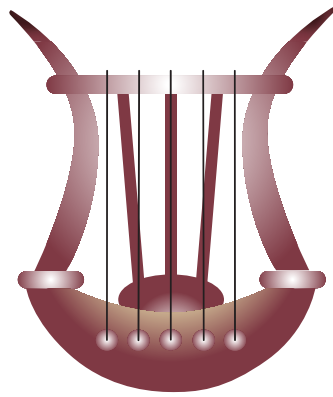


Psalm's Poetic Structure



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

Book 2

By Darrell Farkas

Available at www.basedintheword.org

All Scripture quoted from the King James Version
unless a literal translation is made by the author.



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The first book is

Book Of Psalms

The Glory Of God

Hidden In Plain Sight

Psalm's Poetic Structure

By Darrell Farkas

I remember reading “the menorah was the fingerprint of God in Scripture”. The article demonstrated how the collection of 66 books (70 if you count Psalms as 5 books) followed the menorah as described by Moses. The article made a good point and I thought that if such is the fingerprint of God, then Psalms must have such patterns throughout. The following is the findings of my research for such patterns.

I cover technical aspects of the psalms to get a better grasp on the intended messages. I've diagrammed their structures but do not claim to be “inerrant”. I hope my observations will help others see the wonder and glory of God's providentially preserved word.

There is an attack today on the Hebrew scripture, charging it was corrupted by evil “Jewish Priests”. Rest assured, God has preserve this legacy for His children. Jesus Himself made reference to the authority of these scriptures. If they had be corrupted, He would have told us (know that Jesus and the Apostles did not quote from the Septuagint, another lie going around). Aside from that, these poetic structures present clear evidence the psalms are preserved in their pristine beauty, untouched by evil priests.

These are laid out, not as “sermons”, but as study tools. The structure diagramming and translation notes are presented to help in personal study. I haven't included the text of the psalms, that would have taken a great deal more space. It is my expectation the reader will use this guide along with a King James Bible.

I have titled the different sections, under each psalm as follows:

“**Summary Title**” is simply a description heading to help for quick over-view of the content.

“**Structure Type**” is used to identify acrostics, menorahs or any layouts that may not have an official “name” attached to the style. I have noted that some share multiple structure types, like the famous giant Psalm 119. It's an acrostic and menorah. Also Psalm 62 is quite remarkable in its multiple faceted layout. In Psalm 3 we find two menorahs, with the one developed in a portion of the psalm based on “colas” and the other is composed using the entire psalm. There is Psalm 78 that uses a menorah for the first section - v. 1-8, with an exact balance of 77 words. Following that it uses a different layout. Another menorah is Psalm 63 based on the use of “past, present and future” forming its layout.

A “menorah”, parallels the structure of the candlesticks used in the Temple. It has the center, called the “shamash” with three candlesticks to each side. In poetic structure, these opposing “Candle”

arms bear light on the opposing Candle in topics covered. This design aids in understanding the content of the opposing verse. Some verses are confusing until we realize there is an opposing Candle that discusses the same angle.

The word “menorah” is simply “a candlestick”. The temple menorahs held seven lamps but the number of lamps is not locked to the term itself. In Psalm 3 we find a 9 branched menorah.

Additionally, I have seen a testimony to the accuracy of the text in the original Hebrew Masoretic copies (that which was used in translating the King James Bible). Since most are unaware of underlying menorahs, any “revisionists” would not have known to make their revision without messing up this unperceived poetic structure. The menorahs, being so abundant, testify their original artistry is still intact.

“Directions of Address” are important to note. I heard someone say the psalms were simply David speaking to God. This is a mistaken notion. If we consider Psalm 1, we’ll see God isn’t even addressed. It’s written to present the choice we must make. Our serving God is not simply being born into the right family, we have to personally choose to serve God, therefore Psalm 1 is addressing the congregation, that could be all humanity.

Most psalms are written by David, but even there we must pay attention to if he is speaking prophetically, thus we find God Himself is speaking or in some cases it is Christ who is speaking. We need to discern the speaker.

On the other side, we need to pay attention to who’s being addressed. Some psalms never address God, some address a variety of people and some may address the congregation until a single verse at the end addressing God.

This consideration of address source and “to whom” should shape our views of acceptable “worship music” in “church services”. I have heard condemnation of a popular hymn by Philip Bliss called “Dare To Be A Daniel” on the grounds it wasn’t sung directly to Jesus. Psalms like Psalm 1 should cause us to realize sacred music also legitimately can be for the purpose of speaking to the congregation, and in some cases, even the wicked.

“Psalm Position Number Meaning” is a brief comment on the number meaning of the psalm. The Hebrew alphabet is its number system as well. These numbers match to meanings in the psalm to which it was appointed. **This is complicated. I’ve covered this in my first book on the psalms: The Book Of Psalms – The Glory Of God Hidden In Plain Sight**. I must leave the full explanation for these number meanings in that book.

“Hebrew Word-Count” and the **“Psalms With Matching Counts”** covers the number of Hebrew words in the psalm. The *text* covers the psalm content itself while the *total* includes the introduction, Selahs or other additional words. Some psalms share the same number of words and those are referenced in the matching counts column.

Next, I’ve laid out the structural plans followed with assorted notes.

“Note” lists words used and their definitions. This is where comments are left regarding particular verses. I’ve included some values of words or verses. On words, such as “earth” – aretz, I have listed these without additional information, since English doesn’t match with perfect renderings. “Aretz” is used to refer to land, as in a country, personal property or many countries. The context brings understanding, but with the English word “earth” we predominantly understand it to refer to the entire

world. So I've rendered such terms with the Hebrew transliteration and leave it to the reader to become familiar with such terms, gaining understanding of the usage in the original.

I've done the same with term groups, such as legal terms. It behooves us to become familiar with terms such as mishpat, mitzvot, torah, torath, pequod and eduth and know what these specifically refer to. There are terms related to God's actions of mercy, grace, lovingkindness and life – chesed, chen, racham and chai. In English I have frequently seen these translated in an almost random manner. Mercy is used for either racham or chesed but the meaning is quite different and we must become familiar with what the original said.

Hebrew transliteration is no easy matter with strict rules of spelling. It has guttural sounds English doesn't use. We can see this for the word "Chanukah". Chanukah cards come with all kinds of spellings, though they usually have eight letters. Thus, my transliterations suffer from guesswork such as incompatibility affords. My hope is that whoever looks up words in the passages will be able to recognize the transliteration as the word the other resource presents.

I've included summaries of the Candle verses, Hebrew word count per Candle and reference values. My attempt at connections with the word counts for each Candle and the number meaning is at best, a possible reason the specific number of words was used for that Candle. *Please consider these as simply an offering at possible reasons for word number results. *Special note for the numbers 15, 16 and 115 and 116. Contemporary Hebrew uses an alternate form of indicating these numbers because the straight form uses indications for the Divine Name. To avoid this they use the numbers/letters of 9 and 7 for 16, etc. In this kind of research, on holy scripture, I believe the proper means, by which they naturally would have been indicated should be used. The psalms meanings also give clear indication this is how God intended it.*

*All verse numbering is from the King James Bible. I do not use the Hebrew Masoretic numbering. Verse numbers are given in regular type and **Candle numbers in (bold)**. On the right, brief comments are given summarizing the issues touched upon in the opposing Candles.*

You will find a lot of numbers, which are important in showing structure and design God preserved. He uses numbers to tell us things. We saw in Revelation the number of the beast we are meant to discern. The use of numbers has gone to wicked levels by some in performance of "magic". This is going too far and I never list numbers for such purposes.

Having researched the issue, it's clear God does use a system where His numbers act as "reference" points. When the numbers go beyond the 150 of the psalms, additional verses in Psalm 119 make significant contributions. Primary numbers make connections based on the placement of that number. I've included many "values" which are the totals of groups of words or whole verses and noted some matches in Scripture.

Psalm 1

Summary Title: Two Paths Offered

Structure Type: Menorah

Directions of Address: By David (Based on Psalm 72:20); To Humanity (Congregation)

Psalm Position Number Meaning: Aleph; Primary, the beginning.

In this psalm we see an opportunity to consider the choice of following God or going the way of the wicked, with the lure to choose the way of blessing and the warning of certain destruction if one chooses the path of wickedness.

Hebrew Word-Count:

Text only: 67
 Total (incl. Selahs and intros): 67

Psalms With Matching Counts:

None
 None

<p>3b-c (4).....</p> <p>3a (3)_____3d (5).....</p> <p>2 (2)_____4 (6)</p> <p>1 (1)_____5-6 (7)</p>	<p>7 Hebrew words; Fruitful and filled with life, v.3b</p> <p>Candle 4 might be summarized as “The Just Become Healthy And Vigorous”</p> <p>Receiving life-giving water, v.3a/ Blessing <i>from</i> that water, v.3c</p> <p>Candles 3 and 5 might be summarized as “The Just Sustained With Life-Giving Water That Enable Them To Flourish”</p> <p>Divine Name; Feeding on the good, source of nourishment, v.2/ Ungodly are the lifeless waste, no nourishment, v.4</p> <p>Candles 2 and 6 might be summarized as “The Just Are Well Nourished; The Wicked Are Lifeless Waste To Be Purged”</p> <p>Blessing on the godly, “<u>not stand</u>”, “<u>walketh</u>”, v.1/ Divine Name; Destruction of the ungodly, “<u>not stand</u>”, “<u>way</u>”, v.5-6</p> <p>Candles 1 and 7 might be summarized as “The Just Man As Opposed To The Wicked”</p>
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Note: V.1 “man” – ish – man, general in nature, not “adam”; “ungodly” – r’shaim – wicked, used repeatedly thru this psalm.

V.2 “delight” – chephtsu – bend, curve, incline, pursuit; “law” – torath – based on a root for throwing or shooting an arrow, i.e. God’s “torath” are His directions and could be worded as, “See the direction I shot the arrow, that is the way you are to go.”

V.3 “rivers” – palgi – channel, idea of dividing, flowing, bubbling up and indicates something akin to an orchard where the farmer/gardener has dug channels to distribute the waters to all his plants. It is not like a wild-flowing river; v.3b is 7 Hebrew word center 67=30+7+30 with a value of 1,868 (4x467) - 91st prime, in 25 letters.

V.5 “judgment” – mishpat – very common biblical legal word indicating the decision made on a case.

V.6 “perish” – toved – to be destroyed, lost, perish.

Divine name, Yahweh, in v.2 (which is the number for the Son of God) then appears in final Candle, v.6 (the number of man), so consider its content with the fact that in the judgment, Christ will receive His own.

Important lesson on worship music in that Psalm 1 never addresses God. It is a song issuing a call to the congregants to make a choice. Notice the first word in the Hebrew is “Ashrei” – “Blessed” and the last word of the psalm is the opposite “toved” – to be destroyed.

Section counts and matches: **Candle 1, v.1** (15 Hebrew words – Psalm 15 on *Who will be in heaven.*); **Candle 2, v.2** (9 Hebrew words – Keyword “tov” for “good”.); **Candle 3, v.3a** (6 Hebrew words – Waw the 6th letter and relates to the peg in the tabernacle, i.e. figuratively being one of God’s people.); **Candle 4, v.3b-c** (7 Hebrew words – Zayin the 7th letter carries the meaning of sustained and completeness.); **Candle 5, v.3d** (4 Hebrew words – Ps. 4:1 “thou hast enlarged me when I was in distress;”.); **Candle 6, v.4** (9 Hebrew words – Teth the 9th letter points to that which is twisted, i.e. men of the serpent.); **Candle 7, v.5-6** (17 Hebrew words – Pe is the 17th letter which presents mouth and the face. When the wicked stand before the face of God, they will not stand but face condemnation and destruction.).

Psalm 2

Summary Title: Behold The Son Of God Who Will Have A World-Wide Reign

Structure Type: Menorah

Directions of Address: By David (Based on Psalm 72:20)/God The Father And The Son; To Humanity

Psalm Position Number Meaning: Beth; Son of God (being the maker of the house) and house.

In this psalm we see the introduction of the Son of God being anointed King.

Hebrew Word-Count:

Text only: 92
Total (incl. Selahs and intros): 92

Psalms With Matching Counts:

30
None

6-8 (4).....	Divine Name; Kingdom given to God’s Son, v.6-8 Candle 4 might be summarized as “Commissioning The Messiah As King”
4-5 (3).....9 (5).....	Scorn and wrath on the rebellious, v.4-5/ Breaking and dashing the rebellious, v.9 Candles 3 and 5 might be summarized as “Rebellious Will Receive God’s Scorn/Wrath - Breaking/Dashing”
3 (2).....10 (6).....	Folly, v.3/ Wisdom, v.10 Candles 2 and 6 might be summarized as “Folly As Opposed To Wisdom”
1-2 (1).....11-12 (7).....	Divine Name; Question: Rebellion against God’s government, v.1-2/ Divine Name; Call - submit to God’s government, v.11-12 Candles 1 and 7 might be summarized as “Rebellion Against God And Call/Warning To Submit”

Note: V.1 “heathen” – goyim – nations, the term itself doesn’t indicate a religious direction. Found elsewhere in this psalm.

V.2 “earth” – aretz – land, most often a particular country, not necessarily but sometimes it would refer to all land in the world. Found elsewhere in this psalm; “rulers” – rozn – prince, king, poetic from weighty; “anointed” – messiah – this is what the term “messiah” means. He is “The Anointed One” and in this psalm that anointing is to a kingly office, not that of a priest, though Jesus Christ is both.

V.3 “break” – n’natqah – to tear away, to cut off.

V.4 “derision” – yil’ahg – to mock, deride by way of stammering imitation.

V.7 “decree” – choq – ordinance, a defined limit, a decree; meaningful center, surrounded by 26 cola “I will declare the decree: the LORD hath said unto me, Thou art my Son;” value of 1,261 (13x97).

V.11 “rejoice” – gil – leap for joy, dance from “to go in a circle”.

V.12 “Son” – bar – a lesser term used for son but it is more specific to the idea of begetting, see the root “b’ra” for create; “perish” – the term used in Psalm 1:6 of perish, being destroyed, lost; “that put their trust” – chosi – to seek his pity, compassion – see Psalm 37:40.

Section counts and matches: **Candle 1, v.1-2** (16 Hebrew words – Ayin the 16th letter for Eye and we see Yahweh is watching and will take remedial action.); **Candle 2, v.3** (6 Hebrew words – Waw the 6th letter and relates to the peg in the tabernacle, i.e. figuratively being one of God’s people but is also the number of man, as told in the Revelation. In this case it is talking about wicked men.); **Candle 3, v.4-5** (12 Hebrew words – Keyword with 12 value is “destroyed”.); **Candle 4, v.6-8** (26 Hebrew words – Divine Name number fits for the kingdom being given to God’s Son.); **Candle 5, v.9** (6 Hebrew words – See Candle 2, v.3 note above.); **Candle 6, v.10** (6 Hebrew words – In connection with Candles 2 and 5, invitation to be a good peg.); **Candle 7, v.11-12** (20 Hebrew words – Resh the 20th letter of chief and head and presents bowing to their superior or be destroyed.).

Psalm 3

Summary Title: God’s Blessing And Preservation For His People

Structure Type: Menorah (7-Branched of the Psalm and 9-Branched of a Portion)

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: Gimel; That which is heaped upon.

In this psalm we see what David’s enemies “heaped upon” him and the supply he was trusting God to “heap upon” him for the situation. Also see “ten thousands” heaping around him, v.6.

Hebrew Word-Count:

Text only: 61
Total (incl. Selahs and intros): 70

Psalms With Matching Counts:

None
20

Menorah (Whole Psalm):

5 (4)	.....	Divine Name; Peace and security from Yahweh, v.5 (Composed of seven Hebrew words) Candle 4 might be summarized as “Abiding In Yahweh, Source Of Peace”
4 (3)	..... 6 (5)	Divine Name; Fear removed, God’s help assured; cried to Yahweh and He heard David, v.4/ Courage, v.6 Candles 3 and 5 might be summarized as “Dependence On Yahweh Grounds For Courage/Confidence”
3 (2)	..... 7 (6)	Divine Name; God fights and defends on David’s behalf, protection, v.3/ Divine Name; Attacks enemies, v.7 Candles 2 and 6 might be summarized as “Yahweh Defends David And Assaults His Enemy”
1-2 (1)	..... 8 (7)	Divine Name; Multitude (Absalom’s host against David’s) assault figuring no salvation “yeshua” for David, v.1-2/ Divine Name; Simply put, Yahweh’s “yeshua” for David and God’s people, v.8 Candles 1 and 7 might be summarized as “Salvation Focus; Looking At The Enemy/Looking At Yahweh”

Menorah (Partial Section):

9-branched menorah, (also called a chanukiah or chiasmus) found on an internal portion of Psalm 3. These are based on the “colas” of each verse, identified with “a, b or c”:

7a (5)	.....	Call to Yahweh, his God for salvation
6b (4)	..... 7b (6)	Enemies round-about smitten
6a (3)	..... 7c (7)	Power of multitudes of enemies to destroy removed
5b (2)	..... 8a (8)	Salvation, sustaining
5a (1)	..... 8b (9)	Tranquility, security

Note: Introduction – 6 Hebrew words; v.1-2 uses 14 Hebrew words plus Selah; v.3-4 uses 14 Hebrew words plus Selah; v.5 is a 7 word meaningful center; v.6-7 uses 21 words; end-cap at v.8 uses 5 Hebrew words plus Selah. The introduction and end-cap of v.8 being 6 words for the intro and 5+1 (Selah) for v.8 leaves the interior of the psalm with a multiple of 7’s (7x8) being mathematically well balanced. It should be noticed that a build on sevens matches the name value of David (14).

V.2 “help” – yoshuatha – salvation.

V.5 Numerical value of Hebrew totals 2,032 (16x127). Compare this verse with Psalms 16 and 127 and note the *sleeping* in both, remarkable tie with this verse.

V.7 Reflects Sampson at Lehi; “ungodly” – r’shaim – wicked.

V.8 End-cap applies the personal salvation of previous verses for all believers.

Section counts and matches: **Candle 1, v.1-2** (14 Hebrew words – Psalm 14 presents *God is watching the affliction of His people, help is coming.*); **Candle 2, v.3** (7 Hebrew words – Zayin the 7th letter is a sword. In this case, Yahweh is his shield of defense.); **Candle 3, v.4** (7 Hebrew words – Zayin the 7th letter is also for sustenance, which is the expected help, expressed in v.3.);

Candle 4, v.5 (7 Hebrew words – Zayin the 7th letter for sustenance, we even see the word “sustained” here.); **Candle 5, v.6** (8 Hebrew words – Cheth the 8th letter of fence and hedge speaks of the surrounding multitudes he’s protected from.); **Candle 6, v.7** (13 Hebrew words – Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 7, v.8** (5 Hebrew words – He is the 5th letter meaning “lo/ behold” and we are seeing God’s salvation and blessing.).

Psalm 4

Summary Title: Peace Of Mind In The Face Of Distress

Structure Type: Menorah

Directions of Address: By David; To God/Humanity/Congregation/Wicked

Psalm Position Number Meaning: Dalet; Door for communication to or from heaven and the keyword of brokenness.

In this psalm we see it launch in communication with God, “Hear me”. It covers the brokenness of suffering from the wicked.

Hebrew Word-Count:

Text only: 71
Total (incl. Selahs and intros): 77

Psalms With Matching Counts:

14
8, 47, 53

4 (4)	Heart manner in which to come before God, v.4 Candle 4 might be summarized as “Point Of Turning To Become One Who Fears God”
3 (3) _____ 5 (5)	<i>Divine Name</i> 2x’s; Yahweh hears and protects godly, v.3/ <i>Divine Name</i> ; Invitation to become one of the godly, have faith in Yahweh, v.5 Candles 3 and 5 might be summarized as “Invitation To Consider And Join God’s Side”
2 (2) _____ 6a (6)	<i>Question</i> ; Wicked men scorn the truth, love lies, v.2/ Faithless men speak of their disbelief, v.6a Candles 2 and 6 might be summarized as “Faithlessness Of Men And Rejection Of God”

1 (1)_____6b-8 (7)..... Addressing God, seeking help, acknowledges help, v.1/
Divine Name 2x's; Addresses God, seeking help, testifies
of care, v.6b-8
Candles 1 and 7 might be summarized as
“Calling Upon God In Need And Gratefulness For His
Gracious Help”

Note: Introduction – “Neginoth” – Not necessarily speaking, may be tune on stringed instruments.

V.1 “Hear me” – anneni – means to hear but primary meaning of root is “to sing”; “mercy” – chen – grace.

V.2 “shame” – c’lima – shame and disgrace; “leasing” – lies.

V.3 “godly” – chasid – root meaning “mercy”.

V.4 “commune with your own heart upon your bed, and be still” – meaningful center of 5 Hebrew words – value is 860 (20x43); “stand in awe,” - rigzu – to tremble in fear or anger; “Heart” and “bed” are in the plural form; “Still” – to cease, be silent, be still.

V.7 “wine” – thirosham – new wine, freshly pressed.

V.8 “in safety” – betach – to trust, seen as “trust” in v.5.

Match on total word count of 77 shows interesting comparison of Psalm 4:4 with Psalm 77:6 – “song” of 4:1 (see “hear me” in note above) and Psalm 4:4 of “commune ... upon your bed” then to 4:8.

Section counts and matches: **Candle 1, v.1** (10 Hebrew words – Yod is the 10th letter of the working hand, in this case that of God. Seeks His help and acknowledges receiving it.);

Candle 2, v.2 (10 Hebrew words – Yod is the 10th letter of working hands, those of the wicked are addressed.); **Candle 3, v.3** (10 Hebrew words – Yod is the 10th letter of working hands. Those of Yahweh, to stop those of the wicked, the wicked are warned.); **Candle 4, v.4** (8 Hebrew words – Cheth is the 8th letter. Cheth keywords being life, grace and mercy and he beholds this supply of help from God – i.e. we see David not standing in the fear of men but in the fear of God, that is where his focus is, all will be well.); **Candle 5, v.5** (6 Hebrew words – Waw is the 6th letter of the peg in the tabernacle, i.e. God’s people. As God’s servant in His tabernacle, proper place of abode in serving and trusting Yahweh.); **Candle 6, v.6a** (5 Hebrew words – He is the 5th letter meaning “lo/ behold”. We see the wicked say “we won’t lo/ behold anything”.); **Candle 7, v.6b-8** (22 Hebrew words – Psalm 22 presents the blessing and provision God was to supply in Jesus.).

Psalm 5

Summary Title: Devoted Follower Of God Demonstrates Proper Heart To Maintain

Structure Type: Menorah

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: He; This carries the meaning of lo/behold.

In this psalm we see a basic lesson on regular prayer as part of our relationship with God. This is a lo/behold as seen in the beginning with the psalmist presenting issues before God with expectation He will consider and answer.

Hebrew Word-Count:

Text only: 106
Total (incl. Selahs and intros): 111

Psalms With Matching Counts:

48
48

7b (4)	Worship in the fear of God, v.7b Candle 4 might be summarized as “Entering God’s Presence In The Fear Of God”
7a (3) _____ 8 (5)	Consecration – coming to God in grace, v.7a/ <i>Divine Name</i> ; Seeking discipleship, v.8 Candles 3 and 5 might be summarized as “Consecration To Be On God’s Side”
4-6 (2) _____ 9-10 (6)	<i>Divine Name</i> ; Wicked lairs will not be accepted in God’s sight, their prayers rejected of God, v.4-6/ Vile mouths of the wicked, prayer for them to be destroyed by God, v.9-10 Candles 2 and 6 might be summarized as “In God’s Presence With Wrath - Character Of Those Rejected Of God Who Will Receive Wrath”
1-3 (1) _____ 11-12 (7)	<i>Divine Name</i> 2x’s; Seeking God in prayer, v.1-3/ <i>Divine Name</i> ; “ <i>Thy Name</i> ”; Blessings to be upon those who trust in God, v.11-12 Candles 1 and 7 might be summarized as “In God’s Presence With Favor – A Prayer Warrior’s Life And The Joyfulness Of Such”

Note: Introduction – “Nehiloth” – possibly pipes or flutes, root indicates “to bore”.

V.1 “meditation” – haga – root means to speak with oneself, to murmur in a low voice.

V.3 “will I direct ... unto thee” – literally is to put in order, to arrange in order to you; “look up” – to look to, to expect, to view.

V.4 “For” – this presents the reason for expected favorable response to prayer that proceeds. An effective appeal to God must have a foundation in His character (v.4-6).

V.7 “will I worship towards” 2 middle Hebrew words. The whole of v.7 word value is 2,678 (26x103) - Compare Psalm 26 and Psalm 103, note in Psalm 103:4 the “crow~~n~~eth”, seen in v.12. Compare 103:17 with 5:7 on the mercy on those who fear Him. Humility is the sound footing in this prayer and it takes us to the key of approaching God (v.7).

V.8 “mine enemies” – to oppress, treat as an enemy. Presents photo of godly fear (v.8).

V.9 – Speech lesson on the wicked: foundation of flattery.

V.10 – Poetic justice for rebels, God does hold them accountable; “cast” – to drive away or out.

V.11 – The godly are to have reason to walk in faith, hope and love; “defendest” – defend, cover, hedge or fence; “joyful” – to rejoice, exult.

V.12 – “compass” – to surround, to crown; “shield” – tsinah – primary meaning is a thorn, used of hedges of thorns, its secondary meaning is a shield covering the whole soldier; “him” – Hebrew is “us”. **ESSENTIALLY** v.12 closes the prayer “In Jesus’ Name”. To perceive this, consider the definitions I have listed under v.12. “For thou, LORD (Yahweh), wilt bless the righteous (which is what He has done thru His Son); with favor (His grace applied to us) wilt thou compass (crown) him (us) as *with* a shield (a thorny bush).” So consider the door, for our prayers to be accepted by God, would be provided thru someone (for us, imputed to us) who would be adorned with a crown of thorns, i.e. in Jesus’ name.

Build of 5: this is Psalm 5; the Divine Name is used 5 times; uses a 5 Hebrew-word introduction. If we include the introduction in the count we find this consists of 25 cola (5x5), finally with see 5 words for Candle 3.

Build of 7 is seen with Candle 1: v.1-3 being 21 Hebrew words (3x7) and Candle 6 likewise at 21 Hebrew words (3x7).

