Section 2 (Beth) Part 1 – How Can We Cleanse Our Ways

In Section 1 (Aleph), part 2, we learned that, even though we've *all sinned, and come short of the glory of God* (Rom 3:23), those who do *earnestly* live their life (walk) according to God's 'ways' (i.e. the way His Word teaches us) *sincerely* try **not** to do what's wrong (perverseness, crookedness, evil). And thankfully, today, when we do fall short, and sin (break God's Laws), all we have to do is *earnestly* ask God for forgiveness (in Jesus' name, John 14:13-14, John 15:17, John 16:23-26) and they strive *hard* not to sin again. So, we must make an *earnest* effort (each day) to change our sinful ways (from the heart) and follow God's 'ways' (which His Word teaches us). Peter summed it up rather well when stating that, we should no longer *live the rest of* our *time in the flesh to the lusts of men, but to the will of God* (1 Peter 4:2). And the Psalmist also pointed out how our Heavenly Father (YHVH) has indeed given us His Laws and commanded us to 'keep' them diligently, which means with our *whole heart*. And that not only means earnestly striving to obey God's Laws from the heart, it also means to guard His Word from being perverted, or twisted, by anyone else. As Paul pointed out, in 1 Tim 1:8, *the law **is** good, **if** a man use it **lawfully***. So, it's just as important that the Law be rightly understood, and enforced, in all aspects of society (especially the government) as it is for us to do so *personally*. However, even if we do live in a corrupted nation – where even the government has 'gone bad' – we can still be blessed (and happy) if we 'hold to' God's Word with *all* our heart, mind and strength (Mk 12:30). Therefore, so far as God has given us authority (over our own heart, mind and body, family, occupation, etc.) we must strive (earnestly) to obey God (i.e. do what's right, as God's Word teaches us).

And then the Psalmist made a statement that most all 'God fearing' people can relate to… the wish that we *could* obey our Heavenly Father ALL the time! For, if we could, then we wouldn't ever 'be ashamed'. So, the Psalmist was simply expressing his *deep* desire to obey our Heavenly Father better. And when we take into consideration that this Psalm was likely written by king Hezekiah, we can certainly see *why* he would have written this. For he inherited a terribly corrupt nation (from his wicked father). Yet, because he did strive (wholeheartedly) to *wholeheartedly* obey God's ways (His Laws, statutes, judgments, etc.) the Lord (YHVH) *did* make him prosperous. And that is wonderful example for us today, for we too live in a deeply corrupted nation (yea, the entire world is corrupt). Yet, if we (like Hezekiah did) live our life in accordance to God's Word, we too will be blessed (and not ashamed) by our Heavenly Father. Thus, even in the life of the common citizen, God's 'righteous judgments' help us learn *how* to do what's right. And for that, we should truly praise (revere and worship) the Lord (YHVH) with an 'upright heart'! For the Lord (YHVH) has *promised never* to forsake, nor leave, those who seek Him with all their heart, mind, soul and strength (Deut 4:29-31). And that's why "*we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me*" (Heb 13:6, Ps 118:6).

So, this first 'section' in Psalm 119 (the "Aleph" acrostic) taught us not only how to be happy (i.e. by wholeheartedly striving to live our life according to His Word), but reminded us that God's Laws (yea, all of His Word) are truly 'Divinely given' (2 Tim 3:16-4:1, 2 Peter 1:20-21). Therefore, obeying them (from the heart) will *never* leave us ashamed, or disappointed. Four our Heavenly Father will *never* forsake those who earnestly fear, seek, love and obey Him. And, He will also *continue* to teach us 'His ways' as we earnestly study His written Word each day. For the Holy spirit *will* help us to understand God's Word, and *how* to obey it in our everyday life, *no matter what* our 'position' in society is. So long as we don't forsake Him, He'll never forsake us!

