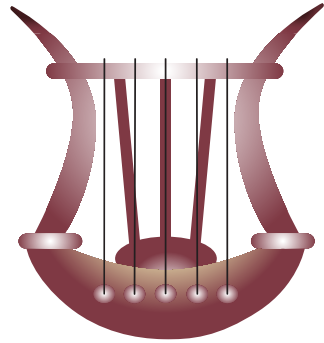


Book of Psalms



*The Glory of God
Hidden in Plain Sight*

Hebrew number of each
psalm reflects its
meaning, weaving itself
into a figurative
“garment of praise”

Book 1

By Darrell Farkas

Available at www.basedintheword.org

along with:

Psalm's Poetic Structure

*A Look At The Poetic Structure Of The
Book Of Psalms Illustrating The Many
Menorah's Encased Within This Collection*

Book 2

All Scripture is quoted from the King James Version.



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The Fabric Of Praise

The book of Psalms is like woven fabric. I find the intent for this design reflected in a couple places. Consider this famous passage:

3a To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;...

Isaiah 61:3a

Praise is connected to the likeness of a garment. Garments tend to be from one of two types. A woven fabric or skin. We approach God with the skin in a type of sacrifice. We approach God with the woven in a type of praise.

The Hebrew name of Psalms is Tehillim, which is a coined-word based on the root seen in this Isaiah passage. That of “th’hilah”, translated “praise” in Isaiah 61:3a. It is appropriate for the book of praise songs to be structured like a woven piece of fabric.

Consider the portion of Psalm 45:

13 The king’s daughter *is* all glorious within: her clothing *is* of wrought gold. 14 A She shall be brought unto the king in raiment of needlework:... Psalm 45:13-14a

The “king’s daughter” is a type of God’s people in this psalm. A marriage is being described through this psalm. In these verses, we see this bride’s clothing of two types. The one, in verse 13, is of wrought gold. The Hebrew means, “plaited, chequered” i.e. a woven fabric with threads of gold in it. The second type, in verse 14a, is a raiment of

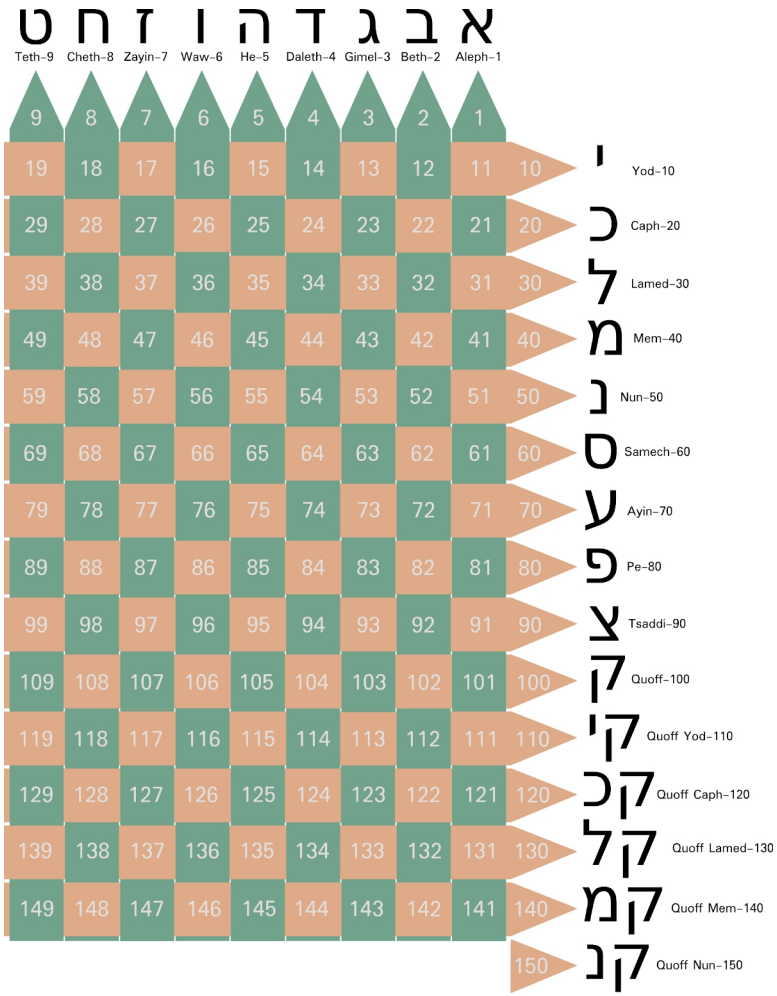
needlework. The Hebrew means, “variegated, embroidered”, which is founded on the base of a woven fabric.

Considering the above verses on praise, and on God’s handiwork in the creation of Psalms, it isn’t difficult to see how God worked, by His Spirit, to assemble a book of such marvel.

Psalms is laid out like a weave of fabric, with a warp and woof. In weaving fabric, the warp is the thread that runs lengthwise and the woof is the thread that runs across, horizontal to the weaver. The woof is from a single roll of thread while each of the warp threads are from different rolls. Psalms however, was woven as only the Holy Spirit could. A fabric of praise from a single roll supplying horizontal and vertical. We will see evidence for this at Psalm 9 and 10.

I created a graphic illustrating with two different colors for visibility only. Being of the same thread, the true color would, most likely, be of the same pure color.

The layout of this graphic has warp threads across the top, each beginning from its proper place. This would be part of the framework for its “thread of common thought”. The woof threads, likewise have a holding place for their “threads of common thought”. See the illustration for clarity. I have laid it out from right to left, top to bottom, after the pattern of the Hebrew language:



Finding A Psalm

We have hymnals in many church pews. We choose hymns after looking through an index with their names. What a nightmare if the hymns only had numbers! We would be disgusted with the editors of THAT HYMNAL!

Have you considered the Book of Psalms? There are no names with those psalms. Many are remembered from their content, such as the memorable Psalm 23 we know and love. Others are quickly referenced from opening words, such as Psalm 22 with “Eli Eli”, “My God, my God...”. I suspect the temple Levites, in charge of music worship at the time of Christ, knew of another means for quick referencing the psalms in the psalter of their day.

After close examination of the 150 psalms, in the book of Psalms, I believe the placement is purposely related to which number it is.

Hebrew Pictograph Alphabet

Also Their Numbers

In the Hebrew book of Psalms, the number system uses the Hebrew alphabet to write their numbers. The “characters” they used were simple pictographs for each letter. For example: The letter “yod” was that of a fist, it represented the working hand. The letter “caph” was an open hand representing the hand posed to receive or offer something. The letters had a numeric representation as well, the “yod” is 10 and “caph” is 20. Consider that if we were talking of Psalm 22. This is written with a “caph/beth”: These numbers/letters speak of the open hand, already discussed (from the caph) and the house or tent and the Son of God (from the beth). This number carried those meanings in two letters. That combination has meaning found as a foun-

dational thought in that psalm. Since there is a warp and a woof, I cover the one letter in the woof section and the other in the warp. We need to look at both threads to see why it is placed where it is.

Alphabet Meanings Bring Understanding

Some psalms are clearly a representation of the number we find listed over them. It leaves one in amazement. Others are difficult to see. It is at that point we can learn much. Since the letter/number meaning lies at the foundation of the specific psalm, that helps in perceiving the original thoughts behind the composer. Some verses, which may have been a mystery, may now be understood. It suddenly makes sense!

The Miracle Of The Collection

Psalms is a collection of five different books. They were not originally placed Book 1, Book 2 and so on in the present order. Some scholars, more knowledgeable on these historical issues, concluded Book 2 was placed sometime after Book 3 had already found its place in the collection. Woah there! Do you realize what that means? Look at it this way: David composed Book 1. OK, he might have purposely arranged them in an order that matched the meaning to their number. What happens to this when “chief musicians” of the temple add others? Especially when they are not

added in the order found in the growing book of Psalms? We would think each book would relay the number meanings in the form of Book 2, Psalm 1. Therefore Book 2, Psalm 1 would carry the meaning of number 1 or “aleph”, but it doesn’t! That psalm is Psalm 42 and both it and the psalms following carry the meaning of the numbers they presently bear in the Book of Psalms today. What’s more, the successive books show the same numerical increase meaning, in their present order. In short, NO MAN could have accomplished this feat in the manner in which they were assembled and before they even were given numbers. Only God, who had the whole collection in view from start to finish could have brought this to pass!

Defying All Odds

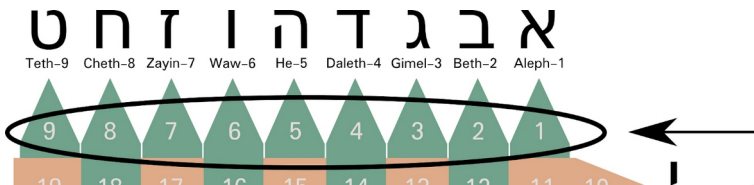
Consider Psalm 2. It is clearly a messianic psalm and presents the Son of God, who is in God’s house, as destined for the throne. The Hebrew letter/number carries this meaning but one could say, “doesn’t it also show something like the ‘yod’ - working hand of God?” Yes it does. How can I say it is the “beth” - house, Son of God with certainty of intentional placing in the layout of the book? Let me put it this way: the law of odds, mathematical chances. It is like flipping a coin. How many times can you flip ‘heads up’ in 150 flips? The odds are 50 percent of the time. It would become an impossibility in the mathematics of odds to say I could

flip a 150 heads up in 150 flips. If I did, you would know something is rigged. It doesn't just happen 'by chance'.

Some of the psalms present an obvious match to the number/name, where honest consideration leaves no doubt of intentional placement. Others aren't 'strikingly' clear. There is much we aren't familiar with so don't look at issues from a certain perspective. If you were brought up Greek (remember, they like wise philosophy), you would find it hard to think like a native Hebrew (remember they liked signs and wonders). Our understanding, as we read a psalm, may not have enough foundation to see what the writer had in mind. The answer for that is prayer for God to "give us wisdom". When we see we lack wisdom, God will answer that prayer. It may take awhile for education, but He will answer if we don't resist the moving of His Spirit.

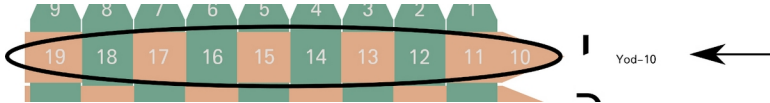
THE INITIAL WARP PSALMS

The first nine psalms are the headers of the warp, vertical threading. They form "packages" of message development along their letter/number meaning. The development of those packages will be seen in Part 2 of this book.



PART 1:
WOOF (HORIZONTAL THREAD)
PSALM LAYOUT

YOD (י) SERIES: 10-19



PSALM 10

*Vile Character Of The Wicked And
 Yahweh's Action To Save The Oppressed*

Psalm 10 presents the foundation 11-19 run on. Psalm 10 shows the “yod” of the working hand. Psalms 9 and 10 are connected. They are two halves of an acrostic psalm. Psalm 9 covers “aleph” thru “caph” and Psalm 10 continues “lamed” thru “tau”. This illustrates the thread of connection weaving Psalms as fabric woven from a single thread. Only God could do that!

Note: The “teth” (9) flows into the “yod” (10) beginning the “yod” working hand series.

Psalm 10 describes the working hand of the wicked and the call for God to lift His hand in defense of the humble, with an assault on the wicked:

12 Arise, O LORD; O God, lift up thine hand: forget not the humble. Psalm 10:12

15 Break thou the arm of the wicked and the evil man: seek out his wickedness *till* thou find none.

Psalm 10:15

By breaking the arm of the wicked, the effect is to stop their working hands, delivering from oppression:

16 The LORD is King for ever and ever: the heathen are perished out of his land. 17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: 18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Psalm 10:16-18

PSALM 11

℣'

Trust, For God Rules All Things

Psalm 11 illustrates the “yod” hands at work. In the first half, we see a vivid illustration of the working hand of the wicked:

2 For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

Psalm 11:2

The foundation of this psalm is seen in:

3 If the foundations be destroyed, what can the righteous do?

Psalm 11:3

In other words, don't fear the working hand of the wicked for verse 4 gives the foundation to rest hope upon. We see, from verses 5-7, some of God's ultimate “hands at work” for the sake of “the upright”. Since God rules in

heaven, we have reason for faith to behold His working hands on earth.

(For coverage of the “aleph” meaning in this psalm, see the Warp section, page 126.)

PSALM 12

יב

*God Will Arise To Preserve Those Of His House
From The Wicked Of This World*

Psalm 12 presents the “yod” of the working hand. It continues presenting the grief of the working hands of the wicked, seeing them become a majority in Psalm 12:1-2.

Psalm turns, at 12:3-5, to see God will take action against the wicked.

Psalm 12:6-7 reflects from the psalmist, “we can trust in God’s words”. Words of the wicked are proud and flattering but God’s are pure. God will act to save the oppressed. Jesus came as “...the Word was made flesh...”, John 1:14, who is pure and was God’s working arm to save us.

Prophetically, Psalm 12 shows God’s working hand from the throne of heaven (seen in Psalm 11) to save us.

(For coverage of the “beth” meaning in this psalm, see the Warp section, page 136.)

PSALM 13

יג

Looking For God’s Help, Yet Future, Knowing It Will Come

Psalm 13 presents the “yod” of the working hands, following cries for help from enemies, seen in Psalm 12.

Most of this psalm presents the trouble, but at 13:5-6 we see David rests his hope for mercy and salvation from Yahweh.

Psalm 13 develops the working hand of God, teaching us to continue in faith and trust. God will take action to meet our supply even before we actually see it.

Note the tense of the final verses of hope in 13:5-6.

(For coverage of the “gimel” meaning in this psalm, see the Warp section, page 147.)

PSALM 14

T'

*God Witnesses The Wickedness Of The Wicked And
The Afflictions Of His People From Them*

Psalm 14 characteristically follows the previous “yod” in a grievous consideration of the wicked, verses 1 and 3. These wicked are atheists, verse 1. It also, causes us to ponder the reality, “God is on His heavenly throne and actively involved in running this world”, verse 2.

This psalm is from the perspective of being under oppression but shows the righteous look to Yahweh as their “refuge”, verse 6. The psalmist is clearly waiting for God’s working hand, against the hands of the wicked, verse 7.

Psalm 14 could be said to advance the development of thought in the “yod” series as it advances from the personal, of Psalm 13, to the “national” interest seen in 14:7.

(For coverage of the “dalet” meaning in this psalm, see the Warp section, page 155.)

PSALM 15

ה' (טו)

Answer To Who Will Be In Heaven

Psalms 15 and 16, as well as 115 and 116, are written in an unusual manner in current Hebrew. This number alteration is part of Rabbinic tradition based upon not using the name of God. Since 15 and 16 reflect that spelling, they changed the logical mathematics to accommodate this. Upon consideration, I felt I should proceed with the letter/numbers as they would mathematically be done. Mathematically speaking, 15 and 16 are “yod” psalms.

Psalm 15 presents the “yod” working hand in a look at the character of the saint, describing the heaven-bound person. It reflects on these working hands in a review of works beheld among the godly men and women. It is a list of “good-deeds” and attitudes the godly will manifest or refrain from manifesting.

(For coverage of the “he” meaning in this psalm, see the Warp section page 165.)

PSALM 16

י' (טז)

Those Who Follow God Know The Place Of Life, Joy And Hope

Psalm 16 begins with a “Preserve me..”, verse 1a. This is a call for the “yod” working hand of God. This psalm further develops on the Psalm 15 list of things the godly won't do, verses 4 and 7-8.

Psalm 16:5-6 looks at what God has worked to provide David with, “the heritage of his inheritance”. The Jews (Levites were a little different) received an allotment in the land for their possession forever, given by God. It was their family inheritance.

Psalm 16:9-11 ends on a joyous note of God’s work of provision, showing him the path of life. This conclusion reflects back to Psalm 15.

(For coverage of the “waw” meaning in this psalm, see the Warp section, page 175.)

PSALM 17

T'

*Cry For God To Shelter David From His Persecutors,
Satisfaction Found In God*

Psalm 17 proceeds with that common leader of crying to God for help, verse 1 also seen in verse 6. Psalm also presents God sitting on His throne issuing decrees, verse 2. Here we see that “yod” working hand of man and God.

Psalmist makes his appeal based on presentations of a court-case. Look at the evidence dug up from investigation, verses 2-4. The presentation of his case in the throne-room, reaches the sought for point, asking God to exercise His working hand on his behalf:

7 Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust *in thee* from those that rise up *against them*. Psalm 17:7

David fills out his plea, verses 8-12, and doubles on his request for God to arise and take action on his behalf, verses 13-14.

Take a look at verse 14, “From men *which are* thy hand, O LORD,...”. David says he knows the wicked are part of how God works in this world. Example: The wicked destroying the wicked. Since David is one of God’s faithful ones and loves Him, verse 15, he pleads for protection. The request for God’s working-hand lay on the foundation detailed in the previous two psalms of the righteous.

(For coverage of the “zayin” meaning in this psalm, see the Warp section, page 186.)

PSALM 18

n'

God Gives Deliverance To David

Psalm 18 declares the “yod” working hand in the introductory text, “... the LORD delivered him from the hand of all his enemies, and from the hand of Saul:.....”. Note the hand of the enemies was the open hand “caph” while Saul’s was the closed working hand “yod”. In 2 Samuel 22:1, the same psalm introduction presents both as “caph”. It is interesting to note, in this “yod” series, they changed Saul’s hand to the working hand “yod”.

Psalm 18 is another psalm coming from a cry of anguish, demonstrating both the working hand of the wicked and the working hand of God. God’s working hand bringing final victory and salvation.

Take a look at these working hands:

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms. Psalm 18:34

These hands are “yod”.

(For coverage of the “cheth” meaning in this psalm, see the Warp section, page 198.)

PSALM 19

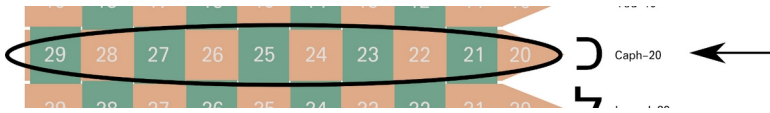
U'

God's Glory Declared In Creation And His Word

Psalm 19 brings us to our climax of the “yod” working hand series. It climaxes in a praise of the glorious working hand of God. The first half, verses 1-6 show God's glorious works in creation. The second covers His glorious works in revelation, verses 7-11. Psalm ends, verses 12-14 with words of consecration, this is the height of true worship, commitment to walk in God's ways.

(For coverage of the “teth” meaning in this psalm, see the Warp section, page 214.)

CAPH (כ) SERIES: 20-29



PSALM 20

כ

Yahweh Saves His Anointed, Not Military Preparations

Psalm 20 presents the foundation the following thru 29 run on. Psalm 20 shows the “caph” of the open hand, the hollow of the hand or palm, a wing. An open hand is held out in worship to God and in surrender.

This psalm shows the presentation of one’s needs to God, not trusting on our own means. Look to God for protection and salvation. This is the open handed “caph”.

PSALM 21

כא

Godly Government Will Be Blessed

Psalm 21 looks like a straight continuance from 20 in David’s joy in God’s supply. Goes further than Psalm 20 in thanks for the kingdom God has endowed him with. Rejoices at the ultimate victory his kingdom will see from God.

(For coverage of the “aleph” meaning in this psalm, see the Warp section, page 126.)

PSALM 22

כב

Jesus Redeems His Own And Takes The Kingdom

Psalm 22 shows the highest level of the “caph” provision, in great prophetic detail, being through God’s Son for our salvation. The sacrifice of the Son of God for us, the greatest of all offerings.

(For coverage of the “beth” meaning in this psalm, see the Warp section, page 137.)

PSALM 23

כג

Provision Of The Shepherd For His Sheep

Psalm 23 has “caph’s” further development in God’s care for us through the metaphor of a shepherd and his sheep. Shows the kinds of supply and the intimacy of the relationship. A sheep does nothing for its own care, all is provided by the shepherd.

(For coverage of the “gimel” meaning in this psalm, see the Warp section, page 147.)

PSALM 24

כד

God Owns All Creation, From That Source Will Choose Those Who Meet His Requirements For Access To Heaven

Psalm 24 speaks of another level in the “caph” of receiving with those open hands. This psalm speaks of receiving eternal life in heaven with God, the place of praise and glorification of Almighty God.

(For coverage of the “dalet” meaning in this psalm, see the Warp section, page 156.)

PSALM 25

כה

Heart Of A True Disciple: Faith, Eager To Learn, Humility, Fear The LORD, Dependence

Psalm 25 presents more of the “caph” of the open hand to receive. It teaches the provision God gives so we do not have to be ashamed.

This psalm is an acrostic detailing the expanded care of the Shepherd of His faithful sheep.

(For coverage of the “he” meaning in this psalm, see the Warp section, page 165.)

PSALM 26

כז

God’s Followers Make Choices And Adopt Attitudes Reflecting Their Faith

Psalm 26 presents the open hand of “caph”. It takes us to the faith level in receiving from God.

David presents the particulars showing his obedient commitment to follow God’s ways. Under those conditions, he confidently offers back to God at His altar. This psalm illustrates the acceptable conditions to abide in to expect to receive from God.

(For coverage of the “waw” meaning in this psalm, see the Warp section, page 176.)

PSALM 27

TD

*Testimony Of God’s Protection From Enemies,
Beholding Goodness Of God Now*

Psalm 27 presents the open hand of “caph”. It lists from the position of experiencing God’s light and salvation.

David speaks as one sharing his testimony of how God has abundantly supplied. Best of all is beholding Yahweh and seeking Him in His house. His sacrifices are solid praise to God.

If you want to receive from God then do what He says, “...Seek ye my face;...”, verse 8. We cannot necessarily count on even our closest of kin to help in need but God is ALWAYS there to help. Learn to wait on Yahweh, He will strengthen you.

(For coverage of the “zayin” meaning in this psalm, see the Warp section, page 187.)

PSALM 28

ND

Yahweh Protects And Nurtures His People

Psalm 28 follows the “caph” of receiving.

This psalm starts with a cry to save from the wicked, which quickly turns to confidence in God’s hearing his prayer. David confidently affirms, “...and I am helped;...”, verse 7.

Final verse shouts “caph” conclusion of: “...Save thy people, and bless thine inheritance: feed them also, and lift them up for ever”, verse 9.

(For coverage of the “cheth” meaning in this psalm, see the Warp section, page 199.)

PSALM 29



Worship Yahweh For He Is The Almighty

Psalm 29 is the final “caph”, presenting the open hands in a worship crescendo.

This psalm calls the “mighty” to bow to the glory and strength God alone possesses. Psalm fairly shouts how great and mighty God is. Yahweh is King! This “caph” speaks not of receiving but of giving. Its focus is on God! The grand climax of “caph”.

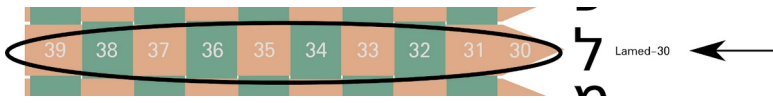
(For coverage of the “teth” meaning in this psalm, see the Warp section, page 215.)

The “caph” series takes us through a walk of giving and receiving to and from God. This two-way relationship is personal and must bring about a transformation of our lives and character to please God.

We have need, we seek God for the right things, in the right way and He answers with the call to discipleship. As we grow, we share our testimony of His faithfulness with others so they will seek God. We can never have fully

attained, no longer needing to lean upon God. This is a lifelong process. Why? So God will receive all the glory.

LAMED (𐤋) SERIES: 30-39



PSALM 30



Yahweh Answers Prayer Of The Disciplined And Afflicted

Psalm 30 presents the foundation the following 9 run on. It is the “lamed” which means to goad, teach, learn. Original pictograph was that of a rod or staff, as used by a shepherd with his sheep and for disciplinary purposes. Lamed does mean ‘to; of” as well.

The lead-in speaks of David dedicating his house. (All discipline is for the household of God). A foundation of commitment to a purpose.

This psalm lays out David’s appreciation for what God has done for him. Calls all saints to remember His holiness. Live in the light God is a holy God. It preaches the lesson: God disciplines His own. It expresses the right attitude to His ‘lamed’ of discipline. Testifies God does have mercy.

God’s wrath on the saints is for construction, not destruction. The final purpose is praise and thanks to God. Psalm 30 presents broad coverage on the subject of God’s rod of Shepherding His own.

God Works On Behalf Of The Faithful

Psalm 31 looks like an expansion of Psalm 30 in the type of suffering, David's faithfulness and trust in God, as well as God's salvation. David testifies he is suffering because of personal sin:

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed. Psalm 31:10

With this understanding, David knew God's end was not annihilation, verse 14. God is good to those who fear Him, verse 19. Through much despair, this psalm exhibits hope and encourages courage.

The staff of "lamed" is the Shepherd's guiding and protecting tool. The Shepherd uses His staff in guidance and protection for His sheep. Not all trouble is a case of discipline. This psalm can be understood from both angles of guidance and protection; either way, the end result is a happy ending for the sheep.

(For coverage of the "aleph" meaning in this psalm, see the Warp section, page 127.)

PSALM 32

לב

*Counsel For the Earnest Enquirers of Yesteryear -
Being Born Again*

Psalm 32 qualifies for the purpose of salvation, verses 1-2. It cuts into the cry of David's suffering at verse 3.

An important lesson (it is a "maschil", which means "to instruct") is how to get right with God:

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

Psalm 32:5

This expands through verses 6-7. God speaks at:

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. 9 Be ye not as the horse, or as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

Psalm 32:8-9

Here is that "lamed" to teach, guide, instruct with the joyous words of hope closing verses 10-11.

(For coverage of the "beth" meaning in this psalm, see the Warp section, page 138.)

PSALM 33

לג

*Praise Yahweh For His Merciful Supply
For Those Who Trust In Him*

Psalm 33 specifically addresses the saved. Discipline is for the saved, those of God's household. This psalm takes

up, from the final verse of Psalm 32, in following the direction of rejoicing and praising God. The key verse, center of this psalm is:

11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. 12 Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance. Psalm 33:11-12

Learning to be an obedient child of God, necessitates musing upon, “the Father’s will” being our concern. This psalm develops God’s omnipotence, for those who walk in the fear of God, that’s a foundation for hope and joy. Any psalm that covers “counsel” is covering, to some extent the “lamed” of leading and guiding.

So far, Psalms 30 thru 33 has presented a step by step progression. Each psalm brings us a little further in understanding our heavenly Father, His dealing with us and all mankind.

(For coverage of the “gimel” meaning in this psalm, see the Warp section, page 148.)

PSALM 34

17

Yahweh Beholds Mankind And Aids Those Who Are Broken Before Him

Psalm 34 is another acrostic psalm and presents the “lamed” of God’s staff. This expands, in testimony style, on the meaning of being a good child of God. The key verse, in the Hebrew center is:

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD. Psalm 34:11

This instructs God's children to walk in His fear as the foundation for good living. In other words, "remember the rod and staff of God".

(For coverage of the "dalet" meaning in this psalm, see the Warp section, page 156.)

PSALM 35

הל

David Appeals For God's Help Against Enemies

Psalm 35 takes a look at the sheep in trouble. The key meaningful center is seen in verses 14-15b, which shows the close relationship between David and his enemy. David is the lamb "baaing" to God for salvation from the wolf, who was disguised as a lamb.

This "lamed" psalm is seen as the shepherd who rushes to save the endangered lamb.

(For coverage of the "he" meaning in this psalm, see the Warp section, page 166.)

PSALM 36

לו

Wicked Rotten To The Core While Righteous Flourish

Psalm 36 focuses on the constant theme, through the "lamed" section, the fear of God. It also presents the Shepherds care for His people. That "lamed" staff He wields to the blessing of those who fear Him.

In the introduction, David holds his ground under the title, “the servant of the LORD” and all it means. David takes a look at the nauseating behavior of those who don’t fear God. He switches to how wonderful God is, and takes good care of those sheltering under His wings, verse 7.

(For coverage of the “waw” meaning in this psalm, see the Warp section, page 176.)

PSALM 37

17

*Encouragement To Rest In The Surety God
Will Bring Judgment And Bless The Righteous*

Psalm 37 reflects the growing maturity of David’s listeners. He moves from the discipline of the early 30s (lamed section) to a more obedient follower of God. This is a “lamed” of further teaching and learning.

For older children, there is the weakness to “fret” or “let it get to us” when we see the wicked at work. This psalm addresses this tendency, calling us to direct our focus to God, not the wicked: delight in God, verse 4; commit to Him, verse 5; rest in Him, verse 7; forsake wrath, verse 8; continue in meekness and remember the true riches, verse 16; don’t fear for supply, verses 19 and 25; to ‘wait on the Lord’, verse 34.

(For coverage of the “zayin” meaning in this psalm, see the Warp section, page 188.)

PSALM 38

נל

Under God's Discipline? Repentance Brings Grounds For Hope Of Mercy

Psalm 38 presents the “lamed” of that disciplinary rod and staff.

This psalm reminds us we are never “to old” to no longer need discipline. The first verse is pure disciplinary language; rebuke, chasten. By verses 17-18 we see the needed action on David’s part; confession and repentance. This psalm seems to end while still suffering, verse 22.

(For coverage of the “cheth” meaning in this psalm, see the Warp section, page 200.)

PSALM 39

טל

Way Of Man Is Vain

Psalm 39 is the final “lamed” psalm. It leads with a commitment to not sin with his mouth, verse 1. This psalm describes the inner battle dealing with temptation, speech related in this case. Part of David’s tactic to victory is remembering how temporal life is and considering eternal things, verses 4-8.

In verses 9-11, we see “lamed” concludes this “guidance and discipline section” with one last look at receiving correction from God.

In the final verses 12-13, we see a heart-breaking plea, under discipline, for God’s mercy:

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*. 13 O spare me, that I may recover strength, before I go hence, and be no more. Psalm 39:12-13

(For coverage of the “teth” meaning in this psalm, see the Warp section, page 216.)

MEM (M) SERIES: 40-49



PSALM 40

M

Yahweh Provides Redemption For Those Who Seek Him

Psalm 40 presents the foundation the following 9 develop and run on. From 40 we see the “mem” which means water. Jesus told us He provides the living water in His discourse with the woman at the well (John ch. 4).

Psalm 40 is messianic and our messiah brought that living water. It declares the faithful provision made for our atonement, verses 5-8.

The troubling water is also seen in verse 2 with the “miry clay” God delivered David from. Water has many aspects in its typology, from raging seas, rivers, channels of water, rain, dew and the best “living water”.

PSALM 41

מנחם

God's Merciful Character Should Become Part Of Ours

Psalm 41 further illustrates this path to the everlasting waters and has messianic content, verses 9-12. Jesus, as we have covered, is the living water.

This psalm finishes Book 1, but the theme of “mem” continues across to Book 2 as if it were seamless.

(For coverage of the “aleph” meaning in this psalm, see the Warp section, page 128.)

END OF PSALMS BOOK 1

BEGINNING OF PSALMS BOOK 2

PSALM 42

מנחם

Not All Smooth Sailing For The New Born Of God's House

Psalm 42 takes right up with the satisfaction of waters. The connection of water to satisfaction and supply in God is put as clearly as it could be:

1 As the hart panteth after the water brooks, so panteth my soul after thee, O God. 2 My soul thirsteth for God,

for the living God: when shall I come and appear before
God? Psalm 42:1-2

In looking for the “mem” connection, I had to laugh when I read this. It was so obvious. That is good for it helps see the proper place of Psalm 42, in line as 42 of the “mem” series and not as “Book 2, Number 1”, to be reckoned as “aleph”.

Another kind of water, in tears, is suddenly changed to in verse 3. By verse 7, we find “waterspouts” and “waves and thy billows”. David runs the whole gamut with water in this psalm. He ends, expressing his confidence in satisfaction in God’s supply.

(For coverage of the “beth” meaning in this psalm, see the Warp section, page 139.)

PSALM 43

גד

*Inner Supply Sought From God Alone
On The Basis Of Righteous Judgment*

Psalm 43 is literally a continuance of 42. Note 42:5, 11 and now 43:5. It’s like an extension, continuing the suffering exhibited in Psalm 42 with the chorus of trust.

From 42, we see how the waters of thirst, tears, waterspouts, waves and billows continue in the storm the psalmist is experiencing.

(For coverage of the “gimel” meaning in this psalm, see the Warp section, page 148.)

God's Mercy Of Old Needed Fresh For Today

Psalm 44 expresses the suffering cry seen in 42 and 43. There are “stormy waters” and “waters of satisfaction”, found through this psalm. Water is not directly spoken of but the concepts we have covered from 40 through 43 are continued here.

Another biblical aspect of waters is manifest. Scripture draws many allusions to humanity as the sea. The waves raise up in defiance of God (humanity raging against Him) but God sits as King upon the waves (Psalm 29:3 and 10). Leviathan (verse 19 as “dragons”) sports in the oceans (Psalms 74:13 and 104:25-26), i.e. Satan has his sport in the nations but God controls the channels of the deep. God controls the courses the nations flow in.

In Psalms 42 through 44, we see the waters of the nations as the stormy threat, and cause of suffering the psalmist expresses. Psalm 44 presents the enemy as foreign nations and not an individual, verse 9.

(For coverage of the “dalet” meaning in this psalm, see the Warp section, page 157.)

Behold The Glorious King And The Believer's Choice

Psalm 45 pictures a covenant. It expresses the satisfaction the “daughter” will find in her “new” lord and the blessing from giving up her father’s house to establish a

new house with Him. This psalm expresses the satisfaction the woman at the well was told of by Jesus (John ch. 4). It is in that abiding satisfaction, Jesus speaks of “living water”, that we sense the concept of “mem” manifest in Psalm 45.

Note: In the woman at the well, the Samaritan woman had many husbands but found no satisfaction, for the man she had then was not even her husband. In the covenant with Jesus, there is perfect fulfillment and needs no other, that proper living water.

(For coverage of the “he” meaning in this psalm, see the Warp section, page 167.)

PSALM 46

17

God Returns Gloriously In Reclaiming The Kingdoms Of Earth

Psalm 46 brings back those “mem” waters again. Its declaration of God being “our refuge and strength”, in verse 1, takes us thru the troubling seas:

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; 3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah

Psalm 46:2-3

From these verses, we see rivers and streams of eternal satisfaction in verse 4! This psalm gives an amazing view of key uses of water: both in suffering from humanity and in the satisfaction found in God!

(For coverage of the “waw” meaning in this psalm, see the Warp section, page 177.)

PSALM 47

TD

Praise The King Of The World For God Sits On His Holy Throne

Psalm 47 is the climax of Psalm 46, declaring the second coming of Jesus triumph.

This demonstrates one of the main “mem” principals, of God siting victorious upon the seas (covered more thoroughly in Psalm 44).

(For coverage of the “zayin” meaning in this psalm, see the Warp section, page 189.)

PSALM 48

ND

Mark The Boundary Of God’s City

Psalm 48 adds beautifully to the build from 46 and 47 on the coming Kingdom. Jesus reigns in Jerusalem. He comes and starts the Kingdom age! This is the “mem” of those same seas of humanity ruled by the coming King. See His kingdom and the reflection on the nations (seas) of humanity in verses 4-8.

In that list of the nations, only one foreign country is named, that of Tarshish, verse 7. We should see that special naming is in reference to “ships” being broken. That picture of the “mem” of the “sea” of mankind being subdued by the victorious king.

(For coverage of the “cheth” meaning in this psalm, see the Warp section, page 201.)