Divine Name number (26) is seen in Candle 2’s Hebrew word count.

Section counts and matches: **Candle 1, v.1-3** (21 Hebrew words – Shin the 21st letter is that used for “the Almighty”, this Psalm is a presentation of how to seek His face but there is a keyword “*shomer*” - keep, watch, guard and these verses are calling upon God to “Give ear” and “consider”.);

Candle 2, v.4-6 (26 Hebrew words – Divine Name number and these verses present the knowledge of God’s holy character and intolerance of the wicked.); **Candle 3, v.7a** (5 Hebrew words – He the 5th letter of “lo/behold” and David states he will lo/behold in coming before a holy God, in gracious mercy.); **Candle 4, v.7b** (5 Hebrew words – Continues the v.7a “He the 5th letter” in there we saw the coming and here we see the doing.); **Candle 5, v.8** (8 Hebrew words – Cheth the 8th letter of hedge or fence. We see David consecrating himself to follow in God’s narrow path. God’s commands are the hedge or fence we are to keep within, the boundaries for living as one of God’s servants.);

Candle 6, v.9-10 (21 Hebrew words – Shin the 21st letter, besides that seen in Candle 1, it carries a primary meaning of teeth, that which cuts, this goes along with being devoured. This Candle calls for the wicked to be devoured.); **Candle 7, v.11-12** (20 Hebrew words – Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection.*).

Psalm 6

Summary Title: Suffering From Discipline, David Prays And God Extends Mercy

Structure Type: Menorah

Directions of Address: By David; To God/The Wicked

Psalm Position Number Meaning: Waw; Peg or stake in the tabernacle and signifies those who are part of God's house; number of man.

In this psalm we see a focus on God's servant (suffering discipline) and to have a good end. Clearly distinguishes those who are not His servants and their fateful end. This psalm, being the number of the man in God's house reflects the tabernacle peg of what it's like to be one of God's children. Those who abide in His house/presence.

Hebrew Word-Count:

Text only: 78 (3x26)
Total (incl. Selahs and intros): 84

Psalms With Matching Counts:

None
137

6 (4)	Groaning, tears, night, v.6 Candle 4 might be summarized as "Tears"
5 (3) 7 (5)	Question; Death, grave, v.5/ Grief, enemies, v.7 Candles 3 and 5 might be summarized as "The Cry In Anguish"
3-4 (2) 8-9 (6)	Divine Name 2x's; Question; The "how long?" soul vexed, v.3-4/ Divine Name 3x's; Enemies reviled, answer to the "how long?" has come, v.8-9 Candles 2 and 6 might be summarized as "The 'How Long?' Cry And Its Answer"
1-2 (1) 10 (7)	Divine Name 3x's; Rebuke means to be put to shame – discipline/mercy/bones vexed, v.1-2/ Shame to be on enemies, likewise the vexation. "Suddenly" also parallels to the result of God's "hot displeasure", v.10 Candles 1 and 7 might be summarized as "Shame And Vexation – Removal From Those Who Seek God But Poured Upon Enemies Of God's People"

Note: Build of 8 is seen in the use of the Divine Name 8 times (Divine Name number is in the text - 78 [3x26]). In the introduction, the "Sheminith" is used which refers to an 8-string instrument. The number of 8 (Cheth) is a match to "grace" and "fences" or boundaries.

Introduction – "Neginoth" – a stringed instrument or a singing tune with a stringed instrument.

V.2 "mercy" – chen – grace.

V.3 The Divine answer to the problem is ultimately in Jesus.

V.4 "mercies" – chas'decha – properly is mercy.

V.5-7 Value is 6,444 (36x179) 41st prime; Presents the suffering of David which prophetically mirrors the sufferings of Jesus in this psalm. This suffering of Christ was accomplished to answer the distress cry this psalm presents.

V.5 “grave” – Sheol; The answer is Jesus at Calvary.

V.6 Meaningful center of two Hebrew words “I am weary with my groaning”; “groaning” – sighing; “water” – to melt, to cause to vanish, to cause to dissolve; Consider with all this water that Jesus gives the living water and good to compare Psalm 40, the water psalm.

V.7 “consumed” – to waste away, fail; “enemies” – the root is founded on press, compress, bind up, oppress, persecute, adversary; “because of all” – “in all”.

V.9 “supplication” – chinath – based on the same root as chen of grace in v.2.

V.10 “sore vexed” – sorely disturbed, sorely alarmed, greatly terrified; “suddenly” – in a moment.

Section counts and matches: **Candle 1, v.1-2** (17 Hebrew words – Pe is the 17th letter and addresses issues of the face. In this case, David is being viewed by God and God is pouring wrath upon him.); **Candle 2, v.3-4** (14 Hebrew words – Psalm 14 theme applies in *God is watching the affliction of His people, help is coming*, i.e. respite will come for those being disciplined.); **Candle 3, v.5** (8 Hebrew words – Cheth the 8th letter and keyword for life. The verse makes the appeal that only in life God will gain honor [presented from a reverse tack].); **Candle 4, v.6** (9 Hebrew words – Teth the 9th letter is the twisting, writhing letter and this verse covers his writhing from three angles.); **Candle 5, v.7** (6 Hebrew words – Psalm 6 fits well with *Discipline for God’s children and God’s mercy*.); **Candle 6, v.8-9** (16 Hebrew words – Psalm 16 presents *God’s followers know life, joy and hope. God works on their behalf*.); **Candle 7, v.10** (8 Hebrew words – Cheth the 8th letter of fence is being displayed here. David speaks with confidence in rebuke of the enemies, for he is protected and also the Cheth keyword of “life” for God is taking action to save him from death, presented in v.5.).

Psalm 7

Summary Title: Cry For God To Save David From Persecutors

Structure Type: Menorah

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: Zayin; Weapons, attack.

In this psalm we see David’s enemy hunting him.

Hebrew Word-Count:

Text only: 131
Total (incl. Selahs and intros): 142

Psalms With Matching Counts:

None
88

8-9 (4)	.....<i>Divine Name 2x's</i> ; Yahweh will judge between the righteous and the wicked, v.8-9 Candle 4 might be summarized as “Yahweh, As Judge, Interceded To Take Action Against The Wicked In Behalf Of The Righteous”
6-7 (3)_____10-13 (5)	.....<i>Divine Name</i> ; Cry to Yahweh to arise and take down the wicked, v.6-7/ Confession of God’s help to take down the wicked, v.10-13 Candles 3 and 5 might be summarized as “Leaning On Yahweh For Deliverance And Taking Action For The Righteous – Statement Of Faith”
3-5 (2)_____14-15 (6)	.....<i>Divine Name</i> ; In David’s appeal to Yahweh, presents his case as standing on integrity of personal innocence, v.3-5/ Enemy is hunting criminal who has no innocence, v.14-15 Candles 2 and 6 might be summarized as “David’s Side Is Innocent, His Enemy Is Guilty”
1-2 (1)_____16-17 (7)	.....<i>Divine Name</i> ; Cry to Yahweh to save from predators, v.1-2/ <i>Divine Name 2x's</i> ; <i>Most High</i> ; Poetic violence upon enemy will result in praise to Yahweh, v.16-17 Candles 1 and 7 might be summarized as “Trust In Yahweh For Righteous Governance”

Note: Introduction – “Shiggaion” – hymn, song to extol, root perhaps for “to be great”; “Cush” – black.

V.1 “trust” – leaning upon for mercy; “persecute” – pursue.

V.3 “iniquity” – evil, folly.

V.5 “persecute” – pursue.

V.8 “...shall ‘judge’ the...” – dan – which carries more of the idea of contending; “‘judge’ me,” - mishpat – main word for judgment.

V.9 Center Hebrew word is “come to an end”; “just” – righteous; “reigns” – c’layoth – kidneys (literal) seat of emotion and affection (figuratively).

V.10 “defence” – magan – shield; “of” – al – upon.

V.11 “angry” – to denounce, be indignant; “judgeth” – the same root at mishpat seen in v.8.

V.12 Two different “he’s” to pay attention to: “If he turn not”, this refers to the wicked; “he will whet his sword”, this refers to God; “whet” – to sharpen, to hammer.

V.13 “he ordaineth ... against” – to burn, to hotly pursue; “the persecutors” should be in italics.

V.14 “mischief” – trouble, toil, labor.

V.15 “He made” – He dug, He excavated; “digged” – to dig, search, explore; “the ditch” – pit of destruction.

V.16 “pate” – top of head.

V.17 “will sing praise” – to melody; “the name” used here and in the next two psalms.

Total text of 142, compare Psalm 142 and shows parallels. Compare 7:7 with 142:7 on “compassing”.

Section counts and matches: **Candle 1, v.1-2** (15 Hebrew words – Samech is the 15th letter and carries the idea of foundation or “to take hold of” and is presented in “do I put my trust”.); **Candle 2, v.3-5** (26 Hebrew words – Divine Name number and the Candle covers David standing in the position of virtue before a righteous judge.); **Candle 3, v.6-7** (16 Hebrew words – Psalm 16 presents *God’s followers know life, joy and hope. God works on their behalf.*); **Candle 4, v.8-9** (19 Hebrew words – Quoff is the 19th letter and presents the power that works the axe-head, thru that axe-head hole. In this verse we see God at work among men in establishing the just and destroying the wicked.); **Candle 5, v.10-13** (28 Hebrew words – Psalm 28 illustrates these verses well – *Yahweh protects and nurtures His people. Those who don’t seek His face and ignore His works will receive according to their deeds.*); **Candle 6, v.14-15** (13 Hebrew words – Mem is the 13th letter and carries the meaning of water. Throughout Scripture water is used to represent humanity, the seas of humanity. Humanity is divided up in the good and the bad. This Candle covers what will happen to the bad.); **Candle 7, v.16-17** (14 Hebrew words – Nun is the 14th letter. Among other things it is “fish” and represents individuals and judgment, seen in Pentecost/Shavout court case of Psalm 50. God promises His wrath on those who won’t repent in Psalm 50 and in v.14-15 we see that judgment poured out.).

Psalm 8

Summary Title: Praise For God’s Grace Upon Insignificant Man

Structure Type: Menorah

Directions of Address: By David; To God

Psalm Position Number Meaning: Cheth; Presents “fence” or boundaries of any kind, also the keywords for “grace”, “life” and “mercy” begin with this letter.

In this psalm we see a praise for the gift of grace in God’s favor on puny man, the marvel that God would show such interest and care.

Hebrew Word-Count:

Text only: 72
Total (incl. Selahs and intros): 77

Psalms With Matching Counts:

47, 53, 111
4, 47, 53

4 (4)..... *Question; Why should we matter to You so much?, v.4*
Candle 4 might be summarized as
“Wonder At God’s Care For Man, Framed As A
Question”

3 (3)_____5 (5).....	Awe of God’s creation, wonder, v.3/ Marvel at God’s work “ <u>made</u> ”, glorious and honorable, v.5 Candles 3 and 5 might be summarized as “Awe At What God Has Made”
2 (2)_____6-8 (6)	Dominion over enemies, avengers, babes, sucklings overwhelm enemies, v.2/ Dominion over all living things, v. 6-8 Candles 2 and 6 might be summarized as “Two Aspects Of Messiah’s Dominion”
1 (1)_____9 (7).....	<i>Divine Name</i> ; “ <i>Thy Name</i> ”; Excellent “ <u>thy name in all the land</u> ”, v.1/ <i>Divine Name</i> ; “ <i>Thy Name</i> ”; Repeat of 1a, v.9 Candles 1 and 7 might be summarized as “Admiration Of Yahweh’s Excellency”

Note: Introduction – “Gittith” – possibly a kind of musical instrument used by the people of Gath or as used in the vintage with the songs of the wine pressers.

V.1 “earth” – aretz – land.

V.4 “and the son of man” value of 103 and it needs to be noted that the value falls 6 higher than it would be for just “son of man”, though either way it is just one Hebrew word. These are the middle words of the psalm. Compare with the message of Psalm 103; “of him” is, in the Hebrew properly “**of us**” and “visitest him?” is likewise properly “**visitest us?**”; “what is man” – enosh – generic word for man while “son of man” – adam – refers in connection to Adam, and is never found in the plural; “visitest” – attend to; look after.

V.5 “a little lower” – to lack, be without, decrease, be lacking; “angels” – elohim.

V.8 “air” – shamaim – heavens.

V.9 Chorus has a value of 1,114 (2x557) 102nd prime.

7 is a number of interest with the total word count, including the header being 77 Hebrew words. The repeat portion of v.1 and 9 is 7 Hebrew words and comprised of 26 letters (the Divine Name number). “Thy” and “Thine” is the same Hebrew word used 7 times in this 7 branched menorah: **1-** Thy name, v.1; **2-** Thy glory, v.1; **3-** Thine enemies, v.2; **4-** Thy heavens, v.3; **5-** Thy fingers, v.3; **6-** Thy hands, v.6; **7-** Thy name, v.9.

On a match theme (total word count 77) compare 8:6-8 with Psalm 77:16 and 19. Also, additional info on victorious “son of man” at both text count of 72 (Psalm 72) and 77 (Psalm 77).

Section counts and matches: **Candle 1, v.1** (12 Hebrew words – The decimal reading for 12 is “Yod [10]” and “Beth [2]” the working hand and Beth of the Son of God and house. The working hand of the Son of God on earth is marvelous.); **Candle 2, v.2** (10 Hebrew words – Strictly messianic and beautiful in Psalm 10 of *Vile working hand of the wicked and God’s working hand to save the oppressed.*); **Candle 3, v.3** (9 Hebrew words – Teth the 9th letter with a keyword of “tov” for “good”. Admiring God’s glory, the good. Remember Jesus said none is good but one and that is God.);

Candle 4, v.4 (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man.*); **Candle 5, v.5** (6 Hebrew words – Waw the 6th number is the number of man [told in Revelation], which is the subject of the verse.); **Candle 6, v.6-8** (20 Hebrew words – Resh the 20th letter and is the chief or head. Position as head is seen here.); **Candle 7, v.9** (7 Hebrew words – Zayin the 7th letter is the number of perfection as it praises the name of Yahweh.).

Psalm 9

Summary Title: Yahweh Arise, Return The Wickedness Of The Wicked Upon Them

Structure Type: Acrostic and Menorah (This Psalm is the first-half of an acrostic with Psalm 10 but presents a complete menorah in itself)

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: Teth; Presents that which is twisted, of the serpent, and men of this world. Embraces things like leaven, fermenting, churning, rage.

In this psalm we see the clear return of the wickedness of the wicked upon them, that is a twisting of “poetic justice” on the twisted of this world.

Hebrew Word-Count:

Text only: 156 (6x26)
Total (incl. Selahs and intros): 165

Psalms With Matching Counts:

72
34, 135

<p>9-12 (4).....</p> <p>5-8 (3)____13-16 (5).....</p> <p>3-4 (2)_____17-18 (6).....</p> <p>1-2 (1)_____19-20 (7).....</p>	<p><i>Divine Name 3x’s; “Thy Name”; Refuge for the oppressed, praise Yahweh for He will bring righteous judgment, v.9-12</i> Candle 4 might be summarized as “Yahweh Is A Sure Refuge Who Takes Action On Behalf Of The Humble Who Cry To Him”</p> <p><i>Divine Name; Lord’s throne ministering righteous judgment, v.5-8/</i> <i>Divine Name 2x’s; Appeal for righteous judgment, v.13-16</i> Candles 3 and 5 might be summarized as “Yahweh’s Throne Is The Place Of Righteous Judgment”</p> <p><i>“Turned” mine enemies, judge right, v.3-4/</i> <i>“Turned” wicked, not forgotten, v.17-18</i> Candles 2 and 6 might be summarized as “Mine Enemies, The Wicked, Will Be Turned For God Judges Right”</p> <p><i>Divine Name; “Thy Name”; Most High; Praise and worship of Yahweh the Most High, v.1-2/</i> <i>Divine Name 2x’s; Calling upon Yahweh to manifest his “Most High” rule, v.19-20</i> Candles 1 and 7 might be summarized as “Looking To Yahweh As Most High Over All Men”</p>
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THE ACROSTIC

Aleph v.1-2; Beth v.3-4; Gimel v.5; Dalet v.6-7 present the Dalet theme but no lead-in letter; **He v.8; Waw v.9** finds the letter second place in and prefaces the word “waw” for “and”; **Zayin v. 11-12; Cheth v.13-14; Teth v.15-16; Yod v.17; Caph v.18-20.**

In the combination of Psalm 9 and 10 acrostics there are missing letters which form a hidden acrostic: which means “blood of the wayfarer”. See “avenger of blood” in 9:12 and the lion seizing the innocent passer-by in 10:8-9. Of Psalms 9 and 10, only 9 has a heading and only 9 ends with a Selah.

The acrostics develop each letter-verse along the meaning of the letter. When I said (above) the Dalet carried the letter theme but the verse did not begin with the letter, it is those meanings which help identify which verses were intended for the “missing” letter. The issue of letter meanings carried in the verses is a significant influence in the Psalms. So much so that I have decided to cover that subject in a third book instead of this one.

Note: The acrostic psalms are Psalms 9, 10, 25, 34, 37, 111, 112, 119 and 145.

Introduction – “Muthlabben” – Possibly an indicator to be sung by young boys, as is still very popular by Jews today.

V.2 “sing praise” – melody; “most High” last seen in Psalm 7:17.

V.3 “fall” – to stumble, stagger.

V.4 “my right” – mishpat – judgment; “cause” – dan – attention to his case; “right” – righteousness.

V.5 “heathen” – goyim – nations.

V.6 “destroyed” – to pull up, expel, pluck up.

V.8 “world” – tevel – that part of all land which will flourish, yield growth; “minister” – dan – a judging as seen in v.4.

V.11 “sing” – zamru – melody.

V.13 “mercy” – chen – grace.

V.15 “heathen” – goyim – nations.

V.16 “Higgaion” – the sound of a harp when struck, it is an onomatopoeia, “the gion”. This precedes the verses for the two letters for hands. It seems to prepare the way for their presentation. This work of hands is punctuated by the harp strum and Selah pause to prepare for verses 17-20.

V.17 “hell” – Sheol.

V.19 “man” – enosh – generic word for man; “heathen” – goyim – nations.

Psalms 9 shows a link on the text match of 156 words with Psalm 72 and Psalm 10 show a link on the total match of 162 words with Psalm 72; The middle Hebrew words of Psalm 9 shows a connection to

Psalm 10 as well with the value of 180 (2x9x10) looking forward to the partner of Psalm 10, while Psalm 10 shows an interesting text count of 162 (2x9x9), looking back to Psalm 9.

Section counts and matches: **Candle 1, v.1-2** (13 Hebrew words – Value of “love” – ahava; primary number for Divine Name (2x13=26) fits with opening admiration of Yahweh.); **Candle 2, v.3-4** (14 Hebrew words – Psalm 14 presents *God is watching the affliction of His people, help is coming.*); **Candle 3, v.5-8** (30 Hebrew words – Decimal reading for 30 is “Lamed [30]” is the rod or staff and connects to the Shepherd. Here we see the Divine Shepherd’s care for His people. He will judge and minister judgment, a Shepherd’s work in dealing with wolves and protection of the sheep. Presents a warning addressing the wolves.); **Candle 4, v.9-12** (32 Hebrew words – The decimal reading for 32 is “Lamed [30]” and “Beth [2]” of the rod/staff of the Shepherd and the Beth of the Son of God and His household. Much like Candle 3 but here addresses that household. A comfort for the sheep.); **Candle 5, v.13-16** (34 Hebrew words – Words of 34 value are – Babylon, Feeble, Weak, Hand Down, Weeping, Poor and Redeemer, this collection fits.); **Candle 6, v.17-18** (16 Hebrew words – Ayin the 16th letter for Eye and we see Yahweh is watching and will take remedial action.); **Candle 7, v.19-20** (17 Hebrew words – Pe the 17th letter for mouth and face and calls for God to come into the scene, i.e. the face of God to shine on the situation. Something else of a connection, Pe is 80 in the decimal value and Psalm 80 presents *God of Hosts shine forth, being wasted by the enemy. Cry for mercy and for God to turn to Israel and for Israel to turn back to Him.*).

Psalm 10

Summary Title: Vile Character Of The Wicked And Yahweh’s Action To Save The Oppressed

Structure Type: Acrostic and Menorah (The second-half of the acrostic begun with Psalm 9)

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: Yod; The working hand.

In this psalm we see the working hand of the wicked and discussions on that.

Hebrew Word-Count:

Text only: 162 (2x81)
 Total (incl. Selahs and intros): 162

Psalms With Matching Counts:

None
 72

8-10 (4).....	Predator description of the wicked, v.8-10 Candle 4 might be summarized as “Predatory Conduct Of The Wicked”
6-7 (3)____11-12 (5).....	In the heart, arrogance and issues from heart, speech, v.6-7/ <i>Divine Name</i> ; In the heart, false confidence and cry for action against such wicked heart, v.11-12 Candles 3 and 5 might be summarized as “Heart And Mouth Issues Of The Wicked But Cry For God To Confront This”

2-5 (2)_____13-15 (6).....	<i>Divine Name</i> ; Grievous character and assaults of the wicked, v.2-5/ <i>Question</i> ; Why are the wicked like that seen in v.2-5? He/they are deluded, God will judge him/them, v.13-15 Candles 2 and 6 might be summarized as “Grievous Nature Of The Wicked; Confident God Won’t Punish Him But Is Deluded”
1 (1)_____16-18 (7).....	<i>Divine Name</i> ; 2 <i>Questions</i> ; 7 Hebrew words, math center of Psalms 9 and 10; Cry for Yahweh to be near and help, v.1/ <i>Divine Name</i> 2x’s; Help sought in v.1 is answered here, v.16-18 Candles 1 and 7 might be summarized as “Help Sought And Found Of Yahweh”

THE ACROSTIC

Lamed v.1; Mem v.2; Nun v.3-4; Samech v.5; Ayin v.6 present the Mem thru Ayin theme but no lead-in letters; **Pe v.7 finds the letter one word in behind “cursing”**; **Tsaddi v.7-11**; **Quoff v.12-13**; **Resh v.14**; **Shin v.15-16**; **Tau v.17-18**.

In the combination of Psalm 9 and 10 acrostics there are missing letters which form a hidden acrostic: which means “blood of the wayfarer”. See “avenger of blood” in 9:12 and the lion seizing the innocent passer-by in 10:8-9. Of Psalms 9 and 10, only Psalm 9 has a heading and only 9 ends with a Selah.

The acrostics develop each letter-verse along the meaning of the letter. When I said (above) the Mem thru Ayin letters carry the letter themes but the verses did not begin with the letters, it is those meanings which help identify which verses were intended for the “missing” letters. The issue of letters meaning carried in the verses is a significant influence in the Psalms. So much so that I have decided to cover that subject in a third book instead of this one.

Note: The acrostic psalms are Psalms 9, 10, 25, 34, 37, 111, 112, 119 and 145.

See additional notes on Psalms 9 and 10 in the Psalm 9 notes section.

V.1 is the mathematical center of Psalms 9 and 10 with a total of 7 words. In the union of these two psalms we see the 162 text of Psalm 10, minus the mathematical center of 9 and 10 of those 7 words in v.1, leaves us with a text count as: **318=156(Ps.9)+7(v.10:1)+155(Ps.10v.2-18)**.

V.3 “heart’s” – nephesh – soul.

V.4 “thoughts” – counsel.

V.6 “never” – to generation and generation that not. Consider that this is the Ayin verse and we see the proud are confident they will never see the “ayin” of tears.

V.7 “fraud” – injury, oppression; “mischief” – toil, trouble, labor.

V.9 Contains the middle Hebrew words of Psalm 10 being “he doth catch the poor, when he draweth him into his net.” with a value of 1,508 (29x52).

V.10 “humbleth” – to bow down; “strong ones” – mighty, vast, numerous.

V.12 “God” – El.

V.14 “mischief” – toil, trouble, labor; “spite” – anger, vexation, grief.

V.16 “heathen” – goyim – nations.

V.18 “oppressed” – to cause to tremble; “man” – enosh – generic for man; “of the earth” – from the land.

See Psalm 72 with interesting text and total matches on both Psalms 9 and 10.

Section counts and matches: **Candle 1, v.1** (7 Hebrew words – Zayin the 7th letter of swords and weapons, the hunters of God’s people, presents the cry for help during the hunt.); **Candle 2, v.2-5** (38 Hebrew words – Value for 38 of “*the mourning*” which in a sense is what is taking place in this Candle. Another possibility being the decimal value of “Lamed [30]” of the Shepherd’s staff and the “Cheth [8]” of fence. Here we see the sheep, inside their Shepherd’s fence bahing feverously as the wolves energetically run round the pen.); **Candle 3, v.6-7** (18 Hebrew words – Tsaddi the 18th letter which carries the meaning of “to be prosperous” which is the false position of the wicked well-detailed in v.6.); **Candle 4, v.8-10** (25 Hebrew words – “Caph [20]” of open hands to receive and “He [5]” of “lo/behold” are combined in these verses in view of the wicked. They are the lions waiting to receive their prey and the psalmist cries out the lo/behold to God [and in a way to the Congregation] to beware of these lurking lions.); **Candle 5, v.11-12** (17 Hebrew words – Pe is the 17th letter and carries the face meaning, here we see the false confidence of the wicked in being sure “he hideth his face”, being God’s.); **Candle 6, v.13-15** (32 Hebrew words – “Lamed [30]” of the rod/staff of the Shepherd and the “Beth [2]” of the Son of God and His household. The sheep are committed to getting help from the Shepherd. He will incapacitate the wolves.); **Candle 7, v.16-18** (25 Hebrew words – “Caph [20]” of open hands to receive and “He [5]” of “lo/behold” are combined in these verses in view of the fatherless and oppressed. Yahweh will lo/behold - “cause thine ear to hear” and will grant the “desire” to fill their open hands of prayer.).

Psalm 11

Summary Title: Trust, For God Rules All Things

Structure Type: Menorah

Directions of Address: By David; To Congregation/The Wicked

Psalm Position Number Meaning: Yod/Aleph; The working hand of someone and the Aleph discussing a primary issue.

In this psalm we see the primary issue that God sits in heaven ruling over this world. We can count on this. We also see the working hand of God over the affairs of this world.

