotions to the Lord (YHVH), for he also felt like his soul was *melting* (depressed, grieved) – so much so that he was ready to weep, or perhaps he had even *been* weeping. And, considering the dire situation he was in, when writing this Psalm (i.e. the Assyrian army was threatening to invade Jerusalem), this is understandable. But the example Hezekiah set forth to us, in this Psalm, shows us how wise he really was. For when the hard times came, he turned to the *only* One who could help, our Heavenly Father! That's why he *again* asked for God (YHVH) to strengthen him (raise up his heavy heart) with His 'quickening' (life giving and revitalizing) Word. So, we learned how Hezekiah was 'claiming' God's promises (to always help those who earnestly seek Him, and strive to obey Him) by *reminding* God of His promises (Isa 43:26) *and* pointing out that he felt he was *doing* what was required (fulfilling the stipulations) to *obtain* God's help. And, as we've already learned (from Hezekiah's history, 1 Kings 18, 2 Chron 32, Isa 37), the Lord (YHVH) **did *indeed*** 'make good' on His promise (to help) *because* Hezekiah was *wholeheartedly* striving to obey the Lord's righteous 'ways'.

So, yet again, Hezekiah provided us with another (stunningly) *good* example of what we should do in times of trouble. For, of a truth, *the LORD also will be a refuge for the oppressed, a refuge in times of trouble* (Ps 9:9) and when we are weak, it is then that His Holy Spirit will be the strongest *within us* (2 Cor 12:9-10) so that we may also say, *I can do all things through Christ which strengtheneth me* (Phil 4:11-13). So, God's promises (to always help us) should indeed 'quicken' (revitalize) our 'inner man' (heart and mind) too! As Isa 26:4 says, *trust ye in the*

LORD for ever: for in the LORD JEHOVAH is ***everlasting*** *strength*. However, Hezekiah is not done with his 'prayer for preservation'…

Psalm 119
29 Remove from me the way of lying: and grant me thy law graciously.

So now, after beseeching the Lord (YHVH) to strengthen (lift up) and 'quicken' (revitalize) his 'heavy heart' (verses 25-28), Hezekiah *also* asks for *cleansing*. So, he clearly understood that, even when we do earnestly stive to obey God's Word, we *all* fall short and sin at times (Rom 3:23). Therefore, we all need daily *spiritual* cleansing, and nourishing (of our 'inner man'), just as our flesh body needs. The word '**remove**' here means ***to turn off*** (literally or figuratively, #5493) and the word '**way**' here means ***a road*** (as trodden) and, figuratively, also means ***a course of life*** or ***mode of action*** (#1870*). So, 'way' simply means the road we *metaphorically* 'walk', or the 'course of life' we take. And clearly, Hezekiah did not want to 'walk' in 'the way' of '**lying**', which means ***an untruth*** or (by implication) even ***a sham*** (#8267). And it comes from a prim root that means ***to be untrue*** (#8266). So, you could even say that Hezekiah was asking for God's help to him be 'true' (*not* untrue) to God's '**Law**' (#8451*), which ***teaches,*** and ***instructs****,* us what we should (or should not) do, "*for by the law is the knowledge of sin"* (Rom 3:20) and *the law is holy, and the commandment holy, and just, and good* (Rom 7:12)… it's simply us who are 'bad'! And that's because we're living in a flesh body that is 'programmed' to sin (Rom 7:14-23; Ecc 3:11). And truly, our Heavenly Father designed our flesh body that way, on purpose! As Paul wrote, "*For I delight in the law of God after the inward man: **But** I see another law in my members, **warring against the law of my mind**, and bringing me into captivity **to the law of sin** which is in my members*" (Rom 7:22-23). So, Paul well understood the struggle we all face, each and every day of our life in the flesh, to control our flesh body (and the carnal mind within it, Rom 8:5-8). But, why would God create our flesh body in a way that it *inclines* us to want to sin? The answer is quite clear: He gave us *free will*. However, even though God has given us free will, it's *still* His desire that we learn to *overcome* sin, so we *don't have to* die *spiritually* (2 Pt 3:9). And Paul well understood this too. That's why he also wrote…

