Section 6, Vau, Part 1 – Let Thy Mercies Come Unto Me

In Section 5 (He), part 2, we learned how Hezekiah asked the Lord (YHVH) to help him to *stay focused on* His 'ways' (of righteousness) *instead of* 'vanity' (things that are evil, useless and idolatrous) - for that **is** what *spiritually* ***revives*** (quickens) us, so we *can* live our life with vigor, *and* peace of mind, *until* we receive *eternal* life. And truly, we *must* have this 'quickening' (reviving) of our 'inner man' in order to receive *eternal* life! As Paul wrote, in 2 Cor 4:16, *though our outward man perish, yet the inward man is renewed day by day*. So, while our flesh body does get old, and *will* die (because of sin), our 'inner man' *can* live forever IF we continue to put off the 'old man' and put on the 'new man' each day (Rom 8:10-11). And then we learned how Hezekiah asked the Lord (YHVH) to 'raise up' (or lift up) His Word in Hezekiah's *mind* (as a light) to help him reverence God *better*. So again, Hezekiah was simply asking (in another way) for better *understanding* of what God's written Word means *and* how to obey it, because he truly *did* fear (and revere) Him.

And then we learned how Hezekiah asked the Lord (YHVH) to take away (so he would not see, or experience anymore) his reproach (disgrace from the wicked words of the Assyrian delegates), which is why he then wrote, "*for thy judgments are good*". So, Hezekiah trusted in God's 'judgment' (even when He judged Hezekiah) because it's ***always*** done in *righteousness*. Thus, he trusted the Lord (YHVH) would be gracious to him (and Jerusalem) *because* he had been *earnestly* trying to 'clean things up' in the southern nation of Israel, while the Assryians were blaspheming His Holy name! And, from this we also learned that, God's 'judgment' should not be a 'scary' thing to those who *faithfully* love, and serve, Him! For 'judgment' to those who 'fear' (revere) the Lord is, indeed *good* - because they get salvation *and* rewards. But, judgment to those who rebel against Him (and/or blaspheme His holy name) *is* something that *should* be feared, for their 'rewards' (from judgment) are *punishments*… and the worse of a rebel you are, the *worse* the punishments will be, *because* God 'rewards' us according to *our own* words, and actions (2 Cor 5:10; Rom 2:6-9, etc.).

And then we saw Hezekiah continue to 'make his case' as to *why* the Lord (YHVH) should turn away his reproach (from the Assryians). And he did this by reminding the Lord (YHVH) – as we are *supposed* to do (Isa 43:26) – that he *truly* desires to learn His Laws. And that's *why* he asked for the Lord (YHVH) to 'quicken' him, which means to *help* him to live according to (by) God's righteousness (rightness and virtue). So, Hezekiah *continued* to point out his *fervent* commitment to learning God's righteous Laws (which teach us how to do what's right) *and* trying to live *according to* 'the way' they teach us, i.e. in the path of righteousness (doing what's right). And, our Heavenly Father certainly saw this, as it is written, "*And the LORD was with him; and he prospered whithersoever he went forth*" (2 Kings 18:3-7). So, Hezekiah truly set forth a *wonderful* example, to us living today (1 Cor 10:11), of what we *should* do. But his life also teaches us that, life isn't a 'bed of roses'. For, *all that will live godly in Christ Jesus shall suffer*

persecution (2 Tim 3:12). And, it is our resolve to fervently serve (obey) our Heavenly Father *during* those hard times (and the good as well) that *proves* (tests) the very quality (character) of our 'inner man' (heart and mind). Therefore, if we really *do* love the Lord (YHVH) - with all our heart, mind, soul and strength (Mth 12:30) – then we (like Hezekiah) won't let *anything* cause us to waiver in our faith in God (Jesus Christ) or our earnestly striving to *obey* to Him. And, while it might take some time (and much patience) we *will* be well rewarded for our 'patient endurance' in faithfully serving our Heavenly Father (and Jesus Christ), even throughout the hard times.