Hebrew Word-Count:

Text only: 66
Total (incl. Selahs and intros): 68

Psalms With Matching Counts:

20
61

4 (4)	.....	<i>Divine Name</i> 2x's; God judges from heavenly throne the men on earth, v.4 Candle 4 might be summarized as "Yahweh Is The Heavenly Judge"
3 (3)	.....	5 (5)..... <i>Question</i> ; The foundations we count on, v.3/ <i>Divine Name</i> ; God's dealing and attitude toward two classes of men, v.5 Candles 3 and 5 might be summarized as "Foundation Of Yahweh's Righteous Heavenly Throne Administering On Earth"
2 (2)	.....	6 (6)..... Wicked hunt and shoot, v.2/ Wicked will be shot at, v.6 Candles 2 and 6 might be summarized as "Hunting/Shooting By The Wicked Then Of The Wicked"
1 (1)	.....	7 (7)..... <i>Divine Name</i> ; <i>Question</i> ; Enemies scorn, v.1/ <i>Divine Name</i> ; God's favor, v.7 Candles 1 and 7 might be summarized as "Favor Of The Upright By Yahweh, Scorn Of Opposition"

Note: See "Double Number Psalms" at end of book.

For comparison match of 66 Text count read **Psalm 66:7** in connection to **Psalm 11:4**; and **Psalm 66:10** in connection to **Psalm 11:5** and for the 68 Total Text read **Psalm 68:1-3**.

V.1 "trust" – chasithi – based on mercy.

V.2 "privily" – ophel – darkness, spiritual receptivity; hidden.

V.3 On foundation, the foundation lies in God's mercy and holding that ground; "do" – paal – work, the working hand of the saint based on God's work.

V.4 The middle 2 words of the Hebrew text are the following seen in bold: "the LORD's throne is in heaven:" the value is 418 (2x11x19).

V.4a, 4b and 5a these respective colas all begin with the Divine Name; "his eyelids try", v.4 is a testing that v.5 tells us the results.

V.6 "horrible tempest" – wind of a burning heat, raging heat.

V.7 We see the trophy where the upright receive the favor of His face; The "For" – chi – is spelled with an open hand of *Caph* and the fist/working hand of *Yod* – the open hand of receiving God's favor the righteous will behold and the working hand of God's wrath on the wicked. The final occurrence of the

Divine Name in the psalm is sandwiched between or surrounded by righteousness, “loveth” is the final word of cola 7a.

Presents the five fingers of the working hand specified with the use of the Divine Name: **1.** v.1-3 – Foundation of merciful faith; **2.** v.4a – His temple; **3.** v.4b – Throne in heaven, rules from on high; **4.** v.5-6 – Result of v.4 and working action at the Second Coming; **5.** v.7 – The majesty of receiving God’s favor.

Section counts and matches: **Candle 1, v.1** (8 Hebrew words – Cheth the 8th letter carries the meaning of fencing, anything which is restrained. This may be for good, as in the restraint the Law provides or in a negative sense as the scorn seen here of “we don’t need your kind around here, just stay at home” i.e. the “flee . . . to your mountain”); **Candle 2, v.2** (14 Hebrew words – Psalm 14 presents *God is watching the affliction of His people, help is coming.*); **Candle 3, v.3** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle. Consider the verse and the incapability of the peg in the tabernacle which didn’t have a peg attachment point. What good would it do? No foundation to attach to!); **Candle 4, v.4** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/needy.*); **Candle 5, v.5** (8 Hebrew words – Cheth is the 8th letter and the keyword of love. Not that form of “ahavah - 13” but the form found in the verse itself “ohev – 8”, look at the interesting play on love and hate in the verse.); **Candle 6, v.6** (10 Hebrew words – Yod the 10th letter of the working hand and we see what work of God is coming for the wicked.); **Candle 7, v.7** (8 Hebrew words – Cheth the 8th letter with keywords of “grace, life and mercy” found in Yahweh’s favor.).

Psalm 12

Summary Title: God Will Arise To Preserve Those Of His House From The Wicked Of This World

Structure Type: Menorah

Directions of Address: By David/God; To God/Congregation

Psalm Position Number Meaning: Yod/Beth; The working hand and the Beth of the Son/house.

In this psalm we see men’s works are to fall and Yahweh’s to stand. We also see the house and the “sons of man” will fall but the house of God and the “saints” will be helped, v.4.

Hebrew Word-Count:

Text only: 74
Total (incl. Selahs and intros): 79

Psalms With Matching Counts:

98
None

5 (4)

Divine Name; Core – Yahweh will arise to save those who cry to Him, v.5

**Candle 4 might be summarized as
“Yahweh Will Arise To The Cry Of The Poor And
Needy Who Look To Him”**

3-4 (3)_____6 (5).....	<i>Divine Name; Question; Yahweh to execute judgment upon these wicked men, v.3-4/ Divine Name; Words of Yahweh - pure and shall stand, v.6</i> Candles 3 and 5 might be summarized as “All Words Will Pass Thru A Refining, Men’s Words Will Fail And Yahweh’s Will Shine Of Purity”
2 (2)_____7 (6).....	Everyone speaks treachery to his neighbor, men’s corrupted words are vanity, v.2/ <i>Divine Name; Yahweh watches over His words forever, we can count on them, no vain hope in His speech, v.7</i> Candles 2 and 6 might be summarized as “Men’s Words Are Vain, God’s Can Be Counted On”
1 (1)_____8 (7).....	<i>Divine Name; “Hoshea” cry to Yahweh, loss of God-fearing people, “beni-Adam”, v.1/ Wicked seen everywhere when wicked rule, “beni-Adam”, v.8</i> Candles 1 and 7 might be summarized as “Wicked Multiply And Righteous Disappear From The Beni-Adam”

Note: Introduction – “Sheminith” - Refers to an 8-stringed instrument.

Mathematical center falls between v.4 and 5 but core is at v.5. V.5 has value of 3,370 (10x337) (337 is 68th prime) with 12 words. 337 is the value of “Sheol”, this value is also seen in Psalm 18:25b (5x337). In consideration of Sheol, it’s God’s answer in separating the wicked from the righteous. Also note the 37 in connection to the “godly man” of v.1.

V.1 “Help” – Hoshea; “godly man” – chasid – root refers to mercy with positional value of 37, keyword and relates to text count of 74 (37+37); “men” – adam.

V.2-5 - Speech related crimes, the wicked are connivers.

V.5 “oppression” – havoc, violence, ruin; “sighing” – crying, groaning, lamentation; “in safety” – parallel use of “help” from v.1.

V.7 As it reads in the KJV, can be confused as to whether it’s speaking of those “poor” and “needy” (the promise of v.5 was addressing) or the “words” of v.6 with the two “them’s” of v.7. **Who are the “thems”?** Hebrew makes it clear. The “thems” are the people for the second “them” of “thou shalt preserve them” is literally “thou shalt preserve us” and the “from this generation for ever” doubles that focus on referring to “people” in “generations”.

V.8 “every side” – round about; “men” – adam but in the Hebrew it reads “beni-adam” – the son’s of adam which is a parallel of v.1.

Section counts and matches: **Candle 1, v.1** (10 Hebrew words – Yod is the 10th letter. It is the working hand and carries the theme of means and supply. In this verse, David is bemoaning the godly man is nowhere to be found. There are no working hands of good.); **Candle 2, v.2** (10 Hebrew words – Yod, the 10th letter. This continues on the lack of good of v.1, the wicked work wily in speech.);

Candle 3, v.3-4 (17 Hebrew words – Pe is the 17th letter and carries the mouth meaning, here we see God will judge those committing mouth related crimes.); **Candle 4, v.5** (12 Hebrew words – Psalm 12

presents *God preserves/protects His household/poor/needy.*); **Candle 5, v.6** (10 Hebrew words – Yod the 10th letter of the working hand, v.2 showed the wicked working wily in speech but this shows the opposite where Yahweh’s words are pure, passing the hardest test.); **Candle 6, v.7** (8 Hebrew words – Cheth the 8th letter of fence with a protection surrounding the poor and needy.); **Candle 7, v.8** (7 Hebrew words – Zayin the 7th letter is the sword or a weapon. The men of murderous behavior, the persecutors of the godly are to be seen everywhere.).

Psalm 13

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

Structure Type: Menorah

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: Yod/Gimel; The working hand of someone and the Gimel which is heaped upon, supplied.

In this psalm we see the Gamal of supply for David, translated as “dealt bountifully” in v.6 and the working hand of God working on David’s behalf.

Hebrew Word-Count:

Text only: 52 (2x26)
Total (incl. Selahs and intros): 55

Psalms With Matching Counts:

114, 129, 130
 15

<p>3a (4).....</p> <p>2c (3)_____3b-4 (5).....</p> <p>2a-b (2)_____5 (6).....</p> <p>1 (1)_____6 (7).....</p>	<p><i>Divine Name</i>; Appeal to God to hear him, v.3a Candle 4 might be summarized as “Case Presented To Yahweh”</p> <p><i>Question</i>; Enemy prevail, v.2c/ Save me from enemy prevailing and destruction, v.3b-4 Candles 3 and 5 might be summarized as “Conflict With The Enemy”</p> <p><i>Question</i>; Grief, inward consultation, v.2a-b/ Inward counsel of v.2a-b resulted in standing in faith and coming thru to victory and salvation, v.5 Candles 2 and 6 might be summarized as “Heavy Heart/Help For Heart Found”</p> <p><i>Divine Name</i>; <i>Questions</i>; Isolation from God, v.1/ <i>Divine Name</i>; Isolation from God is gone, now praise for God no longer forgets or hides His face but pours favor upon him, v.6 Candles 1 and 7 might be summarized as “Despair/Comfort”</p>
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Note: V.1-2 “How long” – Ad-anah 3x’s; “thy face” – panechah – a keyword signifying the presence of God and positional value of 52 matching text only of 52. 52 (2x26) or (4x13); 26 being the Divine Name number and 13 is the prime number 26 is based on.

V.3a Middle 4 Hebrew words of 17 letters, value is 283 - 61st prime, the count goes 52=24+4+24.

V.5 “mercy” – chesed; “heart” – core of the soul.

V.6 “dealt bountifully” – gamal – the heaped upon in supply, the gimel of 13.

Candles 1-3 are all questions – 24 Hebrew words; Candle 4 – 4 words; Candles 5-7 – 24 words.

Yahweh is found 3x’s in psalm – first line, exact middle and last line.

Theme development: Lamentation, v.1-2; Supplication, v.3-4; Trust and Thanks, v.5-6. The lesson of v.5 being looking to God’s mercy, faith in that mercy, follows joy in “mercy in action” (inward) and v.6 (outward) sacrifice of praise.

Section counts and matches: **Candle 1, v.1** (11 Hebrew words – Caph is the 11th letter of open hands of need to God.); **Candle 2, v.2a-b** (8 Hebrew words – Cheth is the 8th letter of fence, something enclosed within boundaries and such is David trapped inside himself with grief.);

Candle 3, v.2c (5 Hebrew words – He is the 5th letter of “lo/behold” and presents the enemy exalting over him.); **Candle 4, v.3a** (4 Hebrew words – Dalet is the 4th letter and is the door open for communication either to or from God, in this case, it’s David appealing to God.);

Candle 5, v.3b-4 (13 Hebrew words – Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 6, v.5** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. the saint who waits on God.); **Candle 7, v.6** (5 Hebrew words – He is the 5th letter of “lo/behold” and testifies of Yahweh’s answering his prayer.).

Psalm 14

Summary Title: God Witnesses The Wickedness Of The Wicked And The Afflictions Of His People From Them

Structure Type: Menorah

Directions of Address: By David; To Congregation/Wicked (v.6)

Psalm Position Number Meaning: Yod/Dalet; The working hands of someone and the Dalet doors of heaven opened, serving either direction and/or the keyword of brokenness.

In this psalm we see the working hand of the wicked (primarily) and the Dalet of God’s looking out from heaven upon earth, v.2 and the Dalet of the broken, “poor” in v.6.

Hebrew Word-Count:

Text only: 71
Total (incl. Selahs and intros): 73

Psalms With Matching Counts:

4
111

4 (4)	.....	Divine Name; Question; Wonder at the ignorance of wicked devourers, v.4 Candle 4 might be summarized as “Wicked Devourers Of Yahweh’s People Are Ignorant”
3 (3)	_____ 5 (5)	..... All worldly-men are filthy and vile (no fear of God), v.3/ Those worldly-men have another kind of fear, that of terror, v.5 Candles 3 and 5 might be summarized as “Those With No Fear Of God Will Have A Great Fear Of Terror”
2 (2)	_____ 6 (6)	..... Divine Name; God is observing, v.2/ Divine Name; What God observed, v.6 Candles 2 and 6 might be summarized as “Yahweh Observing/What He Observes”
1 (1)	_____ 7 (7)	..... “Fool” is the #9-“teth” man of twisting and turning, v.1/ Divine Name; The “turning” of God’s people is seen in “bringeth back” and “captivity” for both are based on the word for “turn” and “turning”, v.7 Candles 1 and 7 might be summarized as “The Turning Way Of The Fool/ The Turning Back Of God’s People”

Note: V.1 “corrupt” – go to ruin, corrupt.

V.2 “looked down from heaven” – the Dalet of door to observe thru and behold; “children of men” – beni-adam, see 12:1 and 8; “understand” – maschil – a receiving of instruction, it’s interesting to note that the match of Psalm 53 is a “maschil”.

V.4 The question is 5 Hebrew words and is the middle of this psalm. Its value is 423 (9x47).

V.5 “fear” - pachad – terror, see the paranoia? See Psalm 53:5.

V.6 the scorn of the wicked upon the poor. Here is my little question: Do political leaders really want to hear and back up the advice of the poor, God-fearing people?

V.7 “bringeth back” and “captivity” based on same word for turn and turning.

All is in third-person, except v.6 in second person.

If all are corrupt, who are “the generation of the righteous”? “Beni-Adam” who became “Beni-Elohim”, a mystery!

Contains a total of 7 references to God with 4 of those using Yahweh. The parallel Psalm 53 does not use Yahweh at all.

Section counts and matches: **Candle 1, v.1** (11 Hebrew words – Keywords with value of 11 are “a slander” and “proud” which nails the “fool” of v.1); **Candle 2, v.2** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/needy*. This is seen how this applies in the second half of this psalm.); **Candle 3, v.3** (10 Hebrew words – Yod is the 10th letter and is the working hand, in this case the working hand of man is corrupt.); **Candle 4, v.4** (12 Hebrew words – Psalm 12 presents

God preserves/protects His household/poor/needly.); **Candle 5, v.5** (7 Hebrew words – Zayin is the 7th letter and is the weapon or sword. Here the wicked are those in terror, for God stands behind them.); **Candle 6, v.6** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His “refuge”.); **Candle 7, v.7** (13 Hebrew words – Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*).

Psalm 15

Summary Title: Answer To Who Will Be In Heaven

Structure Type: Menorah

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: *Yod/He; Someone’s working hands and He of “lo/ behold”.

In this psalm we see the lo/ behold of the answer of who will go to heaven and the working hands of heaven-bound people.

**Special note for the numbers 15, 16 and 115 and 116. Contemporary Hebrew uses an alternate form of indicating these numbers because the straight form uses indications for the Divine Name. To avoid this they use the numbers/letters of 9 and 6 for 15, etc. In this kind of research, on holy scripture, I believe the proper means, by which they naturally would have been indicated should be used. The psalms meanings give clear indication this is how God intended it.*

Hebrew Word-Count:

Text only: 53 (182 letters - 7x26)
 Total (incl. Selahs and intros): 55

Psalms With Matching Counts:

None
 13

<p>4a-b (4).....</p> <p>3 (3)..... 4c (5).....</p> <p>2 (2)..... 5a-b (6).....</p> <p>1 (1)..... 5c (7).....</p>	<p><i>Divine Name; Right attitude towards the wicked and those who fear God, v.4a-b</i> Candle 4 might be summarized as “Right Hate And Right Love”</p> <p>Treats his neighbor right, v.3/ Keeps his word, v.4c Candles 3 and 5 might be summarized as “Tongue Issues”</p> <p>Good heart condition results in good conduct, v.2/ Not corrupted by the love of money, v.5a-b Candles 2 and 6 might be summarized as “Good Heart And Connection To Love Of Money – Remember Love Of Money Root Of <u>All</u> Evil”</p> <p><i>Divine Name; Questions; Who goes to heaven? “abides”, “dwells”; Only questions in Psalm, v.1/ Security answer to “abiding” and “dwelling place”, v.5c</i> Candles 1 and 7 might be summarized as “Abiding, Dwelling, Security”</p>
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Note: Contains 7 positives and 7 negatives. Notice what isn't listed: kosher foods, wearing garments of mixed fabrics, nothing outwardly like wearing makeup. Even music styles and drinking alcohol isn't listed. ALL relates to outward manifestations of what comes from a pure heart. Both positive and negative.

V.2 "speaketh the truth in his heart" literally reads, "words true/faithful in his heart". Heart is that innermost part of our soul, who we really are, no lying to ourselves.

V.3 "backbiteth" – to put feet upon.

V.3c "nor taketh up a reproach against his neighbour" value is 1081 (23x47); "his tongue" appears to be a keyword with value of 53.

V.4 – "swearth" – that would include our vow of conversion, bowing to Jesus and saying we will "take Him as our Lord" that's a vow of obedience to His commands. All this is in the group of "them that fear the LORD"; "contemned" – despised, hold in contempt, disdain; "vile person" – that which is rejected, despised, refuse; "honoureth" – chabad – glory (note the glory number of 23 in v.3c).

V.5 "usury" – nesheq – interest, a user's fee shortened to this form. Any fee for borrowing is a user's fee, the amount of that fee is not a part of the definition. According to Nehemiah 5:11 interest of 1% was excessive!; "reward" not just monetary, including any benefits, positions, power, advantage, even admiration; "never be moved" – security of the believer, keepers of the vows of conversion; "money" – silver; "reward" – shochad – present, bribe; "never" – leaolam - to eternity.

Exact mathematical center near end of v.4a in "contemned" if count is made of the answer to the question of verse 1, otherwise it falls at v.3c.

The text of 53 (182 letters – 7x26), should note this only exists because of 2 irregular spellings. We saw the 7 negatives and 7 positives and the Divine Name of who this psalm focuses on of who will get to dwell in His holy place.

Answer of the question (v.1) is 45 Hebrew words (*Messianic number* and God's people, see *Psalm 45*).

Section counts and matches: **Candle 1, v.1** (8 Hebrew words – Cheth is the 8th letter of fence, something enclosed within boundaries and this presents the question of who will get admittance to Gods "holy hill".); **Candle 2, v.2** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is perfection, thus this verse describes the perfect candidate for heavenly admittance.); **Candle 3, v.3** (13 Hebrew words – Mem is the 13th letter with water as its meaning. As for the seas of humanity, this verse details the qualifications of the heaven bound as those who seek to do no harm to their neighbor, the good fish among all the fish of the sea.); **Candle 4, v.4a-b** (7 Hebrew words – Zayin is the 7th letter and the meaning of perfection is used here. The heaven bound has the right attitude of respect or scorn to the wicked and to the righteous.); **Candle 5, v.4c** (4 Hebrew words – Dalet is the 4th letter and the meaning of doors of communication are at play. This heaven bound man makes his vows [communication] God-ward and keeps them, no matter the cost.); **Candle 6, v.5a-b** (9 Hebrew words – Teth the 9th letter points to that which is twisted, and we see the heaven bound does not deal in a twisted manner where potential money or profit is at play.); **Candle 7, v.5c** (5 Hebrew words – He is the 5th letter of "lo/ behold" and here it closes with the answer that the virtuous described will be secure.).

Psalm 16

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

Structure Type: Menorah

Directions of Address: By David/Jesus; To God/Self/Congregation

Psalm Position Number Meaning: *Yod/Waw; Expect to see someone's working hand and the Waw related to God's people, the pegs in the tabernacle.

In this psalm we see the working hand of God on behalf of His saints.

**Special note for the numbers 15, 16 and 115 and 116. Contemporary Hebrew uses an alternate form of indicating these numbers because the straight form uses indications for the Divine Name. To avoid this they use the numbers/letters of 9 and 7 for 16, etc. In this kind of research, on holy scripture, I believe the proper means, by which they naturally would have been indicated should be used. The psalms meanings also give clear indication this is how God intended it.*

Hebrew Word-Count:

Text only: 95
Total (incl. Selahs and intros): 97

Psalms With Matching Counts:

28, 58, 97, 108
30

5b-6 (4)	The lot received from the Lord, v.5b-6 Candle 4 might be summarized as "Speaks Of Heritage Received From Yahweh In 'Land' Terms"
5a (3) _____ 7 (5)	Divine Name; Received gift from Yahweh, v.5a/ Divine Name; Praise God, gives David direction, v.7 Candles 3 and 5 might be summarized as "Received From Yahweh"
2-4 (2) _____ 8-10 (6)	Divine Name; Prophetic words of Jesus who functioned as priest and shows who He was to be offered up for, v.2-4/ Divine Name; Looks at sure footing provided in Jesus. Has grounds for hope, so be glad, rejoice – Messiah will be resurrected, v.8-10 Candles 2 and 6 might be summarized as "Prophetic Cameos Looking At Jesus"
1 (1) _____ 11 (7)	Looks to God as refuge, confidence, trust, v.1/ "Thy presence", "at thy right hand" connects with v.1's "trust" (chasithi), refuge, confidence; Path of life, joy and pleasures, v.11 Candles 1 and 7 might be summarized as "Looking To God – Dependent; Statement Of Trust"

Note: Introduction - "Michtam" – an engraven writing, something written like a poem or "gold" designating supreme quality. This may be because this psalm lays out the very means by which we are installed in God's house. Perfect follow up to Psalm 15.

V.1 “Preserve” – Shmar – keep, watch, guard; “trust” – chasithi – irregular for trust, refuge, confidence.

V.2-4 Jesus speaks to the Father, who is His Adonai saying His sacrifice was not for the Father but for God’s people on earth. Jesus will deny, as priest, those who choose another.

V.3 Uses “saints” term “kadishim”. I.e. the “holy ones”, not the term most frequently used for saints of “chasidim” (which are holy with the underlying theme of mercy). This verse is clearly referring to humans, for the context reveals this. I read a “Bible note” that said such refers to angels in heaven in Psalm 89:5. This verse, in Psalm 16, shows it’s referring to God’s people who must be holy to be those abiding as the pegs in His tabernacle, the “waw”(6); “earth” – aretz.

V.5-9 David speaks expressing his place in God’s house. Look up 30:3 and 108:1 (Psalms with match text and total text).

V.6 three middle Hebrew words “I have a goodly heritage” value of 1183 (7x13x13). Central cola includes the “yea” at 23=11+1+11. Meaningful center is the whole cola.

V.9 “hope” - betach – typical word for trust; “my glory” see Psalm 108:1.

V.10 David’s hope which comes because of Jesus’ sacrifice; “hell” – Sheol; Psalm 30:3 clearly reflects the theme of this verse and Psalm 30 is the match for the total word count.

V.11 Joyous result; “shew me” – make me to know.

*Section counts and matches: **Candle 1, v.1** (5 Hebrew words – He is the 5th letter of “lo/ behold” and here is the prayer for God to keep that watch over him, which is a lo/ behold of God.);*

***Candle 2, v.2-4** (29 Hebrew words – Psalm 29 presents *Worship the Almighty. Praise to God for strengthening His people and peace.* These verses present God’s answer of peace thru Jesus.);*

***Candle 3, v.5a** (4 Hebrew words – Dalet is the 4th letter and speaks of doors. Following the previous Candle of Jesus as the answer. I see this as Jesus [Yahweh] is the doorway of provision he has received.);*

***Candle 4, v.5b-6** (11 Hebrew words – Caph is the 11th letter and is the open hand of receiving. This Candle tells of what he has received.);*

***Candle 5, v.7** (9 Hebrew words – This connects beautifully with Psalm 19, a working hand of God in a glorious way for all men, and specially for His people. There we saw all the provisions for instruction in truth, which this verse covers. The Teth 9th letter keyword for “tov” of “good” fits here as well.);*

***Candle 6, v.8-10** (27 Hebrew words – Psalm 27 presents *God protects from enemies, behold God’s goodness now. God’s servants cling to him and wait upon Him.*);*

***Candle 7, v.11** (10 Hebrew words – Yod the 10th letter of the working hand and here we see God’s “right hand” and the work He has done to provide for the needs of His servant).*

Psalm 17

Summary Title: Cry For God To Shelter David From His Persecutors, Satisfaction Found In God

Structure Type: Menorah

Directions of Address: By David; To God

Psalm Position Number Meaning: Yod/Zayin; Someone’s working hand and the Zayin of something in relation to swords and weaponry, an attack, being hunted.

In this psalm we see the attacker, the hunter and those working hands.

Hebrew Word-Count:

Text only: 122 (2x61)
Total (incl. Selahs and intros): 124 (2x62)

Psalms With Matching Counts:

None
None

8 (4)	Keep me as something precious to guard Candle 4 might be summarized as “Protect Me As Something Precious”
6-7 (3) _____ 9-10 (5)	Calling upon God in faith for “ <u>right-hand</u> ” the “working yod-10” of God on behalf of men of faith to protect from the wicked, v.6-7/ Who to protect from, their disgusting appearance, v.9-10 Candles 3 and 5 might be summarized as “Appeal For God To Manifest His Working Hand Against The Working Hand Of The Wicked”
3-5 (2) _____ 11-12 (6)	David has kept himself from the works (yod – working hand) of men. He is committed to God and dependent on Him. Stayed from paths of destroyer, v.3-5/ The destroyers are hunting us like a greedy predator (zayin – 7), v.11-12 Candles 2 and 6 might be summarized as “Righteous Party In Opposition To The Wicked”
1-2 (1) _____ 13-15 (7)	<i>Divine Name</i> ; Righteous man’s prayer, appeal for God to receive sincere cry seeking judicial action on his behalf, v.1-2/ <i>Divine Name</i> 2x’s; Righteous man’s prayer, continues consecration, for God’s working hand (yod-10) to protect from the sword and hands of the wicked (7 and 10), which are ultimately used as God’s hands at work to accomplish His will, v.13-15 Candles 1 and 7 might be summarized as “Appeal Of An Honest Man To Yahweh For Judicial Action”

Note: V.1 “right” – righteous; “attend unto” – draw near; “feigned” – mirma – fraud, deceit.