1 There is therefore now ***no condemnation*** *to them which are* ***in*** *Christ Jesus,* ***who walk not after the flesh, but after the Spirit.***
2 For the law of the Spirit of life in Christ Jesus ***hath made me free*** **from** ***the law of sin and death.*** (Rom 7:22-23)
3 For what the law could not do, in that it was weak through the flesh, ***God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh****:*
4 That ***the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.***
5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For ***to be carnally minded is death****; but* ***to be spiritually minded is life and peace****.*
Rom 8:1-6

So, Paul explains that, even though God created our flesh body (which cause us to *want* to sin), ***He's also provided a 'way' for us to overcome it***! As the study on **How Jesus Destroyed Death** [https://t.me/BibleStudyTruth/2799] explains, when Jesus Christ died for our sins, He paid the price for our sins (atonement) *because* He lived in the flesh *without* ***ever*** *sinning* (Heb 4:15, 2 Cor 5:21, 1 Peter 2:22, 1 John 3:5), which Paul also pointed out in Rom 8:3, above. And, in Eph 2:15-16, Paul then explains that, Jesus' ability to live in the flesh, *without* ever sinning, is what (literally) broke the 'programming' of our 'carnal mind' (of our flesh body, which causes us to want to sin). In other words, when Jesus Christ lived *without* sinning and then died (still without sin), He (quite literally) broke the 'carnal' part of *His* flesh body, that causes the *desire* to sin. As it is written, Jesus *abolished in his flesh the enmity* (Eph 2:15). And, in Rom 8:7, Paul explains that ***the carnal mind is enmity*** *against God: for it is not subject to the law of God, neither indeed can be*. So, through Jesus' death, He reconciled us to God by atoning for our sins (Rom 5:11, etc.) but **also** *because* He 'abolished (rendered entirely useless, #2673, i.e. 'broke') the 'enmity' (carnal mind, Rom 8:5-8) that causes us (or *inclines* us) to *want* to sin (Eph 2:16).

And that's why, when God rose Jesus from the dead, He *literally* defeated death (Heb 2:14), which means He *also* defeated the 'enmity' of our flesh (i.e. carnal 'programming' that causes us to *want* to sin). What's more, when Jesus ascended up to heaven (forty days after His flesh body *literally* rose from the dead), God then allowed Him to 'shed forth' the Holy Spirit into the hearts of those who *believe upon* Jesus Christ (*and* earnestly *obey*, the best they can) (Acts 2:33). And it is the Holy Spirit *within us* that help us to also 'crucify' (spiritually subdue or 'kill') that 'enmity' of our flesh body (again, carnal 'programming' that causes us to *want* to sin)! That's why Jesus said we *must* 'die daily' if we want to truly follow Him (Luke 9:23). He simply meant that we must earnestly work (each day of our life) to 'crucify' (*spiritually* kill) the 'enmity' (carnal mind 'programing') that causes us to *want* to sin. And, the Holy Spirit *within us* **is** what helps us to do this! Paul calls this putting off our 'old man' and putting on the 'new man'. So, when we *truly* accept Jesus Christ as our Savior and King, we must work to ***put off*** the 'old man' (i.e. our carnal mind 'programming'), *which is corrupt according to the deceitful lusts*, Eph 2:22) and earnestly strive *not serve sin any longer* (Rom 6:6). And, as we earnestly strive to do so (every day), the Holy Spirit **will** help us to ***put on*** the 'new man', which *is created in righteousness and true holiness* (Eph 4:24) by *renewing the spirit of our mind* (Eph 4:23) *through studying God's Word* (Col 3:10). And this is how Jesus Christ helps us to overcome the 'enmity' that's within us (our carnal mind 'programming', the part of us that wants to sin).