And now we come to the ***sixth*** 'section' of this beautiful Acrostic Psalm. So, in the Hebrew, all the verses begin with the Hebrew letter "Vau", which is equivalent to our letter "V" in the English language (the *Companion Bible* points this out). And *this* section could be considered a "**Prayer for Strengthening**". So, while the entire Psalm speaks about the "*Quickening and Sustaining, by the Revealing [Written] Word*" (Deut 8:3; Luke 4:4; Matt 4:4), this particular section *really focuses* on how to ask the Lord (YHVH) to *strengthen* us via His 'quickening' (Living *and* revitalizing) Word. And let's also remember that, it's most likely king Hezekiah who penned this Psalm, with the guidance of the Holy Spirit, of course. And, *all scripture is given by inspiration of God, **and** is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works* (2 Tim 3:12-17). So, there is much for us to learn from this Precious Acrostic Psalm…

Psalm 119
41 Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.

So, after humbly imploring the Lord (YHVH) for help to understand His Word (teaching him His righteous ways), the Psalmist (Hezekiah) now asks for *strengthening*. The word '**mercies**' here means ***kindness*** and, the word '**Lord**' is (yet again) God's sacred (and covenantal) name **Yehovah** [https://t.me/BibleStudyTruth/946] which means (the) ***self-Existent*** or ***Eternal*** (#3068). So, 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). And then the word '***salvation***' means ***to rescue*** (literally or figuratively, #8668) and comes from a prim root that means ***to be free***, but is used in the sense of '***to hallow***' or, better said, to ***ask for help***, i.e. ***freedom from some trouble*** (#7768). 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.

Now, let's remember that this Psalm (119) was most likely written during the time when the Assyrian army came up to Jerusalem and, were threatening to besiege it, *if* they didn't surrender. And the Assyrian delegates had been mocking, *and* vilifying, king Hezekiah *because* he trusted in the Lord (YHVH) to save Jerusalem - even though the Assyrians had *already* invaded, and conquered, the ten northern tribes of Israel. Further, they had *also* invaded the southern kingdom

of Judah (which Hezekiah ruled over) and taken *all* of the fenced cities *except for* Jersualem. So, Hezekiah had *very* good reason to ask for God's (YHVH's) 'salvation' (help to deliver them). And, while we know the Lord (YHVH) *did* help them (*especially* because the Assryians blasphemed His Holy name, saying that He *couldn't* deliver Jerusalem), at the time this Psalm was written, they were still under threat from the Assyrians. So, that's *why* Hezekiah asked for God's 'mercies' (to save them from the Assryians). And, notice how he pointed out 'according to Thy Word'… this means Hezekiah was *reminding* God (YHVH) of His promise to help (save) those who are in trouble, *when* they are *earnestly* seeking Him and striving to *obey* Him. As it is written…

*29 But **if** from thence thou shalt seek the LORD thy God, thou **shalt** find him, **if** thou seek him with all thy heart and with all thy soul.*
*30 **When thou art in tribulation**, and all these things are come upon thee, even in the latter days, **if** thou turn to the LORD thy God, and shalt **be obedient** unto his voice;*
*31(For the LORD thy God **is a merciful God**;) he will **not** forsake thee, **neither** destroy thee, **nor** forget the covenant of thy fathers **which he sware unto them**.*
Deut 4:29-31

So, the Lord (YHVH) *did* promise to deliver Israel when they were 'in tribulation' IF they would seek (*and* obey) Him with *all* their heart and soul (wholeheartedly). And, as 2 Kings 18:3-6 tells us, Hezkiah was truly doing this. He not only cleaned out the idolatrous places of worship, but opened up the Temple and commanded the Levites to clean it up (and themselves too). And then he caused them to actually keep the Passover feast (which had not been done in a long time), even inviting the *northern* tribes of Israel to come celebrate it as well. So, he wasn't only trying to obey the Lord (YHVH) in his own *personal* life, he was trying to get his nation (the southern kingdom of Israel) to turn back to God (wholeheartedly) – *and*, he was also encouraging the rebellious Israelites (in the northern kingdom of Israel) to turn back to the Lord (YHVH) as well! And these are reasons *why* he asked for God's mercies (kindness) to be given to him, for he knew God's Word well enough to know that He *promised* to show His mercy to Israel (*any*, and *all*, of the tribes) **if** they would simply turn back to Him and try (*earnestly*) to ***obey*** Him. Of course, this promise is *also* to those who are *not* of Israel, **if** they accept Jesus Christ (Gal 3).