V.2 “sentence” – mishpat – judgment; “equal” – just, right.

V.4 “men” – adam.

V.7 “lovingkindness” – chesed – mercy; God’s right hand is Jesus Christ, the focus for our trust.

V.8 (The grace number - 8) we find the 6 middle Hebrew words of the Psalm “as the apple of the eye, hide me under the shadow of thy wings,” containing 26 letters (Divine Name number) and a value of

2,351 - 349th prime. Placement of the 6 middle Hebrew words – $122=58+6+58 - 58$ points to those outside God’s tabernacle, read Psalm 58. The 6 (Waw of pegs hidden in the tabernacle of God) surrounded by 58. Those in God’s grace, His people are surrounded by those of the world but are kept as something precious to protect by God; Entire verse value is 2,951 (13x227) 49th prime, 227 is the value for “Male”, the focus of v.4 and 14.

V.9a Literally “from the face of the wicked that is mightier than I”; V.9b literally “My enemies in soul he surrounds upon me.”

V.11 “earth” – aretz.

V.14 “world” – cheled – world of a temporal nature.

In the word count (above), you will notice the 2, 61 an 62 connections. If you will read these three psalms, you’ll notice a remarkable match in contents that’s a blessing.

*Section counts and matches: **Candle 1, v.1-2** (16 Hebrew words – Ayin the 16th letter for Eye and we see his appeal in regards to Yahweh’s “eyes”.); **Candle 2, v.3-5** (25 Hebrew words – Psalm 25 presents *Heart of true disciple: faith, eager to learn, humility, fear of God, dependence. Shows kind of heart God favors in answering prayer – fits these verses perfectly.*); **Candle 3, v.6-7** (16 Hebrew words – Value of the short-form of the Divine Name of “Yah”, appealing to the high court of Heaven for help with confidence of faith.); **Candle 4, v.8** (7 Hebrew words – Zayin is the 7th letter and speaks of attacks [sword] and sustenance. This verse takes the place of shelter from attacks and provision for safety, the sustenance.); **Candle 5, v.9-10** (13 Hebrew words – Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 6, v.11-12** (14 Hebrew words – Nun is the 14th letter. Among other things it is “fish” and represents individuals. In this case David details the appearance of the shark who is hunting him.); **Candle 7, v.13-15** (31 Hebrew words – Psalm 31 presents *God takes care of those who trust and hope in Him.*).*

Psalm 18

Summary Title: God Gives Deliverance To David

Structure Type: Menorah

Directions of Address: By David and *possibly* also the Chief Musician makes a contribution in final two verses, see 49-50, where a large “ayin” starts these verses and David is addressed in the third person; To God/Congregation

Psalm Position Number Meaning: Yod/Cheth; Someone’s working hand and the Cheth in relation to boundaries and life, grace and mercy.

In this psalm we see David’s gratitude for Yahweh’s supply of His working hand and strengthening David’s own hands in opposition to enemy working hands. A lot of hands at work in this Psalm. We see

David's gratitude and testimony of God's supply of life, grace and mercy in His care for him and several boundaries.

Hebrew Word-Count:

Text only: 377 (13x29)
 Total (incl. Selahs and intros): 397

Psalms With Matching Counts:

None
 None

25-27 (4)	.....<i>Divine Name</i> ; Who God favors and who He doesn't, v.25-27 (the 4 middle Hebrew words are found in v.25b) Candle 4 might be summarized as "Where God's Favor Is Shown And Where His Judgment Will Fall"
16-24 (3)___28-36 (5)	.....<i>Divine Name 3x's</i> ; Yahweh delivered him for He approved of him. Prophetic portion showing the Rapture, v.16-24/ <i>Divine Name 3x's</i> ; <i>Questions</i> ; Strengthened by God for war, in parallel to Candle 3 it should be noted at the rapture we are gathered to Jesus and return with Him in war, Armageddon, v.28-36 "Yahweh's Saving Power In Interaction With His Servant – Yahweh Picks Up His Chosen Axe Heads And Puts Them To Use"
7-15 (2)_____37-45 (6)	.....<i>Divine Name 2x's</i> ; <i>Highest</i> ; God's response in might, which is prophetic of the mighty 2 nd Coming, v.7-15/ <i>Divine Name</i> ; Given dominion, v.37-45 Candles 2 and 6 might be summarized as "God's Response In Might/ David's Response In Might"
1-6 (1)_____46-50 (7)	.....<i>Divine Name 4x's</i> ; Testimony of Yahweh's saving him from his enemies when he cries to Him, v.1-6/ <i>Divine Name 2x's</i> ; " <i>Thy Name</i> "; Praise, gratitude, recognition of God's working on his behalf "Yod-10" and "Cheth-8" of grace and life, v.46-50 Candles 1 and 7 might be summarized as "Yahweh Saves David From His Enemies When He Cries To Him"

Note: In the introduction to the Psalm we see the "Yod [10]" of working hands showing whom David was protected from, which is a testimony of the Psalm 17 answered prayer. Also the Cheth - 8 of a fence supplied for David's protection. *Divine Name in intro. 3X's.*

V.1 "love" – racham – tender, merciful lovingkindness.

V.2 "rock" - salaa – rock, cliff; "fortress" – stronghold, net; "strength" – tzur – rock, boulder, cliff, the first instance of "rock" in the Psalms. Translated at "rock" in Psalm 18:46. Found 26 times altogether. That is the same number as "asherei" – blessed, happy; "buckler" – shield; "high tower" – secure stronghold, height.

V.4 "ungodly men" – belial – worthlessness.

V.5 “hell” – Sheol.

V.7 “earth” – aretz; “hills” – mountains; “moved” – tremble, quake, rage.

V.10 “fly” – yada – fly fast, dart.

V.11 “pavilion” – succoth.

V.14 “lightnings” – lightening flashes, many or great (rav); “discomfited” – put in motion.

V.15 “world” – tevel – land which produces, has the ability to flourish.

V.16 “he drew me out of many waters” – has the root Moses as Moses was drawn out of the reeds. Israel was drawn out of Egypt. David is likewise seen here.

V.18 “stay” – mishchan – dwelling, tabernacle.

V.20 “according to the cleanness of my hands hath he recompensed me.” – carries the 151st Hebrew word which carries the rapture theme.

V.22 “statutes” – huquoth.

V.25 “with an upright man thou wilt shew thyself upright;” - 4 middle Hebrew words with value of 1,685 (5x337) 337 value of Sheol, seen at Psalm 12 and in this Psalm at 18:5; “man” – gaber – a mighty man.

V.26 “froward” – aeqesh – twisted, crooked, perverse; “thyself froward” – phathel – false.

V.28 “Candle” – lamp.

V.30 “perfect” – same as word translated “upright” in v.25; “buckler” – shield; “trust” – chosim – to seek compassion, pity, to be spared.

V.31 “rock” – tzur – rock, block of stone, boulder.

V.34 “hands” – yod – working hand; “broken” – nichatha – press down (as in a bow); “steel” – n’chushah – brass.

V.35 “gentleness” – anvath – humility, meekness.

V.36 “feet” – qarsul – ankle.

V.42 “beat” – reduce; “cast” - pour (will).

V.43 “heathen” – goyim – nations.

V.44 and 45 “the strangers” should read “son of the stranger”; “hear” and “obey” both based on word shamach for hearing, i.e. to really hear God is to obey Him.

V.45 “fade” – yibol – wither; “be afraid” – to tremble; “close places” – misgaroth – borders, fortress, rim.

V.48 “violent” – hamas.

V.49 “Therefore” – In the Hebrew it is “Upon this” and the upon starts with a LARGE Ayin; “heathen” – goyim – nations; “sing praises” - zamera – to play a melody with a stringed instrument.

V.50 “deliverance” – salvation.

This Psalm is found in 2 Samuel 22. It proves a worthwhile comparison, which shows how the introductory portions are part of God’s inspired text. I have also checked out the text counts. The text count of 2 Samuel edition is 365 with a total count of 382. Compare Psalm 18 at text of 377 and total at 397 that leaves a difference that could significantly alter the “core’s” location. I found the exact middle to be off by one word falling in the same cola in 2 Samuel 22:26b and Psalm 18:25b. Interesting that with the revisions, David was careful to maintain that same middle.

Walls of protection (Cheth - 8) are seen in v.2-3, v.29 “leaped over a wall”, and v.45 of “close places”.

Consider layout by number of verses: Candle 1 – 6 verses; Candle 2 – 9 verses; Candle 3 – 9 verses; Candle 4 – 3 verses; Candle 5 – 9 verses; Candle 6 – 9 verses and Candle 7 – 5 verses. Nicely balanced.

*Section counts and matches: **Candle 1, v.1-6** (48 Hebrew words – Psalm 48 presents *Mark the boundary of God’s city. Focus on national capital of Jerusalem.* Though my title doesn’t help to see the match, read this psalm and see the position propounded in these verses parallels the source of help in defeat of the enemies and the appropriate praise.); **Candle 2, v.7-15** (75 Hebrew words – Psalm 75 presents *God sees all and will judge uprightly. Answer to Psalm 74 that God sees and takes action.*); **Candle 3, v.16-24** (61 Hebrew words – Psalm 61 touches this in *Personal safety found in God’s presence. Commitment to God from leaders needed for national safety. Issue of God being our refuge.*); **Candle 4, v.25-27** (21 Hebrew words – Shin the 21st letter in relation to “The Almighty” is seen here in God’s dealings with the good and the bad.); **Candle 5, v.28-36** (68 Hebrew words – Psalm 68 presents *God arises and nations submit.*); **Candle 6, v.37-45** (64 Hebrew words – Psalm 64 presents *Wicked consumed with demonic rage but God will pour His wrath upon them. All will see and learn to trust God.* It should be considered that this Psalm 18 presents prophetic aspects to take place at the Second Coming. David will play an important part and I believe we see a glimpse in this Candle.); **Candle 7, v.46-50** (40 Hebrew words – Psalm 40 presents *Yahweh provides redemption for those who seek Him. Miry clay turn to secure footing. Salvation in Jesus and initial heart of convert.*).*

Psalm 19

Summary Title: God's Glory Declared In Creation And In His Word

Structure Type: Menorah

Directions of Address: By David; To Congregation/God

Psalm Position Number Meaning: Yod/Teth; A working hand and the Teth of something twisted, of the serpent or wicked men.

In this psalm we see the reaction, from God's position, of who is really glorious. Like the COVID 19 speaks of glory – "cavod" in Hebrew (and its assorted forms), the 19 speaks of the *working hand* "Yod [10]" of the serpent "Teth [9]", i.e. the devil. An encoded (hidden), false-claim to the glory of the devil. God's response is clearly seen from the very start of this psalm declaring all glory belongs to God.

Hebrew Word-Count:

Text only: 123
Total (incl. Selahs and intros): 126

Psalms With Matching Counts:

39
None

7-9 (4)	Divine Name 6x's - 2x's in each verse; God's revelation to Israel, v.7-9 Candle 4 might be summarized as "Elements Of Yahweh's Direct Revelation Itemized"
4c-6 (3) 10-11 (5)	Covers the light to men (sun), benefits received by all, v.4c-6/ Covers the light to Israel of greatest value, v.10-11 Candles 3 and 5 might be summarized as "Great Light In Natural Revelation And Great Light Of Direct Revelation"
2-4b (2) 12-13 (6)	Natural elements declare "speech" 2x's and "words" which gives witness of God to all humanity, v.2-4b/ Question; Absolute dependence – GRACE, which ultimately will go to all humanity – paralleling v.2-4b of world-wide speech relating God's glory, v.12-13 Candles 2 and 6 might be summarized as "Grace In Natural Revelation To All – Speech/Grace For Servants Of God To Live For Him"
1 (1) 14 (7)	Heavens show God's glory, v.1/ Divine Name; We see David bowing to Yahweh in humility and dependence, i.e. he gives glory to God, v.14 Candles 1 and 7 might be summarized as "Acknowledging God As God"

Note: V.1 - the working hand of God shows His "glory"; "firmament" – raquiaa – extended solid surface, expanse, something solid and beaten out like a metal bowl; It needs to be noted here there are

Bible versions that take away from the glory of God by changing the “firmament” to something that doesn’t have the effect of glory for God as a solid structure does.

V.2 “uttereth” – yabiaa – to flow, gush forth, bubble up.

V.3 “speech” – omer – to say; “language” – d’varim – words, esp. written or like an official statement.

V.4 “world” – tabel – inhabitable land that flourishes.

V.5 “chamber” – chupath – think of the huppah that Jewish weddings are conducted under.

V.7 “law” – torath – the direction God is showing us to go; “testimony” – eduth – that which bears witness; “sure” – emanah – truth, faithful.

V.8 “statutes” – peqed – a law that is a specific portion, like a speeding violation in the traffic code; “commandment” – mitzvoth – that which is ordered; The middle strophe with a value of 2,816 (32x88) 32 is seen in the keyword “glory” back at v.1. This verse is also composed of 10 Hebrew words like the 10 commandments.

V.9 “judgments” – mishpat – decisions made on a specific case.

V.10 “honeycomb” – nopheth tsuphim – a flowing down or dropping down honey comb.

V.11 At this verse the words turn to addressing God.

V.13 “presumptuous” – zedim – arrogant, proud, insolent, presumptuous; “the” of “the great transgression” should be italicized, there is not Hebrew for this word. The idea is not a specific transgression but being a big sinner.

V.14 “strength” – tsur – rock, see Psalm 18:2 and its notes.

Candles 1-3 address all men, who know the Creator as “God” from natural revelation; Candle 4 turns to “direct revelation”. It’s here the Divine Name appears, since that is the only way to know His name! It’s only through direct revelation we become His “servant” (v.11) and know Him by name (v.14).

7 cosmic elements: 1. Heaven; 2. Firmament; 3. Day; 4. Night; 5. Earth (aretz); 6. World (tevel); 7. Sun (v.1-4).

7 characteristics of Torah: 1. Perfect; 2. Sure/Faithful; 3. Right/Just; 4. Pure; 5. Pure/Clean; 6. True; 7. Righteous (Divine Name punctuates this list v.7-9 six times then once more in the final verse 14).

Section counts and matches: **Candle 1, v.1** (8 Hebrew words – Cheth the 8th letter of hedge or fence. The “firmament” is a boundary separating the waters above from those below. See Genesis Ch. 1.);

Candle 2, v.2-4b (22 Hebrew words – Tau is the 22nd letter and it speaks of a mark. God’s mark of creation is seen by all men but Psalm 22 presents us with Jesus dying on the cross for us. That is also the “Tau” for they both point to Jesus Christ. He is the “Word” made flesh. The Word of God. These verses make a clear focus on “speech, language, voice” and finally “words”.);

Candle 3, v.4c-6 (21 Hebrew words – Shin the 21st letter, is used to refer to “The Almighty” and in the

natural realm of creation, the sun was the mightiest, which is what these verses discuss.);
Candle 4, v.7-9 (30 Hebrew words – The decimal reading for 30 is “Lamed [30]” and it refers to rod/staff and the teaching action which the direct revelation of God does, covered in these verses.);
Candle 5, v.10-11 (15 Hebrew words – Samech is the 15th letter for foundation and the means to stand fast which this Candle points out the great value of direct revelation for this end.);
Candle 6, v.12-13 (17 Hebrew words – Psalm 17 presents *Looking to and trusting God’s protection from enemies founded in a self examination of continued commitment to obey God.*);
Candle 7, v.14 (10 Hebrew words – Yod is the 10th letter and is the working hand. David seeks to have God’s might empowering his life to be a faithful servant but there is also the value of “lifted up”, which is 10, and David is presenting himself as an acceptable offering before God.).

Psalm 20

Summary Title: Yahweh Saves His Anointed, Not Military Preparations

Structure Type: Menorah

Directions of Address: By David; To Congregation/God

Psalm Position Number Meaning: Caph; Open hands relating often to prayer, worship and receiving from God.

In this psalm we see the open hand offering and prayer (v.3 – remember and accept the offerings and sacrifices). This psalm is about having prayers answered. It is specific to David and his kingly position.

Hebrew Word-Count:

Text only: 66
 Total (incl. Selahs and intros): 70

Psalms With Matching Counts:

11
 3

5-6a (4)	<p>Divine Name 2x’s; “The Name”; Middle cola “<u>the LORD fulfill all thy petitions</u>” is surrounded with “<u>salvation</u>” and “<u>saveth</u>”; “<u>banners</u>” makes a military connection with “<u>anointed</u>”, v.5-6a Candle 4 might be summarized as “Victory And Salvation To Be Provided For God’s People And Israel From Yahweh”</p>
4 (3) _____ 6b-c (5)	<p>Thy will be done, v.4/ Responds with “<u>saving strength of his right hand</u>” – God’s right hand is Jesus who fulfilled His “<u>heart</u>” and “<u>counsel</u>” and was the acceptable offering, v.6b-c Candles 3 and 5 might be summarized as “Yahweh To Complete His Plan For Our Help Via His Right Hand From Heaven”</p>

3 (2)_____7-8 (6).....	Direction of address change; “Remember”, dependent on divine acceptance, v.3/ Divine Name; “The Name”; “Remember” where faith placed, dependent on God, v.7-8 Candles 2 and 6 might be summarized as “Remember – Yahweh To His People And His People To Yahweh”
1-2 (1)_____9 (7).....	Divine Name; “The Name”; “hear thee”, “in the day”, response from God, v.1-2/ Divine Name; “hear us”, “when” but this is literally “in the day” for response from God, v.9 Candles 1 and 7 might be summarized as “Cry To Yahweh For Help In Day Of Trouble – Hear Us”

Note: V.1 “defend” – sager – to be inaccessibly high.

V.2 “strengthen” – saath – to support, sustain, establish.

V.3 “accept” – dashan – to grow fat, become prosperous.

V.5 “we will set up our banners” - ndgol - keyword with value of 33 (Text count of 66=2x33); The middle cola 21=10+1+10 - “the LORD fulfil all thy petitions.” 4 words with a value of 964 (4x241).

V.9 “when” - b’yom – in the day.

Divine Name used 5x’s – number of lo/ behold fits to an appeal for God’s help.

“hear thee” v.1; “hear him” v.6 and “hear us” v.9.

Section counts and matches: **Candle 1, v.1-2** (13 Hebrew words – Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.* Mem the 13th letter of water and we see this is an appeal before God seeking life support, i.e. living water.); **Candle 2, v.3** (5 Hebrew words – He is the 5th letter of “lo/ behold” and David is seeking God “lo/ behold” the offerings he made.);

Candle 3, v.4 (6 Hebrew words – Waw is the 6th letter and is the number of man [Revelation], this presents the bowing of man before God letting Him do as He pleases. Of course He always does this but it’s important for man to cooperate and desire this. Psalm 66 really makes this clear.);

Candle 4, v.5-6a (15 Hebrew words – Samech is the 15th letter for foundation and the means to stand fast which this Candle expresses the certain knowledge that Yahweh is the powerful savior.);

Candle 5, v.6b-c (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle and represents God’s people. David expresses his certain knowledge God does respond from heaven on behalf of His people. The pegs of His tabernacle are important to Him.); **Candle 6, v.7-8** (15 Hebrew words – Samech is the 15th letter for foundation and the means to stand fast which this Candle presents the faulty foundation the nations trust in and the sure foundation of Yahweh.);

Candle 7, v.9 (6 Hebrew words – Waw is the 6th letter and repeats the thoughts of the 6 words of Candle 5.).

A pair with Psalm 21.

Psalm 21

Summary Title: Godly Government Will Be Blessed

Structure Type: Menorah

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: Caph/Aleph; The open hands in worship, prayer or receiving something and the Aleph idea of primary matters.

In this psalm we see the Caph of the prayer accepted and blessing decreed, fills the open hands with goodness (v.3). The Aleph of primary things is in relation to the security of the Davidic kingdom that is cared for by God.

Hebrew Word-Count:

Text only: 100
Total (incl. Selahs and intros): 104 (4x26)

Psalms With Matching Counts:

None
None

7 (4)	.....	Divine Name; Most High; Faith and mercy, made steadfast, v.7 Candle 4 might be summarized as “David’s Faith In Yahweh, Thru The Highest King He Is Secure”
6 (3)	..... 8-9 (5)	David accepted and blessed, v.6/ Divine Name; Armageddon prediction – enemies cursed and destroyed, v.8-9 Candles 3 and 5 might be summarized as “Face Of God - Blessing To One And Wrath To Another”
3-5 (2)	..... 10-12 (6)	The kingdom crown, eternal life, glory – GOD’S PLANT OF CHOICE, v.3-5/ Enemies uprooted and turn back in war because they schemed to destroy God’s plant of choice – WEED CONTROL, v.10-12 Candles 2 and 6 might be summarized as “God’s Plant Of Choice And Weed Control”
1-2 (1)	..... 13 (7)	Divine Name; Joy, rejoice, strength, prayer has been answered – (Connects to Psalm 20), v.1-2/ Divine Name; Sing, praise, strength, worship, v.13 Candles 1 and 7 might be summarized as “Yahweh’s Strength And Joy/Praise”

Note: A pair with Psalm 20.

V.1 “LORD” first word.

V.4 “life” – chaim; “length of days” – exact same Hebrew translated “for ever” in Psalm 23:6 and 91:16 see Deuteronomy 4:40.

V.5 “honour” – hod; “majesty” – hadar – honour and majesty are a common combination attributed to God.

V.6 “exceeding” – simchah – joy, joyous; “glad” – chadehu – to rejoice, make glad; “thy countenance” – beholding the face of God.

V.7 “For the king trusteth in the LORD,” the middle words in Hebrew about God and the king 100=48+4+48 (48+4=52 [2x26]) the middle words value is 172 (4x43).

V.9 “anger” – pan – face (this is the Second Coming) and being “face” same as seen in v.6.

V.10 “earth” – aretz; “men” – adam – but with “the children of” allows them to render adam as a plural. In consideration of v.10-11 as referring to the time of Armageddon, consider this doesn’t necessarily imply they are beni-adam “sons of adam” only they will be destroyed from among the beni-adam. An assumption of their being beni-adam may not be as sound as we once would have taken for granted.

V.12 “back” – shechem – neck, back of the neck.

V.13 “praise” – zamrah – melody on strings; “power” – gibor – might man; “exalted” – rumah – in other words, to be the top, to be the Most High - V.1 told us the king’s strength is God and this end verse tells us Yahweh’s strength is His own.

*Section counts and matches: **Candle 1, v.1-2** (16 Hebrew words – Psalm 16 presents God’s followers know life, joy and hope. God works on their behalf.); **Candle 2, v.3-5** (24 Hebrew words – Psalm 24 presents God will choose from all of His creation those who will enter heaven. Specifies character of whose salvation prayer will be answered.); **Candle 3, v.6** (8 Hebrew words – Cheth the 8th letter and keywords of “grace, life and mercy” and this is seen in this Candle.); **Candle 4, v.7** (8 Hebrew words – Cheth the 8th letter and keywords of “grace, life and mercy” are seen in this Candle.); **Candle 5, v.8-9** (17 Hebrew words – Pe is the 17th letter which presents mouth and the face. The wrath of God on the wicked will be seen when the “face” of God appears. Verse 9 “anger” is literally “face”.); **Candle 6, v.10-12** (21 Hebrew words – Shin is the 21st letter and is “teeth” and connects to devouring and “The Almighty” which Candle 6 presents the wicked being devoured at the presence of the Almighty.); **Candle 7, v.13** (6 Hebrew words – Waw the 6th letter and relates to the peg in the tabernacle, i.e. figuratively being one of God’s people but is also the number of man, as told in the Revelation. This Candle presents the man of all men, Jesus who will be exalted in His own strength. “Power” is gibor which is a mighty man.).*

Psalm 22

Summary Title: Jesus Redeems His Own And Takes The Kingdom

Structure Type: Menorah

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: Caph/Beth; Open hands of something offered or waiting to be filled and the Beth of the Son of God or His house.

In this psalm we see the provision of Jesus, God's Son for the sins of men. Here is both that which is offered and the Son who was that offering.

Hebrew Word-Count:

Text only: 247 (13x19)
Total (incl. Selahs and intros): 253 (11x23)

Psalms With Matching Counts:

None
None

19-22 (4)	Divine Name v.19; "Thy Name" v.22; sandwiching the shamash; Prayer for deliverance and God's hearing to be for God's glory - culmination of suffering and salvation answer, v.19-22 Candle 4 might be summarized as "Looking To Yahweh For Help And To His Praise"
12-18 (3)___23-25 (5)	Detailed description on Christ's suffering, the physical aspects of Jesus on the cross, v.12-18/ Divine Name; That suffering was God's answer for salvation, v.23-25 Candles 3 and 5 might be summarized as "Suffering On The Cross Was The Means Yahweh Provided In Answer To Those Who Fear God"
6-11 (2)_____26-28 (6)	Divine Name; The anguished cry of Jesus rejected on the cross, v.6-11/ Divine Name 3x's; Victory, glory and salvation attained thru His suffering on the cross, v.26-28 Candles 2 and 6 might be summarized as "Shame Then Victory And Glory"
1-5 (1)_____29-31 (7)	Question; Jesus, the prophetic answer the Father provided to save them, v.1-5/ A select group shall be saved, that will be the work of the Lord, v.29-31 Candles 1 and 7 might be summarized as "Salvation Provision The Act Of God And For Particular People"

Note: Introduction "Aijeletth Shahar" – hinds of the morning, possibly refers to unknown instrument.

V.5 "confounded" – ashamed.

V.6 “men” – adam.

V.8 “trusted” – gol – to roll upon.

V.10 “womb” – racham – womb but indicates tender loving compassion whereas “womb” in v.9 indicates belly.

V.15 “dust” – aaphar.

V.16 “they pierced” – as a lion.

V.17 “I may tell” is the mathematical middle word of the text.

V.19-22 Center of menorah being a prayer for deliverance with a value of 7,535 (55x137).

V.20 “darling” - yachith – only one, solitary, unique, darling; “power” – yad – hand.

V.21 “unicorns” – remim – wild bulls, likely the rhinoceros.

V.27 “world” – aretz.

V.29 “earth” – aretz.

The total count of 253 (11x23) 23 being the “glory” value.