And now we come to the *second* 'section' of this beautiful Acrostic Psalm. So, in the Hebrew, all the verses begin with the Hebrew letter "Beth", which is equivalent to our English letter "B" (the Companion Bible points this out). And *this* section *pertains to* the "**Cleansing of the Way**". 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 we can (and should) *personally* cleanse our 'ways', which means the course of our live, i.e. how we live our life, from the 'inner man' (heart and mind) to our 'outer man' (words and actions). 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
9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

Now, let's remember that Hezekiah (the man who most likely penned this Psalm) was *only* twenty-five years old when he took the throne, to rule over the *southern* kingdom of Judah (2 Kings 18:1-2). Yet, that *doesn't* mean this Psalm was written *at that time*; as noted before, several verses throughout this Psalm strongly suggest it was likely written when the Assyrian army surrounded Jerusalem, which was several years after Hezekiah has been ruling. But the point is, Hezekiah was still a fairly young man when he began to reign. And he (wisely) knew that he *needed* help from the Lord (YHYH) in order to be able to do a good job at it. Now, the word '**wherewithal**' is a primitive particle that can used in an 'interrogative' way (i.e. how? Why? When?) but also as an exclamation. In this verse, it's being used in the 'interrogative' way, i.e. as a question (#4100). So, it would be better rendered as "***How** shall a young man cleanse his way*"? And the words '**young man**' does mean ***a boy*** (as active), ***from the age of infancy to adolescence***. However, by implication, it can also mean ***a servant***, as well as ***a girl,*** of similar latitude in age (#5288).

So, Hezekiah poses the question here, that's really a *timeless* question, and truly applies to *every* one regardless of age or gender, i.e. how can *any* person 'cleanse' their 'way'? The word '**cleanse**' is a prim root that means ***to be translucent*** (i.e. free from disguise or falseness) or, figuratively, ***to be innocent*** (#2135). And then the word '**way**' here is actually not 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 still speaking of the road we *metaphorically* 'walk', or the 'course of life' we take. In other words, it is the 'way' we live our life, i.e. to serve our 'self' or our Heavenly Father. And remember, the only 'way' to be happy is to walk in HIS ways!

So, after posing a question (i.e. how can a young man cleanse his ways), the Psalmist then writes, "*by taking heed thereto according to thy word*". And the words '**taking heed**' is (yet again) the Hebrew word *shamar*, which means ***to hedge about*** (as with thorns), i.e. ***guard*** and (generally) also means ***to protect, attend to***, etc. (#8104). This is the same (critically important) word that was rendered as 'keep' back in verses 4, 5 and 8. 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]. As Jesus told the hard-hearted, self-righteous, hypocritical scribes and Pharisees, keeping the 'traditions of man' make 'void' (of none effect) God's Word (Mth 15:1-6) [https://t.me/BibleStudyDownload/212]. So, this is another *critical* aspect to 'taking heed' to God's Word, albeit *both* aspects are *very* important.

And then we see another one of the 'Ten Words' that are frequently used in this Psalm 119. The word '**word**' here is 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 we see that, 'the way' a person (regardless of age, or gender) 'cleanses' (can make innocent and free from disguise or falseness) their 'ways' (the road we *metaphorically* 'walk', or 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** what 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! As Paul explains, in Romans 6 [https://t.me/BibleStudyBooks_Romans/37], we can either live our life to serve sin (which means we truly serve Satan) or to serve righteousness (which means we serve God). But, there is no 'in between'. We'll serve *one or the other* (sin or righteousness). And only one 'way' of living leads to death, while only one 'way' of living leads to life everlasting. That's why Paul wrote that, "*the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord*" (Rom 6:23). And he explains it another way, in Rom 8:6, when stating that, "*to be carnally minded is death; but to be spiritually minded is life and peace*". Therefore, the same 'way' we cleanse our sinful ways is *the same way* we obtain eternal life (and peace of mind). And that is to 'take heed' (guard, protect, attend to and hedge about) God's Word, which makes us wise (2 Tim 3:15), save our souls (James 1:21) and builds us up (i.e. it spiritually strengthens, *and cleanses*, us) so we can be counted *worthy*, and *able*, to 'inherit the world' when Jesus Christ returns to take over, and rule the world, with His *un-corruptible* government (i.e. the faithful Body of Christ, Rom 20:4-6). However, this is *also* how we can be 'blessed', i.e. happy in this life, for peace of mind can be found *no other* 'way' than *earnestly* 'taking heed' to God's righteous 'Word'!