And this is important for us to remember too. For we truly are living in the 'latter days' (as Deut 4:30 above referenced). So that means, the Lord (YHVH) will *still* hear us (personally *and* nationally) **if** we do what Hezekiah did, i.e. *earnestly* seek, and strive to *obey*, Him. And, while most of us are not in position of high authority in the nation (as Hezekiah was), we too *should* work to earnestly clean up our own lives (heart, mind, words and actions) and *encourage others* to do so too. And, as Hezekiah did, we too should remind God of His promises (as He said to in Isa 43:26), for He is *always* faithful to fulfil His promises **if** we meet the 'conditions' He has set forth, i.e. earnestly seeking Him *and* trying to obey Him. And truly, this 'call to repentance' (that

Hezekiah did in his own nation) will be done in the 'latter days', *when* the 'great tribulation' is happening. That is to say, **when Satan (and his fallen angels) are cast to the earth**, and try to get the *entire* world to submit to Satan's wicked 'beast' governing system (and worship Satan too, Rev 12, 2 Thess 2, Mth 24, Mk 13, Lk 21, etc.), ***that* is when** (with guidance from the Holy Spirit) **we are to take a stand and call the people on the earth to "*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues*"** (Rev 18:4).

As Jesus said, 'the end' (of this flesh earth age) will not come *until* the Gospel (of Jesus Christ) is preached among *all* nations, to for a witness to *all* nations, i.e. a call to repent (Matt 24:14; Mark 13:10). Therefore, as Paul so well explains in 2 Thess 2, the true Jesus Christ will not, and truly *cannot,* return *until* the 'antichrist' (who is Satan himself, https://t.me/BibleStudyDownload/345) comes to the earth ***first*** (trying to deceive everyone into worshiping him *and* accept his wicked 'beast' worldwide government) *and* there is a great (meaning, *abundant*) ***apostasy*** (falling away from faith in the *true* Jesus, https://t.me/BibleStudyDownload/499). But Jesus will also *not* return until all people on the earth are *warned to repent*, i.e. the Gospel is preached to all the world via His Holy Spirit *speaking through* His servants (Mth 10:18-22, Mk 13:9-13, Lk 21:12-19, Rev 11:3-6). And, just as the Lord (YHVH) did show great mercy to Hezekiah, and those of Israel (both the northern kingdom and southern kingdom) who *did* turn their hearts back to the Lord (YHVH), so too will He show great mercy (kindness) to forgive those who repent *before* Jesus Christ returns.

As it is written, there is a *great* multitude (that can't be numbered) of *all nations, kindreds, peoples and tongues* (Rev 7:9) who will come out of the 'great tribulation' *because* they have "*washed their robes, and made them white in the blood of the Lamb*" (Rev 7:14), which means they repented *earnestly*. So, we see how, *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). Therefore, just as there was abundant apostasy in Hezekiah's day, and just as he (and other faithful followers of the Lord, such as Isaiah) called the people to repent, and worship the *true* God… so too will it be in these 'latter days' [https://t.me/BibleStudyDownload/295], which we truly are living in *now*. Therefore, just as the Lord (YHVH) truly did show great 'mercy' (kindness) to the people back in Hezekiah's day, so too will He during the 'great apostasy' IF they repent *wholeheartedly* **and** *refuse to participate in* Satan's wicked 'beast' system…

Psalm 119
42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

So, this verse picks up with the thought from the prior verse (41) where Hezekiah humbly implored the Lord (YHVH) to show him great mercy (kindness) – as He has *promised* to do – and *save him* (and Jerusalem) from the Assyrian army. So now, Hezekiah points out that, *when* God saved them (he's showing his faith in the Lord here) he would be able to have 'wherewith'

(a cause, or reason, #1697) to 'answer' (response, even a testimony #6030) those who 'reproacheth' (carp at, defame, #2778) him. And this is yet another one of those verses that point to the *strong* probability that Hezekiah *was* the one who wrote this Psalm, for he (again) speaks of the 'reproach' of the enemy (the Assyrian delegates). And, while Hezekiah likely didn't actually *speak* to the Assryians, his point here is that, his faith in the Lord (YHVH) *would be proven correct*. As we say today, Hezekiah would have 'the last laugh'! And truly, he did – for in just one night, the Lord (YHVH) sent His 'Angel' who killed off 165,000 of the Assyrian army. Even the best of their army was killed off! And that caused the Assyrian army to cease their wicked revilements (reproaching and defaming) – against Hezekiah *and* against the Lord (YHVH) – because they fled back to Assyria that *very next morning* (2 Kings 19:35-37; 2 Chron 32:21).