*Section counts and matches: **Candle 1, v.1-5** (34 Hebrew words – Psalm 34 presents *God aids those who are broken before Him. Instructions for God’s children on the fear of Yahweh, how to be a good child.* Keywords “Redeemer” and “Weeping” carry this value.); **Candle 2, v.6-11** (48 Hebrew words – Since this is detailed prophecy on the suffering of Jesus, note v.7 “all they that see me” and that entire event took place outside the gates of God’s city. Psalm 48 presents *Mark the boundary of God’s city. Focus on national capital of Jerusalem.*); **Candle 3, v.12-18** (55 Hebrew words – Psalm 55 presents *God acts on behalf of the righteous when they cry to Him. Being faithful to God, your fellow church-going neighbors turn on you.* Which describes the suffering of Jesus for our behalf and his rejection by His own people. Also note keywords - “In the garden”, “to make an end” and “of unclean.”); **Candle 4, v.19-22** (25 Hebrew words – Psalm 25 presents *Heart of true disciple: faith, eager to learn, humility, fear of God, dependence. Shows kind of heart God favors in answering prayer* – this Candle is the culmination of the salvation solution.); **Candle 5, v.23-25** (34 Hebrew words – see Candle 1 with same word count and we are seeing here the gratitude for the provision of Candle 1.); **Candle 6, v.26-28** (26 Hebrew words – Divine Name number and these verses present Yahweh’s exaltation, the kingdom is His and He is the Governor of the nations.); **Candle 7, v.29-31** (25 Hebrew words – Psalm 25 presents *Heart of true disciple: faith, eager to learn, humility, fear of God, dependence. Shows kind of heart God favors in answering prayer* – same count as seen in Candle 4 and addresses those who will be His disciples.).*

Psalm 22 and 23 are poetically close; Psalm 22 starts with being forsaken and Psalm 23 starts with God’s presence.

Psalm 23

Summary Title: Provision Of The Shepherd For His Sheep

Structure Type: Menorah

Directions of Address: By David; To Congregation/God

Psalm Position Number Meaning: Caph/Gimel; Open hands of offering or receiving and the Gimel of heaped upon.

In this psalm we see the open hands of needs are filled by Yahweh. We see the heaped upon in the many blessings Yahweh provides.

Hebrew Word-Count:

Text only: 55 (26+3+26)
 Total (incl. Selahs and intros): 57

Psalms With Matching Counts:

None
 124

4 (4).....	No fear, God is with him, v.4 Candle 4 might be summarized as “No Fear In Life’s Journey For God Is With Him”
3 (3).....5a (5).....	“His Name’s”; Care and guidance after God, there are witnesses (“for his name’s sake” signifies onlookers), v.3/ Human needs cared for with enemies witnessing, v.5a Candles 3 and 5 might be summarized as “Care And Guidance Received Bares Witness To Others”
2 (2).....5b (6).....	Blessings of His care, v.2/ Blessings in provision, v.5b Candles 2 and 6 might be summarized as “Abundant Blessing Of Choice Provisions”
1 (1).....6 (7).....	Divine Name; Shepherd, no want, v.1/ Divine Name; Yahweh’s continuous presence, no want, v.6 Candles 1 and 7 might be summarized as “Dwelling With Yahweh, There’s No Lack”

Note: v.1-4 are sheep-based; v.5-6 are man-based; v.1-3 and 6 address congregation, v.4-5 address God.

V.1 “my shepherd” value is 280 (2x140; 7x40; 10x28; 14x20) Every Psalm found in the equations equaling 280 illustrates the Shepherd’s work described in Psalm 23.

V.3 “restoreth” - y’shovev – to turn, turn back, restore; “paths” – maach’g’li – entrenchment, track.

V. 4 “for thou art with me” being the meaningful center, value is 560 (7x80). Powerful! Read Psalm 7:1-2 and Psalm 80:1. That center is composed of three Hebrew words leaving 26 surrounding it on each side (See Hebrew word count, text only above). 26 is the Divine Name value.

V.5 “runneth over” – r’vayah – saturation, the abundance of Gimel reaches overflowing; “anointest” connects to Psalm 20:6.

V.6 “Surely” – Ach – Emotional term akin to the Scottish “aye”; “mercy” – chesed; “follow me” – pursue me; “for ever” is the exact same Hebrew as seen in Psalm 21:4 translated “length of days”. The use of this phrase gives direct connection to the words of Moses in Deuteronomy 4:40 (Also seen in Psalm 91:16); “life” – chai; “dwell in the house of the LORD” is not referring to a physical temple.

Yahweh as shepherd, v.1-4; Shepherd acts as host, v.5-6.

Section counts and matches: **Candle 1, v.1** (4 Hebrew words – Dalet is the 4th letter and speaks of doors. Jesus told us, “But he that entereth in by the door is the shepherd of the sheep” John 10:2.); **Candle 2, v.2** (7 Hebrew words – Zayin is the 7th letter and speaks of sustenance and nourishment. Exactly the content of v.2.); **Candle 3, v.3** (7 Hebrew words – Zayin is the 7th letter and speaks of completeness and perfection, as well as that seen in v.2. This also fits beautifully with v.3.); **Candle 4, v.4** (15 Hebrew words – Samech is the 15th letter for foundation and stand fast which this Candle points out that because of having his Shepherd as his foundation, he abides without fear.); **Candle 5, v.5a** (5 Hebrew words – He is the 5th letter of “lo/ behold” and here is the lo/ beholding the enemies will be doing of God’s special care of him.); **Candle 6, v.5b** (5 Hebrew words – He is the 5th letter of “lo/ behold” and this is a continuation of 5a in that this blessing is done in the presence of the enemies to behold.); **Candle 7, v.6** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/needy.*).

Psalm 24

Summary Title: God Owns All Creation And From That Source Will Choose Those Who Meet His Requirements For Access To Heaven

Structure Type: Menorah

Directions of Address: By David; To Congregation/Jacob/Jerusalem Gates

Psalm Position Number Meaning: Caph/Dalet; Open hands to give or receive and Dalet of a door.

We see the open hand used in v.4 with “clean hands” and the Dalet of door as “gates” and “doors” in v.7 and 9.

Hebrew Word-Count:

Text only: 85
Total (incl. Selahs and intros): 89

Psalms With Matching Counts:

None
95

6 (4)..... Seeking the face of God, v.6
Candle 4 might be summarized as
“Those Seeking Yahweh’s Face Will Be Blessed”

4-5 (3)_____7 (5).....	<i>Divine Name</i> ; Description of who will be saved, who will receive God’s favor, v.4-5/ King of Glory is the mighty savior, He enters the eternal doors, v.7 Candles 3 and 5 might be summarized as “People Who Will Receive Favor Of The King Of Glory Inside Those Gates”
3 (2)_____8-9 (6).....	<i>Divine Name</i> ; Questions; Who will go to heaven? Who will pass thru the heavenly doors? v.3/ <i>Divine Name</i> 2x’s; Question; Answers the question of v.3, v.8-9 Candles 2 and 6 might be summarized as “Yahweh Of Glory To Enter Gates”
1-2 (1)_____10 (7).....	<i>Divine Name</i> ; Yahweh made all things, people and had the power to found it – tells of His glory, v.1-2; <i>Divine Name</i> ; Question; Yahweh is the King of Glory and armies (might), v.10 Candles 1 and 7 might be summarized as “Yahweh Is The Glorious Creator”

Note: V.1 “earth” – aretz; “world” – thevel – all land in which the ground will flourish.

V.2 “floods” – n’harot – rivers.

V.3 “hill” – har – mountain.

V.4 “vanity” – lashava – emptiness, vanity, falsehood – **more on this word below.*

V.6 “This is the generation of them that seek him.” are the three middle Hebrew words, value 732 (12x61); the middle cola is “that seek thy face, O Jacob.”

V.7 and 9 “doors” - pith’chi – portals.

V.10 “hosts” – tz’vaoth.

Unique layout with an energetic chorus in Candles 5-7. It’s a special chorus but does work with this menorah layout.

The Divine Name is equally spread 3x’s each side of the core (Candle 4).

*In v.4, the Hebrew for “vanity” has a diminutive (extra small) letter Waw in it. These textual anomalies have various, often unknown, reasons but consider the Waw are those of God’s hidden pegs in the tabernacle. His people who are humble but a functional part of His house. A diminutive Waw may indicate the pegs humility, which keeps him from being lifted in vanity, as the verse discusses.

I suspect the motivation for David to write this would have been when he brought the ark of God into Jerusalem. It was possibly one of the psalms the musicians performed as they approached the gates.

Section counts and matches: **Candle 1, v.1-2** (14 Hebrew words – Nun is the 14th letter. Among other things it is used for “to propagate” which these verses point out that Yahweh is the creator. To create is to propagate.); **Candle 2, v.3** (8 Hebrew words – Cheth the 8th letter of hedge or fence. This is a question which poses “who will enter the holy gates, the fenced area of Yahweh.”); **Candle 3, v.4-5** (19 Hebrew words – Quoff is the 19th letter and presents the power that works the axe-head. In answer to v.3 question, those who will enter that heavenly abode will be those usable in God’s hands doing His righteousness.); **Candle 4, v.6** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who “seek thy face”.); **Candle 5, v.7** (9 Hebrew words – Teth the 9th letter with a keyword of “tov” for “good”. Admiring God’s glory, the good. Remember Jesus said none is good but one and that is God.); **Candle 6, v.8-9** (19 Hebrew words – Psalm 19 presents *God’s glory seen in creation and in His Biblical revelation*. Here we see more of the glorious Yahweh.); **Candle 7, v.10** (10 Hebrew words – Yod is the 10th letter and the keyword “Lifted Up” fits the theme here of exaltation and admiration.).

Special Note: I believe this psalm provides a glimpse of Jesus’ ascension after His resurrection. We are told He took captivity captive and gave gifts to men. After His crucifixion, He freed God’s people from “Abraham’s bosom” and led them into Heaven. Jesus was victorious over death and Sheol and when He brought the redeemed thru those gates into Heaven, might we not be given a glimpse of that victorious entry in the heavenly realm? Oh the shout, the praises, the cheers must have looked and sounded something like this chorus of v.7-10.

Psalm 25

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

Structure Type: Acrostic and Menorah

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: Caph/He – Open hands of offering or receiving and the He of lo/behold of take a look at something particular.

In this psalm we see an outline of what it really means to be a servant of God. It addresses repentance and humility. The receiving hands of mercy and protection. The lo and behold is David’s presentation of his troublesome enemies he is counting on God to protect from.

Hebrew Word-Count:

Text only: 158 (2x79)
Total (incl. Selahs and intros): 159 (3x53)

Psalms With Matching Counts:

None
None

11 (4).....*Divine Name; Center cry “For thy name’s sake, O LORD, pardon mine iniquity; for it is great”, v.11*
Candle 4 might be summarized as
“Seeking Forgiveness?”

8-10 (3)_____12-14 (5).....	<i>Divine Name 2x's</i> ; In the way, teach his way, all the paths, v.8-10/ <i>Divine Name 2x's</i> ; <i>Question</i> ; Only question in the Psalm; Promise to those who “ <u>fear the LORD</u> ”, v.12-14 Candles 3 and 5 might be summarized as “God’s Manner Towards Those Who Fear Him”
4-7 (2)_____15-18 (6).....	<i>Divine Name 3x's</i> ; Paths, waits upon, mercy, brokenness to confess sins, needs mercy, goodness and forgiveness, v.4-7/ <i>Divine Name</i> ; Pluck feet out of net as he looks upward to Yahweh, matches paths (v.4) for that is where nets to catch our feet are laid, “eyes towards Yahweh” matches “waits upon Him” (v.5 and <u>SEE Ps. 123</u>), mercy, “troubles, distresses, affliction” matches brokenness of v.7; forgive sins, v.15-18 Candles 2 and 6 might be summarized as “Cry Of The Heart Of A Disciple”
1-3 (1)_____19-22 (7).....	<i>Divine Name</i> ; Looking to Yahweh in trust, not be ashamed, mine enemies, wait on thee, v.1-3/ Looking to God in trust, not be ashamed, mine enemies, wait on thee, v.19-22 Candles 1 and 7 might be summarized as “Looking to God in Faith For Preservation”

THE ACROSTIC

Aleph v.1-2; Beth is irregular in “ashamed” in v.2 possibly because his place of abode was in shame; **Gimel v.3; Dalet v.4; He v.5; Waw** is irregular being the “and” in “and teach me” possibly because of where he must be found to be taught; **Zayin v.6; Cheth v.7; Teth v.8; Yod v.9; Caph v.10; Lamed v.11; Mem v.12; Nun v.13; Samech v.14; Ayin v.15; Pe v.16; Tsaddi v.17; Quoff v.17** in an irregular place in “out of my distresses” in the midst of the word, the heart condition of Tsaddi is the means for God to take hold of the “Quoff” of David in the midst of those distresses; **Resh v.18 and 19 both begin with the same Resh word for “look”**; **Shin v.20; Tau v.21 then an additional Pe, v.22 which has been seen at the end of Psalm 34. It focuses on God looking on them, in this case, redemption.** For this psalm, all the letters are present, only the Beth, Waw, Quoff have irregular placements and those letters spell the word for “to be empty”. Possibly David is saying he is an empty vessel waiting on Yahweh to be filled by Him. This would go along with the Caph of 20 (open hand to receive) and the He of 5 (lo/behold of looking in his dependence to receive). There is also the double Resh which may be doubled as the urgency of the cry for help those verses present. Finally the extra Pe is a good way to end a cry for help in waiting for God’s favor.

The acrostics develop each letter-verse along the meaning of the letter. The issue of letters meaning carried in the verses is a significant influence in the Psalms. So much so I have decided to cover that in a third book instead of this one.

Note: The acrostic psalms are Psalms 9, 10, 25, 34, 37,111, 112, 119 and 145.

V.3 “transgress” – bog’theem – to act treacherously, deceitfully.

V.6 “tender mercies” – racham; “lovingkindnesses” – chesed – mercy, word used in v.7 and 10.

V.8 “upright” – yasher – just.

V.11 (Core) Candle 4 – 2 middle Hebrew words of Psalm for “for thy names’ sake”; and the center in terms of cola, “pardon mine iniquity; for it is great” (45=22+1+22) are both placed so they encapsulate the Divine Name between them; “For thy name’s sake” has a value of 550, which matches the value of the two middle Hebrew words in Psalm 66:10 of “as silver is tried”, which part of our transformation as God’s servants “for His name’s sake” will require refining of fire to burn away chaff.

V.13 “ease” – tov – good; “earth” – aretz.

V.16 “mercy” – chen – grace, gracious; “desolate” – yahid – only, only one, solitary.

V.18 “pain” – amal – toil, trouble, labor.

V.19 “cruel” – chamas – violent.

Section counts and matches: **Candle 1, v.1-3** (21 Hebrew words – Shin the 21st letter, is used to refer to “The Almighty” and these verses present Yahweh in a position of an almighty one.);

Candle 2, v.4-7 (35 Hebrew words – in the decimal form of 35 we have “Lamed [30]” and “He [5]”. Lamed being the rod/staff and points to the Shepherd. He is the lo/behold. Combined in this Candle we see the presentation of the willing sheep, looking to and dependent upon the Shepherd. In his presentation of his willingness to be taught, we see the lo/behold presented before God.);

Candle 3, v.8-10 (22 Hebrew words – These verses are clearly looking at a description of Jesus at His first coming which is what Psalm 22 is about.); **Candle 4, v.11** (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man.*); **Candle 5, v.12-14** (19 Hebrew words – Quoff is the 19th letter and presents the power that works the axe-head, thru that axe-head hole. This Quoff is made visible by the question posed. To fear Yahweh really means that we are usable in His hands. We will do what He tells us as the axe-head swings properly and cut under the direction of the handle that is working it.); **Candle 6, v.15-18** (27 Hebrew words – Psalm 27 presents *God protects from enemies, behold God’s goodness now. God’s servants cling to him and wait upon Him.*);

Candle 7, v.19-22 (26 Hebrew words – A 26 value keyword is “I will do good” which is seen in the Candle. Psalm 26 also bears a little weight here presenting *God’s followers make choices and adopt attitudes reflecting their faith. They seek God to prove they are real converts.* Finally, the decimal reading for 26 is “Caph [20]” and “Waw [6]” meaning the Caph of open hands in supplication, which is what we find in this Candle, and the Waw of being God’s servant. In that, we see the supplicant in the position of “I wait on thee”).

Psalm 26

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

Structure Type: Menorah

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: Caph/Waw; Open hands in worship or receiving and the Waw of the number of man, for the saints, the peg in God’s tabernacle.

In this psalm we see one of God’s people in His presence.

Hebrew Word-Count:

Text only: 84
 Total (incl. Selahs and intros): 85

Psalms With Matching Counts:

137
 None

<p>6-7 (4).....</p> <p>4-5 (3)..... 8 (5).....</p> <p>3 (2)..... 9-10 (6).....</p> <p>1-2 (1)..... 11-12 (7).....</p>	<p><i>Divine Name</i>; Approaching God’s altar in innocence for God’s glory, v.6-7 Candle 4 might be summarized as “Approach God’s Altar With Pure Hands For His Glory”</p> <p>Who he will not sit with (hate), v.4-5/ <i>Divine Name</i>; Place he delights to be in (love), v.8 Candles 3 and 5 might be summarized as “Places Of Dwelling: The Hated And The Loved”</p> <p>Eye focus and path followed, v.3/ Foundation for hope for God’s favorable judgment – he has kept himself from the ways of the wicked, v.9-10 Candles 2 and 6 might be summarized as “Follower Of God As Distinguished From The Wicked”</p> <p><i>Divine Name</i> 3x’s; Calling for examination, walked in integrity, not slide, v.1-2/ <i>Divine Name</i>; Testimony of faith, security of the faithful, walked in integrity, even standing, v.11-12 Candles 1 and 7 might be summarized as “Standing Before Yahweh With Integrity”</p>
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Note: V.1 “integrity” – tum – whole, complete a right way.

V.1-2 sandwiched between “Judge” and “Examine” he has Yahweh of his faith, so all will be well.

V.3 “lovingkindness” – chesed – mercy.

V.4 “vain persons” – m’thei shav’a – wicked men – Job 11:11; “dissemblers” – naalamim – those who hide, conceal, keep secretive.

V.6 the seven Hebrew words value 1,207 (17x71).

V.8 “honour” - cavoth – glory, honor; “dwelleth” – mishqan.

V.10 “mischievous” – zima – wickedness, lewdness.

V.11 “merciful” – chen – grace.

Section counts and matches: **Candle 1, v.1-2** (16 Hebrew words – Ayin the 16th letter for Eye and we see David is inviting Yahweh to examine him, take a look at him.); **Candle 2, v.3** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and David is declaring his faithfulness as His servant.); **Candle 3, v.4-5** (16 Hebrew words – The decimal reading for 16 is “Yod [10]” and “Waw [6]” so we see the working hand, i.e. how he lives and the peg

of the tabernacle, in regards to man he keeps himself separated from unclean men of this world. These two meanings reflect sharply in this Candle.); **Candle 4, v.6-7** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand which he says, “I will wash mine hands in innocency” and the “heaped upon-Gimel” of “compass thine altar”, which would not be an unusual way of expressing the concept of “heaped upon”.); **Candle 5, v.8** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is perfection, so we can see David loves God’s dwelling for it is perfection, though love of other things doesn’t denote love because of perfection, in reference to God, this is Perfection.); **Candle 6, v.9-10** (15 Hebrew words – Samech is the 15th letter for foundation and the means to stand fast which this plea is for security in the face of God’s judgment and wrath.); **Candle 7, v.11-12** (11 Hebrew words – Caph is the 11th letter and is the open hand of receiving and of worship. This Candle tells of his need of redemption, mercy and of his worship.).

Psalm 27

Summary Title: Testimony Of God’s Protection From Enemies, Beholding Goodness Of God Now

Structure Type: Menorah

Directions of Address: By David; To Congregation/God

Psalm Position Number Meaning: Caph/Zayin; Open hands of giving or receiving and the Zayin of hunting or being hunted.

In this psalm we see the open hands of dependence on God for all sustenance and the enemies who are hunting him, v.2 but defeated.

Hebrew Word-Count:

Text only: 148
Total (incl. Selahs and intros): 149

Psalms With Matching Counts:

66
 None

6b-c (4)	.....<i>Divine Name; Joyous sacrifice of song and melody to Yahweh in His tabernacle, v.6b-c</i> Candle 4 might be summarized as “Praise In Home”
5-6a (3)_____7-9b (5)	.....Time of trouble, God’s dwelling, secure place above all enemies, been his help, v.5-6a/ <i>Divine Name 2x’s; Been his help, cried in time of trouble, answer-see God’s face, servant position and maybe discipline, v.7-9b</i> Candles 3 and 5 might be summarized as “Secure Place In Time Of Trouble”
4 (2)_____9c-10 (6)	.....<i>Divine Name 3x’s; Home, v.4/</i> <i>Divine Name; Seeks home with God above his earthly home, v.9c-10</i> Candles 2 and 6 might be summarized as “Home Issue”

1-3 (1) _____ 11-14 (7) *Divine Name 2x's; Questions; Not fear, my enemies, v.1-3/
Divine Name 4x's; My enemies, not fear, courage, v. 11-14*
Candles 1 and 7 might be summarized as
"Not Fear Enemies, Courage"

Note: V.3 "confident" – votechach – trust.

V.5 "pavilion" is "sukkah", a booth and the Hebrew has a diminutive (small) letter Samech - in the word for "time" is "yom" – day with the final Hebrew letter Mem also diminutive. These two anomalies create a "diminutive" sandwich of "succah in day" (value 143 – see Psalm 143), thus highlighting this; "trouble" – raa – evil; Promise with "in succah in the day" to be retrieved and hidden in His tent, v.6 completes the theme of the Rapture.

V.6 "tabernacle" – ohel – tent; "joy" – th'ruah – loud noise, shout, exaltation; "sing" – zamirah – melody; "praises" *should be italicized*; "I will sing, yea, I will sing praises unto the LORD." the three Hebrew middle words with a value of 831 (3x277) 59th prime, 277 value of "seed"; In the middle Candle, as we look at the joy (th'ruah) remember Yom Th'ruah (Blowing of Trumpets), in the days of the trumpet blast and rapture we will Th'ruah praise in a response to His Th'ruah on the trumpet.

V.7 "mercy" – chen – grace. This verse begins prayer to God for grace.

V.8 God's call to the inner man to seek Him – God initiates our conversion.

V.9 Further grace sought from the position of "servant".

V.11 "plain" – mishor – upright, just; Seeking discipleship in the face of "enemies", the Zayin threat.

V.12 "the will" – b'nepshesh – into the soul; "false witnesses" – congregation of lairs; "cruelty" – hamas – violence.

V.13 Faith is for NOW, not only eternal issues. If all we present are future (eternal) hopes with nothing for now, the listener will faint. This is not God's way!

V.14 Strength found in waiting upon God in hope and faith; literally we find "strengthen and stand firm your heart".

Section counts and matches: **Candle 1, v.1-3** (36 Hebrew words – Psalm 36 presents *Wicked rotten to the core, righteous flourish. Contrast of sheep and goats.* This Candle presents a clear contrast of the sheep and goats and the faith that he will flourish.); **Candle 2, v.4** (17 Hebrew words – Pe the 17th letter for mouth and face expresses that all important desire and need to behold the face of God [very Hebrew form of speech].); **Candle 3, v.5-6a** (16 Hebrew words – Ayin the 16th letter for Eye and we see Yahweh is watching for his preservation. Psalm 16 presents *God's followers know life, joy and hope. God works on their behalf.*); **Candle 4, v.6b-c** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sword. This Candle expresses praise because Yahweh has lifted him up to safety from those swords of the enemy.); **Candle 5, v.7-9b** (25 Hebrew words – Psalm 25 presents *Heart of true disciple: faith, eager to learn, humility, fear of God, dependence. Shows kind of heart God favors in answering prayer.*); **Candle 6, v.9c-10** (12 Hebrew words – The decimal value of 12 is "Yod [10]" and "Beth [2]"

of the working hand and Beth of the Son of God and house. The God of his salvation is in part the Son of God and the Candle also speaks of the household issue.); **Candle 7, v.11-14** (35 Hebrew words – in the decimal form of 35 we have “Lamed [30]” and “He [5]”. Lamed being the rod/staff and points to the Shepherd and teaching. V.11 starts off with the sheep wanting to be taught and led in a “plain path” and confessing his Shepherd will enable him to be at peace – courage and strong heart of confidence. The He is the lo/behold of “see the goodness of the LORD”).

Psalm 28

Summary Title: Yahweh Protects And Nurtures His People

Structure Type: Menorah

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: Caph/Cheth; Open hands, either giving or receiving and the Cheth of fence or grace and life.

In this psalm we see the open hands having received supply, v.7 with “I am helped”. Throughout this psalm we see lifted hands, v.2 and wicked handiwork, v.4 and God’s handiwork, v.5. The Cheth (8) keywords for life, grace and mercy are covered in v.7-9.

Hebrew Word-Count:

Text only: 95
Total (incl. Selahs and intros): 96

Psalms With Matching Counts:

16, 58, 97 108
85

4c (4).....	Render to them their dessert, v.4c Candle 4 might be summarized as “Wicked Will Answer To The Wrath Of God”
4a-b (3)..... 5 (5).....	Reward the wicked based on their handiwork, v.4a-b/ <i>Divine Name</i> ; Wicked will be destroyed, they ignore the works of God’s hands, v.5 Candles 3 and 5 might be summarized as “Working Hands Of The Wicked In Counter- Balance To Working Hands Of God”
3 (2)..... 6-7 (6).....	Prayer for God to distinguish between David and the wicked, v.3/ <i>Divine Name 2x’s</i> ; Praise, He has heard my prayer, “ <u>I am helped</u> ”, v.6-7 Candles 2 and 6 might be summarized as “God Discerns Between The Righteous And Wicked Judging The Wicked And Saving [Helping] The Righteous”

1-2 (1) _____ 8-9 (7)..... *Divine Name; Cry to God for help, lift up, v.1-2/
Divine Name; Confession God is help for the king and
country, lift them up, v.8-9*
**Candles 1 and 7 might be summarized as
“Appeal To Yahweh For Help And Confession He Is
Their Help”**

Note: V.1 Divine Name leads off; “be silent” – te’cherash – to engrave, plow, be deaf, be silent. This verse utters dependence and need – an open handed Caph.