Man's Values Are Twisted, Consider Eternal Things

Psalm 49 is the final of the “mem” series presenting the choice for living water to eternity or temporary water that perishes. It goes out as a world-wide proclamation:

1 Hear this, all *ye* people; give ear, all *ye* inhabitants of the world: Psalm 49:1

The psalmist tries to wake up the sleeping masses to consider what is really important in this life. Basically, “Don’t be a fool, turn while there is time”:

12 Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish. Psalm 49:12

20 Man *that is* in honour, and understandeth not, is like the beasts *that* perish. Psalm 49:20

This psalm beautifully presents the choice the woman at the well had. Did she want the “living water” of eternal life or was she content with the natural water of the well (John chapter 4)?

(For coverage of the “teth” meaning in this psalm, see the Warp section, page 217.)

These “mem” psalms outline the Gospel. They are progressive, in a logical order, with Psalm 49 preparing the way for the “nun” court-case of Psalm 50.

NUN (נ) SERIES: 50-59



PSALM 50

נ

Heavenly Court-Case That Offers A Second Chance

Psalm 50 presents the foundation the following 9 develop and run on. Psalm 50 begins the “nun” section. “Nun” means fish but is also a mirror of Pentecost (Shavuot – Oaths).

The Rabbinic Jews teach that on Shavuot, the ten commandments were given orally, from the mountain top by God to Israel. They compare the cloud cover, on Sinai that day, to the “huppah” of a Jewish wedding and the “we hear and will obey” of Israel to the bride’s “I do” of the wedding.

I need to point out the Kairite Jews say this took place at, or near Shavuot but the exact timing can’t be dogmatically known because Scripture doesn’t tell us. Anyway, proceeding with the Rabbinic theory, consider the events of a covenant between Israel and God on Mt. Sinai happening on the 50th day (Pentecost – counting begins during the Feast of Unleavened Bread).

Now we need to look at Psalm 50. It presents the “courtroom” scene in the case of “God versus Israel”, verses 1-6. This case is based upon the Jews lack of faithfulness to their “I do’s”.

The psalm details two types of people. First, those who violated their covenant in regards to the sacrificial duty. Those, of this group, failed to keep their vows and be grateful to God, verses 7-15. Second, those who were the lowest of low-life but God still offered a chance to repent, verses 16-23.

The nature of Psalm 50 and Pentecost is a mirror of one to the other. We should see the intentional placement of this psalm at the 50th position.

This lays the foundational thought for the following 9 to run on the same tracks. What should we expect to see if this “series” was intentional to the “nun” set? They should build on the aspects seen in the “oaths violation” court-case challenge. Guess what, they do! They address both that and the “fish” meaning of “nun”.

Psalm 50 is a court-case challenge, which serves as a warning to repent before the final court-case happens.

PSALM 51

אָן

Restoration From A Broken Relationship With God

Psalm 51 is the first to answer to the charge of unfaithfulness. David illustrates the repentant heart and seeks forgiveness. Exactly what should have been everyone’s response to the challenge given in Psalm 50. Since this psalm is the only one presenting the repentant sinner, out of the rest of the “nun” series, isn’t it

appropriate that such should be the first we see following the charges of Psalm 50?

(For coverage of the “aleph” meaning in this psalm, see the Warp section, page 128.)

PSALM 52

נב

Church Membership Doesn't Make Or Prove Conversion

Psalm 52 is the first to illustrate “so-called” false religion. It reflects on Doeg the Edomite, as the introduction of Psalm 52 tells us. Doeg was “detained” in the house of God when the wickedness of his actions began (1 Samuel 21:7; 22:6-19). An “alleged” worshiper of Yahweh but one step removed from being a true Israelite. He could claim Abraham as his father and Isaac but not Jacob, for he came from Esau. As for the court cases of Psalm 50, this man, who did not repent, met God’s wrath in conclusion.

Lesson: Do what David did in Psalm 51 to the court-case of 50, not what Doeg did.

(For coverage of the “beth” meaning in this psalm, see the Warp section, page 140.)

PSALM 53

נב

Need Of Life, Liberty And The Pursuit Of Happiness

Psalm 53 answers the next class in the court-case of the wicked of Psalm 50:16. The following verses from that psalm describe such:

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. 19 Thou givest thy mouth to evil, and thy tongue frameth deceit. 20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son. Psalm 50:18-20

Such as the worst of the worst, the atheists, Psalm 53:1, have NO hope in God's call to repentance of Psalm 50. There are many Jews who are atheists. They may be of the right nationality, in the court-case, but their nationality does not present their faith. In God's eyes, these wicked are not really His children, they are simply, "the children of men", verse 2. Like Jesus said to the Pharisees, in not really being children of Abraham, though they were obviously Jews (John 8:39-44).

From this psalm we should note an important lesson in the "nun" of "fish". All the fish found in the confines of "the church" are not necessarily good fish, some are bad and to be thrown away.

(For coverage of the "gimel" meaning in this psalm, see the Warp section, page 149.)

PSALM 54

71

*God Delivers His Own And Visits
Vengeance On Wicked Schemers*

Psalm 54, in its introduction, takes up much like Psalm 52. David's encounter with others who had a claim to true Israeli identity: the Ziphims.

In typology of the “church”, what did David find?

First he found Doeg, a one-step removed church member. Such fell under condemnation of the second group, in the Psalm 50 court-case.

Second, the atheists, whose conduct of oppression declared they really had no true faith. These likewise fell under the second group.

Third, true Israelites but no sense of doing what is right, in the fear of God. These walk by the fear of man, for they reported to Saul.

We should note, in this context, that David refers to the Ziphims as strangers:

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah. Psalm 54:3

Wow, this brings the oppressors of Psalm 52 and not being of the same people, together. From the intro. of this psalm, we know they were of the same “church” but their treachery told the truth of being no more than “strangers”. For all this, David still clings to God and does not say, “I want nothing to do with ‘Judaism’ since there are such hypocrites in their midst” for notice what David said:

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for *it is* good. Psalm 54:6

Notice David speaks of the sacrifices, Psalm 50 spoke of in the first group of slackers, that weren’t being offered.

(For coverage of the “dalet” meaning in this psalm, see the Warp section, page 158.)

PSALM 55

הנ

God Takes Action On Behalf Of The Righteous When They Cry To Him

Psalm 55 doesn't reveal anything unusual in the introduction but the psalm content tells all! This is the fourth to David's list of "false brethren", so reflects the "Pentecost - Shavuot 'nun'".

This psalm describes David's desire to isolation in the wilderness, verses 6-7, away from the fellowship of wicked brethren. These wicked are as close as it can be - right in his own city, verses 9-11, and even more so, one who went to worship God with him in sweet fellowship, verses 12-14!

This psalm presents further failures in the court-case of Psalm 50. Failures that parallel the society of many "churches". Churches, where those who really love God, face such oppression from the wicked, who are likewise in the same assembly, verses 3-5.

(For coverage of the "he" meaning in this psalm, see the Warp section, page 167.)

PSALM 56

הד

God Carries His Own Through Enemy Attack

The introduction of Psalm 56 tells us its occasion was, "when the Philistines took him in Gath". This psalm tells us David was one of the repentant ones addressed in Psalm 50:14 when David specifies God's vows are upon him and he will "render praises":

12 Thy vows are upon me, O God: I will render
praises unto thee. Psalm 56:12

Though these adversaries are foreigners, we should note how close their description matches that of the second group of Psalm 50.

Philistines were a people whom Israel was supposed to destroy, but failed their duty. Now they were a thorn of suffering in Israel's side. We see this in the "church" of today. Many churches seem to be little more than "community centers" offering entertainment and social activities. Of course, the world will go to such "assemblies", but have no real love for God. So David presents such to us in Psalm 56. David is in terror of the unsaved, worldly people, who have no vows to the living God. David sorrowfully finds himself surrounded by such wicked people, simply "the sons of men", verse 4. Even in such unpleasant surroundings, David presented his faithfulness seen in verse 12.

(For coverage of the "waw" meaning in this psalm, see the Warp section, page 178.)

PSALM 57

11

Cry For God To Shelter David From Saul, Faith In God

Psalm 57 shows an interesting development on the same line as Psalm 50's court case. David is hunted by a wicked Israelite, King Saul. The introduction tells us, "when he fled from Saul in the cave". Caves are symbolical of

death or the grave. Caves were popular burial places for the Jews. David's position in the cave gives us the imagery of the anguish of his soul in persecution by Saul.

Shows a type of the "church leadership" persecuting the faithful "David". Reflects from a different angle on the Psalm 50 header to this section. The wicked, of the second group, doesn't have to be some irregular church attendee. We need to consider, there are cases where such are in places of church leadership.

David, interestingly looks upon himself as abiding "in the shadow of thy wings (God's)", verse 1 while physically he is in the cave, representing death. From this we should also see:

7 My heart is fixed, O God, my heart is fixed: I will sing and give praise. Psalm 57:7

Despite the wicked, found inside the land God intended only for His people, we see David's consecration to God remained steadfast.

(For coverage of the "zayin" meaning in this psalm, see the Warp section, page 190.)

PSALM 58

נן

Righteous God To Judge Righteously In The Earth

Psalm 58 gives us another "nun" of the Pentecost trial. It presents such a powerful reflection on the second group of Psalm 50. This clearly addresses the congregation:

1 Do ye indeed speak righteousness, O congregation?
do ye judge uprightly, O ye sons of men? Psalm 58:1

Such are plainly referred to as the “congregation”
but they “work wickedness”, verse 2 so really are no more
in God’s sight than “sons of men”, verse 1.

10 The righteous shall rejoice when he seeth the
vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily *there is* a reward for the
righteous: verily he is a God that judgeth in the earth.

Psalm 58:10-11

These final verses, of Psalm 58, show a climax to the
the court-case of Psalm 50:

22 Now consider this, ye that forget God, lest I tear
you in pieces, and *there be* none to deliver. Psalm 50:22

*(For coverage of the “cheth” meaning in this psalm,
see the Warp section, page 202.)*

PSALM 59

01

God Is David’s Defense From Wicked Enemies

Psalm 59 is the final “nun” psalm and is much like
Psalm 57. Saul, a fallen Jew, tries to murder the faithful
David. We should take note at:

5 Thou therefore, O LORD God of hosts, the God of
Israel, awake to visit all the heathen: be not merciful to any
wicked transgressors. Selah. Psalm 59:5

The class is “heathen” or “nations”. The fallen Jews are in the same class as the unsaved of the world and God will likewise judge them.

Notice the location of this attack in the psalm’s introduction, in his own home. We have seen attacks in enemy occupied territory (Psalm 56) and by fallen brethren, while in hiding (Psalm 57), with flimsy brethren (Psalm 54) and from enemy atheists (Psalm 53). Here the attack takes place in his own household (remember Saul was his father-in-law) and in his own house. This certainly demonstrates how close to home these wicked may be found. Just like the wicked in Psalm 50:20 who spoke against their own brothers.

The 50s start with a Shavout court-case, demonstrate the repentance sought and follow thru Psalm 59 on the suffering of the faithful from a list of every kind of persecutor of the righteous.

(For coverage of the “teth” meaning in this psalm, see the Warp section, page 218.)

Having viewed the coverage of the Pentecost trial and the view of the cast of characters under that topic, we need to consider the “fish” meaning of “nun”. Fish represent individual humans in the sea of humanity. Jesus said to His disciples, “... Come ye after me, and I will make you to become fishers of men.” (Mark 1:17) and the parable of the net drawing in fish:

47 Again, the kingdom of heaven is like unto a net,
 that was cast into the sea, and gathered of every kind:
 48 Which, when it was full, they drew to shore, and sat
 down, and gathered the good into vessels, but cast the bad
 away. 49 So shall it be at the end of the world: the angels
 shall come forth, and sever the wicked from among the just,
 50 And shall cast them into the furnace of fire: there shall
 be wailing and gnashing of teeth. Matthew 13:47-50

This was a parable of the Kingdom of God which pictures all people as fish, good and bad. “Nun” is “fish”. The “nun” section of the psalms begin on the foundation of “oaths” - “Shavout” with God; the court-case (judgment coming); and the types of fish and their interaction with those who will be faithful (good fish). They present the promise of God’s care and preservation of the good; protection from sharks of all kinds.

SAMECH (ו) SERIES: 60-69



Psalm 60, which leads the next set of “samech”, begins a new theme foundation. It doesn’t flow as the next step of thought for Psalm 59. It speaks of “foundations”, not “court-case” reviews.

PSALM 60

D

We Have Seen Hard Things But God Will Help Us

Psalm 60 presents the foundation the following 9 develop and run on. Psalm 60 has the purpose of teaching, as we are plainly told in its introduction, “to teach”. Being the “samech” psalm, the meaning speaks of foundations, what we have to take hold of, or lean upon. “To teach” is about getting our foundations rock solid. Psalm 60 teaches the lesson that our only true foundation is God. If He casts us off, we are helpless. Psalm 60 presents us with the information of what is needed to keep from being “cast off”. That being, walk in His fear:

4 Thou hast given a banner to them that fear thee,
that it may be displayed because of the truth. Selah.

Psalm 60:4

The final verse also shows that abiding on that footing will result in victory:

12 Through God we shall do valiantly: for he *it is that*
shall tread down our enemies. Psalm 60:12

PSALM 61

ND

God Is My Refuge

Psalm 61, speaks of the “samech” foundations. Rock-strong foundations are spoken of: 61:1-3 and the shelter found in God’s house: 61:4.

The foundation of our relationship with God begins, on our part, with our vows to Him. That personal relationship must be established. Such proceeds from “the fear of God”, verses 5 and 8.

Psalm 61 goes a step further than 60, presenting our need of personally coming face to face with God, humbling ourselves before Him.

(For coverage of the “aleph” meaning in this psalm, see the Warp section, page 129.)

PSALM 62

10

Salvation Comes From God, Don't Veer From This Foundation

This psalm presents the “samech” of foundations, seen so far, in this series.

Psalm 62 picks up, from Psalm 61, with that personal, waiting upon God, verse 1. Further, we have no other hope for salvation, verses 2 and 5-6. It calls upon everyone to come in faith, verse 8. The final verse presents an important focal point to consider:

12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work. Psalm 62:12

(For coverage of the “beth” meaning in this psalm, see the Warp section, page 140.)

Life And Joy Found In Relationship With God

Psalm 63 addresses a critical point for our security in God, which is a “samech” foundation.

Consider how the church in Ephesus, in Revelation 2:1-7, had the right teaching but failed in love for God. Cold, dead religion is what they had left. This psalm focuses on the need to be longing for God, verse 1. It demonstrates what such looks like in verses 1-8 and 11.

(For coverage of the “gimel” meaning in this psalm, see the Warp section, page 149.)

Wicked Schemers Consumed With Demonic Rage But God Will Suddenly Pour His Wrath Upon Them

This psalm continues the “samech” of foundational issues. Psalm 64 comes from the position of those on the right foundation, verse 4. How refreshing! Nevertheless, the distress being, finding ourselves on right footing, “the wicked” hate and seek to harm us, verses 1-6. The words of comfort being, God will come to our defense, verses 7-10.

(For coverage of the “dalet” meaning in this psalm, see the Warp section, page 158.)

*God Has Provided For All To Enter
His Courts With Hope And Blessing*

This psalm continues with the “samech” of foundational issues.

Psalm 65 rides in on the fact God’s people, those whose foundation is God, are there with a vow, verse 1. The Gospel foundation is shouted in essence, “God is the one who deserves all the praise”, verse 1 and thanks for hearing our prayers, verse 2. He cleanses us filthy sinners, verse 3. Our coming to Him begins with His calling, verse 4. This God is the hope of “all the ends of the earth”, verse 5.

People think the mountains have a good foundation, consider God put them on those foundations, verse 6. In short: all good things are merciful gifts of God, verses 9-13.

Psalm 65 clearly lays out the foundations of being of the “good side” with God.

(For coverage of the “he” meaning in this psalm, see the Warp section, page 168.)

God Will Be Glorified Among All Men

This continues the “samech” foundations in a powerful way.

Psalm 66 is a number we immediately take note of. Ah, isn’t that the number of man? Shouldn’t a 60’s psalm speak of foundations, what’s this connection to man stuff?

It certainly does address man, but from God's glorious position. Verses 1 and 2 come out "swinging", as it were, as to who the glory really belongs to. At verse 3, we see enemies submitting to God. Doesn't that include rebellious man? Men are directly in focus here:

5 Come and see the works of God: *he is terrible in his* doing toward the children of men. Psalm 66:5

Another warning, in line with verse 5, is found in verse 7.

For God's people, our focus should be to glorify Him, verse 8. Abiding on God's foundation, as His people, places us with a secure footing:

19 *But* verily God hath heard *me*; he hath attended to the voice of my prayer. Psalm 66:19

This psalm details the path God's people will pass along as He leads them to "a wealthy place", verse 12.

The personal relationship, through vows, is mentioned so we can learn how to stand in a good place with God, verses 13-14.

A foundational point, I fear many, who call themselves "Christians" forget is seen in verse 18. Our dealings with God must rest on a lifelong foundation of a humbled, repentant heart that forsakes iniquity:

18 If I regard iniquity in my heart, the Lord will not hear *me*: 19 *But* verily God hath heard *me*; he hath attended to the voice of my prayer. Psalm 66:18-19

Psalm 66 shows the foundation of hope, we can count on. It gives a warning and a promise at the 66, number of man.

(For coverage of the “waw” meaning in this psalm, see the Warp section, page 179.)

PSALM 67

TO

God Will Bless Israel And Rule Over The World

Psalm 67 flows with the next step after Psalm 66. Clearly a “samech” foundation stone. It presents with the lesson that God’s throne of righteous judgment will go world-wide, verse 4.

The psalm begins with a reflection on the Aaronic priestly blessing that was uttered upon Israel, found in Numbers 6:22-27.

Verses 5-7 tell us the foundation for blessing rests upon mankind truly turning to God in worship and praise.

(For coverage of the “zayin” meaning in this psalm, see the Warp section, page 191.)

PSALM 68

NO

God Arises And The Nations Submit

Psalm 68 continues the “samech” foundation following Psalm 67s style, recalling the books of Moses at Numbers 10:35-36 seen in:

1 Let God arise, let his enemies be scattered: let them also that hate him flee before him. Psalm 68:1

Details of this psalm expand on material covered in the previous “samech” psalms. Specifies many ways in which God blesses His people, verses 3-6 and 9-13.

Following this, the scene moves to a look at God’s kingdom capital, verses 16-18 and 24-29. Eventually it describes how nations will turn and submit to God, verses 30-32. Closes with a strong foundational statement:

35 O God, *thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God. Psalm 68:35

Psalm 68 is a step up, from 67, in telling of the foundations of God’s rule over all mankind.

(For coverage of the “cheth” meaning in this psalm, see the Warp section, page 203.)

PSALM 69

00

Wicked Persecute The Righteous But God Will Save Zion

Psalm 69 brings us to the close of the “samech” foundation series. It may be hard to fathom what could possibly top the crescendo of God’s glory reached in Psalm 68. Sadly, we haven’t seen the fulfillment of Psalm 68. We are still in this fallen world that’s in rebellion against God. God’s people are suffering at the hands of the wicked. Psalmist cries of “no foundation” RIGHT NOW:

2 I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Psalm 69:2-3, 14

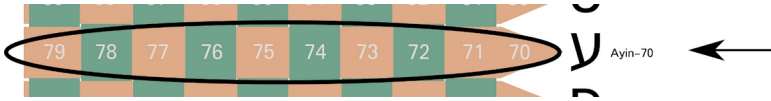
His “eyes fail” while he waits for the fulfillment of Psalm 68.

Psalm 69 turns messianic at verses 6-9, 19-21 and 31-33. It takes a look at the initial provision, Christ’s first coming to save us. Psalm 69 addresses the wrath of God to fall upon those rejecting Jesus, verses 22-28. The final verses address the words of comfort, all will turn out right in the end:

34 Let the heaven and earth praise him, the seas, and every thing that moveth therein. 35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. 36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein. Psalm 69:34-36

(For coverage of the “teth” meaning in this psalm, see the Warp section, page 219.)

AYIN (י) SERIES: 70-79



PSALM 70

י

*Prayer For “Enemy To Be Disappointed”
And God’s People To Be Sustained*

Psalm 70 presents the foundation the following 9 develop and run on. From 70 we see the “ayin” of “eye and fountain (of tears)”.

The introduction declares a purpose of, “to bring to remembrance”. Verse 1 begins with a cry for God’s immediate aid. We see the call for God to look at the points of the case David is presenting, and the psalm comes from the tears for help. “Make haste”, verse 1 and 5, make the desperation very clear. A short psalm, but the root of “ayin” in tears is seen in the first of this series.

PSALM 71

י

Godly Give Witness Of God’s Mercies

Psalm 71 begins with the psalmist directing his focus (“ayin” of eyes) on God, not man or situations, verse 1. Psalm continues in the same vein as Psalm 70, crying for help (“ayin” of fountain of tears) , with a more “filled out” description. We find the “make haste”, as seen in Psalm 70:

12 O God, be not far from me: O my God, make haste for my help. Psalm 71:12

Look at where our eyes are to focus:

15 My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*. 16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

Psalm 71:15-16

Another important significance of this “ayin” psalm is seen here:

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. 18 Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto *this* generation, *and* thy power to every one *that* is to come. Psalm 71:17-18

The sight of the eyes is to be seen in our sharing what we have seen for others to behold as well. Both concepts of “ayin” are summarized in the final verse:

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt. Psalm 71:24

This verse declares God’s righteousness, for others to see, and tells of God’s answering his cry for help.

(For coverage of the “aleph” meaning in this psalm, see the Warp section, page 129.)

PSALM 72

עב

Characteristics Of The Coming Kingdom Of Jesus

Psalm 72 is a messianic psalm. Literally, this psalm was for the “to be” King Solomon, from his reigning father, King David. Prophetically, it speaks of the glory of Jesus’ reign to come.

This “ayin” speaks of the eyes, which speaks of where we are to look. Psalm 72 causes us to look at the reigning King from heaven:

17 His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed. 18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things. Psalm 72:17-18

It is found at the end of Book 2, so we find a “Book 2” conclusion at verses 19-20.

(For coverage of the “beth” meaning in this psalm, see the Warp section, page 141.)

END OF PSALMS BOOK 2

BEGINNING OF PSALMS BOOK 3

PSALM 73

עג

Envious Of The Wicked’s Accumulation Until He Saw Their End

Psalm 73 presents the “ayin” of eyes and their focus. It begins with a focus on God’s goodness to Israel and those with a clean heart, verse 1. That reality gets lost sight of

when going thru hard times. The psalmist details his struggles with this, and his final insight into the verse 1 truth.

In his struggles the psalmist queried:

11 And they say, How doth God know? and is there knowledge in the most High? Psalm 73:11

This revealed the statement of the wicked skeptics casting doubt on God's eyes of observation. He replied:

18 Surely thou didst set them in slippery places: thou castedst them down into destruction. 19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors. Psalm 73:18-19

God does see! The "ayin" of fountain of tears is also seen in considering the prosperity of the wicked. Relief for those tears is seen in its conclusion:

28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works. Psalm 73:28

(For coverage of the "gimel" meaning in this psalm, see the Warp section, page 150.)

PSALM 74

TV

*Israel Cries For God To Halt The
Devastation And Blaspheme Of The Wicked*

Psalm 74 starts with the cry of God's children under suffering circumstances:

1 O God, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

Psalm 74:1

The psalmist details the terrible deeds the enemy is doing in Israel. The thought is, “God, please look (ayin) at what we are suffering”. God appears to have “cast them off”, verse 1 and even their prophets receive no word from God, verse 9. It looks like God has turned His back on His sheep. In the midst of this suffering, the psalmist strengthens himself in faith:

12 For God is my King of old, working salvation in the midst of the earth. Psalm 74:12

He cries for God to look and respect the covenant, verse 20 and to arise and take action, verses 22-23. Psalm ends while still awaiting God’s answer. The “ayin” of tears is the whole theme of this psalm. At the fifth place in this series, it is definitely at the lowest point of the “ayin” series.

(For coverage of the “dalet” meaning in this psalm, see the Warp section, page 159.)

PSALM 75

עה

God Sees All And Will Judge Uprightly

Psalm 75 - yeah! God answers the grief-stricken cries of the previous psalm.

1 Unto thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare. Psalm 75:1

God speaks directly in verses 2-3. In Psalm 74 we saw they had no direct answer from God but now things have

changed. The psalm proceeds with statements of rebuke to the wicked, we saw in Psalm 74, in Psalm 75:4-8.

The final verse gives a full answer to the preceding Psalm. Psalm 75 is a – you better believe God looks, hence the “ayin” of His eyes seeing:

10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted. Psalm 75:10

(For coverage of the “he” meaning in this psalm, see the Warp section, page 169.)

PSALM 76

15

God's Defense Of His House And Those In Alliance With Him

Psalm 76 continues with a happier tone, since the grief of 74 was answered positively in 75. From Psalm 76:1, we see God is back. He abides, to be seen “ayin” in His tabernacle, verse 2. From there, God takes action to save Israel from his enemies, verse 3. Praise follows for God’s military salvation, verses 5-9. We are taught an important lesson, the psalmist has come to understand, of God allowing the wickedness of men to go only so far:

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. Psalm 76:10

The conclusion to believers being:

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared. Psalm 76:11

Be faithful to Him in paying your vows to follow and obey Him. In short, the answer to the fountain of tears “ayin” is “be good sheep”.

(For coverage of the “waw” meaning in this psalm, see the Warp section, page 179.)

PSALM 77

TV

Rebuilding One’s Faith In Recalling God’s Past Mercies

Psalm 77 presents more of the “ayin” fountain of tears, verse 1 “I cried unto God...” and verse 3 lays out his grief clearly.

“Ayin” as in “eye” is seen in verse 4. I believe this expression indicates the psalmist is looking intently to God from the moment he wakes, or whenever he is awake. He cannot put words to his sorrow but can gaze “God-ward” in hopes of help.

The psalmist takes us back to the grief of 74:1 as he references that same fear of being eternally “cast off”, verse 7. He strengthens his faith in recollection of God’s wondrous help of old, verses 10-20.

(For coverage of the “zayin” meaning in this psalm, see the Warp section, page 191.)

PSALM 78

נח

History Of Israel's Walk With God

Psalm 78 appears to be a continuation of thought from Psalm 77:20, taking us back to God's provision via Moses and Aaron. Through them, God revealed His words and law. This psalm begins with God speaking directly:

1 Give ear, O my people, *to my law*: incline your ears to the words of my mouth. Psalm 78:1

It smoothly transitions to the words of the psalmist, verses 2-72. The entirety of the psalm recalls the history of God's care and provision for Israel and their constant unfaithfulness to Him. This psalm shows the reason for constant afflictions. Psalm 77 presented the "ayin" of a fountain of tears, then 78 tells us why these afflictions keep coming. They cry to God in tears of sorrow so God responds with a sobering recollection. If only they would listen.

(For coverage of the "cheth" meaning in this psalm, see the Warp section, page 204.)

PSALM 79

טז

Prayer For Vengeance Upon Bloody Men

Psalm 79 is the final "ayin" in this series. It begins with the atrocity of the enemies desecrating God's house, verse 1. This is a height of "ayin" fountain of tears, but ask one question, "Are these tears only from your grief in

suffering or do they also flow from repentance?” One thing is for sure, the psalmist knows the right direction:

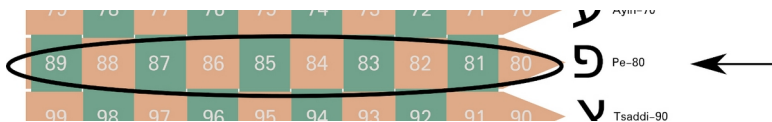
9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name’s sake. Psalm 79:9

The psalmist is seeking to address concern for the glory of God. This thought continues to flow through the end, verses 9-13.

(For coverage of the “teth” meaning in this psalm, see the Warp section, page 220.)

The “ayin” series has been a heavy one on the heart. For “ayin” fountain of tears, what could be expected? The next series is a small step from “ayin” eye to the “pe” mouth and frequently the keyword of “pen” face.

PE (פ) SERIES: 80-89



PSALM 80

פ

God Of Hosts Shine Forth For We Are Being Wasted By The Enemy

Psalm 80 presents the foundation the following 9 develop and run on. From 80 we see the “pe” as used in the keyword for “face” - “pen”. This series runs, except for 81,

on this keyword. Psalm 81 goes with the literal “pe” - mouth.

Psalm 80 looks for God’s face to shine forth on them: 80:1, 3 “...thou that dwellest *between* the cherubims, shine forth....cause thy face to shine; and we shall be saved”.

In verse 5, we see the tears seen in the “ayin” section. As I said, the “ayin” and “pe” are closely related. Still, the shining face of God is the object and focus of Psalm 80. The shining face is seen in verses 1, 3, 7 and 19.

There is another aspect of God’s face the psalmist pleads to end, seen in verse 16, “the rebuke of thy countenance” as opposed to the shining of His face.

PSALM 81

כט

God Answers The Why Of Israel’s Suffering - Their Rebellion

Psalm 81 is the solitary “pe” psalm running on the “pe” of mouth. In context, we see how the mouth and face carry a parallel line of thought. Psalm 81:1-5 are the words of the worshipers of praise. Psalm 81:6-14 are God’s words. God desires worship that is more than the words of a love song from an unfaithful heart.

At verse 10 we see the “pe” of mouth that God would fill, but the problem, they wouldn’t hearken to God’s mouth:

11 But my people would not hearken to my voice; and Israel would none of me. Psalm 81:11

The final verse closes on the focus of that filled mouth, if only:

16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee. Psalm 81:16

(For coverage of the “aleph” meaning in this psalm, see the Warp section, page 130.)

PSALM 82

פג

Warning To World-Wide Leaders To Judge Righteously

Psalm 82 is back at the “pe” keyword for “face”. In this psalm, God is addressing the corrupt government of Israel, verse 6. His countenance does behold them, but unfavorably, verse 7.

If we want the face of God, which we indeed should, remember, “judgment begins at the house of God” then follows upon the world:

8 Arise, O God, judge the earth: for thou shalt inherit all nations. Psalm 82:8

(For coverage of the “beth” meaning in this psalm, see the Warp section, page 142.)

PSALM 83

פג

Enemies Covet Israel’s Land And Possessions

Psalm 83 flows naturally from the final verse of Psalm 82. Psalm 82 faced Israel in judgment and Psalm 83 faces the enemy nations of Israel. As God, with the “pe”

keyword of “pen”, faces Israel’s attackers, the psalmist prays for God to fill these attackers “faces” with shame:

16 Fill their faces with shame; that they may seek thy name, O LORD. Psalm 83:16

Ultimately the reason is to glorify God, verses 17-18.

(For coverage of the “gimel” meaning in this psalm, see the Warp section, page 151.)

PSALM 84

19

Passage Through The Heavenly Doors As The Great Goal

Psalm 84 takes us to the dwellings of God, verses 1-4. This speaks of going to behold “spiritually” the face of God, in other words, coming into His presence and bowing in worship. This psalm presenting the “pe” keyword of face.

9 Behold, O God our shield, and look upon the face of thine anointed. Psalm 84:9

This verse specifically asks for God to “behold” the “face” of their king.

The final two verses show the heart of the matter succinctly:

11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly. 12 O LORD of hosts, blessed is the man that trusteth in thee. Psalm 84:11-12

(For coverage of the “dalet” meaning in this psalm, see the Warp section, page 160.)

*God Has Mercy On His People But Warns To
Stay In The Path Of Righteousness*

Psalm 85 begins by setting the time and place: Israel, brought back to the land from captivity, verses 1-2. The psalmist expresses that all is not well. God has forgiven them, seen in verse 2 but something is still wrong, as seen in verses 5-6. Returning home is one thing, “being saved” is another, verse 7. This psalm presenting the “pe” keyword of “pen” for face.

Remember David and Absalom? (2 Samuel 13:37-14:33) Absalom was allowed to return home, but not to behold his father’s face. Though Absalom’s story was one of treachery, still the need for him to behold the King and his father’s face is clearly illustrated. The concerning message is shouted in:

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. 9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

Psalm 85:8-9

The shining face of God is seen in the closing, verses 10-13. The word for “face” is actually seen in verse 13 in the Hebrew text. The “before him” in context literally reads: “Righteousness to His face will go, ...”.

Prophetically, this “righteousness” is Jesus, the salvation to come, when the psalm was written. Jesus would

be the answer to the prayer of this psalm, and would get them in the right path. The focus of this psalm boils down to Jesus being the answer to the favorable face of God.

(For coverage of the “he” meaning in this psalm, see the Warp section, page 170.)

PSALM 86

19

Saints Seek God’s Merciful Protection

Psalm 86 comes from the position of one of God’s redeemed, verses 2, 4 and 16. (Note: “son of the handmaid” is taking one of the least positions to hope for favors from the “lord of the manor”; nevertheless, this holds to the privilege to approach the “lord” as a member of the household asking for mercy.)

Psalm 86 is a psalm seeking God’s grace. To receive His grace is the continuance of what was sought in Psalm 85. Psalm 86 is a demonstration of the kind of soul pleasing to God and can expect His help.

It is interesting to see no actual problem listed except in a broad manner at verses 14 and 17. These two verses make a reflection on the face. In verse 14, the proud do not “set thee before them”, i.e. God before their faces. In verse 17 the shame, as seen in Psalm 83:16 of “filling their faces with shame” is mentioned. So we see this psalm presenting the “pe” keyword for face.

(For coverage of the “waw” meaning in this psalm, see the Warp section, page 180.)

God's Choice Of Zion Above All Other Cities

Psalm 87 focuses on the place of God's house. It is referring to Jerusalem but never says, "Jerusalem". It uses the word, "Zion".

The "pe" keyword for face is seen in this psalm. Zion is the place to behold the face of God. That is where He dwells and beholds all that is done.

(For coverage of the "zayin" meaning in this psalm, see the Warp section, page 192.)

Only Hope In God Seen As Savior

Psalm 88 begins with the psalmist, appealing to his Savior, to receive his prayerful cries, verses 1-2 and 13. Psalmist is in great anguish of soul, verses 3-12 and 14-18. The position of the "pe" keyword of "pen" for face is seen here:

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me? Psalm 88:14

This whole psalm is based on the psalmist's anguish of not perceiving God's face shining upon him.

This series takes a downer at this and the next, final "pe" psalm.

(For coverage of the "cheth" meaning in this psalm, see the Warp section, page 205.)

*Though In The Midst Of Suffering From The Wicked,
Hope And Promises Of God Held Up For View*

Psalm 89 concludes the “pe” series as well as Psalms Book 3. Its purpose is to recall God’s mercies, verse 1. This is important, we should make a practice of recalling what God has done for us. The psalmist sings of how glorious God is and at:

15 Blessed is the people that know the joyful sound:
they shall walk, O LORD, in the light of thy countenance.

Psalm 89:15

The hoped for state of having God’s face shining upon one’s people is spoken of, revealing the “pe” keyword of that favorable face. The psalm turns sad after verse 38, where we see God’s wrath poured upon the Davidic kingdom. These verses illustrate what it means to have God’s face turned away. He was covered with shame:

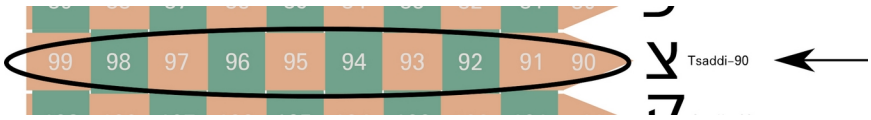
45 The days of his youth hast thou shortened: thou
hast covered him with shame. Selah. Psalm 89:45

This is similar to the shame we saw in Psalm 83:16 and 86:17. This “pe” section ends with a mourning of God’s face being turned away from Israel. Such has been the history of Israel.