Psalm 119
10 With my whole heart have I sought thee: O let me not wander from thy commandments.

Now the Psalmist (likely Hezekiah) gives us *another* 'clue' as to how we can 'cleanse' our sinful ways (carnal inclinations). The word '**whole**' here means ***the whole***; hence, ***all, any*** or ***every*** (#3605) and it comes from a prim root that means ***to complete*** (#3634). So, the Psalmist is speaking about **all** of his 'heart', not just *part* of it (i.e. half-heartedly seeking God). And the word '**heart**' is not speaking about our *physical* organ that pumps our blood, but our *spiritual* heart. It's 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]. And then, the word '**sought**' means ***to tread*** or ***frequent***, but can also (and usually does) means ***to follow*** (***for pursuit*** or ***search***); and, by implication, it can also mean ***to seek*** or ***ask*** and even (specifically) ***to worship*** (#1875). So, if we really want to 'cleanse our ways' (and be happy) we must seek the Lord (YHVH) with all 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). As another Proverb says, *there is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel* (Prov 20:15).

So, the Word of God (YHVH) is not only more valuable than any riches of this world, it's also harder to find! Why? Because we have to 'dig' (spiritually) into God's Word to truly understand it. Not only are the translations often difficult to understand but, if we listen to what many people

teach about the Bible, we'll be left *totally* confused. So, we must 'dig' into God's Word as if we are digging for gold, silver or precious gemstones. And that means taking the time to look up the English translated words in a *Strong's Concordance*, learning about figures of speech, cultures of the time and Biblical numerics (etc.) that help us to learn *how* to understand what's *really* being said. Further, if we don't learn how to keep the subject, and object, in mind, we can also become greatly confused when studying God's Word. So, it does take time, effort, endurance, and determination to study God's word *with understanding*. But, it is well worth the effort! For the truth contained in God's Word (when properly understood, not perverted forms of it) truly is better than any riches of this world. And that's why we must seek God, by studying His Word, with our *whole* heart.

And you know what? When our Heavenly Father sees you *wholeheartedly* trying to understand His Word (not just a 'half-ass' attempt) He'll send His Holy Spirit into your soul *to help you* understand His Word! As Jesus said, the Holy Spirit (also called the 'Spirit of truth') *will guide you into all* ***truth****: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come* (John 16:13). And that's why our Heavenly Father also told us, when we seek for Him with our whole heart, we will find Him (Deut 4:27-31; Jer 29:10-14; 1 Chron 28:9, 2 Chron 15:2), as the study on **Closer to God - Ask, Seek, Knock** [https://t.me/BibleStudyTruth/2600] well explains.

And then (going back to Psalm 119:10), the Psalmist pleads that God would, "*O let me not wander from thy commandments*". The word '**wander**' means ***to stray*** (or, *mislead*), usually (figuratively) ***to mistake***, especially (morally) ***to transgress***; and, by extension (through the idea of intoxication) it can also mean ***to reel*** or even (figuratively) be ***enraptured*** (#7686). This same word has also been rendered as 'go astray' and 'sin through ignorance', which also helps to understand what the Pslamist is asking for. He simply doesn't want to 'stray away' from God's 'Commandment' nor even 'sin through ignorance'. And the word '**commandments**' is another one of the 'Ten Words' frequently found in this Psalm. It's the Hebrew word *mitsvah* (#4687) which simply means ***a command***, whether human or divine (collectively, the Law) – and it *most certainly* being used to refer to *God's* 'Divine' Commandments (i.e. His Laws). And it comes from the same Hebrew word rendered as 'commanded' in verse 4, i.e. *tsavah* (#6680) which simply means ***to constitute*** or ***enjoin***. So, it could even be rendered as the Lord's (YHVH's) '*constitutional commands'*.

So again, the Psalmist (likely Hezekiah) simply doesn't want to 'stray away' from God's Word, nor even 'sin through ignorance'. So, he humbly asks the Lord (YHVH) to not let him 'wander' (stray from) His Commandments, which teach us how to do what's right. As David so beautifully prayed, Ps 19:12-14, "*Who can understand his errors? cleanse thou me from secret faults.* ***Keep back thy servant also from presumptuous sins****; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.* ***Let the words of my mouth, and***

the meditation of my heart, be acceptable in thy sight*, O LORD, my strength, and my redeemer*". 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 not 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 of righteousness 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)!