V.2 “supplication” root is chen – grace; “hands” – yad – working hands – seeking grace means presenting our working hands to God.

V.3 “peace” – shalom; Have mercy on me cry and note the different conduct to the wicked. His hope in grace stands in righteous conduct.

Candle 4 is the middle cola – 29=14+1+14, these three Hebrew words translated as “render to them their dessert” value of 501 (3x167) 39th prime. Imprecatory - the working hands of the wicked to return upon them.

V.1-4 needs to take a serious consideration of a popular view, “I’m just wicked (a sinner) but saved by grace.” Here, the imprecatory prayer lays “fear of God” foundation. Would cause any “wicked” to *change their ways* for they would be praying God’s wrath on their own heads!

V.5 Work of God’s hands not considered by the wicked. The opposite of grace rendered to the wicked.

V.6 “supplications” – see v.2. Praise for grace bestowed by Yahweh.

V.7 “and I am helped” – u’neazarti – numerical value keyword of 95, total text match; “will I praise him” – Hebrew reads “**we** will praise Him”, with this psalm the congregation praises God; Salvation found, he trusted (faith) in his heart and was helped, now his heart rejoices greatly.

V.8 God saves us as a people and the king.

V.9 “lift them up” – nasa – to be compared with v.2 lifting up. Fourfold blessing sought.

Section counts and matches: **Candle 1, v.1-2** (24 Hebrew words – In the decimal value for 24 we have “Caph [20]” and “Dalet [4]”. Caph is the open hands and Dalet keyword of brokenness. This Candle presents the earnest prayer in a desperate broken state.); **Candle 2, v.3** (13 Hebrew words – Mem is the 13th letter with water as its meaning. As for the seas of humanity, this verse details the nasty behavior of workers of iniquity who seek to harm to their neighbor, “the good fish” among the fish of the sea.); **Candle 3, v.4a-b** (9 Hebrew words – Teth the 9th letter with a meaning of twisting. In this case the prayer is for the wicked have their own works essentially “turn back” upon them. A rather common Teth usage.); **Candle 4, v.4c** (3 Hebrew words – Gimel is the 3rd letter. Carrying a meaning of heaped upon. We see in these three words “render to them their dessert” the most basic of asking for justice to be heaped upon the wicked.); **Candle 5, v.5** (12 Hebrew words – The decimal value of 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of house. They regarded not the works of Yahweh, what

His hands do and the house that is not to be built up.); **Candle 6, v.6-7** (17 Hebrew words – Pe the 17th letter for mouth. Both verses of this Candle run on speech issues “the voice” and “my song”.); **Candle 7, v.8-9** (17 Hebrew words – Psalm 17 presents *Looking to and trusting God’s protection from enemies founded in a self examination of continued commitment to obey God*. This final Candle runs on the theme of salvation and blessing being found in Yahweh from the position of being His dependent people.).

Psalm 29

Summary Title: Worship Yahweh For He Is The Almighty

Structure Type: Menorah

Directions of Address: By David; To The Mighty/Congregation

Psalm Position Number Meaning: Caph/Teth; Open hands of giving or receiving and the Teth of something twisted, writhing, serpent.

In this psalm we see the open hands of giving worship, which was the Hebrew manner, and the writhing motion of the skipping and shaking effects of the voice of Yahweh, beautiful Teth pictures.

Hebrew Word-Count:

Text only: 89
Total (incl. Selahs and intros): 91

Psalms With Matching Counts:

95
 None

6 (4)	.....	The skipping mountains at Yahweh’s return, v.6 Candle 4 might be summarized as “Mighty Mountains Powerfully Affected At Yahweh’s Return”
4-5 (3)	_____	7-8 (5) <i>Divine Name 4x’s</i> ; Land effects, awe over Yahweh’s mighty voice, v.4-5/ <i>Divine Name 3x’s</i> ; Land effects, work of God’s voice, v.7-8 Candles 3 and 5 might be summarized as “Powerful Effects Of Yahweh’s Voice”
3 (2)	_____	9 (6) <i>Divine Name 2x’s</i> ; Voice of Yahweh over the waters, v.3/ <i>Divine Name</i> ; Powerful effect of the voice of Yahweh to His glory, v.9 Candles 2 and 6 might be summarized as “Yahweh’s Powerful Voice Is To His Glory”
1-2 (1)	_____	10-11 (7) <i>Divine Name 4x’s</i> ; All those of might, acknowledge Yahweh who is truly mighty, glorify Him, v.1-2/ <i>Divine Name 4x’s</i> ; The glorious “ever-after” for Yahweh and blessings on His people, v.10-11 Candles 1 and 7 might be summarized as “Look At Yahweh, The Glorious One”

Note: V.2 “beauty” – adornment, clothing, see majesty in v.4.

V.3 “voice” - quol – this word begins 7 colas.

V.6 “Sirion” – breast plate, Sidonian name for Mt. Hermon, in connection with the “unicorn” David probably used this name because it looks like the plating on the rhino.; “unicorn” – r’emim – most likely a rhinoceros. Middle cola is “He maketh them also to skip like a calf;” - 23=11+1+11 with a value of 539 (7x77); To form an image of this, look up a video of a baby rhinoceros “calf” romping in play; v.6 is the only verse to not use the Divine Name.

V.7 “divideth” – to dig, to cleave; “the flames” - la’havoth – flame, tip of a weapon, point. The description matches what I believe will be seen at Armageddon.

V.8 “wilderness of Kadesh” is the location of Massah and Meribah (wilderness rebellion sites). Also on this see the text match Psalm 95:8.

V.9 “the hinds” – fortitude, strength (Strong’s 360); trees, a grove, perhaps even palm trees; a proper name of a city on the border of Edom traded back and forth with Israel (Strong’s 359); connected to a wild she-goat and belonging to a stag (Strong’s 355 and 357); “to calve” – to twist, dance, writhe, tremble, bring forth; “the forests” – for forests to nations comparison see Ezekiel 31:1-12; based upon the listed definitions here I would take v.9 as a furtherance of the shaking wilderness seen in v.8, so let’s see it as thus, “The voice of the LORD maketh the trees (S359) to twist, and discovereth the forests (type of the nations):”.

Begins (v.1-2) and ends (v.10-11) with a framework of 16 words each, giving a total of 32 which is the “glory” number, seen in the previous (19) in the 9 series.

Psalm focuses on the millennial reign’s beginning of the 1,000 years. Connection to the 7s – 7 voice and 7x77 cola and 7 branched menorah structure.

Section counts and matches: **Candle 1, v.1-2** (16 Hebrew words – Ayin the 16th letter for Eye and the point of these verses is for us, and all, to look at Yahweh in worship.);

Candle 2, v.3 (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth*. With the waters in common to represent the nations, we see God controls humanity, on earth.);

Candle 3, v.4-5 (15 Hebrew words – The decimal 15 is “Yod [10]” and “He [5]” of the working hand and He of lo/behold. Here we see the working power of His voice in “breaketh the cedars”. Something more than just heard but seen of lo/behold.); **Candle 4, v.6** (8 Hebrew words – Psalm 8 has a powerful chorus: “O LORD our Lord, how excellent is thy name in all the earth!” v.1a and 9 which touches upon the mighty display in earth of Yahweh described in v.6.); **Candle 5, v.7-8** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand and the Gimel of heaped upon. In this case, I’d say v.7-8 are presenting, in a short form, a message dealing with rebellion against God. One at the Second Coming, the other at Massah and Meribah in the wilderness of Kadesh. These verses poetically speak of what God heaps upon the rebels which manifests His glorious power.);

Candle 6, v.9 (10 Hebrew words – Yod the 10th letter is the working hand and this verse speaks of Yahweh’s working might, which is glorious.); **Candle 7, v.10-11** (16 Hebrew words – Ayin the 16th letter for Eye and the point of these verses is for us to behold Yahweh as the eternal King over humanity and the one who blesses His people.).

Psalm 30

Summary Title: Yahweh Answers Prayer Of The Disciplined And Afflicted

Structure Type: Menorah

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: Lamed; Teach, rod or staff, shepherding.

In this psalm we see the rod and staff of the Shepherd, which includes discipline.

Hebrew Word-Count:

Text only: 92
Total (incl. Selahs and intros): 97

Psalms With Matching Counts:

2
16

7a (4)	Divine Name; My mountain stands strong but only by the favor of Yahweh, v.7a Candle 4 might be summarized as “Our Strength Dependent Upon Yahweh’s Favor”
6 (3) 7b (5)	When things are going well, tend to forget God alone is our surety, v.6/ If God’s face is turned from us, there’s trouble, v.7b Candles 3 and 5 might be summarized as “When All’s Going Well We Forget To Look At Yahweh, That Error Brings A Situation Change”
4-5 (2) 8-10 (6)	Divine Name; Come worship Yahweh saints for His anger/discipline is short, v.4-5/ Divine Name; Questions; Addresses worship issue and suffering His anger/discipline, v.8-10 Candles 2 and 6 might be summarized as “In Suffering, Crying To Yahweh But Remember His Wrath Is Short For His Saints”
1-3 (1) 11-12 (7)	Divine Name 3x’s; Praise God for when he cried for help, brought up from destruction, v.1-3/ Divine Name 3x’s; Praise God, cried for help and brought from mourning to joy, v.11-12 Candles 1 and 7 might be summarized as “When He Cried To Yahweh, Brought Up From Destruction”

Note: V.1 “lift me up” – dilithani – from root for “to draw, to dangle”; Only mention of the wicked in this psalm is as “my foes” in v.1.

V.1-3 David praises Yahweh who has sustained, healed and saved him.

V.3 “grave” – Sheol.

V.4 “sing” – zamru – melody; “saints” – chasid – saints term based on mercy.

V.5 “night” – erev – evening; “joy” – rina – a loud noise.

V.7a - The 4 middle Hebrew words being “by thy favour thou hast made my mountain to stand strong” have a value of 1,414 (14x101) and the psalm text count is 92=44+4+44.

V.8 The Divine Name is only used once. The second occurrence of “LORD” in this verse in the KJV is actually “Adonai”. Notice the beautiful balance of the Divine Name across the psalm; “supplication” – uses the root chen for grace.

V.9 Questions – God’s glory the point addressed.

V.10 “mercy” – chen – grace.

V.11 “mourning” – mispithi – my wailing.

V.12 “my glory may sing praise to thee,” literally reads, “to melody You glory”.

Suffering is not specifically connected to being hunted (persecution).

Section counts and matches: **Candle 1, v.1-3** (21 Hebrew words – Shin the 21st letter, is used to refer to “The Almighty” and in David’s address to Yahweh, he is clearly recognizing Him as “The Almighty” at work in his life.); **Candle 2, v.4-5** (16 Hebrew words – Psalm 16 presents *God’s followers know life, joy and hope. God works on their behalf.*); **Candle 3, v.6** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servant but verse notes the common blunder God’s people fall into when God is blessing them. Describes a dangerous fault God’s pegs are prone to develop.); **Candle 4, v.7a** (5 Hebrew words – He is the 5th letter of “lo/behold” and acknowledges God has placed him in the strong place. This is a lo/behold. There is also a word for “a high place” whose value is 5 and we see “my mountain”.); **Candle 5, v.7b** (4 Hebrew words – Dalet is the 4th letter and a keyword speaks of brokenness. Here we see “I was troubled”.); **Candle 6, v.8-10** (23 Hebrew words – Psalm 23 presenting *Resting secure in knowing Yahweh takes care of His own.* Remember the LORD is his Shepherd and he can count on Him for mercy and help.); **Candle 7, v.11-12** (17 Hebrew words – Psalm 17 presents *Looking to and trusting God’s protection from enemies founded in a self examination of continued commitment to obey God.* This psalm comes to a joyful conclusion based upon the self-examination, and getting right with God and to be for God’s glory in praise.

Psalm 31

Summary Title: God Works On Behalf Of The Faithful

Structure Type: Menorah

Directions of Address: By David; To God/Congregation

Psalm Position Number Meaning: Lamed/Aleph; Teach, rod or staff of a Shepherd and Aleph of a primary issue.

In this psalm we see the shepherd-like care meeting the needs of the sheep and the primary issue of trusting and salvation.

Hebrew Word-Count:

Text only: 217 (7x31)
Total (incl. Selahs and intros): 220 (10x22)

Psalms With Matching Counts:

None
None

<p>11-13 (4).....</p>	<p>Become a reproach to everyone, surrounded by fear, they devised my murder, v.11-13 Candle 4 might be summarized as “Prophecy Of Jesus Who Was The Answer (To The Fallen Problem of Candle 3)”</p>
<p>9-10 (3)_____14-18 (5).....</p>	<p><i>Divine Name</i>; Cry for mercy, consumed with grief and sighing, suffering does have some connection to sin, v.9-10/ <i>Divine Name 2x’s</i>; Had faith, sought God’s deliverance from enemies, save for mercy sake. Let there be favor on thy servant and shame on the wicked, v.14-18 Candles 3 and 5 might be summarized as “Man’s Fallen State On One Hand Then Transformation To Righteousness Thru Faith”</p>
<p>5-8 (2)_____19-20 (6).....</p>	<p><i>Divine Name 2x’s</i>; PAST – Trust for redemption and testifies to past preservation, v.5-8/ PAST – Acts of God’s goodness for those who trust in Him and future goodness to come, v.19-20 Candles 2 and 6 might be summarized as “Trust In Yahweh’s Gospel Provisions For Redemption”</p>
<p>1-4 (1)_____21-24 (7).....</p>	<p><i>Divine Name</i>; FUTURE – Trust for deliverance in the natural realm, pull from the enemies’ net, set in a secure place, a fortress, v.1-4/ <i>Divine Name 4x’s</i>; Set in a secure place, a strong city, trust proved right – appeal to all saints to trust and hope in Yahweh, v.21-24 Candles 1 and 7 might be summarized as “Saints, Trust In Yahweh’s Protection When The Enemy Attacks”</p>

Note: Chorus **theme** repeated v.1, v.5-6, v.14, v.19 and v.24, all of these run on that primary issue of Trust.

V.2 and 3 “defence” and “fortress” from same Hebrew word.

V.6 “regard” – keep, watch, guard; “trust” – batach – different Hebrew word to that translated “trust” in v.1; “regard lying vanities” compare with “lying lips” in v.18; True faith hates lies.

V.8 “large room” – merchav – a broad place, can include a road.

V.9 and 10 list man's problem which follows immediately with the answer in Christ. The prophesy of Jesus begins v.11-13.

V.9 "mercy" – chen – grace.

V.12a "mind" – lev – heart.

V.12b-13a "I am like a broken vessel. For I have heard the slander of many:" is 7 words, 26 letters (Divine Name number), and the value is 2,030 (29x70).

V.13 "fear was on every side" – magor misabib – fear, terror round about; "took counsel" – b'hivasdam – laid a foundation; "life" – nephesh – soul.

V.14 "trusted" – vatach – same as v.6.

V.15 Position of sheep and being kept safe from the wolves by their Shepherd.

V.16 A sheep of God's flock is a "servant".

V.17 "grave" – Sheol.

V.18 "grievous" – athaq – bold, arrogant.

V.19 "men" – adam.

V.20 "pride" – meruchse – meaning is dubious: snares, plots, conspiracies; "pavilion" – succah.

V.23 - Yahweh, surrounds the saints in the Hebrew word arrangement for they are inside His love, the proud are not inside that shelter.

V.24 "good courage" – chizku – to be strong, courageous; "strengthen" – ametz – to be strong, courageous, bold.

Secondary prophesy of rapture significance v.2, 8 and 20.

Section counts and matches: **Candle 1, v.1-4** (36 Hebrew words – The decimal value of 36 is “Lamed [30]” and “Waw [6]” with the rod/staff and Shepherd with the Waw of the peg in God's tabernacle, i.e. one of God's people. This Candle presents the cry of the dependent sheep on his Shepherd.); **Candle 2, v.5-8** (33 Hebrew words – Psalm 33 presents *A lesson on the Shepherd and trusting His merciful care.*); **Candle 3, v.9-10** (21 Hebrew words – Shin the 21st letter, is for tooth and cut and connects to devouring. In this Candle David is crying because of his being “consumed”.); **Candle 4, v.11-13** (30 Hebrew words – Lamed, [decimal value of 30] refers to rod/staff and points to the Shepherd. This Candle is prophetic of the suffering Jesus would go thru for His sheep. Lamed fits the suffering of the Shepherd. The price He paid for His sheep.); **Candle 5, v.14-18** (37 Hebrew words – Psalm 37 presents *Rest in surety God will bring judgment and bless the righteous. Expanded description on the sheep and goats.*); **Candle 6, v.19-20** (21 Hebrew words – The decimal form of 21 is “Caph [20]” and “Aleph [1]” with the open hands that have received. The Aleph of first things. Here

we see the gratitude for what God has given into those waiting hands of those who trust and depend on Him. The first thing being the provision of salvation and protection of His sheep.);

Candle 7, v.21-24 (39 Hebrew words – Some words of 39 value are “The Redeemer” and “Thy Brother” and we should note that the Redeemer to come was one of their brethren. Psalm 39 presents *Man’s way is vain. Careful walk to be a good child/sheep of God. A cry undergoing discipline.* Though this psalm isn’t about discipline, the principals of that psalm match with the theme of this Candle.).

Psalm 32

Summary Title: Counsel For The Ernest Enquirers Of Yesteryear – Being Born Again

Structure Type: Menorah

Directions of Address: By David/God; To Congregation/God/David

Psalm Position Number Meaning: Lamed/Beth; To teach, learn, rod or staff of a shepherd and Beth of the Son of God or His house.

In this psalm we see the “Maschil” of instruction and the Shepherd’s staff. Take on the mantle of discipleship. The Beth of house is that of becoming a part of God’s household.

Hebrew Word-Count:

Text only: 105
Total (incl. Selahs and intros): 110

Psalms With Matching Counts:

65
None

<p>6 (4).....</p> <p>5 (3) _____ 7 (5)</p> <p>3-4 (2) _____ 8-9 (6).....</p> <p>1-2 (1) _____ 10-11 (7).....</p>	<p>How to become a saint, separation from the great waters, v.6</p> <p>Candle 4 might be summarized as “Confirms Salvation A Reality”</p> <p><i>Divine Name</i>; Confess and be forgiven, v.5/ Abiding in the place of salvation, v.7</p> <p>Candles 3 and 5 might be summarized as “Conversion Response Results In Conversion Joy”</p> <p>Conviction of sin, v.3-4/ “Maschil” of God, be a good servant of God, v.8-9</p> <p>Candles 2 and 6 might be summarized as “Conviction Of Sin, Call To Be A Good Servant”</p> <p><i>Divine Name</i>; The blessing of being right with God, v.1-2/ <i>Divine Name</i> 2x’s; The choice everyone must make, the righteous has cause for joy, v.10-11</p> <p>Candles 1 and 7 might be summarized as “Good News We Can Be Right With God – Joyous Place To Be”</p>
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Note: Introduction – “Maschil” – To instruct and takes us directly to v.8.

V.2 “man” – adam; “guile” – r’miyah – slackness, deceit, treachery.

V.3 and v.4 – First words “When” and “For” same Hebrew word “chi”, “for” is a better rendering.

V.4 “moisture” – l’shadi – my juice, juicy bit; “is turned into” – neh’pach – is turned, overthrown.

V.6 “godly” – chasid – the saints, those who are of God thru His mercy, see “mercy” at v.10; In Hebrew, v.6 is the meaningful center on cola: 32=14+4+14 with a value of 3,126 (6x521); On the floods of great waters see Psalm 65:7.

V.8 “guide” – y’atsah – advise, counsel.

V.9 “whose bridle” literally reads “in bridle and halter (something that restrains) to hold in (curb, restrain”.

V.10 “mercy” – chesed.

V.11 “ye righteous” – note that the “chasidim” – saints by mercy of v.6 are now a righteous people by the final verse.

*Section counts and matches: **Candle 1, v.1-2** (15 Hebrew words – Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people.*);*

***Candle 2, v.3-4** (17 Hebrew words – Pe the 17th letter for mouth and my understanding of v.4 is that his “moisture” – juice – is in relation to a dry mouth.); **Candle 3, v.5** (14 Hebrew words – Nun is the 14th letter. Among other things it is “fish” and represents individuals. In this case David is the fish who has repented and followed his “perfect fish who turns” seen in Psalm 51, the primary of the fish psalms.);*

***Candle 4, v.6** (15 Hebrew words – Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people.*); **Candle 5, v.7** (8 Hebrew words – Cheth the 8th letter of hedge or fence. Here we see his “hiding place” and “compass”, the fencing of Cheth. Psalm 8 presents *Praise for God’s grace upon insignificant man.*);*

***Candle 6, v.8-9** (21 Hebrew words – Shin the 21st letter, is used to refer to “The Almighty” and here we see God speaking to the repentant fish, David, to be attentive to the will of Him who is really the Almighty. In other words, if we do our own thing, irregardless of God’s will, we are our own “Almighty” making our own decisions of life.);*

***Candle 7, v.10-11** (15 Hebrew words – Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people.*).*

Psalm 33

Summary Title: Praise Yahweh For His Merciful Supply For Those Trusting In Him

Structure Type: Menorah

Directions of Address: By David (based on Ps. 72:20); To Congregation/Humanity/God

Psalm Position Number Meaning: Lamed/Gimel; To teach, learn, rod or staff of a shepherd and Gimel of to heap upon.

In this psalm we see God’s shepherding and oversight. On the Gimel side we see supply for His people: blessed, v.12; food, v.19 and protection, v.20.

Hebrew Word-Count:

Text only: 161 (7x23)
 Total (incl. Selahs and intros): 161 (7x23)

Psalms With Matching Counts:

49
 None

10-12 (4)	.....<i>Divine Name 3x’s</i> ; Yahweh’s counsel stands, not man’s. Blessed is the nation whose God is Yahweh, v.10-12 Candle 4 might be summarized as “Yahweh Alone Is God – The Nation That Serves Him Is Blessed”
6-9 (3) _____ 13-15 (5)	.....<i>Divine Name 2x’s</i> ; The mighty Yahweh spoke all things into existence, fear God, v.6-9/ <i>Divine Name</i> ; God carefully watches all men, v.13-15 Candles 3 and 5 might be summarized as “God’s Creation Has Accountability To Him”
4-5 (2) _____ 16-19 (6)	.....<i>Divine Name 2x’s</i> ; View of God’s character, He is right and good, v.4-5/ <i>Divine Name</i> ; Man’s ways futile, God’s goodness is to those who fear and hope in Him, v.16-19 Candles 2 and 6 might be summarized as “Take Consideration Of God, Follow Him”
1-3 (1) _____ 20-22 (7)	.....<i>Divine Name 2x’s</i> ; Praise, worship, v.1-3/ <i>Divine Name 2x’s</i> ; “ <i>His Holy Name</i> ”; Confession of dependence upon Him, rejoice, v.20-22 Candles 1 and 7 might be summarized as “Focus on God, He is Glorious”

Note: “a new song” an expression also found in Psalms 40, 96, 98, 144 and 149 – See Appendix E.

The first half of this psalm, v.1-12 present the overwhelming and victorious power and position of Yahweh.

There is a natural flow of Psalm 32:11 into Psalm 33:1 – Consider the parallel of “Divine Name”; “rejoice”; “ye righteous” and “upright”. “Shout for joy” of 32:11 is the same word translated “Rejoice” in 33:1. This may be the reason no introduction was deemed necessary for this Psalm.

V.2 “Praise” – hodu – praise, glory; “sing” – zamru – melody to Him; a “psaltery” has ten strings so the italicized “*and*” shouldn’t really be there.

V.3 “play” – nagen.

V.4 “right” – yasher – just, upright and note the “upright” of v.1.

V.5 “earth” – aretz; “goodness” – chesed – mercy; “righteousness and judgment” are a play on the aspects of v.4.

V.6 “breath” – ruach – also spirit; “word” relates back to v.4 and “made” relates back to “works” v.4. From the character of God, v.4 we go His creation, v.6.

V.7 The “sea” is bound to an appointed restriction. We went of the Justice of v.5 to Action of v.7.

V.8 “earth” – aretz; “the LORD” – in Hebrew the Divine Name is preceded with a Mem which would carry the meaning of “from”; “world” – thebel – land which will flourish, produces growth; “awe” – yaguru – fear and terror.

V.8-9 Fear God whose will will be done.

V.10 “devices” and v.11 “thoughts” – machshvoth – thoughts; “to nought” – pur – to crush, break; “none effect” – to hinder, to frustrate; mankind's rebellion will come to naught.

V.11 – God’s counsel will ultimately rule on earth.

V.12 “Blessed” (Ashrei) is the middle word of the psalm – $161=80+1+80$; Of note is the value of v.11-12 at 4,112 (16×257) 55th prime, 257 is the value of “Ark”, remember the Ark is the center of God’s tabernacle of worship and consider with the content of those two verses. The pinnacle verse of blessing of God on chosen Israel.

The second half of this psalm, v.13-22 presents a sermon on every man’s accountability and vanity with instruction on how to get right with Yahweh.

V.13-19 a summary giving direction of hope: view of His beholding us from heaven, v.13 shows favor upon those who fear God (repent) and hope in His mercy (faith) and extends His mercy for both eternal life and present physical needs.

V.13 “men” – adam.

V.14 “earth” – aretz.

V.15 “alike” – yachad – one; God considers our works – motives!

V.16 “mighty man” – gibor.

V.17 “vain thing” – sheker – lie; Essentially, man’s strength is futile.

V.22 Only verse addressing God and is the last.