*(For coverage of the “teth” meaning in this psalm,
see the Warp section, page 221.)*

END OF PSALMS BOOK 3

TSADDI (Y) SERIES: 90-99



PSALMS 90

Y

Lesson On How Man Should Live In View Of Who God Is

Psalm 90 presents the foundation the following 9 develop and run on. From 90 we see “tsaddi” meaning to descend, bow down, be prosperous; meat, provision and hunt. A keyword is “righteousness”.

This is the only recorded psalm of Moses in the book of Psalms. It certainly reflects the overall flavor of his ministry. It reflects the “tsaddi” in several ways. In a certain way it depicts God’s “bowing down” to behold and interact with man, for He is so far above us. In this context, Moses makes an appeal for wise priorities, in the perspective of our brief sojourn on earth. Next, it reflects “prosperity” and “provision” as it flows into its final verses:

16 Let thy work appear unto thy servants, and thy glory unto their children. 17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm 90:16-17

In closing the psalm with the repeated thought, it emphasizes (in Hebrew) the “prosperity” and “provision” aspects of “tsaddi”.

PSALM 91

כא

God's Protection From Suffering For The Faithful

Psalm 91 is a beautiful psalm depicting the “tsaddi” of provision. Not a provision of material prosperity but of safety from the terrors of this world. The place of abode for such blessings being close to God, verses 1, 4 and 9.

(For coverage of the “aleph” meaning in this psalm, see the Warp section, page 131.)

PSALM 92

כב

*Praise The Son Of God, His People
Will Be Blessed In His New Kingdom*

Psalm 92 begins with the “tsaddi” of bowing down in worship, verses 1-3 and flows into acknowledgment of God’s provision and prosperity, verses 4-5. Begins a contrast of the wicked, who won’t worship on the Sabbath (introductory verse) and verse 6.

It brings our attention to the “tsaddi” of prosperity, in verse 7, of the wicked with the use of the term “flourish”. It reminds us this is an illusion on their part, verses 7-9. Back at the true “flourishers”, seeing prosperity, we are told they are the righteous, verses 10-15. The “tsaddi” of prosperity, in the term “flourish”, is repeatedly used in this psalm.

(For coverage of the “beth” meaning in this psalm, see the Warp section, page 142.)

PSALM 93

גצ

God Is Clothed With Majesty

Psalm 93 continues the worship, in the “tsaddi” of bowing down. This psalm doesn’t cover “our” prosperity or provision. “Gratitude” and “presentation of need” have important places, but the highest place is pure worship, focusing on the glory of God.

(For coverage of the “gimel” meaning in this psalm, see the Warp section, page 151.)

PSALM 94

טז

God Beholds Proud, Corrupt, Government Leaders And Will Save His People

Psalm 94 turns back to the presentation for need. It runs on aspects of Psalm 93 presenting the glorious, victorious position of God. Takes a look at the “tsaddi” of wicked hunters, verses 2-6. The false confidence of those wicked ones is exposed, verses 7-11. At verse 13, the “pit” being turned as a tool upon the “hunters” will be coming. The glory of the coming reign of Yahweh, seen in Psalm 93, is a sure thing, verses 14-19.

This psalm covers another important tool the wicked have in their hunting arsenal, the legal system:

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? 21 They gather themselves together against the soul of the righteous, and condemn the innocent blood. Psalm 94:20-21

Even this wickedness in government will be brought down, which Psalm 93 illustrated, in Psalm 94:22-23.

Interesting how Psalms 93 and 94 lock together in expounding the issue of ultimate “righteousness”. We have also seen a “tsaddi” keyword is “righteousness”.

(For coverage of the “dalet” meaning in this psalm, see the Warp section, page 160.)

PSALM 95

הצ

Praise Yahweh And Follow His Ways

Psalm 95 begins with pure worship, the “tsaddi” of bowing down, as seen in Psalm 93, with the first half of this psalm in verses 1-7a. God responds, imploring eager worshipers to give true worship, verses 7b-11. Such worship means more than words, it includes true hearts. Psalm 95 serves as a warning, in line with Psalms 93 and 94. Take care to really be in God’s camp. Don’t fool yourselves lest:

11 Unto whom I swear in my wrath that they should not enter into my rest. Psalm 95:11

(For coverage of the “he” meaning in this psalm, see the Warp section, page 170.)

Yahweh Takes The Throne Of The World

Psalm 96 – Wow! How incredible this psalm follows the previous 90s. It notches up the “tsaddi” of bow down and the keyword “righteousness”. It picks up key concepts proffered in the previous 90s: world-wide glory, verses 9 and 16; God is creator, verse 5; sea roaring, verse 11; calls the world to come worship, verses 8-10. This is what follows the glorious second coming of Jesus to reign on earth. States a major purpose of the second coming:

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. Psalm 96:13

All will bow down “tsaddi” and righteousness, “tsaddi” keyword. We will see a world-wide establishment!

(For coverage of the “waw” meaning in this psalm, see the Warp section, page 181.)

Jesus Reigns, Defeating All That Challenge His Reign

Psalm 97 places us in clear declaration of Christ’s second coming, verses 1-6. This is a further “tsaddi” of bowing down to worship and the keyword of “righteousness”. There is a world-wide call to turn from idolatry, verse 7. This Psalm, in verses 8-12, finishes with words to encourage true worshipers of God. He is coming for the ultimate victory.

Psalm 97 furthers the 90s “tsaddi” set in a thorough look at news coverage of the second coming. Shouts, “Prepare to meet God!” Remember, the “tsaddi” also means “to descend”, which is what happens at the second coming. He will descend from the heavens to judge the earth.

(For coverage of the “zayin” meaning in this psalm, see the Warp section, page 193.)

PSALM 98

NY

Yahweh Reveals His Salvation

Psalm 98 starts with the interesting call to sing “a new song”, verse 1 like Psalm 96 did. Why? Because these psalms take us into an era where God’s righteousness reigns on earth. (When we see the call in the Psalms for a new song, that Psalm refers to significant changes.)

Here, the millennial reign has begun! Psalm 98 places us in the next era. Notice the victory gotten in past tense, verses 1-3. He has come, He has descended – NOW bow in worship, verses 4-8. This is the “tsaddi” of bowing down and descending.

Verse 9 pinpoints the timing at Jesus taking Israel and Jerusalem, and issuing world-wide message of victory. It also references the character of the world dominion. Psalm 98 flows logically on the heels of Psalm 97.

(For coverage of the “cheth” meaning in this psalm, see the Warp section, page 206.)

Exalt Yahweh For He Is Holy And Over All

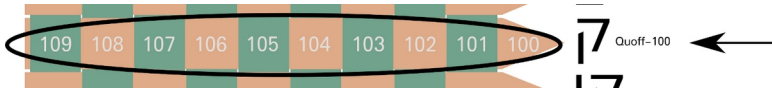
Psalm 99 flows naturally, after 98, with the “tsaddi” call to bow down. Note verse 1a, “The LORD reigneth...”, not “He will reign” but “He DOES reign”! Also notice His location, verse 1c “...he sitteth between the cherubims;...”. He is in His holy temple and sitteth on His throne, that is what the expression signifies. The antichrist will try and claim the position, but Christ will disappoint his arrogant claims. This psalm announces Jesus has taken the throne as the true and rightful heir! This final 90s “tsaddi” psalm, pauses for a moment at the same point in time Psalm 98 is from, calling for world-wide submission in the “tsaddi” of bowing down.

Verses 1 and 6-8 make it clear this God of all creation, the coming descending Messiah, seen with great detail over the preceding “tsaddi” psalms, is the same God revealed throughout the Old Testament. He whom Moses, Aaron and Samuel represented. Come worship the true God:

22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. John 5:22-23

(For coverage of the “teth” meaning in this psalm, see the Warp section, page 222.)

QUOFF (𐤒) SERIES: 100-109



PSALM 100

𐤒

Serve Yahweh With Gladness

Psalm 100 presents the foundation the following 50 utilize but the “quoff” solitary runs through 109. The “quoff” is the hole of an axe, monkey, ape (for they are imitative). “Quoff” connects to imitative behavior. The hole of an axe is the means by which the axe-head is wielded. Consider the maker/owner of an axe-head wields his strength and uses it as he will through a wooden handle. So too, God wields His strength and the direction of His own axe-heads (His sheep/believers) through the wooden cross.

Psalm 100 places us on a new level. He calls us to joyful worship and thanks. Note:

2 Serve the LORD with gladness: come before his presence with singing. Psalm 100:2

He made us. The creator is the owner and controller. We did not “create” ourselves so do not have the authority for self-direction, verse 3. An axe-head that is flying about of its own power, no handle directing it, is terrifying.

We are His sheep, also seen in verse 3. Who has the control, the sheep or the Shepherd?

This psalm presents the “quoff” of that axe-head hole. As we progress through “quoff”, to the end of the Psalms, we will be brought to a clearer understanding of the great significance of the hole in the axe-head.

PSALM 101

קב

How A Righteous Kingdom Is Governed

Psalm 101 is the psalm of a ruler, David was a king. His prose was founded on being a righteous leader. David describes a “house-cleaning” to guarantee a righteous kingdom and capital. This psalm is messianic, illustrating the beginning reign of Christ in Jerusalem on earth. Look at:

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. Psalm 101:6

“...he shall serve me.” That is the speech of obedient axe-heads (or the sheep of Psalm 100). This psalm continues on the “quoff” hole of an axe theme and begins with the foundational character of a “God-controlled” government.

(For coverage of the “aleph” meaning in this psalm, see the Warp section, page 131.)

PSALM 102

קב

Prayer Of Suffering Finds Hope In Coming Savior

Psalm 102 seems to be a change of tone from 100 and 101. Actually, it is like an information side-box in a

magazine. It details the means by which God's kingdom regains control and salvation of this world.

Verses 1-11 are messianic, in reference to Christ's first coming. They express Jesus' rejection and suffering. The following verses 12-13 encapsulate what that suffering would accomplish. Jesus Christ was the axe-head being wielded by His Father, thus presenting the "quoff" of the hole of the axe-head. Look at:

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. Psalm 102:10

"...lifted me up, and cast me down," even sounds like an axe-head being used. The coming kingdom is founded on the suffering Messiah. Jesus was wielded by the wooden handle of the cross.

Verses 14-22 pull us back to the magazine article, as it were, of Psalm 100 and 101, that of the coming kingdom.

Verses 23-28 take us to see the plan of the suffering Messiah, the plan on how this world will be changed and the eternal salvation of God's servants.

This psalm follows the "quoff" theme with a bird's-eye view of the history of this world and how it will end up. Looking like the magazine side-box with bullets highlighting the key points.

(For coverage of the "beth" meaning in this psalm, see the Warp section, page 143.)

PSALM 103

אָפּ

God's Blessings On Those Who Fear Him

Psalm 103 flows naturally, upon seeing the price paid for our redemption in Psalm 102. Psalm 103 worships God for His mercy, verses 1-17. At verse 18, we see a hinge-pin of critical information. This verse details the “quoff” of imitative behavior, the axe-head wielded by the Master’s hands:

18 To such as keep his covenant, and to those that remember his commandments to do them. Psalm 103:18

The final verses 19-22 act as a trumpet blast on the kingdom doorsteps. Christ will have a world-wide reign, and all in that kingdom (angels and men), will be obeying His rule; the “quoff” of His wielding.

(For coverage of the “gimel” meaning in this psalm, see the Warp section, page 152.)

PSALM 104

אָפּ

Yahweh Keeps The World Running

Psalm 104 begins like 103 with “Bless the LORD, O my soul”. It is of the same nature as 103. Psalm 103 focused on redemption. Psalm 104 focuses on God’s control of all creation, in heaven and on earth, giving detail on the breadth of that control. Such control demonstrates the “quoff” of controlling that axe-head. In Psalm 103:33-34 the conclusion turns to a loving gaze at our wonderful God. Like

102:20-22, this psalm turns to gratitude. The last verse serves as both a warning and a reason to rejoice:

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD. Psalm 104:35

If you want to be around later, you better take the position of a good axe-head, before it is too late!

(For coverage of the “dalet” meaning in this psalm, see the Warp section, page 161.)

PSALM 105

קה

Proclaim The Goodness Of The LORD Upon Israel

Psalm 105 is an appreciation to Yahweh psalm. Fantastic! Psalm 105 is another after the manner of 103 and 104. At 105 we see another arena of God’s control. Psalm 103 was salvation, Psalm 104 was creation and now at 105 it is the chosen nation of Israel. This psalm lists detail after detail, referring to God, with statements like, “He made, He confirmed, He suffered, He sent, He increased, He turned,” etc. Shows the “quoff” of the axe-hole of being wielded by God. Final verse:

45 That they might observe his statutes, and keep his laws. Praise ye the LORD. Psalm 105:45

This presents the “quoff” of a commitment to God to willingly be a people being wielded by Him.

(For coverage of the “he” meaning in this psalm, see the Warp section, page 171.)

PSALM 106



National Prayer For Deliverance From Captivity

Psalm 106 continues with further praise and thanks to Yahweh, verse 1. The position seems to flow directly from the final verse of 105 (see 106:3 for confirmation on this). In verse 4, the psalmist takes up the desire for the salvation, seen in Psalm 103, and the association with God's chosen nation of Israel, verse 5. Psalm 106 shows the rocky part of the story, seen in 105. It covers how God worked with Israel but Israel was a bad axe-head. God swings it one way and it keeps flying in a different direction. This psalm is from Jews in captivity:

46 He made them also to be pitied of all those that carried them captives 47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise. Psalm 106: 46-47

(For coverage of the "waw" meaning in this psalm, see the Warp section, page 182.)

END OF PSALMS BOOK 4

BEGINNING OF PSALMS BOOK 5

PSALM 107



Look To Yahweh In Distress, He Can Save You

Psalm 107 is the first psalm in the fifth and last book of Psalms but is still in the "quoff" only series. This psalm

begins with gratitude to Yahweh. This psalm is a continuation of 106. Remember, Psalm 106 ended from a Jewish exile but here we see the return from captivity, verses 2-10. The acknowledgment for suffering exile because of rebellion:

11 Because they rebelled against the words of God, and contemned the counsel of the most High: 12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help. Psalm 107:11-12

This was a “quoff” failure. Rebellion is the simple refusal to be wielded by the axe-head owner, via that wooden handle. That bad axe-head is thrown off and left to rust, until (being a living axe-head) it cries in repentance:

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses. 14 He brought them out of darkness and the shadow of death, and brake their bands in sunder. 15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men! Psalm 107:13-15

This psalm repeats a lesson on adversity and deliverance with various illustrations. We see one in the sea for sailors, verses 23-31 and in the land with blessing and then wrath, verses 32-42. The final verse lays out hope that is found in the affliction and this psalmists receipt of mercy:

43 Whoso is wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD. Psalm 107:43

(For coverage of the “zayin” meaning in this psalm, see the Warp section, page 194.)

PSALM 108

np

Heart Set On God Cries For Defense Of His Boundaries

Psalm 108 starts with praise to God. It is interesting how this praise steps-up a notch; it goes world-wide, verses 3-5. Even so, the tenor is a cry from military loss in Israel.

David raises the question of suffering (verse 6) based upon the “quoff” of different axe-heads, verses 7-10. Seeing God’s creation of places, tribes and nations, presents us with a list of different axe-heads, each serving a specific purpose for God’s glory. God speaks of them as His and for His special purposes. Those purposes express the “quoff” of His wielding.

The final verses, 11-13, reveal hope in the midst of their loss, based upon God being the wielder of all mankind.

(For coverage of the “cheth” meaning in this psalm, see the Warp section, page 207.)

PSALM 109

up

Prophetic Imprecation For Satan To Stand At Right Hand Of The Wicked And Yahweh To Stand At Right Hand Of The Poor

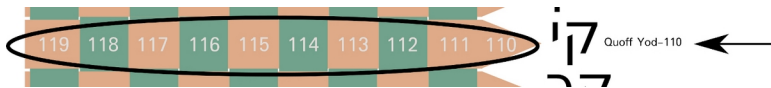
Psalm 109 is the last “quoff” only psalm. Interestingly, it doesn’t start with direct praise, like the previous but does say God is the God of his praise, verse 1. In its own way, this is a Messianic psalm and imprecatory (calling for a curse upon someone). It is prophetic in showing the wrath of God that would fall on Judas Iscariot. Flows from the

suffering of Jesus, verses 2-5; to the wrath on Judas, verses 6-20; then back to the suffering of Jesus, verses 21-31.

This psalm would be difficult to see the “quoff” connection if it were not for the fulfillment seen in the Gospels. Jesus Christ is the example of someone who is perfectly wielded by God the Father. He suffered for “the poor”, verse 31, redeeming those who turn to Jesus in their need (poverty). Further, the handle of the axe-head, that attaches in that hole, is the wooden cross, by which we are then able to be wielded by the owner (God). Jesus is the answer to the “quoff” problem. A good concluding psalm to this “quoff” only section.

(For coverage of the “teth” meaning in this psalm, see the Warp section, page 223.)

QUOFF YOD (יָקוּף) SERIES: 110-119



PSALM 110

יָקוּף

Messiah To Be Set On Throne

Psalm 110 presents the foundation the following 9 develop and run on. Psalm 110 is a Messianic psalm exhibiting the “quoff” and “yod”. We have seen “quoff” is the hole of an axe, monkey, ape (for they are imitative). “Quoff” connects to imitative behavior.

The “yod” is the working hand.

Psalm 110 shows the Father working to set Jesus at His right hand. Jesus is the “axe-head” the Father is using to rule and destroy the rebels. The foundational means of defeat was the cross at Calvary. The wooden handle that enables the “axe-head”, which does the cutting, i.e. the cross, came first, for the military victory to be seen at the second coming, verses 5-6. The “quoff” of the Son doing the work of the Father is clearly seen in the term “right hand”, verse 1. This same term, simultaneously, speaks of the “yod” of the working hand of the Father.

PSALM 111

קיא

Godly Assemble For Worship

Psalm 111 is an acrostic and is the first of the “halleluia” psalms which goes through 113.

From verse 2 we see the working hand of God, the “yod” aspect detailed as the theme point. The “quoff” is reflected in the central place of this psalm in:

6 He hath shewed his people the power of his works,
that he may give them the heritage of the heathen.

Psalm 111:6

An axe-head is empowered via the hole in it. This is the “quoff” and the “works”. Verses 6-7 show the “yod” of the working hand. For a short psalm that is also an acrostic, the psalmist packed a lot of punch into a small area!

(For coverage of the “aleph” meaning in this psalm, see the Warp section, page 132.)

PSALM 112

קיב

Blessing To Be Poured Upon Household Of God's Servants

Psalm 112 is also an acrostic and the second in a set of three “halleluia” psalms. Today, Psalms 111 and 112 are used for Passover. Psalm 112 is a perfect “follow-after” supplement to 111. Psalm 111 showed us the “yod” working hand of God, whereas Psalm 112 shows us the “yod” of the godly man.

We see the “quoff” of the hole in that axe-head manifest in a couple ways. In verse 1, we see the godly “fears” Yahweh and enjoys following His commandments. These axe-heads maintain the perfect axe-head to handle fit. It is secured via a fear and a delight. The natural man will never understand this! This well-fastened axe-head will remain locked to the handle without the worldly fears. He has assurance, from the one who holds the axe-handle, he will be directed with wisdom and care, verses 6-10.

(For coverage of the “beth” meaning in this psalm, see the Warp section, page 144.)

PSALM 113

קיג

Praise Yahweh With A Grateful Heart For His Mercy

Psalm 113 is the last of this triad of “halleluia” psalms. It connects the focus on God, seen in 111 and the blessing on His servants from 112. Psalm 113 reflects on God’s “humbling” (verse 6) of Himself to help the “poor” and “needy”, verse 7. This is a psalm of hope and joy for those who have no natural sources for such, verses 7-9.

The “yod” working hand is seen as a critical aspect of the psalm: God’s working hand to help the down-cast.

The “quoff” is seen in an amazing way in:

7 He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill; Psalm 113:7

Axe-heads are controlled by the “quoff” hole. The wielder is not limited to smashing. He can “raiseth” and “lifteth” it, as seen in verse 7. Once He has done that, consider the swing in the other direction. Where does this wielder set those axe-heads down, verses 8-9. We see the answer to that in the “set” and “maketh” of verses 8-9.

(For coverage of the “gimel” meaning in this psalm, see the Warp section, page 152.)

PSALM 114

קיד

Israel Left Egypt With God Doing Wondrously In Their Midst

Psalm 114 illustrates the might of God. It builds to a climax. In verse 2 we only see God referred to as “his”, but we don’t see who that “his” is until verse 7. Upon that

revelation comes the life-giving waters of verse 8. Every step this psalm lists is rich with meaning.

Suffice it to say, the “yod” working hand is seen in the redemption of God leading the enslaved Israelites out of bondage. Nothing could stand in God’s way, preventing Him from doing what He wanted to do.

The “quoff” is seen in that wielding of the “axe-head” of His creation. They are all God’s tools and He will wield them up and down or side to side, as He pleases, verses 3 and 5 (side to side) and verses 4 and 6 (up and down). This “quoff” shows a similarity to the “quoff” of God’s controlling all His creation in Psalm 104.

(For coverage of the “dalet” meaning in this psalm, see the Warp section, page 162.)

[Psalms 115 and 116, as well as 15 and 16, are written in an unusual manner in current Hebrew. This number alteration is part of Rabbinic tradition based upon not using the name of God. Since 115 and 116 reflect that spelling, they changed the logical mathematics to accommodate this. Upon consideration, I felt I should proceed with the letter/numbers as they would mathematically be done. Mathematically speaking, 115 and 116 are “yod” psalms.]

Behold The True God, He Blesses Those Who Trust In Him

Psalms 115-117 all end with the “halleluia”. We saw a three-psalm “halleluia” lead-in from 111-113, one psalm in-between without, followed by the next three 115-117. A definite pattern, showing intentional grouping.

Psalm 115 begins with a confession, ALL glory belongs to Yahweh, verse 1. The “yod” of God’s working hand is the beginning, verses 3 and 15. God’s working His will is what sets Him apart from the idols, verses 4-7. The meaningful center, on colon structure is seen in verses 9-11, a heart of faith (trust) in Yahweh is the aim of this psalm. A call to faith is followed with the promise of blessing from God, who really has His working hand in our midst, verses 12-15. Psalm ends with a praise for God’s supply of eternal life, verses 17-18.

The “yod” has been seen, but what of the “quoff”? Aha! That proves very interesting. Consider what has been covered on the “quoff” with the axe-head, in other words, that created tool wielded by its maker through that “quoff” axe-head hole. The tool, its owner/operator and the operating/controlling power is in view in Psalm 115. Look at the folly of those idols, verses 4-7. Powerless axe-heads, for there is no wielding power behind them. Then look at:

8 They that make them are like unto them; so is every one that trusteth in them. Psalm 115:8

Wow! There is their maker/wielder in view. Worthless, no power behind them as contrasted to the true and living God, who has no creator and He Himself is the true source of all power. He will manifest it on behalf of those who “trust” in Him.

(For coverage of the “he” meaning in this psalm, see the Warp section, page 171.)

PSALM 116

קִיּוֹ (קטז)

Love Yahweh For He Is Merciful To The Simple

Psalm 116 is the second “halleluia-ending” psalm, of this set. This is a psalm of love for God because of His provision of salvation, verses 1-7 and 12-14. Psalm 116 is a testimonial of what the previous psalm called for. Such a testimony would naturally display the “yod” working hand of God in His mercifully saving him. The empowerment of the axe-head is strongly seen in this connection:

8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling. Psalm 116:8

At verse 10a, “I believed, therefore have I spoken: ...” The psalmist had that faith (trust), verses 9-11 called for. It is through faith, the “quoff” is made use of. Through this place of attachment, the power of God to salvation is able to be manifest in our lives. The confession/declaration of the “quoff” empowerment is made at the end in verses 16 and 18. The psalmist is God’s servant, verse 16, an obedient

axe-head, who is bound to that working handle, in the hole of the axe-head with his vow, verse 18.

(For coverage of the “waw” meaning in this psalm, see the Warp section, page 182.)

PSALM 117

קיז

Praise Yahweh For His Merciful Kindness

Psalm 117 is the third, and last of this packet of “hal-leluia” psalms. Psalm 117 is the shortest of the psalms. Its call is for world-wide worship, not just from Israel. Psalm 116 ended with the nationalistic position of God’s house in Jerusalem, verses 18-19. Psalm 116 concluded with the halleluia, then the brief sound-byte, going world-wide in Psalm 117.

Verse 2 is exciting. It extends the hope and reality of Yahweh’s mercy to all humanity. This does not negate the position of Jerusalem for the courts of the LORD’s house, seen in 116:19 but the “truth”, verse 2, came, who is Jesus Christ:

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 14:6

Jesus Christ, who offers salvation and mercy to all, “endureth for ever”.

The “yod” working hand of God is His work of mercy and truth, our salvation through Jesus. Jesus IS the right

hand of God working His will, as seen in the first of this series at Psalm 110.

The “quoff” is seen in two ways. First, Jesus is the Father’s truth and His mercy wielded upon the cross, by which handle, we worthless axe-heads are picked up and put to use in the Master’s hands. Second, this psalm is separate, being number 117, but connected, closing out the small pack of “halleluia” ending Psalms (115-117).

It looks like this: Psalm 115, the false “quoff” of idols versus the true power in the living God; Psalm 116, the national testimony of the means by which God interacts with His people (first witness, verifying Psalm 115 truth); and 117, the world-wide witness of His mercy and salvation (second witness, verifying Psalm 115 truth). We are told two or three witnesses confirm a matter in Deuteronomy 17:6.

(For coverage of the “zayin” meaning in this psalm, see the Warp section, page 195.)

PSALM 118

קיח

Praise God For His Mercy To Save The Righteous

Psalm 118 exhibits gratitude, for the work laid out in the preceding psalm really. Verse 1 picks up that mercy of 117 and connects this back to 115 with the “Israel, house of Aaron and those who fear Yahweh, Psalm 118:2-4 and Psalm 115:9-11. Initially, the call was to trust (faith) but in 118, the call is for testimony, confession of God’s graciousness in answering their cries. A personal witness steps forward

(like Psalm 116) and testifies, verses 5-21. Now, don't miss this about Yahweh in:

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly. 16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly. Psalm 118:15-16

See that working right hand that saves us? The right hand I spoke of in Psalm 117 and 110, the “yod” in action.

Psalm 118:22-29 goes full-blown Messianic, giving details of that working right hand to save us.

The “quoff” is seen, in how God's working mercy empowers the psalmist to victory and salvation. The axe-head testifies and praises God, who has installed the wooden handle and utilizes the usable axe. God does glorious things through him, thus glorifying the works of God, verses 16-17.

(For coverage of the “cheth” meaning in this psalm, see the Warp section, page 208.)

PSALM 119

קיט

Goodness Of God's Revelation For His Servants

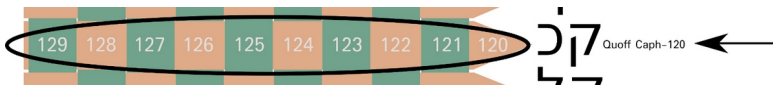
Psalm 119 is the final, but mammoth psalm in the “quoff yod” series. It is an acrostic, eight lines per letter, calling for a focus on God's word through the laws of Moses, God's testimonies, His judgments, and all His known actions to reveal direction for His servants. Psalm 119 shows God's perfect and complete provision and direction. The “yod” is seen for both God's working hand and ours. “His” in the

revelations that direct us, whether through His word or even discipline. “Ours” in showing how we must cling to and follow those revelations and hearken to His discipline.

Such a dual “working hand” psalm is also the perfect “quoff” psalm. The working hand of God, which we know of through biblical revelation and ultimately through the cross (God revealed in the flesh), is the means of moving us “axe-head” humans the way the creator intended.

(For coverage of the “teth” meaning in this psalm, see the Warp section, page 224.)

QUOFF CAPH (קו) SERIES: 120-129



PSALM 120

קו

Grief From The Neighbors, Look To Yahweh

Psalm 120 presents the foundation the following 9 develop and run on. From Psalm 120 we see the “quoff” the hole of an axe, monkey, ape (for they are imitative). “Quoff” connects to imitative behavior. We also see the “caph” of the open hand, the hollow of the hand or palm, a wing. An open hand is held out in worship to God and in surrender.

Psalm 120 is the first “Song of degrees” which goes through Psalm 134. Psalm 120 reminds me of Elijah in the wilderness when he fled from Jezebel (1 Kings 19:1-8). I

expect he could closely relate to this as does modern Israel from its enemies.

The psalmist expresses the “caph” with his open hands of supplication in his distress.

The “quoff” is expressed in the place of his dwelling, verses 5-6 (sojourn, dwell and dwelt). The handle abides in the hole of the axe-head. The psalmist dwells/abides in a place of darkness and strife, verses 5-7 (Kedar means darkness or dusky). This community is an uncomfortable match he isn't able to be free of.

PSALM 121

קכא

God Preserves The Faithful In Their Daily Lives

Psalm 121 follows 120 as a psalm of hope for the affliction of 120.

The “caph” is seen in those open hands of supplication being filled with God's provision of help, verses 1-2.

The “quoff” is seen in that match of Psalm 120, dwelling in a place of troubles but also in the provision of the “caph” needs. The key thought of this psalm is “preservation”, and Yahweh being the preserver:

8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Psalm 121:8

This refers to the activities of life. Our work, as the axe-head, is carefully managed so no ill befalls us. That hole

in the axe-head is the means of direction so no axe-head abuse will occur.

(For coverage of the “aleph” meaning in this psalm, see the Warp section, page 133.)

PSALM 122

קכב

Jerusalem - Where The House Of God Sits

Psalm 122 brings us up in the “degrees”. Psalm 120 started in a land of darkness. Psalm 121 is moving to a better place, “the hills”: 121:1. Psalm 122 arrives at the house of Yahweh, in Jerusalem: 122:1-2.

The “caph” of open hands is seen by verse 4. This is the offering of grateful worship.

This “quoff” is seen in what abides in Jerusalem, verses 4-9: the “thrones of judgment” of the Davidic kingdom, peace and prosperity, and the house of Yahweh. The axe-head is Jerusalem. What is the power and driving force of the handle in the axe-head hole? The thrones, peace and prosperity, and the house of God.

(For coverage of the “beth” meaning in this psalm, see the Warp section, page 144.)

PSALM 123

קכג

Waiting Upon God In Need

Psalm 123 moves along the “degrees”, from Jerusalem, to behold Yahweh in heaven, verses 1-2.

The “caph” of waiting with open hands to receive is seen in:

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us. Psalm 123:2

The “quoff” is seen in verse 2 from the position of servants. The place of servants depicts that tool, or axe-head, that is available for the master/owner to use. Of course, axe-heads can only really be used via that hole of direction and empowerment. It should be noted, in verse 4, those who are not God’s servants are those “at ease”. Worthless axe-heads, performing no service for the King.

(For coverage of the “gimel” meaning in this psalm, see the Warp section, page 153.)

PSALM 124

דכד

Israel Saved From Destruction For Yahweh Was With Them

Psalm 124 progresses in the “degrees”, being a testimony of what God has done.

This psalm testifies of the many supplies God has given Israel in salvation. This is the “caph” of the open hand being filled from heaven.

The “quoff” is reminiscent of Psalm 120. The place of abode. The focus is on Israel, verses 1-2, not an individual yet we see “national identity” personified and singular, presented as “soul”, verses 4-5 and 7. It is Israel seen

swallowed, verse 3; submersed, verses 4-5; and snared, verse 7 (great headings for topic dividers in a sermon). In Israel's abodes, all lamentable, Yahweh always delivers them. He never leaves His axe-head to rust beneath the waters. He never leaves it for the enemies to destroy. Yahweh will always maneuver His axe-head to safety for His purposes and glory.

Consider the miracle of the floating axe-head with Elisha (2 Kings 6:1-7). The axe-head flew from the handle into the water. The prophet lamented the axe-head was borrowed. Elisha threw a stick in the water and the axe-head floated and was saved. God always provides a way, via the wood (cross/handle), to save the axe-head.

(For coverage of the "dalet" meaning in this psalm, see the Warp section, page 162.)

PSALM 125

קנה

Behold The Security God Provides For The Righteous

Psalm 125 steps up, from 124, encouraging individuals to take the step. A relationship with God can't be just a national thing, it has to reach each and every heart, mind and soul in faith (trust), verse 1.

The "caph" of supply to the open hands is seen in protection, verse 2; shepherding, so they will not err in wickedness, verse 3; good, verse 4; and a warning that God doesn't play foolish games, get serious with Him, verse 5. All the "caph" of supply and instruction they need.

The “quoff” is seen in the same manner as Psalm 124. God maneuvering His axe-heads for safety and glory. Those who trust in God, verse 1, will abide in His safety and His glory. Those who turn aside will be like the axe-heads that fly off the handle, no longer in God’s service. They are lost:

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but peace shall be upon Israel.* Psalm 125:5

(For coverage of the “he” meaning in this psalm, see the Warp section, page 172.)

PSALM 126

קכז

Mercy Of Yahweh To Bring His Lost Sheep Back Home

Psalm 126 addresses those who have known God. It isn’t an appeal to initial conversion but to turn from backsliding.

The “caph” is seen as that supply to the open hands of need. The need of the backsliders brought back from discipline. The supply was joy, verse 2 and release from captivity, verses 4-6.

The “quoff” follows Psalm 125. As 125 put one into His service, so 126 “restores” one into His service. This is the repentant axe-head, being re-affixed to the Yahweh’s handle for further use.

(For coverage of the “waw” meaning in this psalm, see the Warp section, page 183.)

PSALM 127

קכז

Beloved Of Yahweh Are Well Taken Care Of

Psalm 127 addresses the security and blessing Yahweh bestows on His own. Specifically in their homes and family.

The “caph” continues to follow Yahweh’s supply in the open-handed needs of His own.

The “quoff” reveals the wielding of the axe-head is not our own but God’s work. We are the axe-heads that chip away in this world, but apart from God’s swinging the handle, attached to us axe-heads, no chipping would occur. Notice the aspects addressed in this psalm: building and protecting but God is the One who blesses and prospers, verse 1. Diligence to total exhaustion is bad, the wielder (God) of the axe-heads puts them down in rest, verse 2. Offspring is not just a matter of natural procreation, even God’s wielding is seen there, verses 3-5.

(For coverage of the “zayin” meaning in this psalm, see the Warp section, page 195.)

PSALM 128

קכח

Blessed Are Those Who Fear Yahweh

Psalm 128 flows like a chorus of 127, pulling us back in focus on God’s house and city.

The “caph” seen is like that in 127: God’s blessings poured on those who fear Him, verse 4.

The “quoff” is likewise a repeat of that in 127, the expansion being, this extends to a long-term national blessing.

(For coverage of the “cheth” meaning in this psalm, see the Warp section, page 210.)

PSALM 129

קכט

Prayer For Enemies, Of God And Israel, To Suffer Loss

Psalm 129 presents a national focus, calling to memory Israel’s enemies. It is from the perspective of having been saved:

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked. Psalm 129:4

The “caph” is unique:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. Psalm 129:7

Israel prays for their enemies to “NOT HAVE” their “caphs” filled!

The “quoff” should likewise be expected to be in relation to their enemies. How so here? They do their wielding in futility, verses 6-8. Yahweh is not the wielder of Israel’s enemies, in the strictest sense of the term. God does not give them the blessings shown through Psalms 125-128. These godless have no one to bless them, unlike Israel, so ultimately their labors, watchfulness and prosperity will be helpless in the hands of drought, etc.

(For coverage of the “teth” meaning in this psalm, see the Warp section, page 225.)