Psalm 119
11 Thy word have I hid in mine heart, that I might not sin against thee.

Now the Psalmist (likely Hezekiah) gives us yet *another* 'clue' as to how we can 'cleanse' our sinful *ways* (carnal inclinations). The word 'word' here is yet *another* one of the 'Ten Words' so frequently used in this Psalm, albeit it's *not* the same Hebrew word as back in verse 9. In this verse, the Hebrew word for '**word**' is *'imrah* or *'emrah* (#565), and means the same as the Hebrew word *'emer* (#561) which means ***something said***. And it comes from the Hebrew word *'amar* (#559), which is a prim root that means ***to bring forth to light***; hence, ***to say*** (used with great latitude). The verb is very regularly followed by the words used; hence *imrah* (#565) means *an utterance and the purport of it* – which is *different* than *dabar* (#1697, in Ps 119:9), which refers to *the articulate utterance of it*. In other words, it's the *mode*, or *purport of what is said*. So, you could even think of this as God's *written* Word. And then the word '**hid**' means ***to hide*** (by covering over) and (by implication) it also means ***to hoard*** or ***reserve***; and (figuratively) it can also mean ***to deny*** or (specifically) ***to protect*** (favorably) or ***to lurk*** (unfavorably) (#6845). So, in the context of this verse, the word 'hid' means *to reserve* and *protect* like a 'hidden treasure', i.e. ***treasured up***. And the word '**heart**' again is not speaking about our *physical* organ that pumps our blood, but our *spiritual* heart. So, it's the part of our ***intellect*** (spirit) that has our '***will***', i.e. our feelings, emotions, desires, intentions and motivations (#3820).

So, the Psalmist is saying he's hidden God's written Word in his heart (intellect, i.e. spirit) as he would hide a hidden treasure… that shows just *how* precious God's Word was to him! Indeed, within God's written word are *all the treasures of wisdom and knowledge* (Col 2:3). And, if we seek His word, as though we were looking for hidden treasures (gold, silver, jewls, etc.), then we *will* find *the knowledge of God* **and** *understand what it means to fear* (and revere) *the Lord* (YHVH). For only the Lord (YHVH) God Almighty gives *good* wisdom (James 3:13-18), and out of His mouth comes *knowledge and understanding*. For *He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly* (Prov 2:4-7). But, let's not overlook the

reason the Psalmist wanted to 'hid' God's Word in his heart… he didn't want to sin against the Lord (YHVH). The word '**sin**' (here in Ps 119:11) is the Hebrew word *chata'* (#2398), which is a prim root that means ***to miss***; hence (figuratively and generally) ***to sin***; and (by inference), it can also mean to ***forfeit, lack, expiate, repent***, or even (causatively) ***lead astray*** or ***condemn***. As the *Companion Bible* (in apx. 44 i) explains, this word essentially means 'coming short' of being unblameable, not necessarily a *willful* sin. It's an act of thought, word or deed, *not* a condition of *habitual* (willful) *sin*, as other Hebrew words rendered as 'sin' are (Apx 44, iii, iv, vi, viii, ix, x, xi, xii). So, the Psalmist is not a habitual sinner (sinning as a way of life) and he doesn't even want to *accidently* sin! Which, unfortunately, we all do at times, even when we're earnestly trying not to (Rom 3:23). But, through faith in Jesus Christ we *are* forgiven by God, when we *earnestly* repent and *strive* to do better (Rom 3:24-26). And this Psalmist (Hezekiah) clearly *did* believe in the coming of the Messiah, for he *believed* God's Word, which prophesied of His coming (Gen 3:15, Deut 18:18-19, etc.), which is what the blood sacrifices *symbolized* (Heb 9).