Section counts and matches: **Candle 1, v.1-3** (20 Hebrew words – The decimal for 20 is “Caph [20]” and with the open hands indicates worship.); **Candle 2, v.4-5** (14 Hebrew words – The decimal for 14 is “Yod [10]” and “Dalet [4]” with the working hand we find it speaks of “all His works”. The Dalet of the door, which indicates interaction either direction. Here it is God’s actions with “earth is full of the goodness of the LORD.”.); **Candle 3, v.6-9** (31 Hebrew words – The decimal for 31 is “Lamed [30]” and “Aleph [1]” with the rod/staff and Shepherd of Lamed and Aleph of primary things. In this Candle we see the call to fear God for He is the creator. He who has the staff, the Shepherd is the One we are to

fear and follow. The fear of God is the primary concern for us.); **Candle 4, v.10-12** (24 Hebrew words – Psalm 24 presents *God will choose from all of His creation those who will enter heaven. Specifies character of whose salvation prayer will be answered.*); **Candle 5, v.13-15** (22 Hebrew words – The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands of receiving and the Beth of the Son of God. In these verses we see God, looking from heaven receives information on the working hands of man, v.15 in “he considereth all their works”. That is the reception of Caph. The Son of God is Jesus, who is the creator previous verses spoke of, who is looking upon His creation. This would be Christ in pre-incarnate times.); **Candle 6, v.16-19** (29 Hebrew words – Psalm 29 presents *Worship the Almighty. Praise to God for strengthening His people and peace.* So here we see the vanity of man’s own resources for strength. True strength and provision is to those who fear Yahweh.); **Candle 7, v.20-22** (21 Hebrew words – The decimal form of 21 is “Caph [20]” and “Aleph [1]” with the open hands that have received. The Aleph of first things. The waiting with open hands is seen in v.20, “Our soul waiteth”. The primary issues of faith and hope in God is throughout.).

This is not an acrostic but has 22 verse lines (Hebrew alphabet size) and it precedes an acrostic in Psalm 34 of 22 verse lines. A cursory look does carry an appearance of the letter themes being embedded as this Psalm praises and gives glory to God.

Psalm 34

Summary Title: Yahweh Beholds Mankind And Aids Those Broken Before Him

Structure Type: Acrostic and Menorah

Directions of Address: By David; To Congregation

Psalm Position Number Meaning: Lamed/Dalet; The rod, staff of the shepherd, to teach, learn and Dalet of doorway or brokenness.

In this psalm we see the staff of shepherding, becoming one of God’s people and the Dalet of brokenness, come to God in brokenness and humility, v.6 and 18.

Hebrew Word-Count:

Text only: 157
Total (incl. Selahs and intros): 165 (5x33)

Psalms With Matching Counts:

None
9, 135

11 (4).....	Divine Name; Invitation – come as a child, teach you the fear of Yahweh, v.11 Candle 4 might be summarized as “Learn The Fear Of The LORD Like A Child”
8-10 (3) _____ 12-14 (5).....	Divine Name 3x’s; Invitation, look to Yahweh, v.8-10/ Question; Invitation to reform for God, v.12-14 Candles 3 and 5 might be summarized as “Invitation To Reform And Turn To Yahweh”

4-7 (2)	15-17 (6)	<i>Divine Name 3x's</i> ; God's protection, individual and corporate, v.4-7/ <i>Divine Name 3x's</i> ; God pays attention to those who reform (join the camp of the righteous) and helps them, but destroys those who do evil, v.15-17 Candles 2 and 6 might be summarized as "God Pays Attention And Protects Those Who Choose Him But Will Destroy The Evil"
1-3 (1)	18-22 (7)	<i>Divine Name 3x's</i> ; "His Name"; Worship as a body of believers, v.1-3/ <i>Divine Name 3x's</i> ; Yahweh saves the humble who come to Him and their enemies will be desolate, v.18-22 Candles 1 and 7 might be summarized as "Worship Yahweh In Humility And Trust Him For Salvation"

THE ACROSTIC

Aleph v.1; Beth v.2; Gimel v.3; Dalet v.4; He v.5; Waw is irregular, it falls at the half-line of the He verse.; **Zayin v.6; Cheth v.7; Teth v.8; Yod v.9; Caph v.10; Lamed v.11; Mem v.12; Nun v.13; Samech v.14; Ayin v.15; Pe v.16; Tsaddi v.17; Quoff v.18; Resh v.19; Shin v.20; Tau v.21 then an additional Pe, v.22 which has been seen at the end of Psalm 25. It focuses on God looking on them, in this case, redemption.** The irregular Waw reason may be for the following: By the use of the first Aleph, the middle Lamed and the final Pe of the 23 letter acrostic, David spelled the root – Aleph (yes, the word is pronounced like that first letter, but this is a specific word), it is a synonym to Lamed "to teach", thus strengthening and highlighting the verb lamed in v.11. To do this David exchanged the expected Waw for a Waw cola.

The acrostics develop each letter-verse along the meaning of the letter. The issue of letters meaning carried in the verses is a significant influence in the Psalms. So much so I have decided to cover that in a third book instead of this one.

Note: The acrostic psalms are Psalms 9, 10, 25, 34, 37, 111, 112, 119 and 145.

Introduction – "behaviour" - tachmo – taste, see v.8.

V.4 "fears" – magor – terrors; v.4 is personal and v.5 is corporate.

V.5 "lightened" – nahar – to shine, beam, flow.

V.7 The angel of the LORD protects God's people, said once here then in the following Psalm 35:5-6 we see the angel of the LORD pursues the attackers of God's people and it is doubled there.

V.8 "taste" the same as seen in the introduction; "man" – geber – mighty man; "blessed" – ashrei – remember we saw two "ashrei's" in Psalm 32:1-2, then the middle word of Psalm 33 in v.12 and now the invitation to that "blessed" – "blessed is the mighty man who humbles himself to seek God's mercy to save and forgive".

V.9 "want" – machsor – need, poverty; The humbled mighty man of v.8 becomes "saint" – qudosh – holy, based in the "fear of God" (the first and last word of v.9).

V.11 Provides the middle mathematical center on verse level $23=11+1+11$; The three middle Hebrew words being “I will teach you the fear of the LORD” $157=77+3+77$ (7×11). The Lamed of discipleship, being taught, must begin as a child of God for this.

V.12 Presents the question – those who seek God and life, have to start with the fear of God.

V.12-16a Quoted in 1 Peter 3:10-12.

V.13 “Keep” – watch, keep, guard; Starting point for the lifestyle change is speech.

V.14 In the lifestyle change, the next step is action (a negative and a positive) and requires a diligent application to this end.

V.15 “righteous” – tzadikim – saints; This is the positive verse and v.16 the negative.

V.16 “earth” – aretz; Yahweh is attentive to the saints in v.15, but here He is also attentive to the wicked and brings their consequences.

V.18 The broken heart and contrite spirit are the attachment points by which God draws nigh to man, the Quoff of the hole of the axe.

V.21 “desolate” – guilty, to offend; Sinners are condemned to death, preaching warning of hell. The price of guilt is either paid by Christ or we will pay it.

V.22 “desolate” – guilty, to offend; God’s servants are redeemed.

*Section counts and matches: **Candle 1, v.1-3** (20 Hebrew words – The decimal for 20 is “Caph [20]” and with the open hands indicates worship.); **Candle 2, v.4-7** (27 Hebrew words – Psalm 27 presents *God protects from enemies, behold God’s goodness now. God’s servants cling to him and wait upon Him.*); **Candle 3, v.8-10** (26 Hebrew words – Divine Name number and these verses present an invitation to come and fear Yahweh.); **Candle 4, v.11** (7 Hebrew words – Zayin is the 7th letter and some of its meanings are sustenance, nourishment, completeness and perfection. The subject of v.11 is “fear of the LORD” and invitation to children to learn this. This meets all the meanings just listed.); **Candle 5, v.12-14** (21 Hebrew words – The decimal form of 21 is “Caph [20]” and “Aleph [1]” with the open hands that have received. The Aleph of first things. The opening question speaks of open hands waiting to be filled, v.12. The primary things being the lifestyle change.); **Candle 6, v.15-17** (20 Hebrew words – Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection.*); **Candle 7, v.18-22** (36 Hebrew words – Psalm 36 presents *Wicked rotten to the core, righteous flourish. Contrast of sheep and goats.*).*

Psalm 35

Summary Title: David Appeals For God’s Help Against Enemies

Structure Type: Menorah

Directions of Address: By David; To God

Psalm Position Number Meaning: Lamed/He; Rod, staff of the shepherd, to teach, learn and the He of lo/behold.

In this psalm we see the staff of the Shepherd, shows dependency of David on his Divine Shepherd to protect him from the hunters or wolves. The lo/behold is seen in the presentation of his case before God for action to save him.

Hebrew Word-Count:

Text only: 228 (12x19)
Total (incl. Selahs and intros): 229 (50th Prime)

Psalms With Matching Counts:

None

None

11-16 (4)	Details of crimes, v.11-16 Candle 4 might be summarized as “Charges Presented Before God”
9-10 (3) ____ 17-18 (5)	<i>Divine Name 2x’s; Question; Rejoicing in God’s help, v.9-10/ Question; Cry for help so he will publicly glorify God, v.17-18 V.10 and 17 are the only questions in the Psalm. Candles 3 and 5 might be summarized as “Question? And I Will Give Thanks”</i>
4-8 (2) _____ 19-24 (6)	<i>Divine Name 2x’s; Imprecatory prayer against the hunter, closes with claim of innocence and asking for righteous judgment, v.4-8/ Divine Name 2x’s; Imprecatory prayer against the hunter, calls on Yahweh Himself as witness of crimes and seeks judgment, v.19-24 Candles 2 and 6 might be summarized as “Imprecatory Prayer Against The Hunter”</i>
1-3 (1) _____ 25-28 (7)	<i>Divine Name; Cry for defense, v.1-3/ Divine Name; Give order of “cease and desist” and my supporters and I will publicly glorify You, v.25-28 Candles 1 and 7 might be summarized as “Cry For Divine Action, To Be For God’s Glory”</i>

Note: V.1 “Plead” and “strive” are both based on the same root word “riva” of contend, strive.

V.2 “buckler” – tsina – something piercing or a shield.

V.5-6 The angel of the LORD pursues the attackers of God’s people and it is doubled here, but previously we saw the angel of the LORD protects God’s people in the previous Psalm 34:7, said once there.

V.6 “slippery” – chalaqlaqoth – flattery, smooth promises.

V.10 “bones” seen in previous Psalm 34:20.

V.11 “false” – hamas – violent.

V.11-16 Presents the details of the crimes committed against David. In his testimony he makes it clear he did not repay evil for evil but blessing – CRITICAL in the lesson on imprecatory prayer.

V.15 “adversity” - tsalai – limping, stumbling; “abjects” – wretched.

V.16 “hypocritical” – chanphi – hypocrite, godless, profane; “feasts” - maaog – cake.

V.17 “Lord” – Adonai; “darling” – ichidathi – singular, solitary, i.e. precious; “lions” – chphir – young lions seen in Psalm 34:10.

V.19 “wrongfully” – sheqer – lie.

V.20 “quiet in the land” – a national issue.

V.23 “cause” – riv – entry word in v.1 of “plead”.

V.25 “Ah”, same word as used in v.21 as “Aha, aha”; “so would we have it” – naphshenu – our souls.

V.25-27 Present 7 “Lets”: **Imprecatory side** - **1.** Let godless be inwardly disappointed; **2.** Let godless not gloat of victory; **3.** Let godless face shame and confusion; **4.** Let godless be clothed in shame and dishonor; **Blessing side** - **5.** Let those for righteousness rejoice; **6.** Let them praise Yahweh; **7.** Let Yahweh be magnified for being a righteous judge. *Numbers 6 and 7 are kind of the same but skillfully split from a view of people to a view of God.*

V.27 “cause” should be italicized, no Hebrew for it; “prosperity” – shalom – peace.

V.28 “speak” – tegeah – to meditate, mutter.

The main of imprecatory prayer is for those who are seeking evil to be disappointed.

Section counts and matches: **Candle 1, v.1-3** (21 Hebrew words – Shin the 21st letter, is for tooth and cut and connects to devouring. In this Candle David is crying because of his being attacked. Shin also is used to refer to “The Almighty” and these verses present that appeal to a higher strength.); **Candle 2, v.4-8** (43 Hebrew words – Psalm 43 presents *Inner strength found in hope of God’s righteous judgment and defense from ungodly.*); **Candle 3, v.9-10** (18 Hebrew words – Psalm 18 presents *Testimony of God’s salvation victories.*); **Candle 4, v.11-16** (49 Hebrew words – The decimal of 49 is “Mem [40]” and “Teth [9]” with the Mem of water which is a type of humanity and the Teth of twisted. This Candle presents the wicked of humanity returning the twisted treatment of evil for good.); **Candle 5, v.17-18** (14 Hebrew words – Psalm 14 presents *God is watching the affliction of His people, help is coming.*); **Candle 6, v.19-24** (48 Hebrew words – Psalm 48 presents *Mark the boundary of God’s city. Focus on national capital of Jerusalem.* Issues that tie to Zion are less understood from many never living in Israel or seeing God reigning in Zion. Nonetheless, the place of Zion is foremost. In v.20 “devise deceitful matters against them that are quiet in the land”. This presents a national issue of governance and transgression. This is an affront on the King of the Land, i.e. God. This Candle is an appeal to the true ruling government of Israel for justice.); **Candle 7, v.25-28** (35 Hebrew words –

Some words of 35 value are “Jews”, “I will redeem it” and “He loved him”. This Candle presents a “disappoint the wicked and support the righteous cause”. We see the decimal value of 35 being “Lamed [30]” and “He [5]”. Lamed being the rod/staff and points to the Shepherd whose care he is imploring. The He is the lo/behold of seeing what God has done to save the righteous and disappoint the wicked.).

Psalm 36

Summary Title: Wicked Rotten To The Core While Righteous Flourish

Structure Type: Menorah

Directions of Address: By David; To Congregation/God

Psalm Position Number Meaning: Lamed/Waw; The rod, staff, shepherd, to teach, learn. The Waw peg in the tabernacle and for men, either members of God’s house or those of the world.

In this psalm we see the Shepherding staff’s guidance in the blessings poured on those who look to God and become his sheep, v.7. We see the men who are His people and the Shepherd’s meeting the needs of His own. It’s in this psalm of David being the “servant of the LORD” in the introduction.

Hebrew Word-Count:

Text only: 96
Total (incl. Selahs and intros): 100

Psalms With Matching Counts:

None
46, 58

6b-c (4)	.....	<i>Divine Name</i> ; Turns from looking to the heights of Candle 3 to “a great deep” here. This descent is where man and beast are reached with Yahweh’s preservation, v.6b-c Candle 4 might be summarized as “Place Where God, Man And Beasts Come In Contact”
5-6a (3)	_____ 7-9 (5)	<i>Divine Name</i> ; Turns focus to Yahweh in heaven – His mercy and faithfulness reaches down to the clouds and righteousness to the mighty mountains – All height (elevated above), positions, v.5-6a/ God’s graciousness, life and light attract men to Him, v.7-9 Candles 3 and 5 might be summarized as “God Shines Above And Men Are Drawn”
3-4 (2)	_____ 10 (6)	Iniquity pours from the corrupt heart, v.3-4/ Good heart, loving kindness and righteousness, v.10 Candles 2 and 6 might be summarized as “Look At Those Of Corrupt Hearts Then The Favor For Those Of Good Hearts”
1-2 (1)	_____ 11-12 (7)	<i>“Eyes”</i> of the wicked, v.1-2/ (Eyes lifted up is a Hebrew expression indicating the proud) “ <i>foot of pride</i> ”, used here – proud brought down from their exalted position, v.11-12 Candles 1 and 7 might be summarized as “Proud With Haughty Eyes To Be Brought Down”

Note: V.1-4 Detail the characteristics of the wicked, (a look at those under the firmament).

V.3 and 4 “iniquity” and “mischief” – the same Hebrew word.

V.5 Moves up to the “heavens” (probably the firmament, the second heaven) and to the level just below, which is the first heaven, where the clouds are. There he sees God’s glory, not the wicked men on earth.

V.6b-c “thy judgments are a great deep:” and “thou preservest man and beast.” - 6 middle Hebrew words 96=45+6+45 with value of 1,646 (2x823) 143rd prime; “preservest” uses the root for “save”; “great mountains” – c’har’re-el – as the mountains – “el” – God, might, strength; We see His “righteousness” in the upper comparisons then the drop to where men live. Here God interacts in a merciful supply for our needs.

V.7 “children of men” – beni-adam; “lovingkindness” – chesed – mercy; “children of men” the beni-adam are able to enter into His shelter.

V.8 A strong Waw is seen in the supply “with the fatness of thy house:” blessings and joy.

V.10 The continued supply to the pegs of God’s house.

V.11 Protection from the hand and foot of the wicked.

V.12 The workers of iniquity will end up under foot.

Section counts and matches: **Candle 1, v.1-2** (17 Hebrew words – Pe the 17th letter for mouth is addressed in the flattering speech of the wicked that thy pour upon themselves.);

Candle 2, v.3-4 (19 Hebrew words – Quoff is the 19th letter and presents the power that works the axe-head, thru that axe-head hole. In this Candle we see the working power behind the wicked and it is destitute of the Teth keyword of “tov” for “good”. The decimal value of 19 being “Yod [10]” and “Teth [9]”. His working hands produce no good, he is twisted, serving the serpent.);

Candle 3, v.5-6a (9 Hebrew words – The Teth 9th letter keyword for “tov” of “good” fits here well following the view of the wicked in the previous Candle. They were bad but Yahweh is truly good.);

Candle 4, v.6b-c (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sustenance. We see Yahweh descending and ministering to those on earth in “thou preservest man and beast”.);

Candle 5, v.7-9 (22 Hebrew words – The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands of receiving and the Beth of the Son of God and house. This Candle describes the blessings of the provision of Psalm 22 of the Son of God for His house. The offering “Caph” of Jesus for our sins. From that we see the manifestation of God’s “lovingkindness” resulting in “faith”, abundant provision and joy, life and light, these things being covered in this Candle.); **Candle 6, v.10** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and will continue to receive God’s “lovingkindness” and “righteousness”.); **Candle 7, v.11-12** (16 Hebrew words – Psalm 16 presents *God’s followers know life, joy and hope. God works on their behalf.*)

Psalm 37

Summary Title: Encouragement To Rest In The Surety God Will Bring Judgment And Bless The Righteous

Structure Type: Acrostic and Menorah

Directions of Address: From David; To Congregation

Psalm Position Number Meaning: Lamed/Zayin; The rod, staff, shepherd, to teach, learn. Zayin of sword, weaponry, the hunter.

In this psalm we see the staff of the Shepherd who cares for His sheep. The sheep don't need to "fret". We also see the hunters. The psalm tells about the end of the hunters, slated for destruction.

Hebrew Word-Count:

Text only: 297 (3x99; 9x33)
Total (incl. Selahs and intros): 298 (2x149)

Psalms With Matching Counts:

None
None

20 (4)	.....	<i>Divine Name; CORE – Burnt offering the wicked will become, v.20</i> Candle 4 might be summarized as “Ultimate Destruction Of The Wicked”
16-19 (3) ___ 21-26 (5)	.....	<i>Divine Name 2x's; The better way may have materially less but is blessed, v.16-19/ Divine Name 2x's; The better way of the blessed righteous, v.21-26</i> Candles 3 and 5 might be summarized as “The Better Way”
8-15 (2) _____ 27-34 (6)	.....	<i>Divine Name; Launches with a “fret not”; “delight in peace”; Don't become like the wicked in fighting them, Adonai will take them down, v.8-15/ Divine Name 3x's; Launches with directions for the right path in life. Yahweh will take down the wicked and preserve His saints, v.27-34</i> Candles 2 and 6 might be summarized as “Go In The Right Path, God Will Take Care Of The Wicked”
1-7 (1) _____ 35-40 (7)	.....	<i>Divine Name 4x's; Encased in “fret nots”, Direction to “trust, commit and rest” in Yahweh, delight in Him, v.1-7/ Divine Name 2x's; Trust, peace and deliverance from the wicked, v.35-40</i> Candles 1 and 7 might be summarized as “The Call To Trust And Rest – God Will Take Care Of His Own”

THE ACROSTIC

Aleph v.1-2; Beth v.3-4; Gimel v.5-6; Dalet v.7; He v.8-9; Waw v.10-11; Zayin v.12-13; Cheth v.14-15; Teth v.16-17; Yod v.18-19; Caph v.20; Lamed v.21-22; Mem v.23-24; Nun v.25-26; Samech v.27-28b;

Ayin v.28c-29; Pe v.30-31; Tsaddi v.32-33; Quoff v.34; Resh v.35-36; Shin v.37-38; Tau v.39-40; The irregular Ayin begins in the middle of a verse but at a cola with a Lamed “to” prefixed to the ayin word. The Tau is also irregular in that it begins the verse line but is prefixed with a Waw for “and”, translated here as “but”.

The acrostics develop each letter-verse along the meaning of the letter. The issue of letters meaning carried in the verses is a significant influence in the Psalms. So much so I have decided to cover that in a third book instead of this one.

Note: The acrostic psalms are Psalms 9, 10, 25, 34, 37, 111, 112, 119 and 145.

V.1 “Fret not” in Hebrew literally is to not have your wrath kindled, “fret not” also seen in v.7 and 8.

V.3 “trust” – betach – v.3 and 5 use a different word to v.40; “verily” – faithfully.

V.4 “delight” is at v.4 and 11.

V.7 “Rest in the LORD, and wait patiently for him:” more literally is “To be silent to Yahweh and to ‘twist, writhe, fear, tremble’ to Him”; In brokenness where the kindling (fretting) is to be.

V.9 “wait upon” – qovei – based on tikvah – hope, also in v.34; “earth” – aretz.

V.10 “For yet” is the Waw word and is “And yet”; V.10-11 is secured with pegs “Waw’s” being the first letter for all 4 colas, a kind of nail that nailed down each line.

V.12 “just” – righteous.

V.14 “conversation” – derek – way, journey, path.

V.15 The first word for the second Cheth verse is also the sword.

V.20 Value is 1,862 (19x98).

V.21 “borroweth” – loweh – to join, borrow, lend; “payeth not again” – shalom – completes; “mercy” – chounen – gracious; The wicked seeks mercy but never remembers to “do likewise” and grant it when sought of him. See with v.26.

V.22 “earth” – aretz.

V.23 “man” – geber – mighty man.

V.25 “begging” – seeking.

V.26 “He is ever” – All the day; “merciful” – chanen – gracious; “lendeth” connects back to v.21 and another acrostic Psalm 112:4-5, Proverbs 19:17 and see Jesus’ words in Matthew 5:39-42. (V.21 and 26 sandwich a Candle.)

V.28 The irregular Ayin – “eye” may be so the point is we are under God’s watchful eye in that preservation. God watches to protect His own and destroy the seed of the wicked.

V.29 “land” – aretz.

V.34 “wait” – seen back in v.9; “land” – aretz; to wait/hope means to obey like a servant waiting on his Lord, he is watching carefully for orders.

V.35 “in great power” – aritz – awesome, terrifying, ruthless; “green bay tree” – a native one, rising from the soil with luxuriant growth.

V.40 “trust” – chasu – to seek his pity, to seek his compassion, also seen in Psalm 2:12 “that put their trust”.

David never addresses God in this psalm.

*Section counts and matches: **Candle 1, v.1-7** (53 Hebrew words – Psalm 53 presents *Seeking life, liberty and pursuit of happiness in the face of atheist oppression.*); **Candle 2, v.8-15** (61 Hebrew words – Psalm 61 touches this in *Personal safety found in God’s presence. Commitment to God from leaders needed for national safety. Issue of God being our refuge.*); **Candle 3, v.16-19** (27 Hebrew words – Psalm 27 presents *God protects from enemies, behold God’s goodness now. God’s servants cling to him and wait upon Him.*); **Candle 4, v.20** (10 Hebrew words – Yod is the 10th letter and is the working hand. Here we will behold Yahweh’s working hand of vengeance upon the wicked.); **Candle 5, v.21-26** (44 Hebrew words – The decimal of 44 is “Mem [40]” and “Dalet [4]”. The Mem of waters, figuratively of humanity and Dalet of doors. This Candle looks at the wicked on the one side, who borrow but close their doors when it comes to returning the gesture, they are not merciful. The righteous on the other side, keep an open door and extend help where needed and because of this, God takes action for their provision “supply thru doors from heaven” in being held up, having needed food.); **Candle 6, v.27-34** (61 Hebrew words – Psalm 61 touches this in *Personal safety found in God’s presence. Commitment to God from leaders needed for national safety. Issue of God being our refuge.*); **Candle 7, v.35-40** (41 Hebrew words – The decimal of 41 is “Mem [40]” and “Aleph [1]” with the Mem of waters, figuratively humanity and the Aleph of primary things. Here we see the end game for the two sides of humanity, the wicked and the righteous. The primary lesson of their destiny - The wicked to be destroyed and the righteous get peace and salvation. As regards the two sides, Yahweh will protect the righteous from the wicked.).*

Psalm 38

Summary Title: Under God’s Discipline? Repentance Brings Grounds For Hope Of Mercy

Structure Type: Menorah

Directions of Address: By David; To God

Psalm Position Number Meaning: Lamed/Cheth; The rod, staff, shepherd and to teach, learn. The Cheth of fence, boundaries or grace and mercy.

In this psalm we see the Shepherd’s staff for correction and discipline, v.1 as well as seeking mercy, v.21-22.

Hebrew Word-Count:

Text only: 165 (11x15)
 Total (incl. Selahs and intros): 168 (7x24)

Psalms With Matching Counts:

None
 None

<p>11-12 (4).....</p> <p>9-10 (3) _____ 13-14 (5).....</p> <p>4-8 (2) _____ 15-18 (6).....</p> <p>1-3 (1) _____ 19-22 (7).....</p>	<p>Human treatment he is receiving is not good, v.11-12 Candle 4 might be summarized as “Isolation And Scorn”</p> <p>Summary closing his dire situation, collapsing, v.9-10/ Given up the struggle, collapsing, v.13-14 Candles 3 and 5 might be summarized as “Collapsing”</p> <p>Level of suffering the flesh is undergoing, (set of 2 “for...” - Hebrew being “Ci”), v.4-8/ Divine Name; Hope while undergoing suffering, (set of 4 “for...” - “Ci”), v.15-18 Candles 2 and 6 might be summarized as “Two And Four ‘For...’ Undergoing Suffering With Hope”</p> <p>Divine Name; Prayer for mercy in discipline – primary internal issues, v.1-3/ Divine Name; Enemies are closing in, hurry to help and save me, v.19-22 Candles 1 and 7 might be summarized as “Suffering Internally And Externally, Cry For Help”</p>
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Note: V.1 The Divine Name is the first word.

V.2 “stick fast” and “presseth me sore” are based on the same root word: nchath – to go down, descend.

V.5 “wounds” – chaburothai – my bruise, my wound; “corrupt” – namaqu – to decay, fester.