QUOFF LAMED (קל) SERIES: 130-139



PSALM 130

קל

*Approach And Wait On Yahweh In
Fear Of God For He Is Merciful*

Psalm 130 presents the foundation the following 9 develop and run on. From Psalm 130 we see the “quoff” of the hole of an axe, monkey, ape (for they are imitative). “Quoff” connects to imitative behavior. We also see the “lamed” to goad, teach, learn. Original pictograph was that of a rod or staff, as used by a shepherd with his sheep and for disciplinary purposes. Lamed does mean ‘to; of’ as well.

Psalm 130 continues with the “songs of degrees”. It lays the next “degrees” step on a lifelong principal for His servants to walk in:

5 I wait for the LORD, my soul doth wait, and in his word do I hope. Psalm 130:5

This psalm lays the ground for having a “fear of the LORD”, verse 4. It is found in the knowledge we are all sinners but there is hope of forgiveness, verses 7-8.

The “quoff” is seen in the waiting on Yahweh, verses 5-6 and as a result of that waiting, redemption, verses 7-8. This psalm calls for a personal and national repentance. The “quoff”, applying to individual axe-heads as well as the Israeli national axe-head, only has hope of God’s wielding in

His service, for their blessing, if they/we wait on Him in repentance. The KEY, to hope of being reattached to the wooden handle for God's use, LAY IN THE HEART CONDITION. That's what repentantly waiting, in hope of forgiveness, is all about. Establishing the right heart condition to qualify for God's use.

The "lamed" sees the manifestation of the shepherding hand of God. The cry from the depth, verses 1 and 5 and the same national hope of Israel, verses 7-8. Both personal and national suffering, from God's discipline, show the "lamed" rod of discipline and corrective education.

PSALM 131

קלא

Godly Are Paragons Of Humility

Psalm 131 follows the "degrees", ascending from 130, presenting the example of the waiting soul. We see the young, humbled heart of the weaned child, verses 1-2. Verse 3 continues these lessons on the personal and national level.

The "quoff" is like that seen in 130. It is the continued example.

The "lamed" is seen in the dependent state the child is manifesting. Shepherding the sheep (shepherd's staff significance) isn't only about discipline, it covers leading, protecting, and nurturing. The "lamed" is seen in the position of a submissive, humble and pliable child. As Israel, verse 3 presents one put back on the path of being a good child.

(For coverage of the “aleph” meaning in this psalm, see the Warp section, page 133.)

PSALM 132

קלב

Glory Of God’s House And His City

Psalm 132 takes the next “degree” of ascent, not wallowing in despair, which a repentant, weaned child may experience if no hoped for answer is forthcoming. The next step looks to God’s house in worship. There we see the promises of God’s reason for hope, His blessings.

The “quoff” is seen in the blessing for it joyously proves God has accepted their repentant/broken/humbled hearts (personal and national), and will wield them once more. They have bowed to Yahweh as God, He is their owner and user. (Note: The heathen are still their own gods who are as worthless as the idols they make, they have no sustaining power.)

The “lamed” takes us to verse 1, “...David, *and* all his afflictions:” yet this psalm is positive in resting on God’s promises, and giving Israel hope in disciplinary sufferings it has historically suffered. The “lamed” of the disciplinary staff is for restoration to the original goal, the straight and narrow path that would ultimately see blessing.

(For coverage of the “beth” meaning in this psalm, see the Warp section, page 145.)

God's Supply Of Eternal Life In Zion

Psalm 133 presents the next “degree” of ascent in drawing the personal and national together in unity, verse 1. Brethren dwelling in unity! Oh, that we understood how Christian unity is not attained via personal effort but comes through the stages outlined in Psalms 130-132. With that foundation, unity will be the gift of God.

The “quoff” is seen in this gift of unity, which comes as God’s blessing. Such wielding of unity is IMPOSSIBLE unless God does it. Hasn’t nearly 2,000 years of church history demonstrated this? Consider, what kind of axe-head can be worked of God that’s fractured into hundreds of pieces? Doesn’t this speak a shame on us? Doesn’t this demonstrate failure, both personally and as the body of Christ, to follow those steps outlined in Psalms 130-132?

The “lamed” shows the fruit of God’s shepherding. That staff of the Shepherd who has “one fold”:

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. John 10:16

(For coverage of the “gimel” meaning in this psalm, see the Warp section, page 153.)

PSALM 134

קלד

View Of Yahweh's Servants Abiding In His House

Psalm 134 is the final “degrees” psalm. It closes the days events that evening, in God’s house, verse 1. It is like the story that ends well and says, “good night”. We should note both the individual aspect, verse 1, “...all ye servants...” and the national, verse 3, “...out of Zion.” This short psalm fits both in few words.

The “quoff” is seen where we now abide, verse 1 “...stand in the house of the LORD.” Outcasts, but now restored, the work of God and to His glory. Here is God’s axe-head, shiny and remolded as one, usable for service.

The “lamed” is seen in the fruit of God’s faithful and efficient shepherding. Like Jesus said:

27 My sheep hear my voice, and I know them, and they follow me: John 10:27

The staff of Jesus’ shepherding/teaching/leading ends in this final place of unity in God’s house.

(For coverage of the “dalet” meaning in this psalm, see the Warp section, page 163.)

PSALM 135

קלה

Behold Yahweh Is Revealed In Israel, Gods Of Other Nations Are Worthless

Psalm 135 is known as “the Great Hallel” along with Psalm 136. It begins and ends with “Halleluia” translated “praise ye the LORD” in the KJV. Psalm 136 uses a song

style where every verse shares the repeat chorus, “for His mercy endureth forever”. No other psalm does this! Psalm 135 is praise from start to finish.

The “lamed” of the overall content can be seen in Yahweh’s shepherding His people, and leading them to the promised pastures, verse 12.

The “quoff” is seen in wielding His axe-head to His purposes. God chose Israel for a special treasure (an axe-head of superior, precious metal, lightweight, super strong, holds its edge well), verse 4. Holding that special axe-head in view, consider the following verse:

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

Psalm 135:6

We are reminded Yahweh does what He wants to. He has control of that axe-handle and brings His will to pass. The fake gods, verses 15-18 and their creators are powerless, no authentic axe-handle driving force. The God of Israel is the only one to be praised, verses 19-21.

(For coverage of the “he” meaning in this psalm, see the Warp section, page 173.)

PSALM 136

קלו

God’s Mercy Endures For Ever

Psalm 136 is the second part of “the Great Hallel”, discussed in Psalm 135. This psalm follows the content of 135 in a close match, recollecting God’s works of praise and mercy.

The “lamed” and “quoff” are, likewise a match to 135. Psalm 136 picks up the 135 issues.

(For coverage of the “waw” meaning in this psalm, see the Warp section, page 184.)

PSALM 137

קלז

Never Forget Jerusalem

Psalm 137 is a change of tone to the previous two psalms. Completely disconnected in time, it is a mournful psalm, verse 1. It was written upon Jerusalem’s destruction and being carried into Babylonian captivity.

The “lamed” is grievously the staff of God’s discipline. We know, from the prophets, such as seen in the book of Jeremiah, this judgment was discipline.

The “quoff” is manifest in this discipline being the hand of God at work. Yes, the Babylonians and Edomites exceeded God’s commands to bring affliction on Israel. Edom was specifically addressed and cursed in the prophets for it. Secondly, in this “quoff” I see the musicians and their instruments at play:

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*. Psalm 137:5

Instruments are like those axe-heads. They are lifeless. Apart from the musician, they can do nothing. The Jews are stricken and cease to function, being separated from their true source of life and power in God’s earthly house.

(For coverage of the “zayin” meaning in this psalm, see the Warp section, page 196.)

PSALM 138

קלח

Yahweh’s Help Dispensed To The Lowly

Psalm 138 takes a joyful step to praise and trust.

The “quoff” is viewed in that source of strength through that hole in the axe-head. See, in verse 3, how David was empowered “in his soul”, when he cried to God. At verse 7, we see the empowering of God in “reviving” him, the driving power applied to the axe-head. It includes a description showing who is doing the work. The psalm is concluded, verse 8 showing this is not a “one time only” operation, but the constant work of God. All of it is His work!

The “lamed” falls on the staff of Yahweh’s shepherding. It is interesting to note parallels of this to Psalm 23 and the final “Tau” of Psalm 119. There we saw the lost sheep baaing for the Shepherd to save him. Here we see the cry to the faithful Shepherd, verse 3. In verse 7 we see a “valley of the shadow of death” experience, seen in Psalm 23 and confidence all will be well with the Shepherd at his side. Even the “dwell in the house of the LORD forever” style of ending of Psalm 23, in different words is seen in the final verse 8.

(For coverage of the “cheth” meaning in this psalm, see the Warp section, page 210.)

Yahweh Is Omnipresent And Constantly Cares For His Own

Psalm 139 marvels at God's marvelous involvement with His servant.

The "quoff" driving power of God behind David is seen throughout the psalm:

5 Thou hast beset me behind and before, and laid thine hand upon me.

10 Even there shall thy hand lead me, and thy right hand shall hold me.

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

18B ...when I awake, I am still with thee.

23 Search me, O God, and know my heart: try me, and know my thoughts: 24 And see if *there be any* wicked way in me, and lead me in the way everlasting.

Psalm 139: 5, 10, 13, 18b, 23-24

Constantly we are shown the close, driving power of God in operation in David. The closing verses 23-24, demonstrate his heart's voluntary cooperation with God, thus making this axe-head driven by God' handle, a functioning assembled unit.

The "lamed" parallels the previous psalm in being the Shepherd's staff. This psalm is such a joy in demonstrating the closest of sheep/shepherd relationships.

(For coverage of the "teth" meaning in this psalm, see the Warp section, page 225.)

QUOFF MEM (מִקַּם) SERIES: 140-149



PSALM 140

מִקַּם

*David Prays For Yahweh's Protection From
The Wicked, God Supports The Righteous*

Psalm 140 presents the foundation the following 9 develop and run on.

Psalm 140 is a prayer of distress due to the wicked of the world. It is an imprecatory psalm, and the first of the “quoff mem” series.

The “mem” means water. In this case, the water is used in its allegorical usage of humanity. The seas of humanity, we all reside in. As for David, his experience was constant turbulence in that great ocean. The psalm closes with a ground for hope and peace:

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor. Psalm 140:12

The “quoff” is not as clear but is seen in the opposition of the two sides. The one, of the wicked, are their own “god-makers” (idols) who empower their tools of war. The other, of the righteous, are powerless on their own. These are the afflicted and poor, verse 12. Their power is God, as their wielder, through the handle in the axe-head. In this we find David’s opening words, verse 1 “Deliver me, O LORD, ... preserve me...” showing dependence on God’s

empowerment. As the contrast, in the central verses 6-7 we see David's hope and the wicked energizing their tools against him. The final word in verse 7, "battle" is a curious choice. It isn't "battle" in the sense of armies but the word "nashiq" (even ends with a quoff). "Nashiq" means, "equipment, weapons". This isn't the snaring, pit digging attack represented in verse 5. Those are attacks of the wily. The "weapons" take us to tools of bloodshed: arrows, darts and swords. These are what the wicked empower to do their bidding. The clash of the opposing forces is seen in:

7 O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle. Psalm 140:7

PSALM 141

קמא

God's Marching Orders For Soldiers Of Faith

Psalm 141 is a psalm looking much like a short form of 140. The "mem" is the same sea of humanity. The "quoff" is the same as 140. We even see the list of snares and traps in verses 9-10 we saw in 140:5.

In regards to the "quoff", it should be noted the significance of:

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

Psalm 141:7

The suffering is as the destruction of death. This is not from mishap, such as disease, but the result of attacks. Consider the cutting and cleaving, of verse 7. THAT is the

work of the axe. The “quoff” principal of energizing the tool for destruction, in the hands of the wicked.

(For coverage of the “aleph” meaning in this psalm, see the Warp section, page 134.)

PSALM 142

קמב

Hopeful Cry In Distress Of The Enemies

Psalm 142 follows the previous 140-141 suffering from the wicked sea of humanity. Psalm 141 spoke of the “grave” and now we see “the cave” in the introduction of 142. Caves present the imagery of “grave”. The Jews typically buried in caves. These “quoff mem” psalms begin in the grip of mortal combat with the wicked of this world.

The “mem” of humanity, likewise continues. “Snares” are again seen, verse 3. This psalm focuses more on the anguish suffered, which takes us to the “keywords” using “quoff”. These words pop out with “quoli” meaning “my voice”. The first verse in Hebrew is written with a break into two lines. Both lines begin with the word, “quoli”. The “quoffs” stand out, waving a flag as it were, saying “here we are”! Another connection is found in the Hebrew verse-line arrangement. It calls one’s eyes to notice the text at verse 4b, which follows a “double letter” arrangement (like the “quoli” in verse 1). The letter used is “aleph” but does connect to the “quoli” for it’s the “middle words” of this psalm. In Hebrew, it is a psalm of 70 words: 70=32+6+32.

Hebrew center words, of a psalm, should be noted as a focal point in poetic structure. Hence:

4b ...refuge failed me; no man cared for my soul.

Psalm 142:4b

The meaning joins perfectly with the lead in “quoli’s”.

(For coverage of the “beth” meaning in this psalm, see the Warp section, page 145.)

PSALM 143

אמק

Learn How To Think Like A Faithful Servant

Psalm 143 continues in the form of 140-142, bringing up the grave imagery:

3 ...as those that have been long dead.”

Psalm 143:3 ending

We find the recurrent “pit” in verse 7. Psalm 143 differs in its positional view as being from “thy servant”, verses 2 and 12.

The “mem” is dealing with the oppression from the floods of humanity, but also points to God’s supply of living water:

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah. Psalm 143:6

The “quoff” is a representation in being that “servant” axe-head belonging to God. David vividly illustrates his dependence, for the driving force of the wooden handle, in verses such as 8 and 10-11. We also find

references to the points of contact, within us, that need to be filled with the controlling handle, verses 4, 6-7 and 10.

(For coverage of the “gimel” meaning in this psalm, see the Warp section, page 154.)

PSALM 144

דמק

Yahweh Preserves And Blesses The People Who Follow Him

Psalm 144 takes the leap, to the level of victory, in the 140s. David is still in the midst of trouble, but we hear the shout of triumph as he goes into war.

The “mem” is seen as being those floods of humanity:

7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

Psalm 144:7

In this verse, we see a direct reference of “waters” representing “humanity”.

The “quoff” is shouted from the first verse:

1 A Psalm of David. Blessed *be* the LORD my strength, which teacheth my hands to war, *and* my fingers to fight.

Psalm 144:1

In David, we see the empowering handle at work in this axe-head. Ah, the might behind him!

This psalm is prophetic to the second coming of Jesus. A lot of imagery of the victorious day. Note the important middle colon: 43=21+1+21 of:

9a I will sing a new song unto thee, O God: ...

Psalm 144:9a

These are the middle words: 129=62+5+62. This call to the “new song”, seen in Psalms 96 and 98, bring in the millennial kingdom of Christ’s second coming.

The Psalms is a skillfully woven fabric. Maybe, through meaningful arrangement of terms and phrases, we should see some find some golden embroidery there.

(For coverage of the “dalet” meaning in this psalm, see the Warp section, page 163.)

PSALM 145

קמח

*Proclaim The Greatness Of Yahweh, Amazing Grace
Bestowed In All Nations But The Wicked Will Be Destroyed*

Psalm 145 is an acrostic of praise. It progresses from 144 in the major absence of the wicked. They are mentioned but with the short reference they will be destroyed:

20 The LORD preserveth all them that love him: but all the wicked will he destroy. Psalm 145:20

The nature of this psalm fits perfectly with the beginning of the millennial reign. The saints of all time will meet in fellowship. The fellowship seen in 145 will be like that!

The “quoff” is seen focusing on such as:

4 ..shall declare thy mighty acts. Psalm 145, end of 4

5 ...thy wondrous works. Psalm 145, end of 5

6 ...the might of thy terrible acts:...

Psalm 145 middle of 6

This psalm testifies of the working power of God, the “quoff” in action empowering the axe-head of mankind and all creation, to the glory of God, verses 10-12.

The “mem” is seen in God’s glorious work with the sea of humanity. See the final verse:

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

Psalm 145:21

This verse brings the “quoff” and the “mem” together.

(For coverage of the “he” meaning in this psalm, see the Warp section, page 173.)

PSALM 146

ימק

Yahweh Alone Is Source Of Life And Hope

Psalm 146 to the final Psalm 150 all begin and end with a “halleluia”. A powerful way to finish the Book of Psalms. Psalm 146 progresses from 145 in its address. Psalm 145, in large, is an address “to Yahweh”, notice the thy’s. Psalm 146 addresses others, calling them to put their trust in God. The psalmist testifies how God is so merciful, verses 7-9. Verse 9 is the only verse specifically speaking of God’s wrath on the wicked, which matches what was seen in Psalm 145:20.

The “quoff” follows the pattern of 145 in view of the works of God. The power in action in the “quoff” of His creation. See that trust for power in verses such as:

5b ...whose hope is in the LORD his God,"

Psalm 146:5b

6 Which made heaven, and earth, the sea, and all
that therein is:....

Psalm 146:6a

The "mem" is the same as seen in Psalm 145. Look at
verse 6, above: "...the sea, and all that therein is:"

This is referring to the "mem" of humanity, itemizing
"all", each and every one of us, is a creation of God. This
psalm is telling of God's powerful interaction with humanity.

*(For coverage of the "waw" meaning in this psalm,
see the Warp section, page 184.)*

PSALM 147

ימק

Delight In Yahweh, He Has Chosen Israel

Psalm 147 takes the next step in viewing the capital,
national city of Jerusalem, verses 2 and 12 and Israel as a
whole, verses 19-20. A perfect psalm to match the begin-
ning millennial reign. As far as "nations" goes, remember:

16c ... to the Jew first, and also to the Greek.

Romans 1:16c

One might expect the "nations" of the whole world to
come to view in the next psalm. We shall see. This psalm
further exalts God, viewing His power manifest in the
"quoff" of creation. Consider the following:

6 The LORD lifteth up the meek: he casteth the
wicked down to the ground.

Psalm 147:6

In the lifting work of God and the driving back down, the axe-head is worked. We see that power illustrated in lifting the meek and casting down of the wicked.

The “quoff” driving power of creation does not impress God:

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. Psalm 147:10

The direction of the “quoff” power, to Israel. is seen in the closing, verses 19-20.

The “mem” matches the previous three psalms but another “mem” is seen in the second half, verses 8 and 15-18. Look at all that water, one after another, in different forms. The “mem” couldn’t be much clearer!

(For coverage of the “zayin” meaning in this psalm, see the Warp section, page 196.)

PSALM 148

נמק

Praise Yahweh For His Glory Is Above All

Psalm 148 progresses from “world-wide” to “all creation”! Even in a creation-wide view, Israel holds a special place in God’s esteem, verse 14.

The “quoff” of God’s creative and sustaining power are manifest creation-wide, verses 5-6. From the heavens, the psalmist brings this world into view:

7 Praise the LORD from the earth, ye dragons, and all deeps: Psalm 148:7

Note the progression: earth then “dragons”, which represents Satan and his demonic forces. They will bow to God and glorify Him in that final day. Lastly we see, “all deeps”. Deeps are the oceans, not only literally but figuratively of all humanity, in other words the oceans of humanity. All creation will ultimately bow to the Creator/ Owner and the power behind His creation. Just look at:

8 Fire, and hail; snow, and vapour, stormy wind
fulfilling his word. Psalm 148:8

Here is the “quoff” in action.

The “mem” follows the same line as 145-147. We saw the “mem” in those “deeps” of verse 7 but also the waters of verses 4 and 8. We see the “mem” touch in several places in Psalm 148.

(For coverage of the “cheth” meaning in this psalm, see the Warp section, page 212.)

PSALM 149

קמט

*Rejoice In Yahweh, He Delights In
His People And Comes For Judgment*

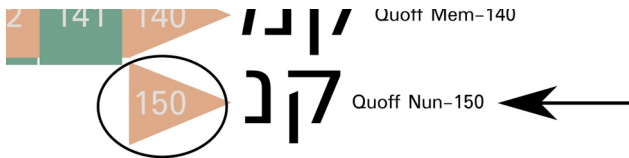
Psalm 149 is a “new song” of praise, verse 1. I noted earlier (Psalms 96, 98 and 144), the “new song” is a sign post of significant change from an old way to a new. This psalm mentions the beginning of the millennium, when Jesus Christ returns in power and vengeance, verses 6-9. A good portion of this psalm focuses on that day.

The “quoff” is seen in the manifesting power of God’s wrath and judgment at the second coming. It doesn’t stop there, it includes the tidbit of the saints having a part in the “axe” swinging.

The “mem”, found in the past several psalms, is seen in dealings with humanity. These raging waves of the sea will be silenced at His coming.

(For coverage of the “teth” meaning in this psalm, see the Warp section, page 226.)

FINAL QUOFF NUN (קנ): 150



PSALM 150

קנ

Halleluia Tzitzit

Psalm 150 is the final psalm, the final “halleluia” encapsulated psalm, and the only psalm at a “set” level.

The singularity at the set level and its content, lead me to conclude this psalm holds a special place as the tzitzit of Jewish garments. These tzitzit, or tassels, adorn the corners of Jewish men’s garments. Since the Book of Psalms is likened to a garment, doesn’t it make sense it would sport a tzitzit? Psalm 150 is an adornment that cries, “praise ye the LORD” with a collection of musical instruments.

PART 2: WARP (VERTICAL THREAD) PSALM LAYOUT

ALEPH (א) SERIES:

**1, 11, 21, 31, 41, 51, 61, 71, 81,
91, 101, 111, 121, 131 and 141**

The warp threads carry the message of their woof as well as the warp number meaning. To see the context of the woof, see the psalms in the the woof section.



PSALM 1

א

Two Path's Offered

Psalm 1 presents the foundation the following 14 warp threads develop and run on.

Psalm 1 is “aleph” which means first and primary (i.e. foundational), chief and ox (yes, the animal).

This psalm presents the foundations “aleph” beginning as the point of decision. When we begin this spiritual journey, we decide between one of two paths. The way of the righteous, which is blessed or the way of the ungodly,

which will end in destruction. The choice for heaven or hell, we must each decide.

PSALM 11

א'

Trust, For God Rules All Things

Psalm 11 presents another foundations “aleph”.

3 If the foundations be destroyed, what can the righteous do? Psalm 11:3

The foundation being, “God is ruling in heaven”, verses 4-5. He judges upon earth. Psalm 1 began our journey. Psalm 11 presents this foundational teaching in verse 1a, “In the LORD put I my trust: ...”

(For coverage of the “yod” meaning in this psalm, see the Woof section, page 11.)

PSALM 21

אד

Godly Government Will Be Blessed

This psalm continues with the foundations “aleph”. Psalm 21 jumps from Psalm 11 in “trust”. The central Hebrew words being, verse 7a “For the king trusteth in the LORD,”. This psalm also covers the foundations of the kingdom, verse 7b “...and through the mercy of the most High he shall not be moved.”

Psalm 21 is about the Kingdom of David and God’s blessing. The “Armageddon” descriptions, seen in Psalm 11,

are found here, a foundational point of God ruling in heaven and on earth.

(For coverage of the “caph” meaning in this psalm, see the Woof section, page 18.)

PSALM 31

אָל

God Works On Behalf Of The Faithful

Psalm 31 covers the foundations “aleph” on a couple points, following suit with Psalm 21 in:

1a In thee, O LORD, do I put my trust;...

Psalm 31:1a (v. 6, 14 and 19).

The issue of salvation is also a basic:

1b ...let me never be ashamed: deliver me in thy righteousness Psalm 31:1b

In more literal foundations we see:

3 For thou *art* my rock and my fortress; therefore for thy name’s sake lead me, and guide me. Psalm 31:3

The personal application is seen in:

23 O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer. 24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD. Psalm 31:23-24

We have seen the universal reign in Psalm 11; the kingdom reign in Psalm 21 and the work on our personal behalf in Psalm 31.

(For coverage of the “lamed” meaning in this psalm, see the Woof section, page 24.)

PSALM 41

אד

God's Merciful Character Should Become Part Of Ours

Psalm 41 continues the foundations “aleph” line. It takes another step, from those final verses, we read in Psalm 31:23-24. This psalm gives foundational instructions about having mercy on the poor, verses 1-3. At the end:

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever. Psalm 41:12

We find similar content to Psalm 31's ending, showing the foundational concern on the promise of eternal life.

(For coverage of the “mem” meaning in this psalm, see the Woof section, page 31.)

PSALM 51

אז

Restoration From A Broken Relationship With God

Psalm 51 covers another foundational “aleph” issue, restoration from backsliding, verses 1-19 - *the whole psalm*.

The final verses 18-19 bring the national focus of Jerusalem, and God's accepting the worship offered there. This is a foundational issue for the kingdom of Israel and God's restoration to favor.

(For coverage of the “nun” meaning in this psalm, see the Woof section, page 38.)

God Is My Refuge

Psalm 61 brings together points seen in the foundational “aleph”.

First, we find the “rock” and “strong tower”, verses 2-3, the position of security and safety. The psalm moves from protection in this world to abiding in God’s presence, verse 4.

Second, we find the issue of faith:

4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah Psalm 61:4

This psalm is both national and personal. See the reason David has confidence God is at his side:

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

Psalm 61: 5 (also see verse 8)

David is in the secure place because he has established a personal relationship with God. This psalm, from first to last, is a foundational psalm.

(For coverage of the “samech” meaning in this psalm, see the Woof section, page 48.)

Godly Give Witness Of God’s Mercies

Psalm 71 starts with the foundational “aleph” element of trust (faith):

1 In thee, O LORD, do I put my trust:.....”.

Psalm 71:1a (also see verse 5)

In the following manner:

3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

Psalm 71:3 (also see verse 7)

See the strong habitation, those towers in Psalm 61.

Another foundational aspect is bearing testimony of God’s salvation, verses 15, 17 and 23-24 and sustaining him, verses 16, 18 and 24. These are further foundational aspects of conversion, we share what God has done for us.

(For coverage of the “ayin” meaning in this psalm, see the Woof section, page 56.)

PSALM 81

כט

God Answers The Why Of Israel’s Sufferings – Their Rebellion

Psalm 81 is a psalm of Asaph, not David, yet we find an interesting connection back to Psalm 71 of musical instruments. Psalm 71:22 brought in the psaltery and the harp, near its end. Psalm 81 starts with these in verse 2, as well as other instruments. This psalm follows the foundational “aleph” in following God’s commandments, verses 4-5. Specific allusion to the commandment to annually celebrate the Passover, relating to the redemption of Israel from Egypt. This is foundational but moves into a reproof from God for ignoring His commands, verse 11. This

psalm gives a blatantly clear “word from God” as to why they suffered so, verses 8-16. The “why of suffering” is a foundational question we all ask. This was the foundational answer to Israel’ question.

(For coverage of the “pe” meaning in this psalm, see the Woof section, page 65.)

PSALM 91

נז

God’s Protection From Suffering For The Faithful

Psalm 91 takes a pleasant turn to “the safety God provides” seen in Psalm 61 and 71, dwelling in the shadow of the Almighty, verses 1 and 4; and God is “my refuge and my fortress”, verse 2.

On top of this, we find the issue of “trust” (faith) as a foundation “aleph”. This psalm describes God’s protection for faithful servants, verses 5-16. This answers to Psalm 81 on the “why suffering” question. It presents the answer of blessing God wants to bestow, if only His people would abide under the shadow of His wings.

(For coverage of the “tsaddi” meaning in this psalm, see the Woof section, page 73.)

PSALM 101

נח

How A Righteous Kingdom Is Governed

Psalm 101 presents the foundational “aleph” detailing aspects of a righteous kingdom. This is a national

psalm, from King David, verse 8. This righteous government has three aspects:

✧ First, the ruler is committed to personal virtue, verses 2-4.

✧ Second, the ruler is committed to purging the wicked from the land, verse 5, 7-8.

✧ Third, the ruler is committed to protecting the “faithful of the land”, verse 6.

(For coverage of the “quoff” meaning in this psalm, see the Woof section, page 80.)

PSALM 111

קיא

Godly Assemble For Worship

Psalm 111 is a foundational “aleph” focusing on God’s people, not a national psalm. A foundational statement is seen in the final verse:

10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever. Psalm 111:10

When we see “the beginning”, we know we have a foundation stone. Verse 1 draws our attention to the gathering of God’s people, while what follows describes what is to be done in those assemblies: we are to look heavenward, learn about Him and worship Him. Very foundational, God-fearing people need to assemble for His worship.

(For coverage of the “quoff yod” meaning in this psalm, see the Woof section, page 88.)

PSALM 121

קכא

God Preserves The Faithful In Their Daily Lives

Psalm 121 provides peace in the assurance Yahweh preserves those who put their trust in Him:

1 I will lift up mine eyes unto the hills, from whence cometh my help. Psalm 121:1

See the “trust”(faith) in action critical to the godly life? If there were no trust, such a statement cannot be made. This is a foundational “aleph”. From Psalm 111, we “left church”, as it were and walked into the world. This lets us know the presence of God does not leave because we are no longer “at church”. God goes with us and keeps us in our journey.

I heard of a Jewish teacher who preached, “God doesn’t require faith to be saved. We have to obey God’s law, faith has nothing to do with it.” THAT is why I note the “trust”, for “trust” is faith. Trust is foundational. Statements like verse 1 couldn’t be made by someone who didn’t have trust.

(For coverage of the “quoff caph” meaning in this psalm, see the Woof section, page 98.)

PSALM 131

קלא

Godly Are Paragons Of Humility

Psalm 131 presents something so foundational “aleph”, yet I fear the majority, who claim to be God’s

people, are ignorant of any similar experience. Maybe I should put it this way, “They knew it ONCE, at conversion, but thereafter purged their soul of humility, never to be seen again.” Do you see why a psalm on humility is a critical foundation? Humility is not only necessary for the beginning of the Christian walk but for as a life-long personal character trait.

(For coverage of the “quoff lamed” meaning in this psalm, see the Woof section, page 106.)

PSALM 141

קמא

God’s Marching Orders For Soldiers Of Faith

Psalm 141 brings us to the final “aleph” psalm. Being the “final”, we should note the “evening sacrifice”, verse 2. (Similar to the final “song of degrees” end.)

We see “trust” holds to the very end, verse 8. This foundational “aleph” climax gives us “marching orders” as God’s soldiers in this world:

✧ We run on tracks of prayer:

1 LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

Psalm 141:1 (v. 2 also)

✧ We implore God’s help to live pleasing to Him, verses 3-4.

✧ We heed the counsel of the righteous, verse 5.

✧ We continue focusing on Yahweh in faith, verse 8.

✧ We trust in God’s protection from the enemy, verse 9.

(For coverage of the “quoff mem” meaning in this psalm, see the Woof section, page 115.)

BETH (ב) SERIES:

2, 12, 22, 32, 42, 52, 62, 72, 82, 92, 102, 112, 122, 132 and 142

PSALM 2

ב

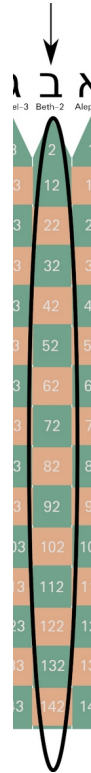
Behold The Son Of God Who Will Have A World-Wide Reign

Psalm 2 presents the foundation the following 14 warp threads develop and run on.

Psalm 2 is the “beth” which means house and Son of God. The pictograph is of a tent, or house but the number 2 is frequently used to show the second person of the Godhead. After all, Jesus is the Son who is in the house of God.

A passage, in Hebrews 3:3-6, gives a view of the connection of the Son of God and the house of “beth”. For brevity, I will quote the last verse only:

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Hebrews 3:6



Hebrews tells us Jesus is the creator of the house and 3:6 tells us He owns it. We can see why the creator and owner of the house should be associated with the house. Consider how we call houses after the name of the creator or owner, Chateau Jesus in this case.

Psalm 2 is completely messianic showing the Father's household:

2:7b Thou *art* my Son; this day have I begotten thee.

Psalm 2:7b

Psalm 2 begins this Son of God "beth" in a grand introduction of the Son, heir to the throne. He's the one the world will bow to or be destroyed. This psalm presents the Son of God in the Kingdom of God. Further, in this beth section, we see the focus of the coming kingdom taken up in Psalm 72, 82, 92 and 102.

PSALM 12

יב'

God Will Arise To Preserve Those Of His House From The Wicked Of This World

Psalm 12 is the second household "beth" in the same manner as covered in Psalm 2. It progresses in changing the view from leaders to the public. In Psalm 2, we saw the raging of rebellious leaders against God's authority. In Psalm 12 we see raging of wicked masses in rebellion against God and afflicting members of His household. The promise of hope is found in verses 6 and 7. Yahweh will preserve those who are oppressed and call on Him.

This Psalm turns to view the masses, but the closing, verse 8, reconnects them to their leaders.

(For coverage of the “yod” meaning in this psalm, see the Woof section, page 12.)

PSALM 22

כב

Jesus Redeems His Own And Takes The Kingdom

Psalm 22 is a messianic psalm. This being the case, we see the Son of God “beth” form in this psalm. We see a great detail on the sufferings of Jesus for the salvation of mankind. The groundwork of Psalm 12 is expanded. At verse 24 we see the response to the poor, He promised to save in Psalm 12, showing God heard their cry and took action.

This psalm refers to the occupation of the throne by the Son, seen in Psalm 2, here in 22 we find:

28 For the kingdom is the LORD's: and he is the governor among the nations. Psalm 22:28

These “beth” psalms run on the theme of the Son of God and His household.

(For coverage of the “caph” meaning in this psalm, see the Woof section, page 19.)

*Counsel For The Earnest Enquirers
Of Yesteryear - Being Born Again*

Psalm 32 continues on the household of God “beth” theme. The text of this psalm is special for the new believer. It is like the discourse that took place in the old “earnest enquirers” bench when a person came forward at an “altar call”. The preacher’s advice should have sounded something like Psalm 32:

✧ Addressing the need to repent of sin.

✧ The promise God will accept the repentant cry for salvation, forgiving sin.

The preacher’s advice must continue, as verses 8-9 do:

✧ Warn potential converts to learn of God and take upon himself/herself His discipleship.

Closing with a promise:

✧ Those who turn from wickedness, placing their faith in Yahweh, will find mercy, verse 10.

Earnest enquirers session, coming to a close, they leave with a new, joyful spirit.

Seeing the psalm this way, you will know you have witnessed the rebirth of a soul. The process by which one is “born-again” into the household of God.

(For coverage of the “lamed” meaning in this psalm, see the Woof section, page 25.)

Not All Smooth Sailing For The New Born Of God's House

Psalm 42 follows the household of God “beth”. It prepares converts for what will follow. They will be set upon by scoffers who deride their newfound faith, they will say, as verse 3:

3 My tears have been my meat day and night, while they continually say unto me, Where is thy God? Psalm 42:3

The converts recall the sweetness of initial conversion in verse 4.

This psalm teaches the derided believers to continue in their new faith no matter what the feelings, verses 8-11.

The “earnest-seekers”, of Psalm 32, little expected to meet such challenges in that front church pew. He/she was elated at the newness of salvation and forgiveness, yet inexperienced enough to fail foreseeing the opposition he/she would soon encounter. With true love and conversion, we hold on thru the smooth sailing and rough. If a convert falls away at the slightest disturbance, there was no real love in the first place, only “infatuation” or, as Jesus put it, seed that sprung up quickly but had no root and withered when the sun arose (Matthew 13:3-9).

(For coverage of the “mem” meaning in this psalm, see the Woof section, page 31.)