So, the Psalmist was *earnestly* striving not to break God's Laws and that's *why* he 'hid' God's Word in his heart. And he 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! For when we study His Word and 'hide' them in our heart (lay them up in our heart) we are *writing* his Words into our very spirit. And this truly is what the 'New Covenant' is all about, as Jer 31:34 prophesied, "*But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD,* ***I will put my law in their inward parts****, and* ***write it in their hearts****; and will be their God, and they shall be my people*". Paul also speaks of (and explains) this in Heb 8:10 and 10:16. 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, which *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 some who are truly *spiritually* 'lost' (in confusion and being carnally minded, Rom 8:5-8) think it is (2 Cor 4:3-7).

Psalm 119
12 Blessed art thou, O LORD: teach me thy statutes.

Now, the Palmist (likely Hezekiah) says that the 'Lord' is 'blessed'. The word '**Lord**' here is 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 the word '**blessed**' here means (in the context of this verse) ***to kneel*** and (by implication) ***to bless God*** (*as an act of adoration*) (#1288). And, as we learned back in Psalms 96:2 and 110:4, 'blessing God' simply means that we sincerely praise and worship Him, which can be done by song, but also through our words and actions in our daily life. So, when the Psalmist says that the Lord (YHVH) is 'blessed', he's simply giving him praise and glory for His righteous and holy ways (Ps 145:17, Deut 32:4, ect.). And *because* he knew that the Lord (YHVH) *always* speaks in righteousness (declaring to us the things that are right, Isa 45:19), and that He is *perfect in all His Works*, *all His ways are* (righteous) *judgment*, He's the only *God of truth, without iniquity* and totally *just and right* (Deut 32:4)… he asks the Lord (YHVH) to 'teach' him His 'statutes', so he could learn to do what's right!

Now, the word '**teach**' here is a Hebrew word we've learned of before, back in verse 7, where it was rendered as 'learned'. So, this word '**teach**' means ***to goad*** and thus, (by implication) also means ***to teach*** (the rod being an Oriental incentive, #3925). And, as we learned before, a 'goad' is a stick with a *sharp end* on it; and it was (and is) used to *prick animals* (like cows and such) to 'get them going' *in the right direction*! Therefore, Hezekiah is, again, asking for God 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 that leads us to yet another one of the 'Ten Words' frequently used in this great Psalm 119. For, the word '**statutes**' is the Hebrew word *choq* (#2706) and means ***an enactment***; hence, ***an appointment*** (of time, space, quantity, labor or usage). And it 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**, and the 'statutes' of God were essentially the laws of national administration. In other words, they were general rules of conduct, for the government of the nation as a whole, for general good order and prosperity. They were of less importance than the commandments, but they were the rules for the civilization that separated the people of Israel from all the other nations. Living according to these statutes, the nation of Israel was to give a demonstration of what prosperity, peace and good order can come from living under the statutes of Yehovah (i.e. YHVH). These laws 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, since Hezekiah was the king of the southern kingdom of Judah, it was *really* important for him to know God's 'statutes' and *how* to execute them in the nation. So, Hezekiah was really wise to ask for God to 'teach' (goad) Him how to obey His 'statutes', for it *does* take help from the One who gave us the 'Divine Law' to learn *how* to obey them.

And, even if we don't have a position of authority in the government, we should *still* ask the Lord (YHVH) for help to learn His Laws (Word) so we can obey them, insomuch as the responsibilities in our own life require. 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*…

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.
14 And above all these things put on charity, which is the bond of perfectness.
15 And ***let the peace of God rule in your hearts****, to the which also ye are called in one body; and be ye thankful.*
16 ***Let the word of Christ dwell in you richly in all wisdom****; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*
17 And ***whatsoever ye do in word or deed****,* ***do all in the name of the Lord Jesus****, giving thanks to God and the Father by him.*
18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
19 Husbands, love your wives, and be not bitter against them.
20 Children, obey your parents in all things: for this is well pleasing unto the Lord.
21 Fathers, provoke not your children to anger, lest they be discouraged.
22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:
23 And ***whatsoever ye do, do it heartily, as to the Lord, and not unto men****;*
24 Knowing that of the Lord ye shall receive the reward of the inheritance: ***for ye serve the Lord Christ.***
25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.
Col 3:12-25

We'll pick this up in part 2 of this precious 'Beth' Section…

AMEN.