And this happened because Hezekiah *truly* did trust in God's Word. The word '**trust**' here (in the latter part of Ps 119:42) means ***to hide for refuge*** or (figuratively) ***to trust, be confident*** or ***sure*** (#982). And the word '**word**' here 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 a Hebrew 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*** (#1696*). 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 clearly, Hezekiah did trust in what God had said (and promised), which tells us he was not ignorant of God's Word. Even though his father was a *wicked* king, he did not have the same mindset (spirit) – he studied God's Word (even on his own), believed it and acted upon it! As he will later write, *Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for* ***thy testimonies are my meditation****. I understand more than the ancients,* ***because I keep thy precepts*** (Ps 119:98-100).

And truly, this too is what we should do too. For, even if no one else in our family (or in our community) wants to study God's Word, we (living today) do have God's Word written down, so we can study it (2 Tim 1:15). And we *should* be wise enough to *take advantage of that*, and study it *earnestly*. And, as we do, the Lord (YHVH) *will* send His Holy Spirit into our heart and mind, and help us to *understand* His Word (with time), so we *can* learn how to trust in it *and* use it to guide our daily life, just as Hezekiah did [https://t.me/BibleStudyDownload/378]. And, just as with Hezekiah, our faith in (and obedience to) God's Word will indeed ***not*** fail us! For, when God blesses us (in due time) that *will* be a 'response' to our enemies who try to harm us, or to get us to stop studying God's Word.

Psalm 119
43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

The translation of this verse makes it a bit hard to understand, but Hezekiah is simply continuing to implore the Lord (YHVH) for help (deliverance from the Assyrians), which would show (prove to) the enemy (the Assryians) *why* he trusted in the Lord (YHVH). The words '**take not**' mean ***to snatch away*** (#5337) and the word '**word**' here again means ***a word, matter*** (as spoken of), ***thing*** or even a ***cause*** (#1697*). And then the word '**truth**' means ***stability, certainty, truth*** or ***trustworthiness*** (#571) while the word '**utterly**' means ***vehemence*** or ***vehemently***, ***wholly*** or ***speedily*** (#3966). And the word '**mouth**' can mean ***the mouth*** but particularly refers to ***speech*** (#6310). So, Hezekiah is basically asking God (YHVH) not to 'make a liar out of him'. In other words, when the Assyrian army came against Jerusalem, Hezekiah had consoled those in Jerusalem by *promising* them the Lord (YHVH) *would* save them, as it is written…

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,
3 He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him.
4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?
5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.
6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and ***spake comfortably to them****, saying,*
7 ***Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him****:*
8 ***With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah****.*
2 Chron 32:2-8

First off, we shouldn't overlook the fact that Hezekiah did ***all*** *he could do* before asking God for help. He not only fortified the city better but, he also redirected the water so Jersualem could have a constant source of water, but the Assyrian army could *not*. Secondly, Hezekiah not only trusted in the Lord (YHVH) for deliverance, he *also* caused those in Jerusalem (especially those in the army) to trust in the Lord (YHVH) too! And how wise his words were! So, when Hezekiah is praying (in this 43rd verse, of Ps 119) that the Lord (YHVH) would not take (remove) the word (his words) of truth (stability, certainty) utterly (quickly or wholly) out of his mouth, he's simply asking that the Lord (YHVH) wouldn't 'make a liar' out of him. For he had *firmly* told the army to *trust in* the Lord (YHVH) and - had the Lord (YHVH) not delivered them - Hezekiah's faith in God's great mercy would have been proven *wrong*! That's why Hezekiah then went on to say

that, "*for I have hoped in thy judgments*". The word '**hoped**' can mean ***to hope***, but also ***to be patient*** and ***wait*** (#3716) while the word '**judgments**' means anything from a ***verdict, judgment, justice,*** or ***vindication*** (#4941*, #8199*). So, *because* Hezekiah was *patiently* waiting for God's judgment *upon the* Assyrian army (to *vindicate* his trust in Him, and causing *others* to trust in God for help), he asked that the Lord (YHVH) would not let his words of truth (causing others to trust in the Lord) to be 'snatched' out of his mouth by the Lord (YHVH) *not* delivering them. So again, Hezekiah had done *all he could do* and then *trusted in the Lord* (YHVH) for deliverance from the Assryians (he hoped in God's judgment *upon them*). But he had *also* caused those in Jerusalem to do so as well. So, he's simply asking that his words of comfort (the truth, i.e. causing others to trust in God) *wouldn't be proven wrong*, for not delivering Jersualem would have been the same (to Hezekiah) as if God had taken what he said (comforting others by causing them to trust in God's deliverance) right out of his mouth.