Church Membership Doesn't Make Or Prove Conversion

Psalm 52 follows the household of God “beth”. This psalm presents Doeg the Edomite, who slew the priests of the LORD upon the command of King Saul (1 Samuel 21:7; 22:6-19). He reported what he saw when he was “detained” in the house of God. Doeg was a “church member” but certainly not a true worshiper. Doeg’s true person is described through this psalm but pay attention to the position of David at verse 8:

8 But I *am* like a green olive tree in the house of God:
I trust in the mercy of God for ever and ever. Psalm 52:8

From this, we see a rightful member of God’s house truly does flourish.

This psalm presents a type of litmus test for the church-goer to consider. It presents the need to evaluate ourselves, to see if we are in the household of God or playing a game. We need to double check, and be willing to double check, if we are converted.

(For coverage of the “nun” meaning in this psalm, see the Woof section, page 39.)

Salvation Comes From God, Don't Veer From This Foundation

Psalm 62 follows the household of God “beth”. It talks of danger and security for the believer. We may be truly

converted, then face attacks from the enemy. In one place, the enemy seeks to harm us through slander, verse 4. In another, assaults of a different nature, temptation to trust in the strengths of this world, verses 9-10. The direction of this psalm is to remember the real source of security and true blessing, verses 5-8 and 11-12.

You may have entered the family of God (Psalm 32); experienced public ridicule (Psalm 42) and considered if you have shown fruit of real conversion (Psalm 52), but now receive warning to not veer from the straight and narrow of walking by faith (Psalm 62).

(For coverage of the “samech” meaning in this psalm, see the Woof section, page 49.)

PSALM 72

עב

Characteristics Of The Coming Kingdom Of Jesus

Psalm 72 follows the Son of God in the Kingdom of God “beth”. This psalm is messianic, delineating the qualities King Jesus will manifest in His Kingdom. These details will be seen at His second coming, the millennial reign.

This psalm presents a beautiful panoramic of what follows after the second psalm, which begins this “beth” section.

(For coverage of the “ayin” meaning in this psalm, see the Woof section, page 58.)

PSALM 82

כב

Warning To World-Wide Leaders To Judge Righteously

Psalm 82 is another of the Son of God in the Kingdom of God “beth”. This psalm, like Psalm 72, takes us to view the second coming of Jesus. Which in turn links to Psalm 2, where we saw the call to be instructed in God’s way and obey lest the Son brings His wrath upon you.

(For coverage of the “pe” meaning in this psalm, see the Woof section, page 66.)

PSALM 92

כג

Praise The Son Of God, His People Will Be Blessed In His New Kingdom

Psalm 92 follows the household of God “beth”. This psalm’s introduction tells us it is for the sabbath day. The millennial reign is a sabbath rest, this world will get for the final 1,000 years.

This psalm presents another angle on the moment Christ returns. It looks at it from the joyous perspective of His household, the saints.

We see the house “beth” of Yahweh, verse 13, where His people will flourish during the millennial reign. This psalm is a perfect “next step” following the previous psalms 2, 72 and 82.

(For coverage of the “tsaddi” meaning in this psalm, see the Woof section, page 73.)

Prayer Of Suffering Finds Hope In Coming Savior

Psalm 102 presents the Son of God in the Kingdom of God “beth” as well as a household view:

7 I watch, and am as a sparrow alone upon the house top. Psalm 102:7

Verses 1-6 present the cry of anguish from a suffering individual. By verse 7, we find an illustration of the solitary bird, outside the house. As we see the household of God “beth”, consider the isolation this verse depicts from the presence of God’s house.

This psalm progresses in its focus of God’s dwelling place, verses 13, 14 and 16 (Zion – see Psalm 132:13-14):

16 When the LORD shall build up Zion, he shall appear in his glory. Psalm 102:16

The psalm continues with a description of how Yahweh will save the afflicted from suffering. It gives a description in the house and kingdom of God from the appearing of Christ onward.

Psalm ends with a sweet word of good that is to come for the household of the King:

28 The children of thy servants shall continue, and their seed shall be established before thee. Psalm 102:28

(For coverage of the “quoff” meaning in this psalm, see the Woof section, page 80.)

PSALM 112

קיב

Blessing To Be Poured Upon Household Of God's Servants

Psalm 112 is a household of God “beth” psalm. It picks up smoothly from the final verse of Psalm 102. The description of this psalm is a perfect match to Psalm 102:28. It serves as a cameo of that verse, giving a further view of how good it will be for the servants of God suffering today.

(For coverage of the “quoff yod” meaning in this psalm, see the Woof section, page 89.)

PSALM 122

קכב

Jerusalem - Where The House Of God Sits

Psalm 122 is a house of God “beth” psalm. It focuses on Jerusalem as the city of God’s habitation. Consider the first and the final verses clear message:

1 I was glad when they said unto me, Let us go into the house of the LORD.

9 Because of the house of the LORD our God I will seek thy good. Psalm 122:1, 9

(For coverage of the “quoff caph” meaning in this psalm, see the Woof section, page 99.)

PSALM 132

קלב

Glory Of God's House And His City

Psalm 132 presents us with the house of God “beth”. We see the priority for God’s house before David’s. See the clear words to this effect, verses 3-5, 7-8 and 13. Upon this base we see promises, for the house of David, God will see to in verses 11-12 and 17.

(For coverage of the “quoff lamed” meaning in this psalm, see the Woof section, page 107.)

PSALM 142

קמב

Hopeful Cry In Distress Of The Enemies

Psalm 142 takes us to Psalm 102 in its nature. It’s a cameo of that man of anguish. We can say this presents the household of God “beth”. Take a careful comparison of this psalm with 102:1-9, we see a match. Back in Psalm 102:16-17, we saw the timing for the hoped relief.

The effect of Psalm 142 brings us to the present, the here and now, where there is affliction from persecutors. The previous “beth” psalms have shown what is to come, the glory and joy of that time, but truth is, we aren’t there yet. There is still suffering, we must abide patiently, in hope of what is to come.

Why should this be the last of the “beth” psalms? I believe the answer lies in the words:

28 And when these things begin to come to pass,
 then look up, and lift up your heads; for your redemption
 draweth nigh.

Luke 21:28

These words were spoken about the suffering that
 was to come before Jesus’ return. That is our position, until
 He comes. Even so, COME LORD JESUS!

*(For coverage of the “quoff mem ” meaning in this
 psalm, see the Woof section, page 116.)*

GIMEL (ג) SERIES:

**3, 13, 23, 33, 43, 53, 63, 73, 83,
 93, 103, 113, 123, 133 and 143**

PSALM 3

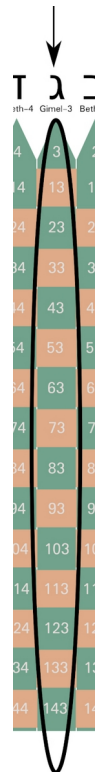
ג

*God’s Blessing And Preservation
 Supplied For His People*

Psalm 3 presents the foundation the
 following 14 warp threads develop and run on.

Psalm 3 is the “gimel” which means to
 benefit or requite; camel (in the sense of
 burden bearing). ‘Roll upon’ and ‘roll off’ are
 gimel keywords.

This psalm begins with David’s cry of trouble
 and shows God’s supply, the “gimel” God provided
 throughout. It extends this same hope of supply for all God’s
 children in the final verse.



PSALM 13

ג'

Looking For God's Help, Yet Future, Knowing It Will Come

Psalm 13 follows the supply need “gimel”. This psalm follows Psalm 3 in the cry of suffering from enemies. It is written before receiving the help, but expresses the faith before it comes, verses 5-6. Another psalm, much like this, will be seen just ahead in Psalm 43.

(For coverage of the “yod” meaning in this psalm, see the Woof section, page 12.)

PSALM 23

גג

Provision Of The Shepherd For His Sheep

Psalm 23 is a supply provided “gimel”. This is the famous “The LORD is my shepherd” psalm. It provides the needed comfort Psalm 13 was desperate to see. Psalm 23 outlines the complete provision of Yahweh for His sheep. It doesn't mean there isn't a “valley of the shadow of death” to pass through, verse 4, but the knowledge the Shepherd is leading him through it and taking care of him.

(For coverage of the “caph” meaning in this psalm, see the Woof section, page 19.)

PSALM 33

גל

*Praise Yahweh For His Merciful Supply
For Those Who Trust In Him*

Psalm 33 is a supplies to be provided “gimel”.

God is in control of all things. This psalm primarily covers Yahweh’s supply of salvation needs, such is a “gimel” issue. Look at the following verses:

18 Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy; 19 To deliver their soul from death, and to keep them alive in famine.

Psalm 33:18-19

These verses speak of preservation of life, which is the salvation issue and also the food supply, which speaks of meeting our needs in the physical arena.

(For coverage of the “lamed” meaning in this psalm, see the Woof section, page 25.)

PSALM 43

גד

*Inner Supply Sought From God Alone
On The Basis Of Righteous Judgment*

Psalm 43 is a supply provided “gimel”. It is similar to Psalm 13 in, when written, the help hasn't arrived yet. It is seeking help against assaults of a godless nation, verse 1. The psalmist is seeking strength from God, verse 2. This is not all though, look at verses 3 and 4. He is seeking God’s house for worship. He further acknowledges, in verse 5, ultimately God is the needed strength of heart. It is God

who will result in the, “health of my countenance”. This psalm speaks of inner needs, not only material provision. Such needs are “gimel” in nature. In fact, such needs as these are not properly met from any other source.

(For coverage of the “mem” meaning in this psalm, see the Woof section, page 32.)

PSALM 53

גג

Need Of Life, Liberty And The Pursuit Of Happiness

Psalm 53 is a supply provided “gimel”. David presents suffering from the godless, who destroy God’s people. Same situation seen in 43. This is from suffering before help has fully arrived, verse 6. The supply sought for, being salvation from destruction and deliverance from captivity. These are among the greatest of true needs. Ah, wasn’t this like the United States declaration in pursuit of ‘life, liberty and the pursuit of happiness’? A common cry in the history of humanity. The one true source is found in God alone.

(For coverage of the “nun” meaning in this psalm, see the Woof section, page 39.)

PSALM 63

גד

Life And Joy Found In Relationship With God

Psalm 63 is a supply provided “gimel”. Expresses fulfillment and satisfaction found coming into the presence

of God. David expresses his satisfaction received from God in the following verse:

5 My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:

Psalm 63:5

God's supply of help is His "gimel" upon those who fear Him:

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. Psalm 63:7

(For coverage of the "samech" meaning in this psalm, see the *Woof* section, page 50.)

PSALM 73

ג

Envious Of The Wicked's Accumulation Until He Saw Their End

Psalm 73 is about material gain "gimel". It begins, curiously, envying the bounty the wicked accumulate:

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked. Psalm 73:3 (also verse 12)

This psalm of Asaph conveys dismay beholding the prosperity of the wicked, then turns as he goes to God's house and learns of their end, verses 17-19.

The psalmist expresses the true needs God watches to ensure they are met:

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand. 24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

Psalm 73:23-24 (also see verse 26)

This psalm endeavors to keep its listeners priorities focusing on what's really important in this life.

(For coverage of the “ayin” meaning in this psalm, see the Woof section, page 58.)

PSALM 83

גפ

Enemies Covet Israel's Land And Possessions

Psalm 83 is a supplies received “gimel”. It addresses wicked nations, surrounding Israel, who wanted to take their land for their own. This covers Israel's enemies coveting their possessions.

This psalm calls upon God to help deliver them from these enemies.

12 Who said, Let us take to ourselves the houses of
God in possession. Psalm 83:12

(For coverage of the “pe” meaning in this psalm, see the Woof section, page 66.)

PSALM 93

גצ

God Is Clothed With Majesty

Psalm 93 is that which is heaped upon “gimel”. This is a psalm presenting that which is “clothed” upon God. This is a “gimel” of a different nature to those viewed so far. This psalm speaks of God's glory:

1 The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded

himself: the world also is stablished, that it cannot be moved. Psalm 93:1

(For coverage of the “tsaddi” meaning in this psalm, see the Woof section, page 74.)

PSALM 103

קג

God’s Blessings On Those Who Fear Him

Psalm 103 shows what is heaped upon us “gimel” by God.

2 Bless the LORD, O my soul, and forget not all his benefits: Psalm 103:2

Verse 2 precludes a list of those benefits. This psalm is like an ancient version of the modern hymn, “Count Your Many Blessings”. The blessings received from God are all “gimels” and such a list shows the different types of “things”, lest we only look for “material” objects as things of worth. That would be utter foolishness.

(For coverage of the “quoff” meaning in this psalm, see the Woof section, page 82.)

PSALM 113

קיג

Praise Yahweh With A Grateful Heart For His Mercy

Psalm 113 shows that which is placed upon God in recognition of His glory, like Psalm 93 and what God does,

from mercy, upon the poor, needy and barren, v. 7, 9. These are both of the “gimel” character.

(For coverage of the “quoff yod” meaning in this psalm, see the Woof section, page 90.)

PSALM 123

קכג

Waiting Upon God In Need

Psalm 123 shows the heaping upon “gimel”. This psalm illustrates the petition to replace one type of heap with another. The psalmist is seeking for a heap of contempt and scorn to be replaced with a heap of mercy. Mercy, which would be seen in relief from “hate crimes” from enemies. The psalm interestingly uses the term, “filled”. This is a clear “gimel” of supply.

(For coverage of the “quoff caph” meaning in this psalm, see the Woof section, page 99.)

PSALM 133

קלג

God’s Supply Of Eternal Life In Zion

Psalm 133 shows the supply “gimel”. A short psalm, but the blessing from God of eternal life upon Zion is specifically referred to in verse 3. This was fulfilled when Jesus came the first time. He gave His life for our life upon the mountains of Zion.

(For coverage of the “quoff lamed” meaning in this psalm, see the Woof section, page 108.)

Learn How To Think Like A Faithful Servant

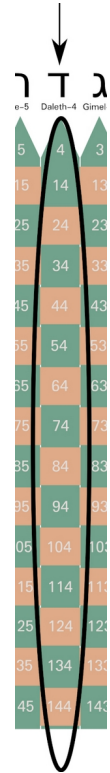
Psalm 143 shows the heaping upon “gimel”. This psalm gives a more embellished account describing the assaults heaped upon David by the enemy, verses 3-6. Followed by the request for God’s deliverance, verses 7-12. This psalm holds a close comparison to the “gimel” seen in Psalm 123.

David concludes the psalm in the position of the servant, verse 12. That is the same position Psalm 123 presented itself, in seeking God’s help. In seeking God’s aid, a key position to approach God is not as the greedy child who says, “gimme, gimme”. We need to come as the servant who seeks to please his master. This is a critical lesson we need to learn.

(For coverage of the “quoff mem” meaning in this psalm, see the Woof section, page 117.)

DALET (T) SERIES:

**4, 14, 24, 34, 44, 54, 64, 74, 84,
94, 104, 114, 124, 134 and 144**



PSALM 4

T

Peace Of Mind In The Face Of Distress

Psalm 4 presents the foundation the following 14 warp threads develop and run on.

Psalm 4 is the “dalet” which means something swinging, the valve of a door (two-leaved). Carries the idea of two-way interaction, swinging of the door in either direction. Also carries the theme of brokenness and humility. “Cleaving” is a dalet word, we can cleave to the dust or something like God’s testimonies.

Psalm 4 presents “dalet” in a couple aspects. We see the swinging door going both directions in the sufferer praying and God answering. This prayer comes from suffering unjust persecution, thus showing the “dalet” of brokenness.

PSALM 14

T'

*God Witnesses The Wickedness Of The Wicked
And Afflictions Of His People From Them*

Psalm 14 presents the the door “dalet” where God looks through from heaven to examine men, verse 2. This is

done, in part, because the wicked are afflicting God's people, verse 4. The "dalet" of brokenness is also seen in this psalm.

(For coverage of the "yod" meaning in this psalm, see the Woof section, page 13.)

PSALM 24

TJ

God Owns All Creation, From That Source Will Choose Those Who Meet His Requirements For Access To Heaven

Psalm 24 presents the door "dalet". It starts with the foundation of God as Creator, verse 1. From this launching place the key issue of who will go to be with God is presented, verse 3. Next the requirements of God for entry into His Kingdom are purity, verses 4-5.

The conclusion found in verses 7-10. Clearly more "dalet" verses in the talk of those heavenly doors, where God and His people will dwell.

(For coverage of the "caph" meaning in this psalm, see the Woof section, page 19.)

PSALM 34

TJ

Yahweh Beholds Mankind And Aids Those Broken Before Him

Psalm 34 presents the door and brokenness "dalet".

This psalm gives us the assurance Yahweh is looking through those heavenly doors to behold all the children of men. Those He finds pleasure in are preserved in this life

and in that to come. The psalm assures the righteous, Yahweh is watching out for them.

The brokenness of “dalet” is seen at:

18 The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Psalm 34:18

This verse tells us what God is looking for in mankind.

(For coverage of the “lamed” meaning in this psalm, see the Woof section, page 26.)

PSALM 44

TD

God's Mercy Of Old Needed Fresh For Today

Psalm 44 presents the door and brokenness “dalet”. It begins with the recollection of how God acted on the behalf of their fathers in the past. This presents God’s interaction with men, His heavenly assistance, verses 1-3.

Verses 4-8 bring us to the present need for continued blessing and deliverance. The issue being, instead of victory, they were witnessing defeat, verses 9-16. At verses 17-21, the petitioner shows awareness of why a lack of help would be expected but claims to be a virtuous people, deserving God’s help.

From verses 22 to the end, at 26, we see the cry of anguish. Here is where we see the “dalet” of brokenness:

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

Psalm 44:25

Though this psalm doesn't have a happy ending, it demonstrates the proper heart to approach God for merciful help.

(For coverage of the "mem" meaning in this psalm, see the Woof section, page 33.)

PSALM 54

TD

*God Delivers His Own And Visits
Vengeance On Wicked Schemers*

Psalm 54 presents the door and brokenness "dalet". The door in that of communication between God and David. David's prayer and God's answer in help.

The brokenness is the foundation of this prayer. David and his men's lives were literally on the line when the Ziphims reported their presence to King Saul. This danger was averted through the hand of God to help David.

(For coverage of the "nun" meaning in this psalm, see the Woof section, page 40.)

PSALM 64

TD

*Wicked Schemers Consumed With Demonic Rage
But God Will Suddenly Pour His Wrath Upon Them*

Psalm 64 presents the door and brokenness "dalet". This psalm is like 54, only steps up a notch in viciousness of the enemy. Such persecution is the foundation of the brokenness.

Psalm 64 shows God's answer of salvation, from enemies, in a visible way. It testifies their destruction is the hand of God at work, not random misfortune, verses 7-10, hence we see the door through which God responds.

(For coverage of the "samech" meaning in this psalm, see the Woof section, page 50.)

PSALM 74

TV

*Israel Cries For God To Halt The
Devastation And Blaspheme Of The Wicked*

Psalm 74 presents the brokenness "dalet". This is a psalm of complete despair, beholding the ravages of Israel's enemies. It bewails the lack of an answer from God:

9 We see not our signs: *there is* no more any prophet:
neither *is there* among us any that knoweth how long.

Psalm 74:9

This is the sign of the door being closed in heaven to their cries of despair. This psalm is given during the crisis, before God's answer of salvation comes.

(For coverage of the "ayin" meaning in this psalm, see the Woof section, page 59.)

Passage Through The Heavenly Doors As The Great Goal

Psalm 84 presents the door and brokenness “dalet”. This psalm is a delightful upturn from Psalm 74. We see the happy ending lacked in Psalm 74. In Psalms 14, 24 and 34, we looked at going through the door to heaven. Here we see delight found in the courts of God. The following verse brings the brokenness into play as part of the passage way into God’s courts:

6 *Who* passing through the valley of Baca make it a well; the rain also filleth the pools. Psalm 84:6

Baca is weeping. The idea is that the journey to God’s house for men must pass through a time of mourning and brokenness. Our fallen natures demand such to gain access to the house of God.

This psalm presents the courts of God as the place of joy.

(For coverage of the “pe” meaning in this psalm, see the Woof section, page 67.)

God Beholds Proud, Corrupt, Government Leaders And Will Save His People

Psalm 94 presents the door and brokenness “dalet”. This psalm brings us back to the place of sorrow and brokenness, suffering from the wicked:

5 They break in pieces thy people, O LORD, and afflict thine heritage. Psalm 94:5

These wicked express confidence the door of heaven is shut, God not seeing what they're doing:

7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it*. Psalm 94:7

These wicked seem to primarily be the wicked living in Israel, not national ones, verses 8 and 10. They also operate in positions of government, verses 20-21.

The verge of complete despair in brokenness is seen:

17 Unless the LORD *had been* my help, my soul had almost dwelt in silence. Psalm 94:17

This psalm closes in faith God is beholding, through those heavenly doors, and will take action on behalf of the godly, verses 22-23.

(For coverage of the "tsaddi" meaning in this psalm, see the Woof section, page 74.)

PSALM 104

TP

Yahweh Keeps The World Running

Psalm 104 presents the door "dalet". This psalm goes into a lengthy description of many things God administers in His creation. The commands of heaven control all affairs of earth, the door from God to creation. We see an interesting point at:

23 Man goeth forth unto his work and to his labour until the evening. Psalm 104:23

“Man goeth forth” through the doors of his house to take care of the affairs of life, but those affairs are ultimately dependent on God. He either gives or keeps His blessings in relation to those endeavors. It shows the glory really belongs to God’s works and not man’s:

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

Psalm 104:24

(For coverage of the “quoff” meaning in this psalm, see the Woof section, page 82.)

PSALM 114

קיד

Israel Left Egypt With God Doing Wondrously In Their Midst

Psalm 114 presents the door “dalet”. Here we see the outgoings of Israel and the workings of God in that event. Israel passed through the doors from Egypt, verse 1. The workings of God from heaven in the affairs of men is seen in the remaining verses, verses 2-8.

(For coverage of the “quoff yod” meaning in this psalm, see the Woof section, page 90.)

PSALM 124

קכד

Israel Saved From Destruction For Yahweh Was With Them

Psalm 124 presents the door and brokenness “dalet”. The psalm comes from Israel in a state of brokenness, verses 1-5. Psalm turns to praise for God’s saving mercy in

this persecution, verses 6-8. The door is seen again in the working of God from heaven on behalf of Israel.

(For coverage of the “quoff caph” meaning in this psalm, see the Woof section, page 100.)

PSALM 134

קלד

View Of Yahweh’s Servants Abiding In His House

Psalm 134 presents the door “dalet”. Early in the “dalet” warp, we saw the doors into heaven with the question of who would be able to pass through those doors, Psalm 24. Here we see those who will stand in the house of Yahweh will be those addressed as “servants”, verse 1. From there, we will be praising Yahweh.

(For coverage of the “quoff lamed” meaning in this psalm, see the Woof section, page 109.)

PSALM 144

קמד

Yahweh Preserves And Blesses The People Who Follow Him

Psalm 144 presents the door and brokenness “dalet”. In the following verse, we see David’s acknowledgment it is through God’s working on his behalf he has been preserved from enemies:

10 *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

Psalm 144:10

The first half magnifies God as the power behind David’s successes in war. As we saw in Psalm 104:23, man goes forth but it is God who must work for ultimate success.

Psalm turns from the kingdom under David to blessing flowing to the people because of God’s working on their behalf, verses 12-15.

The “dalet” of brokenness is surely seen but from a position of strength in verses 7-8 and 11.

(For coverage of the “quoff mem” meaning in this psalm, see the Woof section, page 118.)

HE (ה) SERIES:

5, 15, 25, 35, 45, 55, 65, 75, 85, 95, 105, 115, 125, 135 and 145

PSALM 5

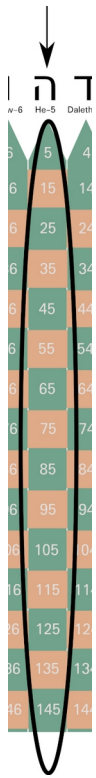
ה

Devoted Follower Of God Demonstrates Proper Heart To Maintain

Psalm 5 presents the foundation the following 14 warp threads develop and run on.

Psalm 5 is the “he” meaning lo/ behold and windows letting light in, i.e. the giving of light.

It presents the lo/ behold and window letting light in “he”. It causes the reader to look at God’s ways and the way of the wicked. It



shows God is watching with the conviction He will hear, answer our prayers and meet our needs if we are His people. Demonstrates the godly position on righteousness and wickedness.

Look at the weight of lo and behold in the following:

8 Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.

Psalm 5:8

David seeks God's light on the right path.

PSALM 15

יה (טו)

Answer To Who Will Be In Heaven

Psalm 15 presents the lo/behold and window letting light in "he". This is a short psalm which gives instruction on who will be found in heaven, verse 1. The details shed light on this important answer, and as scripture has shown, the light shines and we are instructed.

(For coverage of the "yod" meaning in this psalm, see the Woof section, page 14.)

PSALM 25

כה

Heart Of A True Disciple: Faith, Eager To Learn, Humility, Fear The LORD, Dependence

Psalm 25 continues to present the lo/behold and window letting light in "he". Look at:

4 Shew my thy ways, O LORD; teach me thy paths.
5 Lead me in thy truth, and teach me: for thou *art* the God
of my salvation; on thee do I wait all the day. Psalm 25:4-5

This shows up early in the psalm. A key point of “he”
is the instruction in the paths of God.

This psalm is filled with “teach, guide, paths, shew,
etc.”

*(For coverage of the “caph” meaning in this psalm,
see the Woof section, page 20.)*

PSALM 35

הל

David Appeals For God’s Help Against Enemies

Psalm 35 presents the lo/ behold and window letting
light in “he”. The presentation is for God to take action
against David’s attackers. The “look and come to my help”
cry. Pay attention to the reverse of the “lo/ behold” and the
blocking of light David prays against his attackers:

6 Let their way be dark and slippery: and let the
angel of the LORD persecute them. Psalm 35:6

David gives us a view of godly behavior, undergoing
persecution, verses 12-14. He also presents the
characteristics of the wicked. David queries about that
“lo/ behold” of God that will turn to action in his defense:

17 Lord, how long wilt thou look on? rescue my soul
from their destructions, my darling from the lions.

Psalm 35:17

More “lo/ behold” of the wicked is seen at:

21 Yea, they opened their mouth wide against me,
and said, Aha, aha, our eye hath seen it. Psalm 35:21

Continues with:

22 *This* thou hast seen, O LORD: keep not silence: O
Lord, be not far from me. Psalm 35:22

*(For coverage of the “lamed” meaning in this psalm,
see the Woof section, page 27.)*

PSALM 45

מה

Behold The Glorious King And The Believer’s Choice

Psalm 45 presents the lo/ behold “he”. I see this psalm as a masterpiece painting showing the dazzling glory and majesty of some royal pagentry. It shows us the glorious King and the “daughter” who is offered a choice.

The lo/ behold, in this psalm, is not for God to look at our troubles, which has its place. This psalm is dedicated exclusively to gazing on the glory of God. Lo and behold Him!

*(For coverage of the “mem” meaning in this psalm,
see the Woof section, page 33.)*

PSALM 55

נה

God Takes Action On Behalf Of The Righteous When They Cry To Him

Psalm 55 presents the lo/ behold “he”. This psalm begins with a cry of suffering due to persecution. This

prayer goes to God in the “lo/behold” presentation of his sufferings:

17 Evening, and morning, and at noon, will I pray,
and cry aloud: and he shall hear my voice. Psalm 55:17

19a God shall hear, and afflict them, even he that
abideth of old. Selah.... Psalm 55:19a

*(For coverage of the “nun” meaning in this psalm,
see the Woof section, page 42.)*

PSALM 65

הס

*God Has Provided For All To Enter
His Courts With Hope And Blessing*

Psalm 65 presents more of the lo/behold “he”. This psalm addresses the issue of God hearing the prayer presented before Him:

2 O thou that hearest prayer, unto thee shall all flesh
come. Psalm 65:2

The lo/behold is drawn out from verses 1 through 5. From these, we are taught we can come into God’s presence and He has provided for the purging of our sins. Upon that foundation, we see we will be acceptable before Him. Further, we see He will give a favorable reply of blessing. For those who fear rejection, due to not being Israeli, this psalm specifies God’s help will be available to all people of the earth, verse 5.

The lo/behold here gives reason for hope we can approach God and be received by the King of Creation.

This psalm gives examples of God's power of control on this earth, verses 6-13. Seeing this evidence, we can rest assured all will be well with God, for He has all power.

(For coverage of the "samech" meaning in this psalm, see the Woof section, page 51.)

PSALM 75

עה

God Sees All And Will Judge Uprightly

Psalm 75 presents more of the lo/behold "he". This psalm picks up from 65, of hopeful answered prayer with the giving of thanks:

1 Unto thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare. Psalm 75:1

See how closely this follows Psalm 65:6-13. It gives us the reason that psalm ended with those observations.

It further presents more of the work of God in direct relation to righteousness. God is looking and beholding, i.e. lo/behold what the wicked are doing. He not only looks upon the prayers of the righteous, with favor, He also looks upon the affairs of this world and the deeds of the wicked. They too will see God's response. There is no hiding from God's view.. He lo/behold's everything.

(For coverage of the "ayin" meaning in this psalm, see the Woof section, page 60.)

PSALM 85

פה

*God Has Mercy On His People But Warns
To Stay In The Path Of Righteousness*

Psalm 85 presents more of the lo/ behold “he”. This psalm follows the thanks of Psalm 75. It is on a national level, giving recognition of God’s mercy in bringing them from captivity and forgiving their sin, verse 1. The psalmist presents the further need of “favor”, as it were:

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Psalm 85:8

This psalm shows God’s constant oversight of His people, warning He will not overlook folly. The blessings, shown in Psalm 65, are likewise seen here:

12 Yea, the LORD shall give *that which is* good; and our land shall yield her increase. Psalm 85:12

(For coverage of the “pe” meaning in this psalm, see the Woof section, page 68.)

PSALM 95

צה

Praise Yahweh And Follow His Ways

Psalm 95 presents more of the lo/ behold “he”. This psalm notches it up one more step from Psalms 75 and 85 in the giving of thanks, verses 1-2. This psalm introduces the approach of thanksgiving with songs of worship and praise.

The recall of God's power over all His creation is seen, verses 3-5, which we saw in Psalm 65. In verses 6-7a we see the climax of our worship as being His people.

At verse 7b we see the response from God, that same warning seen in Psalm 85:8 to not turn to folly. He desires and accepts that grateful worship, but if it is not backed by reform, it is disgusting to Him. The lo/ behold lesson of God's constant oversight and what He is watching for.

(For coverage of the "tsaddi" meaning in this psalm, see the Woof section, page 75.)

PSALM 105

קה

Proclaim The Goodness Of The LORD Upon Israel

Psalm 105 presents more of the lo/ behold "he". This psalm begins with thanks and testifying of God's works and faithfulness in His covenant with Israel, verses 1-2, 5-45. We are to be a lo/ behold to others of the true God and His mighty works of salvation and grace.

(For coverage of the "quoff" meaning in this psalm, see the Woof section, page 83.)

PSALM 115

(קטו) קיה

Behold The True God, He Blesses Those Who Trust In Him

Psalm 115 presents more of the lo/ behold "he". This psalm follows 95 and 105 in the show of gratitude. Consider the following for the lo/ behold:

2 Wherefore should the heathen say, Where *is* now their God? 3 But our God *is* in the heavens: he hath done whatsoever he hath pleased. Psalm 115:2-3

The psalm continues in the lo/ behold description of the gods of mankind, and their worthlessness, verses 4-8. In the remaining, verses 9-18, the psalmist addressed Israel to trust in Yahweh, after consideration of the alternative gods of humanity.

(For coverage of the “quoff yod” meaning in this psalm, see the Woof section, page 92.)

PSALM 125

קכה

Behold The Security God Provides For The Righteous

Psalm 125 presents more of the lo/ behold “he”. After seeing the call to trust in Yahweh, in Psalm 115, this psalm starts right up testifying of the security found by those who trust in Him, verses 1-2.

This is a national psalm and tells of God’s plan for corrupt leaders, as well as corrupt individuals. This is important instruction we all need to remember.

(For coverage of the “quoff caph” meaning in this psalm, see the Woof section, page 101.)

PSALM 135

קלה

*Behold Yahweh Is Revealed In Israel,
The Gods Of Other Nations Are Worthless*

Psalm 135 presents more of the lo/ behold “he”. This psalm follows Psalms 95, 105, 115 of gratitude and praise, and Psalm 125 in its national focus. As we also saw the false gods of Psalm 115, so we see the same lo/ behold:

5 For I know that the LORD is great, and *that* our Lord is above all gods. Psalm 135:5

This is a repeat of the message of what the other gods really are, compare 135:15-18 with Psalm 115:4-8. Such a close match!

One of the top points God is making of the lo/ behold, is what He has done for Israel, what He continues to do and how worthless the gods of humanity are.

(For coverage of the “quoff lamed” meaning in this psalm, see the Woof section, page 109.)

PSALM 145

קמה

*Proclaim The Greatness Of Yahweh, Amazing Grace
Bestowed In All Nations But The Wicked Will Be Destroyed*

Psalm 145 presents more of the lo/ behold “he”. It is the final of this series and follows suit as a praise psalm. It follows the exact same theme as the previous “he” psalms have:

4 One generation shall praise thy works to another,
and shall declare thy mighty acts.

Psalm 145:4 (see verses 5-12)

This is more of the faithful testimony to lo/ behold to the next generation, to guarantee God’s mercy will not be forgotten.

As we saw in Psalms 115 and 135, where the false gods provide nothing, here we see the detailed description of how Yahweh does work on our behalf, verses 14-20. The psalm ends with a final verse for all to praise Yahweh.

(For coverage of the “quoff mem” meaning in this psalm, see the Woof section, page 119.)

WAW (I) SERIES:

**6, 16, 26, 36, 46, 56, 66, 76, 86,
96, 106, 116, 126, 136 and 146**

PSALM 6

*Suffering From Discipline, David
Prays And God Extends Mercy*

Psalm 6 presents the foundation the following 14 warp threads develop and run on.

Psalm 6 is the “waw” meaning a nail or hook, as in the hooks for hanging curtains or pegs of the holy tabernacle. They functioned as



stitching joining the building into a unit. Remember that 6 speaks of the number of man.

Psalm 6 carries the “waw” presentation in God’s children (the tent stakes in God’s tabernacle) being disciplined. They will suffer from the men of this world.

PSALM 16

(TO) I'

Those Who Follow God Know The Place Of Life, Joy And Hope

Psalm 16 presents the nail or hook, in the tabernacle “waw”. The pegs of God’s tent abide in His house. His people abide in His presence by faith. In His presence is safety. This psalm begins with faith, seen in the word trust, verse 1.

As for the the hook’s place in God’s house and among His people, note the volume of related terms through this psalm: verse 4 (drink offerings offered in tabernacle); verse 5 (speaks of allotted portion in inheritance and lot); verse 6 (speaks of heritage fallen to him in a good place); verse 7 (speaks of being in the place to receive guidance and instruction from God); verse 8 (speaks of God being always next to him, where the tent stake will naturally find itself); verse 9 (because of this good place he is filled with gladness and hope); verse 10 (eternal protection); and verse 11 (in God’s presence, eternal pleasure and direction of life). This psalm is packed, with what would be expected, from the perspective of one who is a tent peg in God’s tabernacle.

(For coverage of the “yod” meaning in this psalm, see the Woof section, page 14.)