So, we see then (from the Scriptures) that, the *reason* God created our body in such a way that it causes us to want to sin, is not only to give us free will. He also wanted to give us the opportunity to live *eternally*, by (with our approval *and* request) creating within us a 'new man'

within us that *willing* chooses to *obey* our Heavenly Father. For, of a truth, anyone who does *not* put off the 'old man' *won't* be allowed to live eternally! What's more, in Eph 2:15, Paul also pointed out that Jesus abolished the "*law of commandments contained in ordinances*" – which refers to the part of God's Laws that required Israel to offer blood sacrifices (as Col 2:14 also explains). Thus, Jesus also *abolished* the blood sacrifices *because* He fulfilled them *once and for all* when He (who is righteous) died for our sins (Heb 10:10, thus we are never to offer blood sacrifices anymore). After all, the law was *not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane* (1 Tim 1:9). And that's why, when we accept Jesus Christ as our Savior, and commit our way to obeying Him, we are **not** 'condemned' by God (as Rom 8:1 says), even though we do fall short and sin at times. For, when we sin (which we *will* do, even after accepting Jesus Christ, Rom 3:23) all we need to do is *sincerely* ask God for forgiveness (in Jesus' name, to prove we believe upon His blood shed atoning for our sins, John 14:13-14, John 15:17, John 16:23-26) and we *are* forgiven. Of course, we must *also* **continue** to study God's Word (earnestly) so we can learn how to better obey the Lord (i.e. better learn how not to sin), for *that* is what *cleanses us inwardly*, i.e. God's Word (the truth, John 17:17) is what cleanses our 'inner man' (Prov 16:6). And when we *continue* to do so, *every day of our life*, our Heavenly Father *does* 'remove' our 'way of lying' (living our life based upon lies, instead of His Word, which is *the truth*, John 17:17) and grants us His 'law' (instructions on how to do what's right) *very* 'graciously' (with kindness, #2603) by giving us His Holy Spirit to help us overcome the 'enmity' (carnal mind 'programming', which causes us to want to sin) as we live our life *for Him*, instead of living life for the 'pleasures of the flesh' (1 Pt 4:1-2).

So, Hezekiah's request, for God to help him change his carnal inclinations (the way of lying), and live the rest of his life to *serve* our Heavenly Father (via the law of God being written in our 'inward' man, Jer 31:33, Heb 8:10, 10:16), was a very *wise* request indeed! And, when *we* are going through great times of trouble – and struggling with negative emotions (such as Hezekiah was) – our Heavenly Father is *always* gracious to give us (via His Holy Spirit) the understanding (of His Law, Word) to help us understand *how* to walk 'in the law of the Lord' so we *can* get rid of the negative emotions (fear, anxieties, worries, depression, etc.). As Paul wrote, when we take our troubles to God in prayer (in Jesus' name) and **trust in Him** for help, then ***the peace of God****, which passeth* ***all*** *understanding,* ***shall keep*** [guard and protect] ***your hearts and minds*** *through Christ Jesus* (Phil 4:7). This means that, *through the Holy Spirit* that abides *within us*, we will have peace of mind (and *spiritual* cleansing) thanks to our *faith in* the blood shed by Jesus Christ! And, even though Jesus Christ had not yet come when this Psalm was written, it was Hezekiah's faith in God's Word (which *promises* Jesus *would* come - for the animal sacrifices were a 'type' of His coming to die for us) that gave him peace, and comfort, during his times of great distress…

Psalm 119

30 I have chosen the way of truth: thy judgments have I laid before me.

So, now we see the Hezekiah continuing to 'make his case' as to *why* the Lord (YHVH) should help him. The word '**chosen**' means ***to try*** or, by implication ***to select*** (#977). And the word '**way**' again means ***a road*** (as trodden) and, figuratively, also means ***a course of life*** or ***mode of action*** (#1870*). So, it's the road we *metaphorically* 'walk', or the 'course of life' we take, i.e. it is the 'way' we live our life, i.e. to serve our 'self' or our Heavenly Father. And Hezekiah was *definitely* committed to living his life *to serve the Lord* (YHVH), which is *why* he said that he had chosen (selected) *the* 'way' of '**truth**', which means ***firmness*** or (figuratively) can also mean ***security*** or morally ***fidelity*** (#530). So, Hezekiah had chosen (selected) to living his life with moral fidelity *to our Creator* (YHVH). And that's *why* he goes on to say that he 'laid' God's 'judgments' before him.