Psalm 119
44 So shall I keep thy law continually for ever and ever.

Now Hezekiah begins a series of promises, to the Lord (YHVH), in response to His being merciful (kind) to deliver Jerusalem from the Assryians. The word '**keep**' here 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 ('attend to') but also **to guard** *and* **protect it**. Therefore, this word has a *dual* meaning. For we must not *only* guard and protect our 'inner man' (by keeping God's Word within us, as one would surround a flock of sheep with a hedge of thorns for protection, Ex 34:12; Deut 4:9, 23, 11:16, 12:30, etc.), but we must *also* guard, and protect, God's Word *from being twisted, or perverted* [https://t.me/BibleStudyGodsWord/465]. And Hezekiah had been trying hard to do just that, which is *why* he asked (in the prior verse 43) not to let his 'words of truth' (his speaking God's Word to others, to comfort them) be taken 'out of his mouth' *by not helping them*.

And then the word '**law**' 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). And truly, ***all*** *scripture is given, by inspiration of God, and is* ***profitable*** *for doctrine, for reproof, for correction, for instruction* ***in righteousness****: that the man of God may be perfect* [#739 complete, i.ee spiritually mature]*,* ***throughly furnished*** *unto all good works* (#2 Tim 3:16-17). And then the word '**continually**' means ***continuance***, ***constant*** and can even refer to the ***regular (daily) sacrifices*** the priests had to perform back then (#8548). And the words '**for ever**' mean (in the context of this verse) ***eternity*** or ***always*** (#5769) while the word '**ever**' means ***terminus***, i.e. ***duration*** (in the sense of advance or perpetuity, #5703).

So, Hezekiah's simply promising to *constantly* guard, and obey, God's righteous laws 'always and forever'. Again, this promise *looked forward to* his trust that the Lord (YHVH) *would* help them (deliver them from the Assyrians), so Hezeakiah's trust in God *wouldn't* be proven to be 'in vain'. And his fervent trust in the Lord (YHVH) was indeed not 'in vain'! For, God Almighty *did* deliver Jerusalem, and *prove* to those in Jerusalem, that trusting in the Lord (YHVH) – always and forever – indeed gives us *everlasting* strength (Isa 26:4)! So, you can see *why* this section (#6 Vau) is a 'prayer for strengthening'. But, God's delivering Jerusalem *also* proved, to the blasphemous Assyrians, that there *really* was a God in Israel *and* that Hezekiah *was* his servant (1 Sam 17:46; 1 Kings 18:36-39)! And this is why, in these 'latter days', during the 'great tribulation' (Mth 24:21), the Lord (YHVH) will *again* deliver those who *faithfully* serve **Him** [https://t.me/BibleStudyDownload/489]. And, while He will allow His 'two witnesses' to be killed, it is only to show (prove) that He (alone) truly has *all* power over His creation (Deut 32:39). And that's why, *after three days and an half,* ***the Spirit of life from God entered into them***, ***and they stood upon their feet****; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and* ***their enemies beheld them*** (Rev 11:11-12).

So, no matter how large of an army comes against us – even if the whole world is trying to get us to apostatize to the antichrist (Satan) – our Heavenly Father will not let our 'words of truth' be snatched out of our mouths. For He *will* deliver His faithful servants, when Jesus Christ returns, via His holy angels who will gather them - not to 'rapture them' into 'heaven' - but rather, so they can rule – on earth – with Jesus Christ, *forevermore* (Isa 24:17-23; Matt 13:40-42, 47-50, Matt 24:29-31, 25:31-46; Mark 13:24-27; Rev 20:1-5). And so, just as the truth (from Hezekiah's mouth) comforted those in Jerusalem, so too should God's Word (promises) comfort us. For he hath said, *I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me* (Heb 13:5-6). So long as we don't forsake the Lord (apostatize) He will ***never*** forsake us!

1 Comfort ye, comfort ye my people, saith your God.
2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.
3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.
4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:
5 And ***the glory of the LORD shall be revealed****, and* ***all flesh shall see it together****: for the mouth of the LORD hath spoken it.*
6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.
8 The grass withereth, the flower fadeth: ***but the word of our God shall stand for ever****.*
Isa 40:1-8

We'll pick this up in part 2, of this 6th section (Vau)…

AMEN.