PSALM 26

15

God's Followers Make Choices And Adopt Attitudes Reflecting Their Faith

Psalm 26 presents the nail or hook, as in the tabernacle and mankind “waw”. This psalm follows Psalm 16 in being secure in the house of God by trust, i.e. faith, verse 1. Following the position of faith, seen in Psalm 16, there is more on walking down God’s path, verses 2-3. David speaks of separation from the wicked, verses 4-6 (which he spoke in regards to drink offerings in Psalm 16). We find compassing God’s altar, which tent stakes in God’s house do, verse 6. More tabernacle talk is seen in verse 8. Finally, in verse 12, David speaks of his “even place” and “the congregations”. This is like Psalm 16 with a slightly different flavor.

(For coverage of the “caph” meaning in this psalm, see the Woof section, page 20.)

PSALM 36

17

Wicked Rotten To The Core While Righteous Flourish

Psalm 36 presents the nail or hook, as in the tabernacle and mankind “waw”. This psalm doesn’t begin with trust, like Psalms 16 and 26. We see David’s position, as one of God’s own, in the introduction, “the servant of the LORD.” Other psalms tend to say “of David”, or describe the occasion of the psalm, but this one needed to specify David’s place with God, one of God’s tent nails.

We've seen details of the wicked, noted in Psalms 16 and 26, while here it begins, verses 1-4 with more "character traits" of the wicked, those outside God's house. However, we see it turn to trust (faith), verse 7. From that place, we see David bring us into God's house, verse 8 and the pleasures found there. The revealed path of life, found in God's house is likewise found in verse 9. In verse 10 we see the important position of being "one who knows God", as those stakes in His house, and a heart following after Him. Notice the secure place, in verse 11, where David prays the wicked will not be able to "remove" him. This peg wanted to remain "pegged" in the slot in God's tent.

(For coverage of the "lamed" meaning in this psalm, see the Woof section, page 27.)

PSALM 46

17

God Returns Gloriously In Reclaiming The Kingdoms Of Earth

Psalm 46 presents the nail or hook, as in the tabernacle and mankind "waw". This psalm speaks of the secure place of God's tabernacle, verses 4-5. Prior to that, the psalmist places himself, and his people, in a place of refuge and strength, verses 1-3.

In line with Psalms 16, 26 and 36, we see the wicked progressing in rage against God, and His exaltation among them, verses 6, 8-10. Next, the renewed confession of God

being the refuge we've consistently seen in this warp string, verses 7 and 11.

(For coverage of the "mem" meaning in this psalm, see the Woof section, page 34.)

PSALM 56

11

God Carries His Own Through Enemy Attack

Psalm 56 presents the nail or hook, as in the tabernacle and mankind "waw". David is the peg, in God's household, via his vows, verse 12. This psalm begins with the expression, "would swallow me up;...", verses 1-2.

Consider a tabernacle peg is encased in part of the structure, the pocket of its attachment. David, as a peg, is securely in the right place by the tabernacle's designer, God. The enemy wants to swallow David, i.e. remove him from God's appointed place. In pulling and devouring the pegs of God's house, they slowly dismantle His house.

This psalm finds strength in God via faith, verses 3 and 11 (trust). It also finds security in God's word, verse 10. For saints, His word is the bedrock they're anchored to. It won't rip out, flinging the peg from the tent. God's place of security is stronger than attacks the enemy can mount against God's saints.

In line with Psalms 16, 26, 36 and 46, we see the wicked seeking to destroy the righteous, verses 1-2, 5-6.

(For coverage of the "nun" meaning in this psalm, see the Woof section, page 42.)

God Will Be Glorified Among All Men

Psalm 66 presents the nail or hook, as in the tabernacle and mankind “waw”. This is an important number in relation to man and we see Psalm 66 presents, not man’s glory but God’s glory in the sight of mankind:

5 Come and see the works of God, *he is terrible in his doing toward the children of men.*

Psalm 66:5 (see verse 6-7)

This psalm shows a distinct separation between wicked humanity and God’s people, as has be the “waw” pattern. Take a look at the following, which addresses His people, going into His house and the foundation of vows:

13 I will go into thy house with burnt offerings: I will pay thee my vows, Psalm 66:13

This psalm concludes with a personal testimony of God’s faithfulness and God’s requirements of a pure heart, verses 16-20.

(For coverage of the “samech” meaning in this psalm, see the Woof section, page 51.)

God’s Defense Of His House And Those In Alliance With Him

Psalm 76 presents the nail or hook, as in the tabernacle and mankind “waw”. This psalm starts with a view of God’s tabernacle, verses 1-2. Verse 3 leads us from

the tabernacle to pay attention to God's dealing with the enemies, verses 5-9. That's the pattern seen repeatedly in the "waw" series. The following verse presents God dealing with enemies on behalf of His meek, described as the meek:

9 When God arose to judgment, to save all the meek of the earth. Selah. Psalm 76:9

The familiar vow, of those in covenant with God, is seen once more in verse 11.

(For coverage of the "ayin" meaning in this psalm, see the Woof section, page 61.)

PSALM 86

19

Saints Seek God's Merciful Protection

Psalm 86 presents the nail or hook, as in the tabernacle and mankind "waw". This psalm begins from the position of the meek, verse 1, and ends with it in verse 16, which was seen in Psalm 76:9.

Verse 2 sounds a bit "pious" to many but I believe David is referring to his being one of God's own. Aren't all the tabernacle pieces, pegs included, holy to the Lord? If David was not "holy", he better not be found in the tabernacle structure. This "holy" presents the term found in the New Testament of being "saints". Saints are not those who the Roman Catholic church deems worthy of praise. Saints are those who are forgiven and cleansed by God, see verse 5. We see David stating his place as God's servant, verses 4 and 16. The commitment of the peg is seen:

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name. Psalm 86:11

We see all humanity will ultimately acknowledge the Lord:

9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

Psalm 86:9

(For coverage of the “pe” meaning in this psalm, see the Woof section, page 69.)

PSALM 96

IX

Yahweh Takes Throne Of The World

Psalm 96 presents the nail or hook, as in the tabernacle and mankind “waw”. This is one of praise, seeking to give glory to God. It calls for all to glorify God, verse 7.

It calls attention to His sanctuary, verse 6. From there, it gives a public invitation to enter the holy place, verse 8.

The climax of Yahweh’s presence with mankind, these “waw” psalms present, is described in the final verse:

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. Psalm 96:13

(For coverage of the “tsaddi” meaning in this psalm, see the Woof section, page 76.)

PSALM 106

קו

National Prayer For Deliverance From Captivity

Psalm 106 presents the nail or hook, as in the tabernacle and mankind “waw”. The “waw” is immediately seen in verses 1-5. It starts with praise, proceeding to a blessing on those who do judgment and live righteously, i.e. the saints and the psalm imploring God for His grace as one of God’s chosen (that tent peg in His tabernacle).

From verse 6 to the end, the cry of repentance comes from the representative of Israel. Psalm comes from the position of being scattered among the nations, seeking God’s mercy of restoration. The restoration into God’s tabernacle, as pegs should be, instead of scattered across the world.

(For coverage of the “quoff” meaning in this psalm, see the Woof section, page 84.)

PSALM 116

קיו (קטז)

Love Yahweh For He Is Merciful To The Simple

Psalm 116 presents the nail or hook, as in the tabernacle and mankind “waw”. This psalm follows with a pleasant note, following Psalm 106, for it testifies God has answered the prayer and shown grace, verses 1-2. See also:

5 Gracious is the LORD, and righteous; yea, our God is merciful.

Psalm 116:5

We see the important vows that seal the entry into God's house, in verse 14. These are done openly as a public testimony. Where else could one expect to find all God's people but in His tabernacle, where the pegs would naturally be located. The psalmist uses the important word of being one of God's pegs in use of, "thy servant", and "the son of thine handmaid:", verse 16.

The concluding verses bring the typical "waw" theme to a summary. It couldn't be clearer for this theme:

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. 18 I will pay my vows unto the LORD now in the presence of all his people. 19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD. Psalm 116:17-19

(For coverage of the "quoff yod" meaning in this psalm, see the Woof section, page 93.)

PSALM 126

קכז

Mercy Of Yahweh To Bring His Lost Sheep Back Home

Psalm 126 presents the nail or hook, as in the tabernacle and mankind "waw". This is a great fit with Psalm 106 and returning from captivity. It is short but bears the testimony of God's bringing His scattered tabernacle pegs, from among the nations, to their God-given lodging in Zion.

(For coverage of the "quoff caph" meaning in this psalm, see the Woof section, page 102.)

PSALM 136

קלו

God's Mercy Endures For Ever

Psalm 136 presents the nail or hook, as in the tabernacle and mankind “waw”. This begins with that running “waw” theme calling men to glorify God in praise and gratitude. The right place of tabernacle pegs and the right place of mankind:

1 O give thanks unto the LORD; for *he is good*: for his mercy *endureth* for ever. Psalm 136:1

This psalm continues with the repeat, at every verse, of that testimony of God's mercy, “for his mercy *endureth* for ever”. This psalm details Israel's calling out of Egypt and being set up in the promised land. The pegs stitching God's house as a unit are precisely that, created and separated for His special people and service. Israel's deliverance from Egypt, selection to be His people and placement in the promised land was all the act of God.

(For coverage of the “quoff lamed” meaning in this psalm, see the Woof section, page 110.)

PSALM 146

קמו

Yahweh Alone Is Source Of Life And Hope

Psalm 146 presents the nail or hook, as in the tabernacle and mankind “waw”. This begins with a full on praise:

1 Praise ye the LORD. Praise the LORD, O my soul.

Psalm 146:1

This is the final of the “waw” series and is a short synopsis of the the running themes found in the warp thread. We find the praise, verses 1-2 and 10; the call to look only to God and put no trust in man (futility of man), verses 3-4; help and hope in God alone, verse 5; God created all things, verse 6; Yahweh executes judgment on behalf of the broken, verses 7-9; the wicked will be in chaos, verse 9 and God will reign over this world in Zion, verse 10.

(For coverage of the “quoff mem” meaning in this psalm, see the Woof section, page 120.)

ZAYIN (T) SERIES:

**7, 17, 27, 37, 47, 57, 67, 77, 87,
97, 107, 117, 127, 137 and 147**

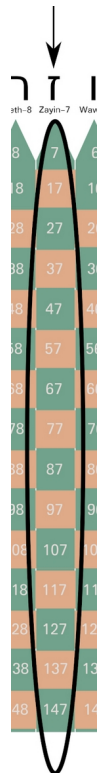
PSALM 7

T

*Cry For God To Save David
From Persecutors*

Psalm 7 presents the foundation the following 14 warp threads develop and run on.

Psalm 7 is the “zayin” which is a weapon or sword; sustenance, nourishment and completeness. A key “zayin” word is “zakar” to remember.



Psalm 7 matches the “zayin” in the fullest sense of its meaning swords and weaponry. This psalm is filled with language of battle and the cry for God’s help against such attacks. Though not the only content showing such in this psalm, see the following:

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready. 13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors. Psalm 7:12-13

We also find the “zayin” for completeness. Consider the following:

8 The LORD shall judge the people: [judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me. 9 Oh let the wickedness of the wicked (come to an end;) but establish the just:] for the righteous God trieth the hearts and reins. Psalm 7:8-9

The central verse or verses of a psalm tend to show a key message found in a psalm. In the verses above, the meaningful center of the Hebrew is shown in []. The center words in Hebrew are shown in (). This content shows the cry for the time of completeness to be brought to pass soon.

PSALM 17

T'

Cry For God To Shelter David From Persecutors, Satisfaction Found In God

Psalm 17 presents the identical theme visited in Psalm 7 matching “zayin” in the fullest sense of meaning

swords and weaponry as well as completeness. David declares God has tested him and shall find nothing wicked in him, verse 3. This was the framework seen in Psalm 7.

This psalm also regards his persecutors:

9 From the wicked that oppress me, *from* my deadly enemies, *who* compass me about. Psalm 17:9

We see the hunt, by the wicked, continued in pursuit of David. Consider the lion doing the hunting:

12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in secret places. Psalm 17:12

We also see the sword referenced in verse 13.

(For coverage of the “yod” meaning in this psalm, see the Woof section, page 15.)

PSALM 27

13

Testimony Of God’s Protection From Enemies, Beholding Goodness Of God Now

Psalm 27 presents “zayin” in the fullest sense of meaning swords and weaponry as well as completeness.

This psalm issues from the declaration God is for David, so he has no one to be afraid of, verses 1 and 3. This is a step up from the previous “zayin” psalms. The weaponry is seen in verse 3 with “an host” and “though war should rise”.

In Psalm 17 we saw David’s hiding under God’s wings; 17:8. Now we see:

4 One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple. Psalm 27:4 (see also 5-6)

Compare that with the final verse of Psalm 17:

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Psalm 17:15

David's thoughts were on the same track in Psalm 27 as they were in 17. This sense of the right place to find completeness is spoken directly from God in this psalm:

8 *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. Psalm 27:8

Facing the enemies and finding completeness, in drawing near to God, is detailed in the final verse:

14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

Psalm 27:14

(For coverage of the "caph" meaning in this psalm, see the Woof section, page 21.)

PSALM 37

17

*Encouragement To Rest In Surety God
Will Bring Judgment And Bless The Righteous*

Psalm 37 presents "zayin" in the fullest sense of its meaning swords and weaponry as well as completeness.

This psalm starts with the same messages presented thus far in the “zayin” warp thread:

1 Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. 2 For they shall soon be cut down like the grass, and wither as the green herb. Psalm 37:1-2

We see the exhortation to find completeness in Yahweh, verse 4 “Delight thyself also in the LORD....”

This is a testimonial psalm. We find a declaration God will bring judgment on the wicked and the meek are to find completeness, ordained for them by God, verses 8-13, 17-20, 27-29, 34-40.

The weaponry “zayin” is seen in 14:

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation. 15 Their sword shall enter into their own heart, and their bows shall be broken.

Psalm 37:14-15 (see also verse 32)

(For coverage of the “lamed” meaning in this psalm, see the Woof section, page 28.)

PSALM 47

TD

Praise The King Of The World For God Sits On His Holy Throne

Psalm 47 presents “zayin” in the fullest sense of meaning swords and weaponry as well as completeness. This is a short psalm, continuing God’s victory over the wicked and provision for His people, verses 1-5, 7-9. This

presents the completeness seen through the “zayin” series, covering the righteous and the wicked. Since this is a victorious psalm of praise, we see the weaponry referred to, in the final verse, as a victorious declaration with shields:

9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted.

Psalm 47: 9 (see verse 3 for “subdue” and verse 5 for “sound of a trumpet”)

(For coverage of the “mem” meaning in this psalm, see the Woof section, page 35.)

PSALM 57

11

Cry For God To Shelter David From Saul, Faith In God

Psalm 57 presents “zayin” in the fullest sense of meaning swords and weaponry. We find “in the shadow of thy wings”, verse 1 which has been a regular “zayin” theme. This place of shelter in a close relationship with God. This along with the constant refrain of praise, which “zayin” carries with the victorious position of God.

This psalm follows the cry to God for salvation from enemies. We find the hunting lions, seen in Psalm 17:12, only here it combines the “zayin” weaponry:

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.

Psalm 57:4

We also find the net and pit of hunting, verse 6.

(For coverage of the “nun” meaning in this psalm, see the Woof section, page 43.)

PSALM 67

TO

God Will Bless Israel And Rule Over The World

Psalm 67 presents “zayin” in the fullest sense of meaning swords and weaponry as well as completeness. This is a congregational psalm. It presents the familiar, “zayin” theme of praising God for His righteous government to be established world-wide, verse 4. The theme of this psalm is well summarized in its final verse:

7 God shall bless us; and all the ends of the earth shall fear him. Psalm 67:7

In this verse, we see the completeness “zayin” presented. We also see the victor in battle and conquest, though war is not specified. We know that position will come about as God takes the throne of this world, a conquest of war, i.e. God’s weaponry.

(For coverage of the “samech” meaning in this psalm, see the Woof section, page 53.)

PSALM 77

TV

Rebuilding One’s Faith In Recalling God’s Past Mercies

Psalm 77 presents “zayin” in the fullest sense of meaning swords and weaponry as well as completeness.

This psalm is a testimonial of God’s hearing and saving. In that saving, both historically and to come, we find the “zayin” of completeness.

The psalmist presents his dilemma, verses 7-9. The doubt of the reality of Psalm 67. He goes on to tell of how he overcame doubt, verses 10-12. His tone changes to that of victory, verse 13. This is both a national and world-wide psalm, see verses 15 and 20 for national. In verse 16, the representative waters of humanity were afraid and troubled at the presence of God, which will happen at Jesus’ return. This has been seen in “zayin” psalms regularly. It is at this point we find the weaponry of world-wide conquest, verse 17 with “... thine arrows also went abroad.”

(For coverage of the “ayin” meaning in this psalm, see the Woof section, page 62.)

PSALM 87

19

God’s Choice Of Zion Above All Other Cities

Psalm 87 presents “zayin” in meaning swords and weaponry as well as completeness. This is a short and unusual psalm. It lifts up Zion, i.e. Jerusalem as God’s precious city. That city will be the capital of the coming world-wide government under the reign of Jesus Christ. This psalm recalls the destruction of wicked cities. In this we see the extension reference to “zayin” of weapons, i. e. war. One quick reference to look at, verse 4 and Rahab. What

happened at Rahab? We have little information, but the following tells us what we need:

10 Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm. Psalm 89:10

9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon? Isaiah 51:9

These show us the weaponry and conquest of God against His enemies.

As for the “completeness”, this is seen in the whole tenor of the psalm. That glorious day, of Zion’s exaltation, will come when the completeness of God’s kingdom is set up in Jerusalem.

(For coverage of the “pe” meaning in this psalm, see the Woof section, page 70.)

PSALM 97

IX

Jesus Reigns, Defeating All That Challenge His Reign

Psalm 97 presents “zayin” in the fullest sense of meaning swords and weaponry as well as completeness. This psalm picks up at the victorious declaration of Yahweh’s world-wide reign. Interesting point, right after Psalm 87 about Zion, see verse 8. Psalm 97 flows right into the glorious second coming of Jesus to reign on earth,

verses 3-6. That is the time of completeness and the battle of the ages, see verse 9. Both being the themes of “zayin”.

We have also seen the completeness of protection for the saints in the “zayin” series, see verse 10.

(For coverage of the “tsaddi” meaning in this psalm, see the Woof section, page 76.)

PSALM 107



Look To Yahweh In Distress, He Can Save You

Psalm 107 presents “zayin” in the sense of meaning sustenance, nourishment and completeness. This psalm begins with an offering of thanks and speaks of being saved from the enemy. A standard “zayin” theme.

The bulk of this psalm talks of how God controls all things, specifically tells of sustenance and nourishment, verses 5-6, 9, 35-38 and 41.

Completeness is seen in bringing events to their determined conclusion, verses 6-15, 17-21, 23-31 and 33-38.

The final two verses summarize this psalm’s “zayin” message:

42 The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth. 43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD. Psalm 107:42-43

(For coverage of the “quoff” meaning in this psalm, see the Woof section, page 84.)

PSALM 117

קיז

Praise Yahweh For His Merciful Kindness

Psalm 117 presents “zayin” in the sense of meaning sustenance, nourishment and completeness. How? you may ask. It’s too short to contain all that. Pay attention to Psalm 107 and notice its constant theme matches this short psalm. Psalm 107 gave many examples of the sustenance, nourishment and completeness then repeatedly presented the following point:

8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

Psalm 107:8 (See repeats at verses 15, 21 and 31)
(For coverage of the “quoff yod” meaning in this psalm, see the Woof section, page 94.)

PSALM 127

קכז

Beloved Of Yahweh Are Well Taken Care Of

Psalm 127 presents “zayin” in the swords and weaponry as well as completeness. We see the weapons reflected at verses 4 and 5 with arrows in a quiver. We see the issue of a cities’ defense right from verse 1. The completeness is summed up speaking of God’s blessings of protection, care and fruit of the womb. The completeness of a family is its children and that’s half this psalm, verses 3-5.

(For coverage of the “quoff caph” meaning in this psalm, see the Woof section, page 103.)

PSALM 137

קלז

Never Forget Jerusalem

Psalm 137 presents “zayin” in the fullest sense of meaning swords and weaponry as well as completeness.

This psalm certainly has its slaughter, verses 8-9. It is a psalm of great distress, going into captivity, after the enemy has conquered Jerusalem.

The idea of completeness is the focal point of this psalm and known that way to this day. In Jewish wedding ceremonies they break a glass. They are symbolizing this complete joy, found in Jerusalem, that’s lost until the temple is restored. Without that, they are incomplete.

(For coverage of the “quoff lamed” meaning in this psalm, see the Woof section, page 111.)

PSALM 147

קמז

Delight In Yahweh, He Has Chosen Israel

Psalm 147 presents “zayin” in the sense of meaning swords and weaponry as well as sustenance, nourishment and completeness. This psalm is a relief following the sorrow of 137. It is a response of hope and promise to that psalm. Look at the following:

2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel. Psalm 147:2

An answer of hope to the despair of 137. It tells of completeness to be restored. Even the cry for vengeance, seen in 137, is reflected, giving an answer of hope:

6 The LORD lifteth up the meek: he casteth the wicked down to the ground. Psalm 147:6

This psalm continues with more on the security of Jerusalem, verses 13-14.

Further verses, speaking of nourishment, like seen in Psalm 107 are here: verses 8-9 and 14.

We see completeness of the children to the family, discussed in Psalm 127, here in verse 13.

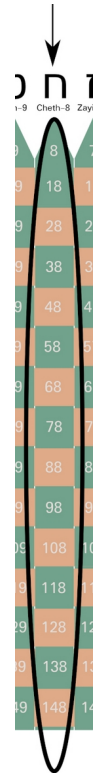
This final “zayin” psalm, is a fitting climax to that warp thread. It brings out numerous issues, summarizing with hope and joy. It reminds us:

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy. Psalm 147:11

(For coverage of the “quoff mem” meaning in this psalm, see the Woof section, page 121.)

CHETH (ח) SERIES:

**8, 18, 28, 38, 48, 58, 68, 78, 88,
98, 108, 118, 128, 138 and 148**



PSALM 8

ח

Praise For God's Grace Upon Insignificant Man

Psalm 8 presents the foundation the following 14 warp threads develop and run on.

Psalm 8 is the “cheth” meaning hedge, fence or boundary marker, also has been used to show grace and life.

Psalm 8 is strongly messianic and filled with praise. The “son of man”, verses 4-5 is Jesus Christ, not just any man. Jesus is the man who has all the authority described through verse 8. Psalm 8 matches the “cheth” in the adoration of Him who is “life and grace”.

PSALM 18

ח'

God Gives Deliverance To David

Psalm 18 presents “cheth” showing hedge, fence or boundary marker, also showing grace and life.

This psalm is rather lengthy and details God's grace upon King David in saving him from his adversaries:

2 The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies. Psalm 18:2-3

The hedge is seen in the walls of protection afforded King David from his enemies. Even note:

45 The strangers shall fade away, and be afraid out of their close places. Psalm 18:45

“Close places” is misgaroth for “borders, fastness, rim.” This is “cheth”, showing David’s enemies will flee to their own borders.

(For coverage of the “yod” meaning in this psalm, see the Woof section, page 16.)

PSALM 28



Yahweh Protects And Nurtures His People

Psalm 28 presents “cheth” showing grace and life. This psalm presents a supplication for God’s protection from the wicked. The central Hebrew words being, “render to them their desert”, verse 4. In God’s doing such, grace is bestowed upon the righteous. The clear testimony of David, at verse 7, shows the “cheth” of grace, “...and I am helped: ...”. The end of this psalm, verses 6-9, shows the gracious supply and life Yahweh provides for His people.

(For coverage of the “caph” meaning in this psalm, see the Woof section, page 21.)

*Under God's Discipline? Repentance
Brings Grounds For Hope Of Mercy*

Psalm 38 presents “cheth” meaning hedge, fence or boundary marker, also showing grace and life.

First, looking at the grace and life, we see this psalm starts with a sharp contrast to Psalm 28. It is a necessary point of consideration to the suffering issue. Psalm 28 presented suffering from enemies, from which God acted to stop the suffering. In this psalm, we see suffering come from God's discipline. The cried for, “need of help”, seen in 28, is changed to dealing with personal sin, verses 1-14.

Following the lengthy description, of David's suffering from God's discipline, he turns the direction Psalm 28 did to one of hope in God's grace:

15 For in thee, O LORD, do I hope: thou wilt hear, O Lord my God. Psalm 38:15

We see why David holds this hope, the discipline has borne the fruit of repentance:

18 For I will declare mine iniquity; I will be sorry for my sin. Psalm 38:18

This psalm is written during David's suffering, so ends with the cry for help, verses 21-22.

The hedge or fence “cheth” is seen from a different angle. God's “torath”, directions to His people, His laws and all His instructions and guidance are most literally God's hedge and fence around His people. We are to stay within

those boundaries. We leave that hedged area through sin, which is the transgression of those instructions. When that happens, God will discipline His own, that's the reason this psalm was uttered.

(For coverage of the "lamed" meaning in this psalm, see the Woof section, page 29.)

PSALM 48

נח

Mark The Boundary Of God's City

Psalm 48 presents "cheth" meaning hedge, fence or boundary marker.

It's interesting to see the many boundaries in this psalm. We see God's city, Zion; His temple, which certainly is a corded off area of holiness; we see the boundaries of the nations in reference to "kings", verses 4-5, which event will happen at the second coming of Jesus; we see "Tarshish", verse 7. If you doubt these boundaries as being real concerns of the "cheth", pay attention to the closing, verses 12-13. They fairly shout for us to look at fences and boundary markers. I always thought those two verses seemed rather strange. Why should such be important enough to talk about to "following generations", verse 13, but with the consideration of being a "cheth" psalm, it makes sense.

(For coverage of the "mem" meaning in this psalm, see the Woof section, page 35.)

The Righteous God To Judge Righteously In The Earth

Psalm 58 presents “cheth” meaning hedge, fence or boundary marker, also showing grace and life.

This psalm is a face-off of God versus the wicked. The wicked leaders, in particular, verse 1. It describes the wicked as corrupt from birth, verse 3. It views the judgment of God noting the righteous will see and testify of God’s righteous judgment, verses 9-11.

The key thought of this psalm seems to be “righteousness to be in the earth”. In this, we see our “cheth” thread. The wickedness of the wicked is the transgression of God’s boundaries, i.e. sin, but not just personal sin, sin that destroys others (note the serpent’s poison and the tearing young lions, verses 4-6). These are the trespassed boundaries God will have vengeance upon.

The “grace and life “cheth” is seen in the vengeance of God. You might exclaim, “What! Acts of vengeance being grace and life? Surely this is opposite!” Ah, not so. Read:

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

Psalm 58:10-11

This isn’t a popular discussion point in modern Christianity, but is God’s word and clearly speaking of the second coming. Not something of ancient history but a

future event, in the Christian era. Consider someone like Hitler for a moment. If he wasn't stopped, many more victims would have been slaughtered. It took his removal to save the remaining lives. The act of stopping him was grace and life to the survivors.

In our limited thinking, this may seem a strange direction for the "cheth" warp to flow. We need to remember, when looking at these things, to have open ears to hear and learn what God wants to say in regards to these themes.

(For coverage of the "nun" meaning in this psalm, see the Woof section, page 44.)

PSALM 68

ND

God Arises And The Nations Submit

Psalm 68 presents "cheth" meaning hedge, fence or boundary marker, also showing grace and life. This psalm really picks up with further commentary on the "cheth" discussed in Psalm 58:

1 Let God arise, let his enemies be scattered: let them also that hate him flee before him. Psalm 68:1

We should note the use of the term "melteth" in God's wrath on the wicked. In Psalm 58:8 it is the "snail which melteth" and in Psalm 68:2 it is "wax melteth". These to be "the wicked perish at the presence of God", verse 2. Then at verse 3, "... let the righteous be glad...". Hence, we see a recap of 58 in the beginning of Psalm 68, verses 1-4.

Notice the new boundaries God will appoint, verse 6.

We see the life and grace “cheth” in the well-known verse 18:

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

19 Blessed *be* the Lord, *who* daily loadeth us *with benefi*ts, *even* the God of our salvation. Selah. Psalm 68:18-19

We are familiar with this verse, referring to Christ’s first coming, providing salvation and His ascension. These verses proclaim life and grace.

We further see the “wash his feet in the blood of the wicked”, Psalm 58:10 paralleled in this Psalm:

23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.

Psalm 68:23

Coincidence? I think not! Psalm 58 and 68 are matches of the same “cheth” nature.

We see the “boundaries”, the same as seen in Psalm 48, presented here, verses 12, 14, 28-32, 34.

(For coverage of the “samech” meaning in this psalm, see the Woof section, page 53.)

PSALM 78

נח

History Of Israel’s Walk With God

Psalm 78 presents “cheth” meaning hedge, fence or boundary marker, also showing grace and life.

This psalm presents the same groundwork of Psalm 68 in the initial verses 78:1-7. The purpose is to address the rebellion of Israel itself. Rebellion violates the “cheth” of God’s commandment boundaries, verse 7-8. This psalm presents a lengthy testimonial of Israel’s faithlessness:

37 For their heart was not right with him, neither were they steadfast in his covenant. Psalm 78:37

Yet, despite all this we see the “cheth” of grace and life in the next verse:

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.

Psalm 78:38

We see the border “cheth” in the following verse:

54 And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased.

Psalm 78:54

More on boundaries is seen in verses 55, 67-68.

(For coverage of the “ayin” meaning in this psalm, see the Woof section, page 63.)

PSALM 88

נפ

Only Hope In God Seen As Savior

Psalm 88 presents “cheth” meaning hedge, fence or boundary marker and grace and life.

This psalm is a cry of affliction. In that affliction, we see the boundaries, Heman the Ezrahite describes as his experience:

8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth. Psalm 88:8

Interesting lesson on “boundaries” written in the text. Boundaries speak not only of physical fence lines but also of relationship borders, as described in verse 8.

This psalm seems to be lacking any presentation of life and grace, other than the psalmists term of hope in God found in that first verse, “... God of my salvation...”. Based on that single thread of hope, Heman presents the content that remains in the psalm. Due to the suffering he is experiencing, that “salvation” can be seen as the only real ray of “cheth” that clearly flickers in his speech. When there is nothing else left to hope on, we have that single word to clutch to. That single word becomes the precious jewel, with no other competition.

(For coverage of the “pe” meaning in this psalm, see the Woof section, page 70.)

PSALM 98

נצ

Yahweh Reveals His Salvation

Psalm 98 presents “cheth” meaning grace and life. As is typical, after a very hard psalm (Psalm 88), the next in the warp is the up-beat. This psalm breaks forth with a “new

song”, declaring victory has come, verse 1. Then get a look at:

2 The LORD hath made known his salvation:....

Psalm 98:2a

This psalm shouts the grace and life “cheth”. The boundaries are greater than the individual, they are national for Israel and that salvation is seen world-wide, verse 3.

In the final verse:

9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity. Psalm 98:9

In the final verse we see that world-wide victory, covered in Psalms 58 and 68, which manifests both the life and grace as well as the borders, which such national/ world-wide dealings necessitate.

(For coverage of the “tsaddi” meaning in this psalm, see the Woof section, page 77.)

PSALM 108

נק

Heart Set On God Cries For Defense Of His Boundaries

Psalm 108 presents “cheth” meaning hedge, fence or boundary marker and grace and life. This psalm begins with, “O God, my heart is fixed....”, verse 1. Consider the meaning of “fixed” as not “repaired” but as “established”, which is what the Hebrew means. Borders are where property is fixed and nations are “established”. Your border

stops here, you get this much and no further. When a heart is fixed on God, that is a place of joy, verses 1-2. Such a fixing, confinement to seek God above all else, is not as limited as some may think. Boundaries speak of limitations but David shows the boundaries fixed on God are exceeding broad. Look at the following size limitations:

4 For thy mercy is great above the heavens: and thy truth *reacheth* unto the clouds. Psalm 108:4

Following this measurement we find David calling upon God for His deliverance. Here is the request for grace and life “cheth”, verse 6.

Much of the remainder speaks of the boundaries seen in Psalms 58, 68 and 98 designating nations, verses 7-10. Especially note the “divide” and “mete out”, verse 7 that speaks directly to the setting of boundaries.

(For coverage of the “quoff” meaning in this psalm, see the Woof section, page 86.)

PSALM 118

קיח

Praise God For His Mercy To Save The Righteous

Psalm 118 presents “cheth” meaning hedge, fence or boundary marker and grace and life. This psalm starts with a “cheth” boundary up front:

5 I called upon the LORD in distress: the LORD answered me, *and set me* in a large place. Psalm 118:5

Here is a clear place designated according to size. To say something is small tells of the limiting factors of some

kind of fence or barrier that makes it small. So too, if something is large, boundaries are there but further out.

The grace and life “cheth” are seen throughout, but look at the verse immediately following verse 5:

6 The LORD *is* on my side; I will not fear: what can man do unto me? Psalm 118:6

Here we see that fenced in place, verse 5, provides the shelter which is grace and life, verse 6.

David rejoices at his protection from enemies but then look at:

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly. Psalm 118:15

In a sense, we find the fenced place of dwelling being the place of rejoicing for the righteous. Jumping forward a little more we see gates, verses 19-20. Think about gates a little. A gate without a fence only serves decorative purposes. A functional gate must have a fence to back up its authority to restrict someone. Verses 19-20 speak of those special gates that will be the means to that “cheth” life and grace - salvation:

21 I will praise thee: for thou hast heard me, and art become my salvation. Psalm 118:21

The remainder of this psalm speaks prophetically of how the Father would accomplish this salvation through His Son, Jesus.

(For coverage of the “quoff yod” meaning in this psalm, see the Woof section, page 95.)

PSALM 128

קכח

Blessed Are Those Who Fear Yahweh

Psalm 128 presents “cheth” meaning hedge, fence or boundary marker and grace and life. This psalm speaks of the boundaries “cheth” we choose to accept, by walking in God’s ways, because of a fear of the LORD, verse 1.

The following, verse 2, tells of that life and grace “cheth”, that follows those who do verse 1, in its declaration of, “... *it shall be well with thee.*”

(For coverage of the “quoff caph” meaning in this psalm, see the Woof section, page 103.)

PSALM 138

קלח

Yahweh’s Help Dispensed To The Lowly

Psalm 138 presents “cheth” meaning hedge, fence or boundary marker and grace and life. This psalm speaks and focuses upon the abode of God.

This psalm presents a rather mystifying truth:

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. Psalm 138:2

A focal point in this verse is that “word” that is magnified “above all thy name”. We know the name of the LORD is glorious, what is this about His word being higher? In one sense, it is Jesus, for He is the living Word of God. Jesus is also “the Truth” and His sacrifice for us is His

“lovingkindness”. (The Hebrew translated “lovingkindness” is better rendered as “mercy”. Remember “for His mercy endureth forever” Psalm 136, same word.) But what of that “word”, how is it exalted here? First, the Hebrew translated “word” is usually translated as “saying”, (The LORD spake unto Moses “saying”...). Consider the boundary words create. They fill out the full description of things. For God, His words are absolute, without question. They present that fence or hedge of His Ways. Without words from Him, we would know next to nothing about Him, except what the heavens and all creation show us. These do give lessons, if we ponder them, but His words are His revelation to us. They enable us to know what He is like and what He requires of us. They tell us of His grace and life, which is that “lovingkindness” and “thy truth”.

God’s speech gives boundaries in two ways. They let us know what He requires and what He provides for us. They show us the fence and the grace, the two faces of “cheth”.

Let’s view part of that grace that speaks of an inner boundary:

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul. Psalm 138:3

The word translated “strengthenedst me” is “tarhiveni” which indicates that God “enlarged” or “made broad” in David’s soul with “strength” (might or power). Such a term of broadening, and enlargement speaks of boundaries being increased. In English, this “cheth”

boundary is difficult to see but the Hebrew used the words to make it clear.