The word '**laid**' here means ***to level***, i.e. ***equalize*** or, (figuratively) ***to resemble***, or (by implication) ***to adjust***, i.e. ***counterbalance***, ***be suitable, compose, place, yield***, etc. #7737). So, this means Hezekiah had 'set' God's judgments before him *because* he was 'yielding' (or surrendering) to God's righteous judgments (i.e. he was trying to obey them). And then the word '**judgment**' 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 (#4941*). 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 extenssion, 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***.

So, not only had Hezekiah chosen (selected) to live his life with moral fidelity to our Creator (YHVH), he was also committed giving up his own carnal inclinations (programming) so he could judge (and rule) the southern kingdom of Israel *righteously*. Yet, this also means he was committed to using 'good judgment' in his own *daily* life – which truly is something we *all* need to do. So, we see that Hezekiah was *wholeheartedly* committed to living his life to *serve* the Lord (YHVH) (by earnestly striving to do what's right) and ***not*** his own selfish desires… which is quite astounding given that *most* earthly rulers work to enrich *themselves* and indulge in all the 'pleasures of the flesh'. So again, this verse shows us how Hezekiah was 'laying out his case' as to *why* the Lord (YHVH) should help him…

Psalm 119
31 I have stuck unto thy testimonies: O LORD, put me not to shame.

So, Hezekiah is *still* 'making his case' as to *why* the Lord (YHVH) should help him (as Isa 43:26 says we should do). The word '**stuck**' here means ***to impinge***, i.e. ***cling*** or ***adhere*** and (figuratively) can even mean ***to catch by pursuit*** (#1692). In the context of this verse, it means to *adhere to* God's '**testimonies**', which is not *technically* one of the "Ten Words" frequently used in this Psalm 119. However, it *means the same thing* (***testimony***, #5715) and is a 'feminine' of the same Hebrew word ***`ed*** (#5707) that the normal word for 'testimonies' (#5713*) comes from. 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, Hezekiah's reminding the Lord (YHVH) that he's *wholeheartedly* adhered to His warnings to do what's right *and* refrain from doing *evil*. And that's why he then pleads with the '**Lord**' (Yehovah, #3068, i.e. YHVH) <u>not</u> put him to '**shame**', which means ***to be ashamed, disappointed*** or ***delayed*** (#954).

So, in these past two verses (30-31) Hezekiah has been 'laying out his case' for why he thought the Lord (YHVH) should help him. For he had chosen (selected) to live his life with moral fidelity to the Lord (YHVH) and was also committed putting away his own carnal inclinations (programming) each day so he *could* judge (and rule) the southern kingdom of Israel *righteously* (as well as use 'good judgment' in his own *daily* life). And that's *why* he also pointed out how he had so *earnestly* 'stuck unto' (adhered to) God's 'testimonies' (witnesses), for he well knew what happens to those who 'fall away' from God's righteous 'ways'. So again, Hezekiah was *wholeheartedly* committed to living his life to *serve* <u>the Lord</u> (YHVH) (by earnestly striving to do what's right) and ***not*** his own selfish desires. And that's *why* he asked the Lord (YHVH) <u>not</u> to let him be ashamed, nor disappointed, for *trusting in* Him. And, from what we learned in our past studies - about the history of Hezekiah when this Psalm was most likely written (1 Kings 18, 2 Chron 32, Isa 37) - this is quite understandable request! For Hezekiah *truly was* needing a 'miracle' when the *most powerful* army in the world, at that time (the Assryians), surrounded Jerusalem and threatened to *annihilate* them <u>if</u> they didn't surrender. And, of course, the Lord (YHVH) did <u>not</u> let him be ashamed (or disappointed) *for trusting in Him*. And He truly did provide a miracle! For, in just one night, the 'angel' of the Lord (YHVH) annihilated 165,000 of the Assyrian military, even the 'best of their best' were killed (2 Kings 19:35, 2 Chron 32:21)!