(For coverage of the “quoff lamed” meaning in this psalm, see the Woof section, page 112.)

PSALM 148

קמק

Praise Yahweh For His Glory Is Above All

Psalm 148 presents “cheth” meaning hedge, fence or boundary marker and grace and life. This is the final “cheth” psalm. It is a concluding crescendo of praise. It speaks of many facets of creation. Some of that creation, we are told has boundary markers they will not go beyond:

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass. Psalm 148:6

The “decree” is a “hoq”, also translated as “statute”. It is something which is portioned out of the law, like a speed limit law is part of the driving codes. This little verse calls our attention to consider all created things have their determined place, boundaries “cheth”. These also have their duty to give glory to God.

We have often considered “cheth” in view of life and grace but I would suggest one step further is seen in this psalm. God gave all living things life, but what of non-living? We see this psalm speak of such non-living things in a personified manner calling them to “praise” Yahweh. These were created:

5 Let them praise the name of the LORD: for he commanded, and they were created. Psalm 148:5

Here we see not only things that were given “cheth” of life but also of creation. Those created things are connected to something living in the call for them to praise God.

(For coverage of the “quoff mem” meaning in this psalm, see the Woof section, page 122.)

TETH (U) SERIES:

**9, 19, 29, 39, 49, 59, 69, 79, 89,
99, 109, 119, 129, 139 and 149**

PSALM 9

U

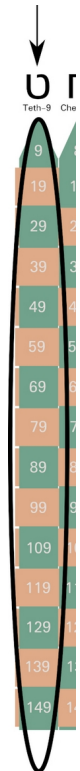
*Yahweh Arise, Return The Wickedness
Of The Wicked Upon Them*

Psalm 9 presents the foundation the following 14 warp threads develop and run on.

This psalm is the beginning of the “teth” meaning serpent, something rolled or twisted together. A keyword is “tov” for “good”.

Psalm 9 matches the “teth” in showing works of the serpent, i.e. Satan, thru fallen nations and people.

The “teth” of something rolled or twisted is seen in the idea of turning back, seen interestingly in:



3 When mine enemies are turned back, they shall fall
and perish at thy presence. Psalm 9:3

The followers of the serpent will find the twisting of
their wiles twisted just a little more so its reverse back upon
them.

We see more of this at the end of this psalm:

16 ... the wicked is snared in the work of his own
hands. ... Psalm 9:16

In this acrostic (Psalm 10 continues the acrostic), at
9:15 we find the “teth” verse. This verse begins with
“tav’hu” for “are sunk down”. This “are sunk down”, in the
acrostic, begins with the “teth”. It’s a focal point of hope in
Psalm 9. The servants of the serpent sink down into the pit
of their own wicked plans!

PSALM 19

U'

God's Glory Declared In Creation And His Word

This “teth” psalm presents the “serpent” response
and the true keyword of “tov” for good.

Psalm 19 is God’s response to the working hand of
the serpent. That is what the “yod” and “teth” number
mean. While Satan wants to be worshiped as the glorious
one, for that is what COVID 19 actually is saying, (covid in
Hebrew means weighty, glory, mighty, terrible). Satan wants
mankind’s worship, but God’s word takes this number and
tells who is worthy of all glory:

1 The heavens declare the glory of God; and the firmament sheweth his handywork. Psalm 19:1

(For coverage of the “yod” meaning in this psalm, see the Woof section, page 17.)

PSALM 29



Worship Yahweh For He Is The Almighty

Psalm 29 presents the “teth” of “serpent, something rolled or twisted together” and the keyword of “tov” for “good”.

After seeing the glory of God, focused on in Psalm 19, note the beginning of the next warp psalm:

1 Give unto the LORD, O ye mighty, give unto the LORD glory and strength. 2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness. Psalm 29:1-2

The “glory” in verse 2, is the Hebrew word “cvod” which is the root for Covid, also seen in verses 3 and 9.

This psalm continues to declare the glory of God. In the description of His might, to be seen at the second coming, we see a twisting, writhing image represented in verses 8 and 9a:

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh. 9 The voice of the LORD maketh the hinds to calve,... Psalm 29:8-9a

The two “shakeths” of verse 8 and the “maketh ... to calve” of verse 9 present the twisting nature of “teth”. Look

at the definition of the bringing forth: “chul” - to twist, dance, writhe, tremble, to bring forth. The twisting is poetically worked into the show of might when Jesus returns.

The keyword of “tov” for “good” is seen in the same manner as Psalm 19 where we see what really is good and glorious.

(For coverage of the “caph” meaning in this psalm, see the Woof section, page 22.)

PSALM 39

וְ

Way Of Man Is Vain

Psalm 39 presents the “teth” of “serpent, something twisted or rolled together” and the keyword of “tov” for “good”.

These “teth” psalms present a candid view of the futility of wickedness. We are called to consider the brevity and vanity of life, verses 4-6 and 11. This presents David’s suffering under God’s discipline, which discipline is ultimately for “tov” or “good”.

The “serpent, something twisted or rolled together” is seen in two ways. The twisting idea connects to the burning of fire, which is divided, seen in Psalm 29:7 and the writhing, which mighty winds bring, also seen in Psalm 29. In Psalm 39, we see more writhing and tormenting of fire, which David was going through; verse 2 with “stirred” and the burning of “hot” and “fire” of verse 3. Further consider the “disquieted” of verse 6, which presents the stirring men

follow in seeking vanities of the world. The way of man is naturally “twisted” and David is battling with this. This psalm follows a theme of man’s ways being vain. Man’s glory is vanity, all the same as Satan’s glory is false.

(For coverage of the “lamed” meaning in this psalm, see the Woof section, page 29.)

PSALM 49

טנ

Man’s Values Are Twisted, Consider Eternal Things

Psalm 49 presents the “teth” of “serpent, something twisted or rolled together” and the keyword of “tov” for “good”.

This psalm follows 39 in a close look at the futility of earthly life. Man naturally seeks for honor and glory, look at the following verse:

6 They that trust in their wealth, and boast themselves in the multitude of their riches; 7 None *of them* can by any means redeem his brother, nor give to God a ransom for him: Psalm 49:6-7

This is the same material David was musing on in Psalm 39.

Man’s way is naturally twisted, following the twisting of the serpent, whose glory is folly:

12 Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish. Psalm 49:12

The “teth” of “tov”, for good, is seen in fleeing this twisted folly of man:

15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah. Psalm 49:15

Having spoken much of glory, in Psalms 19 and 29, we see it in this psalm as well:

16 Be not thou afraid when one is made rich, when the glory of his house is increased; 17 For when he dieth he shall carry nothing away: his glory shall not descend after him. Psalm 49:16-17

This reflects on the futility of man's vain life and presents the perspective of the "worlds" glorious being twisted. This psalm warns all men so they might repent and focus on eternal things, seeking God's glory.

(For coverage of the "mem" meaning in this psalm, see the Woof section, page 36.)

PSALM 59

U1

God Is David's Defense From Wicked Enemies

Psalm 59 presents the "teth" of "serpent, something twisted or rolled together" and the keyword of "tov" for "good".

This psalm starts with the presentation of David's enemies. The description is of men who follow the crooked ways of the serpent; verse 2, "... workers of iniquity" and "... bloody men"; verse 3, "... mighty are gathered against me; not *for* my transgression, nor *for* my sin..."; verse 4, "... prepare themselves without *my* fault: ..."; verse 5, "... wicked transgressors ...".

David puts his trust for defense in Yahweh,
verses 8-10 and 17.

The “tov” of “good” is seen in such as:

10b ... God shall let me see *my desire* upon mine
enemies. Psalm 59:10b

16 But I will sing of thy power; yea, I will sing aloud
of thy mercy in the morning: for thou hast been my defence
and refuge in the day of my trouble. Psalm 59:16

*(For coverage of the “nun” meaning in this psalm,
see the Woof section, page 45.)*

PSALM 69



Wicked Persecute The Righteous But God Will Save Zion

Psalm 69 presents the “teth” of “serpent, something
twisted or rolled together” and the keyword of “tov” for
“good”.

This is a psalm of David and begins with the same
presentation, seen in Psalm 59, in opposition to wicked
enemies:

4 They that hate me without a cause are more than
the hairs of mine head: ... Psalm 69:4

This psalm is strongly messianic and we find a
portion speaking of Judas Iscariot, verses 24-28. Indeed,
such a man was certainly the worker of the serpent!

At verse 30 we see the turn to view the “tov” of
“good” presented through the end at verse 36.

(For coverage of the “samech” meaning in this psalm, see the Woof section, page 54.)

PSALM 79

וַי

Prayer For Vengeance Upon Bloody Men

Psalm 79 presents the “teth” of “serpent, something twisted or rolled together”.

This is a psalm of Asaph, not David’s like the previous two but presents the same issue of the wicked raining terror and destruction. It calls for God to take action:

10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight *by* the revenging of the blood of thy servants *which is shed*.

Psalm 79:10

This psalm shows the followers of the serpent working their crooked ways. It also says God’s people will be grateful and praise Him but the “tov” of “good” isn’t actually seen here.

(For coverage of the “ayin” meaning in this psalm, see the Woof section, page 63.)

*Though In The Midst Of Suffering From The Wicked,
The Hope And Promise Of God Held Up For View*

Psalm 89 presents the “teth” of “serpent, something twisted or rolled together” and the keyword of “tov” for “good”.

This psalm is by Ethan the Ezrahite. It speaks of hope in God’s promises and covers promises to preserve King David. We find testimony of God controlling the writhing of the serpent. Consider the following verse understanding the sea represents humanity and the raging is the raging of the nations against God:

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. Psalm 89:9

We see the “tov” of “good” in the following:

15 Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. Psalm 89:15-16

It continues with the good promised to David and his offspring, verses 19-37.

Sadly, from verses 38 through the end, we find grievous suffering from the wicked, when the writer penned this. This psalm, therefore, ends with a look at the writhing of the followers of the serpent.

(For coverage of the “pe” meaning in this psalm, see the Woof section, page 71.)

Exalt Yahweh For He Is Holy And Over All

Psalm 99 presents the “teth” of “serpent, something twisted or rolled together” and the keyword of “tov” for “good”.

As we have noted before, after a sad and distressing warp psalm, such as Psalm 89, the next follows rather up-beat. We see that with a view of Yahweh’s exaltation in reigning in Zion, verses 1-2. The cry of the previous psalm is given a response:

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them. Psalm 99:6

God hears the cry of the righteous and takes action on their behalf.

This psalm continues the themes of Yahweh dealing with the wicked, seen in verses 4 and 8. Therein is that “teth” of the serpent being dealt with by God. The rest of this psalm is a “tov” of “good” for it beholds God in His excellency:

2 The LORD is great in Zion; and he is high above all the people. Psalm 99:2

(For coverage of the “tsaddi” meaning in this psalm, see the Woof section, page 78.)

*Prophetic Imprecation For Satan To Stand At Right Hand Of
The Wicked And Yahweh To Stand At Right Hand Of The Poor*

Psalm 109 presents the “teth” of “serpent, something twisted or rolled together” and the keyword of “tov” for “good”.

This psalm picks up the wicked, treacherous behavior, leveled against David (seen in Psalms 59, 69 and 79). Verses 1-3 give a quick preview. Look at the repeat the “teth” theme of the twisted behavior presented:

3 They compassed me about also with words of hatred; and fought against me without a cause. Psalm 109:3

Instead of kind for kind, they give the reverse:

5 And they have rewarded me evil for good, and hatred for my love. Psalm 109:5

The “teth” of the serpent is invoked back against those who follow Satan:

6 Set thou a wicked man over him: and let Satan stand at his right hand. Psalm 109:6

This psalm follows the prophetic, seen in Psalm 69:24-28 about Judas Iscariot, in verses 7-19, showing the twisted working of the serpent, introduced in verse 6 above.

The “teth” of “tov” for “good” is seen in verses such as:

21 But do thou for me, O GOD the Lord, for thy name’s sake: because thy mercy *is* good, deliver thou me.

Psalm 109:21 (see also verse 26)

More of the twisting of confusion is seen near the end:

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle. Psalm 109:29

(For coverage of the “quoff” meaning in this psalm, see the Woof section, page 86.)

PSALM 119

קיט

The Goodness Of God’s Revelation For His Servants

Psalm 119 presents the “teth” keyword of “tov” for “good”. It definitely shows wicked men who are twisted in their behavior but the key thought of the entire psalm is about how good God’s word, laws, testimonies, statutes, commandments, judgments, ordinances, paths, etc. are.

Just look at the first verse:

1 Blessed *are* the undefiled in the way, who walk in the law of the LORD. Psalm 119:1

Especially consider the good presented in the “teth” section, which encompasses verses 65-72. One verse is sufficient to quote here:

68 Thou *art* good, and doest good; teach me thy statutes. Psalm 119:68

(For coverage of the “quoff yod” meaning in this psalm, see the Woof section, page 96.)

PSALM 129

קכט

Prayer For Enemies, Of God And Israel, To Suffer Loss

Psalm 129 presents the “teth” of “serpent, something twisted or rolled together” and the keyword of “tov” for “good”.

This psalm returns to the crookedness of the wicked in their abuse of God’s people, the works of Satan to harm the godly. This psalm shares a testimony of God’s mercy, the “tov” of good in verse 4.

There is more imprecatory prayer against the wicked who hate Zion, the city of God, verse 5. It shows the prayer for a twisting back “teth” of confusion upon them:

5 Let them all be confounded and turned back that hate Zion. Psalm 129:5

(For coverage of the “quoff caph” meaning in this psalm, see the Woof section, page 104.)

PSALM 139

קלט

Yahweh Is Omnipresent And Constantly Cares For His Own

Psalm 139 presents the “teth” of “something twisted or rolled together” and the keyword of “tov” for “good”.

This psalm presents us with the realization that no matter which way we turn “teth”, God is there, verses 1-12. For His servants, there is no escaping His protective and supporting hands. We just need to make sure we are His servants.

The “teth” of “tov” for good is presented from verses 13-18. An example of this is seen in:

14b ... marvellous *are* thy works; and *that* my soul knoweth right well. Psalm 139:14b

Upon David’s reflection, on God’s greatness in His involvement with His servant, he presents his attitude towards the twisted wicked. The meditation, of verses 1-18 of these aspects of God’s goodness upon him, lead David to take the closing position of hatefulness of God haters. From reading this psalm, one cannot but logically come to the conclusion that to behold God and to behold the twisted cannot but lead one to abhor the wicked. Read the closing, verses 21-24, and note David’s harsh words. Having uttered such, he invites God to “search me” and “see if *there be any* wicked way in me”. Clearly, David was confident his attitude was the righteous one God desired to see.

(For coverage of the “quoff lamed” meaning in this psalm, see the Woof section, page 113.)

PSALM 149

קנט

Rejoice In Yahweh, He Delights In His People And Comes For Judgment

Psalm 149 presents the “teth” of “serpent, something twisted or rolled together” and the keyword of “tov” for “good”.

This is the last of the “teth” warp. It concludes in praise, which is where Psalm 139, was directing us.

We are told where Yahweh finds the “teth” of “tov” for good:

4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation. Psalm 149:4

This psalm presents the answer to the queries Psalm 139 gave over proper attitudes toward the twisted wicked:

6 *Let the high praises of God be in their mouth, and a twoedged sword in their hand; 7 To execute vengeance upon the heathen, and punishments upon the people;*

9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

Psalm 149:6-7, 9

It says “all his saints”, are you one of them? It doesn’t say those of the old testament period or indicate this is some unpleasant task, for it says “this honour”. Anyway, this psalm concludes the section in the “teth” warp of good things, which includes final judgment on the crooked, wicked men of this world.

(For coverage of the “quoff mem” meaning in this psalm, see the Woof section, page 123.)

PART 3:
WARP THREADS
TOPICAL DEVELOPMENT

Presenting the psalm's concepts in the warp messages, I've suggested the following chapter descriptions to draw the significance of order and purpose. These are followed with psalm descriptions, presenting the development of thought for each chapter topic.

Aleph Warp

Covers place of God and His demands on mankind

BOOK 1

God The Father:

What Does He Require Of Mankind?

Chapter 1: The Call To Allegiance

1 - It begins here, we choose to follow God or the devil.

Chapter 2: God Reigns Over All And Blesses A Godly Nation

11 - Basic understanding, God is righteous and controls heaven and earth: universal reign.

21 - Nations face the same choice offered individuals (seen in Psalm 1): kingdom reign.

Chapter 3: God's "Altar Call" For Mankind

31 - As individuals, we start with faith. God takes care of those who trust and hope in Him.

41 - Bearing fruit for God a must, fruit-bearers can trust God will take care of them.

51 - Backsliders need to repent. National acceptance by God must be founded upon the basis of personal conversions.

Chapter 4: God Protects Those Who Draw Near In Faith

61 - Place of personal safety is found in God's presence. Commitment to God from leaders is needed for national safety.

71 - True conversion results in the kind of person who tells others what God has done and does for him/her. True converts glorify God.

Chapter 5: God Judges The Rebels And Protects The Faithful

81 - God explains why Israel has suffered, it is because of rebellion.

91 - God protects, from a level of suffering, for those who trust and obey.

Chapter 6: God Is Clear In His National Requirements

101 - Three aspects needed for national righteousness: Godly leaders, commitment to punish the wicked and protection of those who fear God.

Chapter 7: The Top Character Traits And Lifestyles Of The Faithful

111 - God's people gather to look to Him (go to church), learn of Him and worship Him.

121 - When God's people leave church, He goes with us and keeps us through the week.

131 - Humility is need, not only at conversion but our whole life.

Chapter 8: In Conclusion, Overall List Of Soldier's Duties

141 - Basic marching orders every saint needs in his/her daily walk with God.

Beth Warp

Covers Jesus, the promised Messiah

BOOK 2

The Son Of God:

King Of Kings & His Household

Chapter 1: The Son of God And Foundation Of His Kingdom

2 - Son of God appointed as King of the World, will judge rebellious leaders.

12 - God's household suffers the rage of rebellious masses but God will preserve them.

22 - Son of God takes the place of our sacrifice to save His household and take the throne.

Chapter 2: New Converts And Basic Education

32 - Guidelines for the earnest enquirer on how to become part of the King's household.

42 - Initial joy of conversion faces challenge of public scorn, prepare to hold the faith.

52 - Church membership doesn't mean true conversion, example of false convert.

62 - Must hold to the real source of security and blessing in our faith.

Chapter 3: Coming World-Wide Reign Of The Son Of God

72 - Qualities of the coming world-wide reign of Jesus.

82 - King Jesus demands righteous leadership under His new government.

92 - Worship Jesus, His household will be blessed in His world-wide reign.

Chapter 4: Hope For The Suffering Saints Of Today

102 - Prayer of suffering saint to find hope in coming world-wide reign of Jesus.

112 - Blessings poured upon God's household; some now and greater to come.

Chapter 5: Location Of World-Wide Capital And Lineage Of World-Wide Ruler

122 - Jerusalem, the place of God's throne and Kingdom capital.

132 - The Glory of God's house in Zion and the lineage of David to man the throne eternally.

Chapter 6: In Conclusion, Our Marching Orders Until The Kingdom Comes

142 - Current status, suffering saints to hold the line until Christ returns.

Gimel Warp

Covers God's help for those who call upon Him

BOOK 3

God's Supply:

His Spirit, Salvation, Preservation, Care - Apart From God, We Cannot Make It Through This World

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Ephesians 4:8

Chapter 1: Walk Of Faith - Trusting God To Deliver His People When They Cry To Him

3 - God hears the cry of His people and supplies His salvation from enemies.

13 - During a desperate time, holding on in faith God will help.

Chapter 2: Walk Of Confidence - God's Abundant Care Upon Those Looking To Him In Hope

23 - Resting secure in knowing Yahweh is taking care of him.

33 - Praise Yahweh, He supplies for those who trust in Him.

Chapter 3: Defense From The Ungodly - Seeking Help When The Enemy Assaults

43 - Strength found in hope of God's righteous judgment and defense from the ungodly.

53 - Seeking life, liberty and the pursuit of happiness from God in face of godless oppression.

Chapter 4: Contentment For God's People - Keeping Our Values In Proper Balance

63 - Source of life and joy found in a relationship with God.

73 - Envious of the accumulation of the wicked, until he saw their end.

Chapter 5: Neighbors Covet Provisions God Gave His People

83 - Israel's enemies covet their land and possessions. An assault on God's houses (83:12).

93 - God is clothed with majesty and strength, an answer to the salvation Israel cried for from their enemies. God's

physical house may be violated but His heavenly throne is too high for the enemies to reach (93:3-5).

Chapter 6: God Has The Final Say On Who Gets What, His Decisions Stand

103 - God's blessings on those who fear Him. Confirms place of God's throne (103:19, like that seen in Psalm 93)

113 - Praise God for His mercy on the poor and needy. Repeats the same place of victory (113:4, like that seen in Psalm 103 and 93)

Chapter 7: Source Of Peace, Life & Harmony - God's People Dependent Upon Him

123 - Waiting upon God in need, suffering contempt from those who do not serve God.

133 - God's supply of eternal life in Zion and the unity of His children are the work of His Spirit.

Chapter 8: In Conclusion, Attitude Example Of The Good Servant

143 - Learn how to think like a faithful servant.

The following passage, from the New Testament, puts the heart of the "gimel" chapter very well:

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully the

spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35 Cast not away therefore your confidence, which hath great recompence of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Hebrews 10:32-39

Dalet Warp

Covers persecution and God's "omniscience"

BOOK 4

God's Working On Behalf Of The Righteous:

Brokenness Leads Way To God's Courts - Heavenly Gates Through Which God Beholds Mankind

Chapter 1: Persecution - God's People Suffer & He Will Take Action

4 - Peace of mind trusting in Yahweh, found in the face of distress from enemies.

14 - God looks from heaven and sees the wickedness of the wicked. The wicked destroy the righteous, but help is coming.

Chapter 2: Examine Yourself, Not All Enter The Heavenly Gates, Be One Of The Blessed

24 - God owns all creation and from that source He will choose who meets His requirements for access to heaven.

34 - Yahweh hears those who seek Him and aids those broken before Him.

44 - God's mercy of old needed fresh for today.

Chapter 3: God Beholds The Wicked And Will Take Vengeance

54 - God delivers His own and takes vengeance on wicked schemers.

64 - Wicked schemers consumed with demonic rage but God will pour His wrath upon them.

Chapter 4: Israel's Great Cry & God's Lesson On Needed Heart Change

74 - Israel cries for God to halt the devastation and blaspheme of the wicked.

84 - Passage through the heavenly doors as the great goal. God will not withhold any good from those who follow Him.

Chapter 5: Pay Heed All Mankind - God Oversees The Management Of His World

94 - God beholds proud, corrupt, government leaders and will save His people.

104 - Yahweh's commands keep the world running, glory belongs to God.

Chapter 6: God Has Always Worked Mightily To Save His People

114 - Israel departed Egypt with God doing wondrously in His midst.

124 - Israel saved from destruction for Yahweh was with them.

134 - View of Yahweh's servants abiding in His house, the place of refuge and worship.

Chapter 7: In Conclusion, God's Preserves & Blesses Those Who Truly Seek Him

144 - Yahweh preserves and blesses those who follow Him.

He Warp

Covers prayer

BOOK 5

God Answers Prayer & His Expectation Of Petitioners:

Praying Wisely & Grounds For Expecting Answered Prayer

Chapter 1: Taking A Look At Those Bound For Heaven

5 - Follower of God demonstrates proper heart and lesson on morning devotional prayer.

15 - Answer to who will be in heaven.

25 - Heart of a true disciple: faith, eager to learn, humility, fear Yahweh, dependence.

Chapter 2: Presenting Battle Reports From The Front Line Requesting Assistance

35 - David appeals for God's help against enemies.

Chapter 3: Looking At Jesus & The Choice The "Daughter" Must Make

45 - Behold glorious King and the "daughter" he will take.

Chapter 4: Prayerfully Enter Heaven's Courts - How To Enter & What To Expect

55 - God takes action on behalf of the righteous when they cry to Him.

65 - God has provided for all to enter His courts with hope and blessing.

Chapter 5: Entering Heaven's Courts - Want God To Hear Us But Will We Hear Him?

75 - God sees all and will judge uprightly.

85 - God has mercy on His people but warns to stay in the path of righteousness.

95 - Praise Yahweh and follow His ways.

Chapter 6: Yahweh Alone Answers Prayer Of The Faithful

105 - Proclaim the goodness of Yahweh upon Israel.

115 - Behold the true God, He blesses those who trust in Him.

125 - Behold the security God provides for the righteous.

135 - Behold Yahweh is revealed in Israel, the gods of other nations are worthless.

Chapter 7: In Conclusion, Yahweh Beholds All, Shows Mercy To Those Who Call In Truth & Will Destroy The Wicked

145 - Proclaim the greatness of Yahweh, amazing grace bestowed in all nations but the wicked will be destroyed.

Waw Warp

Covers mankind and God's house

BOOK 6

God's People Are Part Of His Tabernacle:

The Place Of Safety, Joy & Righteousness;

Mankind Will Glorify God; Invitation To All - Submit To The Righteous Judge Or Face The Consequences

Chapter 1: How Can A Fallen Man Be Restored In God's Favor?

6 - Suffering from discipline, David prays and God extends mercy.

16 - Those who follow God know the place of life, joy and hope.

Chapter 2: Describing Two Types Of Men: The Wicked & The Righteous

26 - God's followers make choices and adopt attitudes reflecting their faith.

36 - Wicked rotten to the core while righteous flourish.

Chapter 3: God Sets Up His Kingdom In Glory: Man Called To Submit For God Will Reign - There Will Be A Reckoning

46 - God returns gloriously in reclaiming the kingdoms of earth.

56 - God carries His own through attacks of the enemy. What will one day be world-wide victory and submission, and protection of the righteous is presently provided in measure for those who are part of God's House.

66 - God will be glorified among all men.

76 - God's defense of His house and those in alliance with Him. Invitation to become part of God's House.

Chapter 4: Personal Trust Of Saint For God's Protection From The Proud

86 - Saints seek God's merciful protection. Praises God for His saving grace and seeks His protection from the proud.

Chapter 5: Yahweh Will Reign Over All The World

96 - Yahweh takes the throne of the world. Invitation to all mankind to come and worship God as the only true God.

Chapter 6: Kind Of Prayer Needed For Israelite Captives To Find Mercy From God

106 - National prayer for deliverance from captivity. A prelude on the heart needed for national restoration from captivity. A national salvation instruction psalm.

Chapter 7: Mercy Of God In Saving The Humble From Fallen Men

116 - Love Yahweh for He is merciful to the simple. A testimony of personal salvation.

126 - Mercy of Yahweh to bring His lost sheep back home. A testimony of national salvation.

136 - God's mercy endures forever. A praise and testimony of national salvation.

Chapter 8: In Conclusion, Trust Not In Man, Trust God; Offers Mercy To All But Wicked To Be Destroyed

146 - Yahweh alone is source of life and hope.

Zayin Warp

Covers completeness and aspects of hunting and warfare; Well summed up with, "to judge the people righteously and govern the nations upon earth"

This speaks of “shalom” in its truest sense of “completeness”. Completeness for the righteous is blessing and life, payment for a righteous life. Completeness for the wicked is condemnation and destruction, payment for a wicked life. Shalom isn’t just “peace” for all. It is the opposite for those undeserving of peace.

BOOK 7

Completeness Found In Seeking Yahweh:

*Shelter Of God’s Wings, Refuge For His People;
Enemies Hunt The Righteous But Hunters Will
Become The Hunted*

Chapter 1: Wicked Hunt The Righteous But Help Is Found Abiding In God

7 - Cry for God to save David from his persecutors. The hunter and the hunted.

17 - Cry for God to shelter David from his persecutors, satisfaction found in God. Sustain and carry through.

27 - Testimony of God’s protection from enemies, beholding goodness of God now.

Chapter 2: Counsel To Trust In Yahweh’s Oversight & Righteous Judgment

37 - Encouragement to rest in the surety God will bring judgment and bless the righteous.

47 - Praise the King of the earth, for God sits on His holy throne subduing the nations and blessing His people.

Chapter 3: Overcoming Terror Of The Hunters By Fixing Heart On God In Faith

57 - Cry for God to shelter David from Saul, faith in God.

67 - God will bless Israel and rule over the world.

77 - Rebuilding one's faith in recalling God's past mercies.

Chapter 4: World-Wide Capital & Establishing Of World-Wide Kingdom - Details On Completeness

87 - God's choice of Zion above all other cities.

97 - Jesus reigns, defeating all that challenge His reign.

Description of second coming.

Chapter 5: Sustenance, Nourishment & Completeness Based In Righteousness In Coming Kingdom

107 - Look to Yahweh in distress, He can save you.

117 - Praise Yahweh For His Merciful Kindness

Chapter 6: Protection & Blessing Only From God & For The Faithful

127 - The beloved of Yahweh are well taken care of. Defense and strength found only with Yahweh.

137 - Never forget Jerusalem. The loss is the foundation for a reflection on the great treasure. Why was Jerusalem defeated? Consider lesson of Psalm 127. They had departed from God so lost His protection.

Chapter 7: In Conclusion, A Happy Ending For All God's People, The Fullness of Shalom

147 - Delight in Yahweh, He has chosen Israel.

The following passage, from the New Testament, fits well with the theme of “zayin”:

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. 6 Ye have condemned *and* killed the just; *and* he doth not resist you. 7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

James 5:5-8

Cheth Warp

Covers life (le chaim) and grace as well as boundaries of all things; land, proper conduct, place of safety

BOOK 8

Work Of The Greatest Artist Of All:

The Means To The Perfect Bonsai

Consider the Japanese bonsai tree. Man takes a small tree and painstakingly works with it to eventually produce a tree of exquisite artistry. A well done one brings glory to the artist. Such illustrates the principal of “cheth” in both life and setting of boundaries. This series presents both personal and national bonsai formation.

Chapter 1: God’s Care & Nurturing Of Man; Producing The Perfect Bonsai

8 - Praise for God’s grace upon insignificant man. Note the glory of God this, first of the “cheth” psalms, presents and the final one in Psalm 148.

18 - God gives deliverance to David.

28 - Yahweh protects and nurtures His people.

38 - Under God's discipline? Repentance brings grounds for hope of mercy.

Chapter 2: God Defends The Borders Of His Capital & Country For His Glory & Righteousness; The Bonsai's Pot & Soil Are Important

48 - Mark the boundary of God's city.

58 - The righteous God to judge righteously in the earth.

"Blood of the wicked" seen here.

68 - God arises and the nations submit. "Blood of the wicked" again, also "boundaries" as seen in 48.

Chapter 3: History Of God's Work With Israel & The Difficulties; Forming The Perfect Bonsai Requires Wires For Training & Proper Pruning To Restrain Unwanted Growth & Development

78 - History of Israel's walk with God. Same initial groundwork as 68 in 78:1-7.

Chapter 4: Means & Accomplishment Of Obtaining Salvation; All Glory To The Bonsai Artist

88 - Only hope in God as Savior. Taken as messianic; Jesus suffering for sins on the cross.

98 - Yahweh reveals His salvation.

Chapter 5: God's People Find Their Needs When Heart Is Fixed On Yahweh; Bonsai Totally Dependent Upon Artist - Protection, Light, Water, Fertilizer, Guidance

108 - Heart set on God cries for defense of his boundaries.

118 - Praise God for His mercy to save the righteous.

128 - Blessed are those who fear Yahweh.

138 - Yahweh's help dispensed to the lowly.

Chapter 6: In Conclusion, All Things Which Have Their Place & Limits Will Give Glory To Their Creator; Finished Bonsai Will Be A Thing To Admire But True Focus Belongs To The Artist Of All Creation

148 - Praise Yahweh for His glory is above all.

The following passage, from the New Testament, fits well with the "cheth" theme:

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe *he* is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. 11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your conversation honest

among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. 1 Peter 2:6-12

Teth Warp

Covers the twisted ways of the wicked and presents that which is good - God's glory, judgment is coming

BOOK 9

Ultimately God Is The Glorious One:

God's Answer To Contradiction Of Vain Men

Chapter 1: Yahweh Is The Most High, Men Need To Learn They Are But Men

9 - Yahweh will judge the wicked and be a refuge for the oppressed.

Chapter 2: Yahweh Is The Glorious One, Extol His Glory & Strength

19 - God's glory declared in creation and His word. Looks at God's glory, totally ignores Satan's claim for glory in the number 19.

29 - Worship Yahweh for He is the Almighty.

Chapter 3: Man's Glory Is Vanity, Consider The Eternal

39 - Way of man is vain.

49 - Man's values are twisted, consider the eternal things.

Chapter 4: Strength Of Man Come To Naught; God's People's Strength Found In God

59 - God is David's defense from wicked enemies. Personal enemies.

69 - Wicked persecute the righteous but God will save Zion. Messianic, twisted reproach of mankind upon the glorious Savior but they will loose and He will win.

Chapter 5: When It Looks Helpless For God's People, Answer Lies In Seeing God's Glory & Our Vanity

79 - Prayer for vengeance upon bloody men and for God to arise to help.

89 - Though in the midst of suffering from the wicked, the hope and promises of God held up for view.

Chapter 6: Glorify God, He Is Almighty & Holy; His Glory In Facing The Contradiction Of Sinners

99 - Exalt Yahweh for He is holy and is over all.

109 - Prophetic imprecation for Satan to stand at right hand of the wicked and Yahweh to stand at right hand of the poor. Presents the means of God's gaining victory through Jesus.

Chapter 7: God's Glory Revealed Through His Word

119 - The goodness of God's revelation for His servants.

Chapter 8: God's People Are Precious To Him; He Will Take Action Against The Wicked

129 - Prayer for enemies of God and Israel to suffer loss.

139 - Yahweh is omnipresent and constantly cares for His own.

Chapter 9: In Conclusion, Glorify God, He Will Save His People & Take Vengeance On The Wicked

149 - Rejoice in Yahweh, He delights in His people and comes for judgment.

The following passage, from the New Testament, fits well with the “teth” theme:

13 But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 14 If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

1 Peter 4:13-14

PART 4: WOOF THREADS TOPICAL DEVELOPMENT

Presenting the psalm’s concepts in the woof messages, I’ve suggested the following chapter descriptions to draw the significance of order and purpose. These are followed with psalm descriptions, presenting the development of thought for each chapter topic.

Yod Woof

Covers God's working hand on behalf of the oppressed, the work of the righteous and the wicked

BOOK 10

The Working Hand Of God, The Wicked & The Righteous:

Works Of The Wicked Will Be Punished; Works Of The Righteous Will Be Rewarded; God's Works Of Salvation, Creation & Revelation Glorify Him

Chapter 1: Calling Upon God For Help From The Tyranny Of The Wicked

10 - Vile character of the wicked and Yahweh's action to save the oppressed.

11 - Trust, for God rules all things. He will take action to punish the wicked who attack the upright.

12 - God will arise to preserve those of His house from the wicked of this world. He will protect the poor and needy.

13 - Looking for God's help, yet future, knowing it will come. Enemy exalted over God's servant at present.

14 - God witnesses the wickedness of the wicked and the afflictions of His people from them. Covers national persecution and looking for God to bring His people back from captivity.

Chapter 2: The Walk Of God's People Is One Of Trust & Confidence

15 - Describes the kind of person who will be in heaven. Qualifies who are God's people.

16 - Those who follow God know the place of life, joy and hope. God works on their behalf.