And this brings to mind God's promise to 'reward' His enemies with the *same* treatment they give to others (Ps 5:10, Ps 7:14-17, Ps 9:15, Ps 10:2, 18:25-26, Ps 34:21, Ps 35:4-8, Ps 37:14-15, Ps 57:6, Psalm 64:1-10, Ps 69:22, Ps 140:4-5, Prov 1:29-31, 11:5-6, Jer 23:11-12, Mth 21:28-44). For, just as the Assyrian army threatened to *annihilate* Jereusalem's inhabitants, so the Lord (YHVH) did to *their* army! As it is written, *"The wicked have drawn out the sword, and have bent their bow, <u>to cast down the poor and needy</u>, and <u>to slay such as be of upright conversation</u>. **Their sword shall enter into their own heart**, <u>and</u> **their bows shall be broken**"* (Ps 37:12-15). And so, seeing God (YHVH) fulfil His promises to those who faithfully served Him (such as Hezekiah) should give us *great* confidence that *He <u>will</u> do the same for us*. As it is written, "*they*

*that know thy name will put their trust in thee: **for thou**, LORD, hast **not forsaken** them that **seek thee***" (Ps 9:10) …

Psalm 119
32 I will run the way of thy commandments, when thou shalt enlarge my heart.

So, here again Hezekiah makes *another* promise to the Lord (YHVH) - yet, at the same time, it's also a *request*! The word '**run**' here does mean ***to run***, *for whatever reason* but, especially means ***to rush*** (#7323). And, yet again, the word '**way**' means ***a road*** (as trodden) and, figuratively, also means ***a course of life*** or ***mode of action*** (#1870*). So, it's the road we *metaphorically* 'walk', or the 'course of life' we take, i.e. it is the 'way' we live our life - either to serve our 'self' or our Heavenly Father. And remember, the *only* 'way' to be happy is to walk in HIS ways (Ps 119:1-2), which is *exactly* what Hezekiah says; for the word '**commandments**', simply means ***God's 'Divine' Commandments,*** which (specifically) are His great ***Ten Commandments*** (#4687*). And then the word '**enlarge**' means ***to broaden*** (intransitive or transitive, literal or figurative, #7337) while the word '**heart**' is referring to our *spiritual* heart (not the *physical* organ that pumps our blood), which is the part of our ***intellect*** (spirit) that has our '***will***', i.e. our feelings, emotions, desires, intentions and motivations (#3820) [https://t.me/BibleStudyTruth/1017].

The *Companion Bible* even renders '*enlarge my heart'* as '***set my heart at liberty***' (as in Isa 60:5 and 2 Cor 6:11, 13). As Jesus said, "*whosoever committeth sin is the servant of sin*" (John 8:34) and Paul explains further, in Rom 6:16, when writing, "*Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether **of sin unto death**, or **of obedience unto righteousness***? And that's why Jesus said, "***If** ye **continue** in my word, then are ye my disciples indeed; And **ye shall know the truth**, and **the truth shall make you free** (John 8:31-32)*. So, it is *the truth* (which is God's Word, John 17:17) that sets our 'heart' (and mind) *free,* from the bondage (slavery) to sin, that our carnal 'programming' keeps us enslaved to! So, essentially, Hezekiah was asking for the Lord (YHVH) to *continue* to help him understand His Word, and for help to obey it (from the heart) so he *could* 'run' (earnestly life his life for) in the 'way' God's Word teaches us to live. And, of a surety, these are also good things for us to pray for as well…

*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

*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 15:58

We'll pick this up in the ***fifth*** section (He) of this great Psalm 119…

AMEN.