Chapter 3: God's People Have Confidence In His Work Of Preservation, Making Sure They're Faithful To Him

17 - Cry for God to shelter David from his persecutors, satisfaction found in God. Expresses the commitment to walk in God's ways. Testifies to self-examination to make sure he is really following God.

18 - God gives deliverance to David. A testimony of past and future salvation victories God gives him.

Chapter 4: Work Of God, Both Natural And Revelatory Bring Glory To God

19 - God's glory declared in creation and His revelatory words.

Caph Woof

Covers the open hand of surrender, worship, offerings and receiving

BOOK 11

Imploring God For His Works Of Salvation:

God Provides Salvation & Nurture For Those Who Seek Him Properly But Destruction To Await Those Who Don't Regard Yahweh's Works

Chapter 1: Yahweh Implored For His Strength & Protection Of Israel

20 - Yahweh saves His anointed, not military preparations. Seeking help from God. Presents sacrifices and offerings. Speaks of Yahweh fulfilling petitions. Specifically national protection and victory.

21 - Godly government will be blessed. Testifies of God answering prayer specifically in regards to the kingdom.

Chapter 2: Yahweh Provides Salvation, Offering & Care For His Sheep

22 - Jesus redeems His own and takes the kingdom.

Salvation turns to eternal provisions by God.

23 - Provision of the Shepherd for His sheep in daily life.

Chapter 3: Examples Of The Kind Of Person & Prayers God Will Heed

24 - God owns all creation and from that source will choose those who meet His requirements for access to heaven.

Specifies the character of those whose prayer for salvation will be answered.

25 - Heart of a true disciple: faith, eager to learn, humility, fear the LORD, dependence. Presents a lesson on the kind of heart God favors in answering prayer.

26 - God's followers make choices and adopt attitudes reflecting their faith. They openly invite God to test them and make sure they are real converts.

Chapter 4: God Wants Us To Seek His Face In Both Learning His Ways & Seeking His Help

27 - Testimony of God's protection from enemies, beholding goodness of God now. God's servants taught to cling to Him and wait upon Him. God wants us to seek His face.

28 - Yahweh protects and nurtures His people. Presents obedience to instructions of Psalm 27. Those who do not seek God's face and ignore His works will not be blessed. Goes national.

Chapter 5: God's Salvation, Both Now And For Eternity, Brings Glory To God

29 - Worship Yahweh for He is the Almighty. Presents praise to God who strengthens His people and blesses with peace.

Lamed Woof

Covers the Shepherd's care, What God requires of His servants, His protection and His discipline

BOOK 12

Being In God's Household:

Behaving Well, Misbehaving Or Not Family At All

Chapter 1: Undergoing God's Discipline, Proper Heart To Take Hold Of

30 - Yahweh answers prayer of the disciplined and afflicted of God's household. Example of the profitable heart attitude of a child undergoing God's discipline.

31 - God works on behalf of the faithful. Trusting in the Good Shepherd's care for His sheep and protection from predators.

Chapter 2: Instruction On God's Mercy To A Repentant Child & Counsel To Behave From Now On

32 - Counsel for the earnest enquirers of yesteryear, being born again. Presents the need to confess our sins and repent for Yahweh's forgiveness, especially if we are God-fearing people. Call to look to God for directions.

Chapter 3: God Is The Caring Shepherd For The Nation Or People Who Serve Him

33 - Praise Yahweh for merciful supply for those who trust Him. A lesson on the Shepherd and trusting His care. A national psalm on God's care for His people.

34 - Yahweh beholds mankind and aids those who are broken before Him. Call to both personal and national trust of God. Trusting speaks of the Shepherd's care. Instruction for God's children on fear of Yahweh, how to be a good child. Angel of Yahweh protects God's people.

35 - David appeals for God's help against enemies. Angel of Yahweh assaults the predators of God's people. Specifically covers God's protection, the shepherd's care, from predators. Makes it clear this psalms suffering is not on account of being a bad child.

Chapter 4: A Look At Who Are Sheep & Who Are Goats

36 - Wicked rotten to the core while righteous flourish. A further review describing what the wicked are like and why men would choose to forsake their way and follow Yahweh. A contrast of the sheep and the goats.

37 - Encouragement to rest in the surety God will bring judgment and bless the righteous. Great expansion on the description of who are sheep and who are goats.

Chapter 5: Instruction On Primary Means Of God's Discipline. Learn To Recognize Hand Of God Working Behind The Scenes So Can Turn Situation Around

38 - Under God's discipline? Repentance brings grounds for hope of mercy. Presents the cry undergoing God's spanking and the willingness to confess and repent. Discipline via sickness and enemies but cry for God to deliver from them.

Chapter 6: In The Face Of Discipline, Example On How To Order One's Conduct And Life Priorities

39 - Way of man is vain. How to walk carefully, and be a good child/sheep of God. A cry of one under discipline.

Mem Woof

Covers water in many forms, including its representation of the sea of humanity and the living waters of Messiah & His coming world-wide reign

BOOK 13

Separation Of The Waters:

Each Water Has Its Own Nature & Characteristics

Chapter 1: Redemption; The Living Water Provided

40 - Yahweh provides redemption for those who seek Him. Redemption from the miry clay, now secure footing. Preached to the great congregation, waters of humanity. Describes salvation in Jesus and initial heart of a convert.

Chapter 2: Separation Of The Water; Bad Water Repels Good Water; Water Above The Firmament & Water Below The Firmament

41 - God's merciful character should become part of ours. Illustrates violence of waters of humanity against those who have partaken of the living water, i.e. those who have

chosen to follow God. Bad water rejects good water, wherever it may be found.

42 - Not all smooth sailing for the new born of God's house. Desire for living water and water of tears from humanities rejection of those who choose the living water.

43 - Inner supply sought from God alone on the basis of righteous judgment. Presents assaults of the bad water's of humanity upon the good waters of God's servant.

44 - God's mercy of old needed fresh for today. Presents more of the stormy waters that rage against the heavenly water; humanity rejecting those who have tasted of the living water.

Chapter 3: The Living Water Is The Messiah

45 - Behold the glorious King and the "daughter" He will take. Presents the living water of the Messiah, the choice the "daughter" must make and the benefits of such a choice.

Chapter 4: Bad Water Of Humanity Rages But The Living Water Will Conquer

46 - God returns gloriously in reclaiming the kingdoms of earth. The seas of humanity will rage against the heavenly water but will be subdued.

47 - Praise the king of the world for God sits on His holy throne. Further rejoices in the living waters conquest of the bad waters of humanity.

48 - Mark the boundary of God's city. Further praise after the manner of 47 but focus is on national capital of Jerusalem.

**Chapter 5: Call To Humanity To Forsake Wicked Ways
& Trust The Living Water; (Consider Lesson Of
Previous Chapter & Join The Good Side While You
Have A Chance)**

49 - Man's values are twisted, consider eternal things.

Nun Woof

*Covers the Pentecost/marriage-type covenant of God's
people and persecution the world will inflict upon
those faithful to God*

BOOK 14

Followers Of God:

*Being Faithful To God Will Mean Persecution From
The World*

Chapter 1: Wake-Up Call To Become A Follower Of God

50 - Heavenly court-case that offers a second chance.

**Chapter 2: First Response To Wake-Up Call;
Repentance, Path To Becoming A Follower Of God**

51 - Restoration from a broken relationship with God.

**Chapter 3: Followers Of God Face Persecution From
False Converts**

52 - Church membership doesn't make or prove conversion.
Example of Doeg The Wicked Edomite.

Chapter 4: Followers Of God Face Persecution From Those Of No Faith Whatsoever

53 - Need of life, liberty and the pursuit of happiness.
Atheists persecute those who serve God.

Chapter 5: Followers Of God Face Persecution From Those Of "Paper-Trail" Lineage

54 - God delivers His own and visits vengeance on wicked schemers. Israelites who are really strangers to God's people, the Ziphims.

Chapter 6: Followers Of God Face Persecution From Hometown Neighbors

55 - God takes action on behalf of the righteous when they cry to Him. Suffering from those in his hometown who David had gone to worship with.

Chapter 7: Followers Of God Face Persecution From The World

56 - God carries His own through the attacks of the enemy. Strangers (Philistines) threat to God's people.

Chapter 8: Followers Of God Face Persecution From Church Leadership

57 - Cry for God to shelter David from Saul, faith in God. Example of leadership posing threat.

Chapter 9: Followers Of God Face Persecution From Church Congregation

58 - The righteous God to judge righteously in the earth.

Chapter 10: Followers Of God Face Persecution From Family Members

59 - God is David's defense from wicked enemies.

The following passage, from the New Testament, fits well with the "nun" theme:

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11 For this is the message that ye heard from the beginning, that we should love one another. 12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 13 Marvel not, my brethren, if the world hate you. 1 John 3:10-13

Samech Woof

Covers foundation of basic teachings; that which we must lean upon and look to for salvation now and for eternity

BOOK 15

Fear Of The Lord:

Ground Floor - God Is Our Shelter & Savior, Look To God Alone, He Will Bless Those Who Seek Him & Conquer Those Who Despise Him

Chapter 1: Foundations; Help From Man Is Vain, Only Safety Comes From God

60 - We have seen hard things but God will help us. Those who fear God are those with reason to hope in God's protection. National focus.

61 - God is my refuge. Expounds on protection of 60, national but takes a turn to focus on the government.

62 - Salvation comes from God, don't veer from this foundation. Power belongs to God, He is our rock, salvation and defense.

Chapter 2: Foundations; Love For God Rests Upon The Salvation Found In Running To Him For Shelter

63 - Life and joy found in relationship with God. Expresses the love, longing and delight found with God. Foundation of this love rests upon the salvation He has provided.

Chapter 3: Foundations; Wicked Are Ruthless But God Will Be Glorified In Their Destruction To Come

64 - Wicked schemers consumed with demonic rage but God will suddenly pour His wrath upon them. All will see and learn to trust in God.

Chapter 4: Foundations; How To Be One Of God's People, Joining The Godly Team

65 - God has provided for all to enter His courts with hope and blessing. Presents the foundation of Gospel basics, how to be saved in turning to God.

66 - God will be glorified among all men. Praise for saving us now and for eternity.

Chapter 5: Foundations; World-Wide Victory Of God To Be Seen

67 - God will bless Israel and rule over the world. Longing for a world-wide turning to God which will result in world-wide blessing.

68 - God arises and the nations submit. Praise for God's salvation and defeat of the wicked. Ascribe strength to God.

Chapter 6: Foundations; As For Now The Saints Will Suffer But Stand Firm In The Faith, Deliverance Is On Its Way

69 - Wicked persecute the righteous but God will save Zion.

Ayin Woof

Covers eyes and fountain of tears; crying to God to look and save from afflictions from the wicked

BOOK 16

Crying To God For Help:

Enemies Constantly Move In On God's People & Israel To Destroy Them; Temporary Answers Until The Messiah's Kingdom Reigns On Earth

Chapter 1: Looking To God; Crying For God To Speedily Save From The Wicked

70 - Prayer for enemy to be disappointed and God's people to be sustained. Cry for God to hurry to his rescue.

Personal.

71 - Godly give witness of God's mercies. Further cry for God to hurry to rescue. Looking to God as his hope and gives testimony about God for others to see and turn to Him. Personal.

Chapter 2: Looking To God; Viewing Characteristics Of Kingdom Of The Messiah

72 - Characteristics of the coming kingdom of Jesus (prophetically speaking). Using Solomon as type of "son of David" who is to reign eternally.

Chapter 3: Looking To God; Answers The Concern Over The Prosperity Of The Godless, Keep Focus On God

73 - Envious of the wicked's accumulation until he saw their end. God beholds the ungodly and they will pay the price for their actions.

Chapter 4: Looking To God; Crying For God To Look At National Suffering & Save Them

74 - Israel cries for God to halt the devastation and blaspheme of the wicked. The fountain of tears expressed as they cry for God to look at their suffering and save them. National crises.

75 - God sees all and will judge uprightly. Answer to 74 that God does see and take action.

Chapter 5: Looking To God; Behold God In Israel Has Looked On Their Suffering & Saved The Meek

76 - God's defense of His house and those in alliance with Him. Salvation for the meek. National level.

77 - Rebuilding one's faith in recalling God's mercies of the past. Testimony of God hearing and saving. Instruction on how to strengthen one's faith.

78 - History of Israel's walk with God. God's faithfulness but their constant rebellion. Answers to the tears of affliction and God's keeping His eye on them. Follows as furthering the content of 77.

Chapter 6: Looking To God; Israel Continues To Suffer The Hatred Of Nations While They Look For The Messiah To Come

79 - Prayer for vengeance upon bloody men. Ends up the "ayin" with Israel crying to God as they continue suffering from their enemies.

Pe Woof

Covers the shining face of God, receiving His favor and blessing; also warns of suffering loss, lack and shame of face for wickedness

BOOK 17

Let The Face Of God Shine Forth:

God's Requirements To Receive His Favor; The Other Option, Shame Of Face For Wickedness

Chapter 1: Repentance & Restoration Of God's Favor

80 - God of Hosts shine forth for we are being wasted by the enemy. Cry for mercy, for God to turn back to Israel and for Him to cause Israel to turn back to Him.

81 - God answers the why of Israel's sufferings of 80, their rebellion. Appeal from God for Israel to turn from idolatry, then they can expect His favor.

Chapter 2: Restoration Begins With Government

Repentance

82 - Warning to world-wide leaders to judge righteously.

Restoration with God starts with repentant leaders. Face of God brings righteous judgment.

Chapter 3: National Preservation Depends On God

Taking Action, Motivation For Government

Repentance

83 - Enemies covet Israel's land and possessions. Call for God to face Israel's attackers, fill their faces with shame.

Chapter 4: Example Of What Is Needed To See God's National & Personal Favor Restored

84 - Passage through the heavenly doors as the great goal. Need to have desire for God and come with repentance. Hope that God will receive them favorably as long as they are repentant.

85 - God has mercy on His people but warns to stay in the path of righteousness.

86 - Saints seek God's merciful protection. Presents an example of the kind of person God will receive favorably.

Chapter 5: Face Of God Beholds His Capital Favorably

87 - God's choice of Zion above all other cities. Holds to view the capital, where God's temple is and His laws are obeyed, where God's face does behold in favor.

Chapter 6: Ultimately, Favor Can Only Come By Jesus Suffering As The Sacrifice For Our Sins, Which He Bore On The Cross

88 - Only hope in God seen as Savior. Psalmist cries out from suffering from God's wrath. A Messianic clip of the suffering of Jesus on the cross for our sins.

Chapter 7: Looking At Israel - Past, Present & Future Regarding Issues Of God's Favor Or Lack Thereof

89 - Though in the midst of suffering from the wicked, the hope and promises of God held up for view.

Tsaddi Woof

Covers God's beholding man, the descent of Jesus to establish millennial kingdom, hunting of the wicked and righteous vengeance to be repaid

BOOK 18

God Beholds Men:

Eventually All Men Will Behold God In Millennial Kingdom

Chapter 1: God Beholds Men; Prosperity & Protection Provided For The Righteous, Destruction For The Wicked

90 - Lesson on how man should live in view of who God is. Presents God's beholding of man and prayer for prosperity.

91 - God's protection from suffering for the faithful. In the shadow of God, refuge and safety is provided.

92 - Praise the Son of God, His people will be blessed in His new kingdom. Covers true prosperity in flourishing of the righteous and temporary flourishing and destruction of the wicked.

Chapter 2: God Beholds Men; Is Mightier Than All: God Bows To Behold Man, Man Bows In Worship Of Him

93 - God is clothed with majesty. The nations may rage but Yahweh is above all. Presents bowing down in worship.

Chapter 3: God Beholds Men; He Will Bring Righteous Vengeance Upon The Wickedness Of Man

94 - God beholds proud, corrupt, government leaders and will save His people. Prayer for God to bow down and bring an end to the flourishing wicked hunters. Coming glory of God in judging the wicked.

Chapter 4: God Beholds Men; God Looks For More Than Words Of Worship, He Wants True Hearts

95 - Praise Yahweh and follow His ways. True worship means having a true heart for God.

Chapter 5: Men Behold God; Yahweh Alone Is God: Establishment Of The Millennial Kingdom Upon Earth

96 - Yahweh takes the throne of the world. Let all bow down to Him for He comes to bring righteous judgment.

97 - Jesus reigns, defeating all that challenge His reign. Jesus' descent to earth at second coming.

98 - Yahweh reveals His salvation. Timing; the second coming has happened and now Jesus reigns on earth.

99 - Exalt Yahweh for He is Holy and is over all. Presents the "tsaddi" of the new righteous kingdom and call to bow in worship to the same God revealed in Israel.

Quoff Woof

Covers usability by God, as the axe-head is utilized by the controller via the handle, so God works all to His ultimate plans

BOOK 19

All Things Used For The Service Of God:

God Wields Creation To His Purposes With Design To Attain A People Who Choose To Serve Him

Chapter 1: Serve Yahweh; He Is Good, We Owe Him Allegiance

100 - Serve Yahweh with gladness. Speaks of God as our creator, thus owner and we are to serve Him as the axe-head is worked to complete the owner's will.

101 - How a righteous kingdom is governed. Speaks of a God-controlled government and the subjects serve a God-fearing government. Leader's commitment to God and righteousness.

Chapter 2: All The World Will Serve Yahweh; His Servants To Be Established

102 - Prayer of suffering finds hope in coming Savior. God's will to be fulfilled on earth and His servants to be established. All the world will eventually serve God. Messianic content referring to Jesus suffering for us.

103 - God's blessings on those who fear Him. Praise for the price Jesus paid for our redemption. God's mercy is upon those who serve Him.

Chapter 3: The Material World Obeys The Commands Of Yahweh

104 - Yahweh keeps the world running. His works declare His glory. They are His axe-heads, which He controls. Those who refuse to be His axe-heads will eventually be removed.

Chapter 4: The Working Of God To Establish A Nation (Israel) To Be His Servants

105 - Proclaim the goodness of the LORD upon Israel. Shows God's wielding power in regards to Israel for the purpose of Israel being His servants.

106 - National prayer for deliverance from captivity. Shows the addition, to 105, of the misbehavior of Israel and God's constant work to attain His goal with them.

107 - Look to Yahweh in distress, He can save you. Continues the themes, seen in 105 and 106, in regards to Israel. Tells of Israel's sufferings due to rebellion against God. Lesson of the means God uses to turn people back to be His servants.

108 - Heart set on God cries for defense of His boundaries. Presents the further looking to God in distress from enemies of Israel. Expresses final hope that God will take action on their behalf. God works all nations to His purposes.

Chapter 5: The Working Of God To Save Mankind & Judge Judas Iscariot

109 – Prophetic imprecation for Satan to stand at right hand of the wicked and Yahweh to stand at right hand of the poor. Messianic of suffering of Jesus and work of Judas Iscariot. Presents the request for God’s working of events to bring judgment upon the house of Judas. Tells that this was done for the sake of the salvation of the poor.

Quoff Yod Woof

Covers the working hand of God in nature and through Jesus Christ (axe-head with hole of enabling) which is the means for man to serve Him

BOOK 20

Works Of God & His People:

Work To Redeem Mankind & Empower Us To Work For Him

Chapter 1: God’s Working Right Hand; King/Priest Jesus

110 – Messiah to be set on throne. The working hand of the Father thru His Son. A glimpse of both the first and second coming of Jesus.

Chapter 2: First Halleluia Trio; Working Hand Of God, The Godly & God's Works Of Mercy For The Poor

111 - Godly assemble for worship. They seek to learn of God's works, commands and remember His salvation.

Shows the working hand of God.

112 - Blessing to be poured upon the household of God's servants. Shows the working hand of the godly.

113 - Praise Yahweh with a grateful heart for His mercy. God works on behalf of the needy. Incredible mercy in His humbling Himself on our behalf.

Chapter 3: Working Hand Of God In Redemption From Egypt

114 - Israel departed Egypt with God doing wondrously in their midst. Shows God's working hand of redemption from Egypt and all creation is subject to obey Him.

Chapter 4: Second Halleluia Trio; The God Of Power & Mercy, Enabling All Men To Become His Servants & Work On His Behalf

115 - Behold the true God, He blesses those who trust in Him. The one and only true God of power. Trust in Yahweh.

116 - Love Yahweh for He is merciful to the simple. In affliction, call upon Yahweh and He will save the humble. The saved become His servants. Personal and national.

117 - Praise Yahweh for His merciful kindness. *116* gone world-wide. Praise for God's work on behalf of humanity.

Chapter 5: Personal Testimony Of God's Work To Save Those Who Put Their Trust In Him

118 - Praise God for His mercy to save the righteous.

Recalls many points the previous "quoff yod" have covered of crying to God and His work to save us. A personal testimony encouraging all to turn to God and behold His saving right hand.

Chapter 6: Capstone To The Working Of God For Man & Man For God

119 - The goodness of God's revelation for His servants.

The working hand of God in His revelations and the working hand of man in following and obeying His revelations.

Quoff Caph Woof

Covers coming out of the world to be God's servants

BOOK 21

Beginning Of Ascents:

Going To Worship God Means Conversion, An Altar Call; Leaving This World To Focus On God & Begin The Life Of Faith

Chapter 1: Beginning In Land Of Darkness; Surrounded By Enemies

120 - *First Psalm of Ascents*; Grief from the neighbors, look to Yahweh. Starting place for the psalmist is in place of

darkness with his enemies. Motivation for change.

Chapter 2: Journey From The Land Of Darkness; Protection From God

121 - Second Psalm of Ascents; God preserves the faithful in their daily lives. Dependence upon God for national preservation. Now ascends to behold the hills.

Chapter 3: Destination Of Journey; Jerusalem

122 - Third Psalm of Ascents; Jerusalem - where the house of God sits. Thrones of judgment of house of David operate there. Destination is God's city.

Chapter 4: Goal Goes Beyond The Physical Limitations Of Earth; Looking Heavenward

123 - Fourth Psalm of Ascents; Waiting upon God in need. Servants waiting for their master's direction and dependent for His protection. Progresses to looking up to God in heaven.

Chapter 5: Testimony Of God's Faithfulness In Keeping Israel Safe

124 - Fifth Psalm of Ascents; Israel saved from destruction for Yahweh was with them. Testimony of God's faithfulness in keeping them safe.

Chapter 6: Altar Calls; First For Those Who Have Not Known God & Second For The Lost Sheep To Return

125 - Sixth Psalm of Ascents; Behold the security God provides for the righteous. Encouragement for all to put their trust in God and walk righteously.

126 - Seventh Psalm of Ascents; Mercy of Yahweh to bring His lost sheep back home. Repentant axe-head to be put back into Yahweh's service.

Chapter 7: Promises Of Blessing For Those Who Choose To Be God's Servants

127 - Eighth Psalm of Ascents; The beloved of Yahweh are well taken care of. It is God who builds and protects, blesses and prospers.

128 - Ninth Psalm of Ascents; Blessed are those who fear Yahweh. Blessings to flow from Yahweh in Zion outward to our homes.

Chapter 8: Blessings Cannot Be Complete Without Addressing Righteous Justice Upon God's & Israel's Enemies

129 - Tenth Psalm of Ascents; Prayer for enemies, of God and Israel, to suffer loss. Addresses the why of Israel's historic suffering and testifies of God's saving them. Final "caph" turns to see God's wrath focused on enemies, as will be completely seen at the second coming.

Quoff Lamed Woof

Covers the shepherding, discipline and restoration of God's sheep

BOOK 22

Sheep Look To The Shepherd:

Our Shepherd Is Holy; Learn His Ways, Follow His Leading & All Will Be Well

Chapter 1: Getting Right With Yahweh

130 - Eleventh Psalm of Ascents; Approach and wait on Yahweh in fear of God for He is merciful. Both personal and national in nature. Place hope in Yahweh for He will forgive those who turn to Him.

131 - Twelfth Psalm of Ascents; Godly are paragons of humility. Speaks of more hope, following 130. Example of what a humble, dependent nature looks like. Personal and national.

Chapter 2: Looking To The Interests Of God

132 - Thirteenth Psalm of Ascents; Glory of God's house and His city. National and preservation of Davidic kingdom.

Chapter 3: Unifying In Worship As One Body Under One God

133 - Fourteenth Psalm of Ascents; God's supply of eternal life in Zion. Unity of the brethren.

134 - Fifteenth Psalm of Ascents; View of Yahweh's servants abiding in His house. Evening scene for close of holiday approach of temple worship.

Chapter 4: Praise Our Mighty King; He Alone Is God & He Judges Impartially In Heaven & Earth

135 - First Great Hallel; Behold Yahweh is revealed in Israel, the gods of other nations are worthless. God renders judgment and salvation in heaven and earth.

136 - Second Great Hallel; God's mercy endures for ever. A step up in praise following the contents of Psalm 135. A call for national gratitude.

Chapter 5: Judgment Begins At The House Of God

137 - Never forget Jerusalem. Suffering of being carried into Babylonian captivity and destruction of Jerusalem.

Chapter 6: Getting Back On The Right Track With God

138 - Yahweh's help dispensed to the lowly. Perfect following to Psalm 137, expressing confidence God will yet perfect His will both personally and world-wide. Foundation for hope in view of God's judgment.

Chapter 7: View Of A Person Restored In Their Relationship With God; Demonstrates There Is Hope For Restoration With God

139 - Yahweh is omnipresent and constantly cares for His own. Expresses knowledge of God's continued work with

His servant. Presents a heart that is truly on God's side and holds to His views.

Quoff Mem Woof

Covers the conflict in sea of humanity with God's people, source of empowerment to carry on and God's ultimate glory in this conflict

BOOK 23

The Battle Of The Ages; Ultimate Victory In God's Hands:

Sea Of Humanity Seeks To Destroy God's People; God's People Carry On Through Faith; Conclusion Of War To Be To God's Glory

Chapter 1: Beseeching God's Help; Personal Suffering From Persecution Of The Wicked

140 - David prays for Yahweh's protection from the wicked. God supports the righteous. The righteous depend upon Yahweh for defense (armor). The wicked shall be hunted down. Personal.

141 - God's marching orders for His soldiers of faith. An expansion on the theme of 140. The eyes of the righteous look to God. Personal.

142 - Hopeful cry in distress of the enemies. Carries the same themes as seen in 140-141. Personal.

143 - Learn how to think like a faithful servant. Presents the same position of persecution seen in 140-142. Maintains the practice of meditation of God's past works and continues to long for God. Keeps his faith alive and seeks to know God's will. Depends upon God for empowerment. Personal.

Chapter 2: Beseeching God's Help; National Suffering From Enemies & Dependence Upon God For National Blessing

144 - Yahweh preserves and blesses the people who follow Him. A praise for God's supplies to the cries of the previous four psalms. Continues in the same call for help. Turns to national dependence for protection from the wicked and for God's blessings.

Chapter 3: Gratitude To God For Answering The Prayers For Help

145 - Proclaim the greatness of Yahweh, amazing grace bestowed in all nations but the wicked will be destroyed. Large portion is a direct address to God.

Chapter 4: Praise To God; Call Issued To All Mankind To Come To Faith In God

146 - *Halleluia Encased*; Praise psalm. Yahweh alone is source of life and hope. Makes an appeal to humanity to turn to the true God of Jacob in Zion. World-wide.

Chapter 5: Praise To God; Gratitude For Mercy & Blessings

147 - Halleluia Encased; Delight in Yahweh, He has chosen Israel. Gratitude for God's mercy and blessings upon all life and those who fear Him. God sends His waters of life from heaven. National.

148 - Halleluia Encased; Praise Yahweh for His glory is above all. Continues praise of 147 but steps up to a universal level while still referencing that Israel is His chosen people.

Chapter 6: Praise To God; Let Israel & All His Saints Rejoice At The Coming Of King Jesus

149 - Halleluia Encased; Rejoice in Yahweh, He delights in His people and comes for judgment. Looks to the second coming of Jesus, battle of Armageddon.

Tzitzit: Praise To God; Looking Heavenward With Songs Of Praise

150 - Halleluia Encased; Looking to God in His sanctuary in the heavens in praise for all He is and does. Let all that breathe praise Him.

PART 5:

FINAL CONDENSED SUMMARY

We have taken a close look at the Psalm's structure from ground level, in Sections 1 and 2. We then flew up, taking a bird's eye view in Sections 3 and 4. Finally, I wanted to ascend to our final traveling height, at 10,000 feet, looking down, as we fly away.

In this final section, I am pulling the book contents of Sections 3 and 4, reducing it to a manageable size to grasp a picture of the content. I hope this helps in our western list way of thinking.

In studying Christian hymns and contemporary worship songs of today, I've wondered how we differ in content from what we find in God's music book of Psalms. What is our balance of doctrine, or should I say, imbalance? To find this out, do we make a list of terms found in modern worship music? That will help, but I feel a more thorough answer is found in the warp and woof analysis. God has already given a complete doctrinal collection, properly arranged and balanced in only 150 songs.

Under the New Covenant, we have revelation in our Savior Jesus Christ and the whole New Testament, but we profit if we pay attention to what God presents as primary educational priorities and lesson progression. That is the reason for this final section, to give us some graspable content with a distant overview:

First Lessons Series:

God The Father (Getting Right With God Now Rather Than Facing Him Unprepared Later): *What does God require of mankind?*

Second Lessons Series:

Son Of God (Jesus Christ & His Followers): *King of Kings and His household.*

Third Lessons Series:

God's Supply (Work Of The Holy Spirit): *His Spirit, His salvation, His preservation, His care. Apart from God, we cannot make it through this world.*

Fourth Lessons Series:

God's Working On Behalf Of The Righteous (Humility, Meekness): *Brokenness leads way to God's courts - heavenly gates through which God beholds mankind.*

Fifth Lessons Series:

God Answers Prayer & His Expectation Of Petitioners (Effective Prayer): *Praying wisely and grounds for expecting answered prayer.*

Sixth Lessons Series:

God's People Are Part Of His Tabernacle (Being In The Body Of Christ): *The place of safety, joy and righteousness. Mankind will glorify God. Invitation to all - submit to the Righteous Judge or face the consequences.*

Seventh Lessons Series:

Completeness Found In Seeking Yahweh (God Is Our Everything; Personal Fulfillment Not Found In Self): *Shelter*

of God's wings, refuge for His people; enemies hunt the righteous but hunters will become the hunted.

Eighth Lessons Series:

Work Of The Greatest Artist Of All (Bringing Us Up Right):

How God molds us to be what He wants us to be.

Ninth Lessons Series:

Ultimately God Is The Glorious One (Omnipotence - Focus

On God's Glory): *God's answer to the contradiction of vain men.*

Twisted ways of the wicked.

Tenth Lessons Series:

The Working Hand Of God, The Wicked & The Righteous

(Three-Fold Works): *Works of the wicked will be punished, of the righteous will be rewarded. God's works of salvation, creation and revelation glorify Him.*

Eleventh Lessons Series:

Imploring God For His Works Of Salvation (Properly

Seeking God): *God provides salvation and nurture for those who seek Him properly but destruction awaits those who don't regard His works.*

Twelfth Lessons Series:

Being One Of God's Children (Discipline Of Children):

Behaving well, misbehaving or not family at all.

Thirteenth Lessons Series:

Separation Of The Waters (Typology Of Water - Important

Topic All Its Own): *Each water has its own nature and characteristics. Waters of humanity, Messiah and His coming world-wide reign.*

Fourteenth Lessons Series:

Covenanted With God (True Conversion Has A Price - Persecution On A Narrower Scope): *Being faithful to God will mean persecution from the world.*

Fifteenth Lessons Series:

Fear Of The Lord (Where Journey With God Begins): *Ground floor - God is our shelter and savior, look to God alone, He will bless those who seek Him and conquer those who despise Him.*

Sixteenth Lessons Series:

Crying To God For Help (Suffering In This World - Persecution On A Broader Scope): *Enemies constantly move in on God's people and Israel to destroy them. Temporary answers until the Messiah's kingdom reigns on earth.*

Seventeenth Lessons Series:

Let The Face Of God Shine Forth (Mercy & Grace or Judgment): *God's requirements to receive His favor. The other option, shame of face for wickedness.*

Eighteenth Lessons Series:

God Beholds Men (Omniscience): *Eventually all will behold God in millennial kingdom with vengeance to be repaid upon the wicked.*

Nineteenth Lessons Series:

All Things Used For The Service Of God (Omnipotence - Focus On Creation): *God wields creation to His purposes with design to attain a people who choose to serve Him.*

Twentieth Lessons Series:

Works Of God & His People (True Good Works): *Work to redeem mankind and God's empowering us to work for Him.*

The following, and final, three lesson series present a repeat of main thoughts. They are like the closing summary of a sermon (on a large scale), reiterating primary points we want listeners to keep foremost in mind:

Twenty-First Lessons Series:

Being A Pilgrim (Sheep) For God (Conversion): *Going to worship God means conversion (responding to an altar call), and leaving this world (in heart) to focus on God and begin the life of faith.*

Twenty-Second Lessons Series:

Sheep (Pilgrims) Look To The Shepherd (Discipleship): *Our Shepherd is holy. Learn His ways, follow His leading and all will be well.*

Twenty-Third Lessons Series:

Battle Of The Ages; Ultimate Victory In God's Hands (Second Coming): *Sea of humanity seeks to destroy God's people. God's people carry on through faith. Conclusion of the war to God's glory.*

CONCLUSION

The primary means of teaching in western society utilizes lists and rote memory. Different Christian denominations create lists of “This We Believe”. We tend to like lists of “dos and don’ts”. A secondary means of teaching is after the fashion of apprenticeship. We go to work for the skilled person and slowly learn the skills of the trade via the work.

There is another means we are little aware of. The ancient Hebrews utilized this means in songs. Melody helps us remember and the material is structured differently from lists. This method teaches the material through statements and concepts which would not be uttered unless certain foundation items were true. Hence, doctrinal details are taught without directly saying the substance of the itemized doctrine.

For instance, we see redefining words used daily in attacks on right and wrong. Look at “marriage”. The traditional definition of “one man and one woman” carries the connotation of calling a “two men” or “two women” marriage illegitimate. When scripture says the marriage bed is “undefiled”, what happens when we redefine the term? We change the definition of what is holy and what is an abomination. As can be seen, doctrinal foundations find their place in simple terms.

Another aspect of teaching via this method. Lists are easy to change without leaving an obvious open space

shouting “omission”. The songs are so intricately interwoven, the larger the collection, the more difficult the task of alteration. When it reaches the scale of the Psalms, it serves as a further guard of original writings. In other words, it helps it to be obvious God has preserved His word just as He had it written for us. The Psalms doctrines are in perfect harmony from start to finish in both warp and woof.

As I bring this to completion, I am working on my 60th year of life. I think of the scary teaching that once people reach my age, they have no significant contribution to offer “humanity”. Upon such, I submit this work is first and foremost, a work of God-given insight to perceive what this book is all about. Second, I did not have sufficient insight to complete this work even a year prior. It took God’s divine time and revelation before such a work could be completed. A younger “me” couldn’t produce it. So much for seniors having nothing to contribute. Please don’t misunderstand me to be saying my work is perfect, certainly not. Even with imperfections, I believe it gives understanding that can bless our study and understanding of His Word.

In the heart of Christian Scripture, such a gem, a work of complex mastery, it boggles the mind to grasp the brilliant facets of this stone. Just think, I have reviewed the aspects of the weave, but each psalm and each of the five books of Psalms contain their own wonders, which I haven’t touched upon. When we combine them and see how they work together, how can we help but laugh at the ridiculous-

ness of someone when they challenge God's protection of His Word!

You may be interested in my second book on the Psalms entitled:

Psalm's Poetic Structure

*A Look At The Poetic Structure Of The
Book Of Psalms Illustrating The Many
Menorah's Encased Within This Collection*

Book 2

available in the library at
www.basedintheword.org
for a free .pdf download.