V.6 “greatly” – ad-mod – until exceedingly, same as in v.8.

V.7 “loins” – ch’sali – my loins, folly, hope; “a loathsome” – niq’lea – to roast, parch.

V.8 “sore” – ad-mod – until exceedingly, same as in v.6.

V.9 “Lord” – Adonai - first word and the term used from the position of a servant.

V.10 “panteth” – su’char’char – to go around, about.

V.11 “sore” – nig’a – stroke, plague, disease; both colas end with “stand”; the three middle Hebrew words of the psalm are “and my kinsman stand afar off.” and the value of v.11 as a whole is 1,456 (14x104; 7x208) 208 is the value of “cedar” and “Isaac”.

V.12 “life” – naphshi – my soul.

V.15 “hear” – tha’aaneh – to answer, respond.

V.18 “sorry” – edth’ag – to fear, be anxious, be concerned; repentance is defined in this verse.

V.19 “strong” – atsemu – to be vast, numerous.

V.20 “good” ends both colas.

V.21-22 - In the closing appeal he uses two negatives: both “nots” in v.21, and two positives: the do of a “make haste” and the Lord being his saviour in v.22.

V.22 “salvation” last word and hope.

*Section counts and matches: **Candle 1, v.-3** (23 Hebrew words – The decimal of 23 is “Caph [20]” and “Gimel [3]” for the open hands and the Gimel of heaped upon. Here David is in supplication, the open hands for mercy from the wrath that is being heaped upon him.); **Candle 2, v.4-8** (35 Hebrew words – The decimal form of 35 is “Lamed [30]” and “He [5]”. Lamed being the rod/staff and points to the Shepherd. The He is the lo/behold. The Candle relates the suffering of discipline “the rod of correction” from God. The lo/behold is David’s presentation of his dire situation to God.);*

***Candle 3, v.9-10** (18 Hebrew words – Psalm 18 presents *Testimony of God’s salvation victories.**

*Though this doesn’t seem to fit initially, consider the purpose of Psalm 18 where David gives credit to God for saving him from all his sufferings thru life in the introduction. This time of suffering is yet another to add to the list, only he is in the midst of the suffering, but it too will come to an end. In the midst of his distress, there is a foundation for hope.); **Candle 4, v.11-12** (19 Hebrew words – The decimal of 19 is “Yod [10]” and “Teth [9]” of the working hand and the Teth of twisted and fermenting and servants of the devil. Here we see his enemies working for his demise. The Teth of the servants of the devil and the fermenting, turmoil in isolation from friends and family while the enemies are trying to destroy him.); **Candle 5, v.13-14** (16 Hebrew words – The decimal reading for 16 is “Yod [10]” and “Waw [6]” so we see the working hand, and the peg of the tabernacle i.e. God’s people. In these verses, David was suffering discipline and crying for mercy. These verse show us David was at his end, had given up the struggle, i.e. had no hope. The working hand had stopped working. All this from the position of one of God’s people.); **Candle 6, v.15-18** (29 Hebrew words – Psalm 29 presents *Worship the Almighty. Praise to God for strengthening His people and peace.* In line with this we see v.15-16 presented his grounds for hope while in v.17-18 he reached his end and had square dealings with God.); **Candle 7, v.19-22** (25 Hebrew words – In the decimal value for 25 we have “Caph [20]” of open hands to receive and “He [5]” of “lo/behold”, these are combined in view of the wicked. David makes his final plea for help of lo/behold so God will “make haste to help”).*

Psalm 39

Summary Title: Way Of Man Is Vain

Structure Type: Twisted Menorah – For lack of a better name, it has seven sections with an irregular order on parallels (Another of this nature seen in Psalm 88)

Directions of Address: From David; To Congregation/God

Psalm Position Number Meaning: Lamed/Teth; The rod, staff, shepherd and to teach, learn. Teth is serpent, twisted or churning and the letter Teth is twisted and looks like a number 9 on its side.

In this psalm we see the staff of discipline, v.9-10 and the fermenting nature is seen in inner churning and burning, v.2-3. *To top that*, look at the structure of this psalm. It's a *twisted* menorah!

Hebrew Word-Count:

Text only: 123
Total (incl. Selahs and intros): 129

Psalms With Matching Counts:

19
None

7 (4) _____ 12-13 (7)	SOLE QUESTION; No longer keep silence – places hope in God, v.7/ Divine Name; Speaks his cry for mercy because of his hope, v.12-13 Candles 4 and 7 might be summarized as “Grabs Hope So Voices His Cry For Mercy”
5c-6 (3) _____ 11 (6)	3 “ach’s” – a Hebrew emotional exclamation translated variously as “ <u>verily</u> ” and “ <u>surely</u> ” and these three repeat the vanity of man and his ways, v.5c-6/ “ <u>beauty to consume</u> ” parallels to “ <u>best state vanity</u> ” – v.5 and “ <u>ach</u> ” – “ <u>surely</u> ”, v.11 Candles 3 and 6 might be summarized as “Vanity and ‘Ach!’”
4-5b (2)	Divine Name; Stands alone without parallel balance; Prayer to keep temporal nature of life in focus; Spoke with his tongue, v.4-5b Candle 2 might be summarized as “Keep Proper Focus”
1-3 (1) _____ 8-10 (5)	Suffering under discipline (as v.9 makes clear), internal conversation and keeps silent – churning and burning within, v.1-3/ Parallel of delivering from transgressions to v.1a on sin, “ <u>not reproach of foolish</u> ” parallels to v.1b of foolish and wicked, “ <u>was dumb</u> ” parallel to v.2, v.8-10 Candles 1 and 5 might be summarized as “Suffering Under Discipline”

Note: V.3c In the inner battle to control his speech, he keeps silent but when he does actually speak, he speaks to Yahweh, v.4.

V.4 “frail” and v.5 “age” use the exact same three letters with last two flipped, poetic choice of words play off each other; “frail” – chadel – temporary, that which will come to an end, transient, fleeting, lacking.

V.5 “man” – adam.

V.5c “verily” – ach; v.6a “Surely” – ach; v.6b “surely” – ach; 3 successive colas that link across the SELAH finishing out v.5., these lead up to the central verse of 7 Hebrew words and 26 letters.

V.7 Value of 2,037 (21x97). Psalm 97 is based on hope and read Psalm 21:1; “wait” – qiwithi – I hope; Conclusion - hope is in God, not in this world.

V.11 We find one more “ach” – “surely” and if you pay attention to the content it’s “aching” about, you will notice it acts as a chorus of thought in v.5c and v.11c; “correct man” – ish – generic term for man; “every man” – adam.

V.12 Confirms his status as a pilgrim with God on earth.

V.13 “recover strength” u’av’liga – and to gleam, smile, i.e. to have enough respite so he could smile once more before he dies. This verse makes me wonder if David wasn’t recalling Job’s words in Job 10:20-21? Seeks relief for a happy ending, and it should be noted this is the end before the “40” breakthrough. Remember 40 is the number of completing a time of trial, like Jesus’ 40 days in the wilderness.

A Curiosity - Total text is 129 (this psalm being one on winding, twisting) – 1+2 and 9 gives us its psalm number 39.

Section counts and matches: **Candle 1, v.1-3** (25 Hebrew words – Psalm 25 presents *Heart of true disciple: faith, eager to learn, humility, fear of God, dependence. Shows kind of heart God favors in answering prayer.*); **Candle 2, v.4-5b** (18 Hebrew words – The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand and Cheth of fence, boundary. In these verses David is seeking for Yahweh to give him an understanding of “his boundaries” of life so he will hold a better perspective in the scheme of things. The working hand was that of Yahweh in granting David his request.);

Candle 3, v.5c-6 (18 Hebrew words – This Candle is a repeat of Candle 2, see above. Only here, it serves like a commentary on what such answered prayer reveals. The three “ach’s” carry that point of revelation out. Like, “Ach my eyes are opened and I can see”.); **Candle 4, v.7** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is perfection, thus this verse - his question and resolve find their answer in the larger view based on eternity rather than the corruptible life we fleetingly have here. This world ends in corruption, eternity is perfection.); **Candle 5, v.8-10** (21 Hebrew words – Shin the 21st letter, is used to refer to “The Almighty” and David is once again frank with Yahweh in seeking separation from sin and acknowledgment of suffering because of discipline from the hand of God. He bows to God as the Almighty. The decimal 21 of “Caph [20]” and “Aleph [1]” are also seen here. David is in supplication of the Caph “open hands” and the Aleph of primary things being getting right with God.); **Candle 6, v.11** (12 Hebrew words – Lamed the 12th letter is the rod/staff and carries the concept of teach and to goad and a keyword is “to eternity/forever”. “Rebuked” is a goading, “correct” is a teaching and the lesson given shows the shortfall from the keyword “to eternity/forever”.);

Candle 7, v.12-13 (22 Hebrew words – The decimal of 22 is “Caph [20]” and “Beth [2]” with the open

hands of receiving and the Beth of the Son of God and house. In these verses, we see the conclusion of his requests of the open hands of prayer – “hear my prayer” and “spare me”. The house of God Beth is seen in his reference to being one of many pilgrims, he was a part of that separated household.).

Psalm 40

Summary Title: Yahweh Provides Redemption For Those Who Seek Him

Structure Type: Menorah but a secondary one to compare with Psalm 70 of v.13-17.

Directions of Address: From David and Jesus; To Congregation/God

Psalm Position Number Meaning: Mem; Water and trial.

In this psalm we see water in v.2 and the water of life that Jesus would bring, v.1-10, *after this* v.11-17 brought in the trial meaning.

Hebrew Word-Count:

Text only: 182 (13x14; 2x91)
 Total (incl. Selahs and intros): 185 (5x37)

Psalms With Matching Counts:

None
 None

<p>9-10 (4).....</p>	<p><i>Divine Name</i>; God’s faithful servant (Jesus) declared God’s righteousness to the Great Congregation – Encapsulating this CORE with “<u>the great congregation</u>” and Yahweh in their midst, v.9-10 Candle 4 might be summarized as “Good News For The Congregation”</p>
<p>6-8 (3) _____ 11-13 (5).....</p>	<p>Prophecy of what wonderful work was coming, Jesus for our sins, v.6-8/ <i>Divine Name</i> 3x’s; Guilt of sin is a factor here, parallels Candle 3 in Jesus’ coming as our sacrifice being the “<u>tender mercies</u>”, “<u>truth</u>” and “<u>deliver</u>” needed, v.11-13 Candles 3 and 5 might be summarized as “Answer For The Mercies We Need”</p>
<p>4-5 (2) _____ 14-15 (6).....</p>	<p><i>Divine Name</i> 2x’s; Choose God, He has done wonderful works for us. Each verse using the Divine Name – v.4 is to man, v.5 to God, v.4-5/ Disappoint the wicked, parallel wicked turned from in v.4 and imprecatory towards such, v.14-15 Candles 2 and 6 might be summarized as “Looking At The Blessed And At The Cursed”</p>
<p>1-3 (1) _____ 16-17 (7).....</p>	<p><i>Divine Name</i> 2x’s; Testimony of God’s saving power on David’s behalf will help convert others, v.1-3/ <i>Divine Name</i>; Blessing for all who seek God – come soon Jesus, v.16-17 Candles 1 and 7 might be summarized as “God’s Saving Power”</p>

Note: “a new song” an expression also found in Psalms 33, 96, 98, 144 and 149 – See Appendix E. It is interesting to find this at the precipice number of 40.

V.1-10 Carry the water and water of life meaning of 40.

V.1-3 Presents a Candle section sandwiched with the Divine Name.

Candle 1 is sandwiched in the Divine Name – in v.1 it is the third word and the last word of v.3.

V.2 “horrible” – shaon – roar, uproar; “miry clary” should be noted at a “water” – Mem link.

V.3 “new song” showing a transformation that will help lead others to God.

V.4 “man” – geber – mighty man; “proud” – rahav – proud, defiant.

V.6-10 Contains a prophesy of Jesus. The value of these verses, combining Candle 3 and 4 is 16,959 (3x5,653).

V.6-8 Presents Jesus comes to fulfill the Father’s plan.

V.6 “opened” – charith – root means to dig; In Exodus 21:5-6 we see the mark of the eternal servant who has his ear “dug”.

V.8 “thy will” – thy favor; “heart” – mayaye – bowels.

V.9-10 The center on cola level – 60=27+6+27 and presents Jesus’s declaration of God’s salvation to the congregation.

V.9 “LORD thou” - Yahweh ata - present the two middle Hebrew words of the psalm, thus Yahweh is in the midst of “the great congregation”.

V.11-17 Carry the “trial” meaning of 40.

V.11 takes us back to the words of David, and this verse begins with a flip of the two middle words of the psalm. In v.9 we saw “Yahweh ata” and v.11 begins “Ata Yahweh”.

In the *total text count* of 185 (5x37), compare Psalm 5:3-7 in looking to God for supply, Psalm 5 presents an imprecatory match. Psalm 37:1-4 - fret not, trust and obey, there is joy in Yahweh.

In the *text only count* of 182 (13x14), compare Psalms 13 and 14; 13 presenting the call for help in persecution and trust for salvation. Psalm 14 presents the workers of iniquity who persecute God’s people, and the longing for salvation.

Section counts and matches: **Candle 1, v.1-3** (29 Hebrew words – Psalm 29 presents *Worship the Almighty. Praise to God for strengthening His people and peace.*); **Candle 2, v.4-5** (27 Hebrew words – Psalm 27 presents *God protects from enemies, behold God’s goodness now. God’s servants cling to him and wait upon Him.*); **Candle 3, v.6-8** (26 Hebrew words – Divine Name number and these verses

present a messianic prophecy of Jesus who would come as the sacrifice that was really needed to meet the righteous demands of God.); **Candle 4, v.9-10** (25 Hebrew words – In the decimal value for 25 we have “Caph [20]” of open hands in offering and “He [5]” of “lo/ behold”. The offering was Jesus Christ and the lo is even seen in v.9 “lo”. We also see the “declared” and “not hid” of more He.);

Candle 5, v.11-13 (33 Hebrew words – Psalm 33 presents *A lesson on the Shepherd and trusting His merciful care*. These verses see David looking to the Shepherd for speedy help.);

Candle 6, v.14-15 (19 Hebrew words – The decimal of 19 is “Yod [10]” and “Teth [9]” of the working hand and the Teth of twisted, turning and servants of the devil. We see all kinds of twisting and turning in this Candle – “ashamed”, “confounded”, “driven backward”, and “desolate”. We see the working hand of the wicked and seeking the working hand of God to stop them.);

Candle 7, v.16-17 (23 Hebrew words – The decimal of 23 is “Caph [20]” and “Gimel [3]” for the open hands and the Gimel of heaped upon. Here David is in supplication, the open hands for help and deliverance. The heaped upon is that of salvation and joy in v.16 and the help for the poor and needy (David) in v.17. Psalm 23 presenting *Resting secure in knowing Yahweh takes care of His own.*).

Psalm 41

Summary Title: God’s Merciful Character Should Become Part Of Ours

Structure Type: Menorah

Directions of Address: From David; To Congregation/God

Psalm Position Number Meaning: Mem/Aleph; Water and the Aleph of primary.

In this psalm we see waters as the waters of life in grace from God and the primary being that of “considereth the poor”, v.1.

Hebrew Word-Count:

Text only: 116 (inc. v.13) (4x29)
 Total (incl. Selahs and intros): 119 (inc. v.13) (7x17)

Psalms With Matching Counts:

None
 None

5-9 (4)..... 4 (3) _____ 10 (5)..... 3 (2) _____ 11 (6).....	Question; Enemies seek his destruction, v.5-9 Candle 4 might be summarized as “Enemies Seek His Destruction” Divine Name; Need of grace, confession of sin, v.4/ Divine Name; Appeal to Yahweh in seeking grace “LORD, be merciful”, v.10 Candles 3 and 5 might be summarized as “Yahweh Be Merciful” Divine Name; Cared for in sickness, v.3/ Sign of help shows God’s favor, v.11 Candles 2 and 6 might be summarized as “Receiving Care From God”
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1-2 (1) _____ 12-13 (7) *Divine Name 2x's; Blessed and protected man who considers the poor, v.1-2/
Divine Name; God upholds and keeps in His favor, such as introduced in v.1, and "blessing" (praise) returned to Yahweh, v.12-13*
**Candles 1 and 7 might be summarized as
"Blessing And Favor Exchanged"**

Note: V.1 Favor seen from man to "the poor" then from God to man in "settest me before thy face" in v.12, which is favor poured upon those of v.1; Who shows mercy will receive mercy.

"Blessed" (Ashrei) of v.1 and 13 (Baruch) are of two different Hebrew words. One is predominantly "man-ward". "God-ward" in "baruch" is a praise. Both terms reflect "glory". It is notable that this is the final psalm of Psalms Book 1. Psalm 1 begins with Asherei of "Blessed" and the final psalm of that book also ends with the same blessing. A sandwich of blessing for the book.

V.2 "earth" – aretz; "will" – nephesh – soul.

V.3 "the bed" – ares – couch, divan, bed; "his bed" – mishchav – place of lying down.

V.4 "merciful" - chen – grace.

V.7a Middle cola of v.1-13 – 29=14+1+14 "All that hate me whisper together against me:" value of 1,297 (211th prime). 211 is the value of "lion" and "tearing".

V.8 "an evil disease" – d'var-belial – matter of Belial (worthlessness).

V.9 "familiar friend" – man (ish) of my peace.

V.10 "merciful" - chen – grace.

V.11 "favourest" – chaphatsta – to take pleasure in.

V.13 Part of the final psalm but also a type of "doxology" to Book 1.

Section counts and matches: **Candle 1, v.1-2** (17 Hebrew words – Psalm 17 presents *Looking to and trusting God's protection from enemies founded in a self examination of continued commitment to obey God.*); **Candle 2, v.3** (9 Hebrew words – Teth the 9th letter with a theme of twisting. Here we see the man of Candle 1 will be helped "upon the bed of languishing"); **Candle 3, v.4** (9 Hebrew words – Teth the 9th letter with a theme of twisting and with a keyword of "tov" for "good". The "good" is the mercy and soul healing. The twisting and service of the devil is in "for I have sinned against thee"); **Candle 4, v.5-9** (49 Hebrew words – The decimal of 49 is "Mem [40]" and "Teth [9]" with the Mem of water which is a type of humanity and the Teth of twisted. This Candle presents the wicked of humanity attacking that which is good in humanity. Psalm 49 proves a worthwhile comparison. There we saw the worldly people lauding the rich and successful of the world. Since David does seek God we see the opposite where the worldly wish for the death of the righteous.); **Candle 5, v.10** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants. Here we see

David taking his position as one of those tabernacle pegs in a plea for God to be behind him in support against the wicked men.); **Candle 6, v.11** (10 Hebrew words – Psalm 10 presents *Vile working hand of the wicked and God’s working hand to save the oppressed.*); **Candle 7, v.12-13** (16 Hebrew words – The decimal reading for 16 is “Yod [10]” and “Waw [6]” so we see the working hand, and the peg of the tabernacle i.e. God’s people. In these verses we see those “upholdest me” and “settest me” working hands of God. We see the pegs of God’s people “in mine integrity” and “settest me before thy face for ever” and in “God of Israel”).

END OF BOOK 1

BEGINNING OF BOOK 2

Psalm 42

Summary Title: Not Smooth Sailing For The New Born Of God’s House

Structure Type: Menorah

Directions of Address: From – unlisted but presented to “the sons of Korah”;
To God/Congregation/Self

Psalm Position Number Meaning: Mem/Beth; Water and Beth of house and Son of God.

In this psalm we see water of every kind, to drink, v.1; thirst, v.2; tears, v.3; assorted kinds, v.7. Fellowship, going to God’s house of worship and the longing for this, v.2 and 4.

Hebrew Word-Count:

Text only: 127
Total (incl. Selahs and intros): 131

Psalms With Matching Counts:

None
132

<p>5-7 (4).....</p> <p>4 (3) _____ 8 (5).....</p> <p>3 (2) _____ 9-10 (6).....</p> <p>1-2 (1) _____ 11 (7).....</p>	<p><i>Questions;</i> Inner struggle when soul is cast down, v.5-7 Candle 4 might be summarized as “Soul In Conflict, Holding On To God”</p> <p>Remember sweet fellowship with believers, v.4/ <i>Divine Name;</i> Breath of relief, sweetness with God, v.8 Candles 3 and 5 might be summarized as “Sweetness With The Brethren, Sweetness With The LORD”</p> <p><i>Question;</i> Suffering mockery for his faith, facing tears and scorn from unbelievers, v.3/ <i>Questions;</i> Oppression and reproach for his faith, tears and scorn, v.9-10 Candles 2 and 6 might be summarized as “Enemies Taunt, ‘Where Is Thy God”</p> <p><i>Question;</i> Longing for God, v.1-2/ <i>Question;</i> In his struggle his desire firm for God, v.11 Candles 1 and 7 might be summarized as “Longing And Hope In God”</p>
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Note: V.1 “hart” – aiyal – stag, deer, hart; deer are clean and graceful.

V.4 “joy” – rena – a loud cry; “praise” – todah – thanks.

V.5 “help” – ishuoth – salvation; while speaking to himself, in securing his footing in the battle, to stand strong in his hope and faith.

V.6 Middle Hebrew word “my soul”; Cola containing middle word “O my God, my soul is cast down within me:” value is 1,709 (267th Prime) – Passages that contain the value of 1,709 are 1 Kings 20:37; Job 18:20, 27:11 and 36:6; Proverbs 15:23 and 19:23; “the land of Jordan” bordering the river Jordan, symbolic of passing from death to live and from earth to heaven, standing from this conversion position; “Hermonites” *inhabitants of Hermon* – “Hermon” – Sanctuary, i.e. those who dwell in the sanctuary, being the place of fellowship with God’s people; “hill” – har – mountain, being a high place; Mount “Mizar” – Mount “Small” and is near Hermon, i.e. from the little sanctuary afforded God’s people.

V.7 “deep calleth unto deep” for “deep” see Genesis 1:2, for “calleth” the term relates to the crying out of the partridges; “noise” – voice; “waterspouts” – pipe, spout, conduit; More water talk (Mem – 40) where the psalmist is undergoing turmoil in the seas. A firmament issue here where we are still, physically, in the seas of humanity but spiritually we have been transformed by the Sun and became no longer earth bound but “evaporated” to join the heavenly waters above. While still in the midst of these seas of humanity we receive a type of small sanctuary experience until the day we are to be caught up physically as well.

V.8 If Psalm 42 and 43 are joined v.8 would be the middle verse line and middle strophe and the Divine Name would be highlighted as only being in the center of the two psalms. Value of v.8 is 1,633 (23x71); “lovingkindness” - chasdo – mercy.

Paraphrase of v.8: He received His mercy in the time it could be found (daytime), then in the time of darkness, the joy of salvation remained and he continues to pray to the living God, who they scorned.

V.9 Quandary of the heart – why suffering persecution?

V.10 “sword” – retsach – shattering; The scorn (seen in v.3) of his faith by the unbelievers causes torment.

V.11 “health” – ishuoth – salvation; Questions of v.5 serve as a chorus, but in v.11 it adds “and my God”. This addition presents his resolution, in the face of mockers, their mocking is answered firmly - his faith doesn’t waver with a “You are my God!” confession.

Section counts and matches: **Candle 1, v.1-2** (20 Hebrew words – Psalm 20 shows *Seeking God for He is the only real provider of salvation/protection*); **Candle 2, v.3** (11 Hebrew words – Caph is the 11th letter of open hands presenting one’s need to God); **Candle 3, v.4** (17 Hebrew words – Keyword values of “good” and “sacrifice”); **Candle 4, v.5-7** (35 Hebrew words – Psalm 35 says *Not all suffering on account of misbehavior. Covers God’s protection, the Shepherd’s care from predators.*);

Candle 5, v.8 (10 Hebrew words – Yod is the 10th letter of the working hand, in this case God’s working hand of lovingkindness); **Candle 6, v.9-10** (20 Hebrew words – In the midst of battle, psalmist

standing on the true “rock”, the position Psalm 20 presents, see Candle 1 above. Imagine standing on a sole rock in the midst of a raging river, your footing is secure but you can’t help pay a lot of attention to your dire situation); **Candle 7, v.11** (14 Hebrew words – Psalm 14 presents *God is watching the affliction of His people, help is coming*).

Psalms 42 and 43 are connected - see the repeated chorus in 42:5, 11 and 43:5. Psalm 43 undoubtedly served as an expounded edition with Psalm 42.

Psalm 43

Summary Title: Inner Supply Sought From God Alone On The Basis Of Righteous Judgment

Structure Type: Menorah

Directions of Address: From David (based on Psalm 72:20); To God/Congregation/Self

Psalm Position Number Meaning: Mem/Gimel; Water and Gimel of that which is heaped upon.

In this psalm we see the tears (water) of distress in a cry for help and “mourning”, see v.1-2. The “heaped upon” supply is seen in seeking God’s judicial action of “deliver me”, v.1 and the “light” and “truth” to lead him, v.3 (note the Gimel of supply sought is *found in verse 3, Gimel is 3*).

Hebrew Word-Count:

Text only: 59
Total (incl. Selahs and intros): 59

Psalms With Matching Counts:

122, 149
None

<p style="text-align: center;">3b (4).....</p> <p style="text-align: center;">3a (3) _____ 4 (5).....</p> <p style="text-align: center;">2b-c (2) _____ 5a-b (6).....</p> <p style="text-align: center;">1-2a (1) _____ 5c (7).....</p>	<p>Come to God’s holy mountain and tabernacle, v.3b Candle 4 might be summarized as “Going To God’s House”</p> <p>Thy light and truth – let them lead me – in a sense, SEEING GOD, v.3a/ God’s altar, place of joy – praise – in a sense, MEETING GOD, v.4 Candles 3 and 5 might be summarized as “Seeing God, Meeting God”</p> <p><i>Questions</i>; expressing sense of helplessness and despair, v.2b-c/ <i>Questions</i>; expressing being “<u>cast down</u>” and disturbed, v.5a-b Candles 2 and 6 might be summarized as “Double Questions Of Sorrow”</p> <p>Has hope in God as Judge, in case with evil men (national), for he knows He is strong, v.1-2a/ Hope in God, knows His saving provision, v.5c Candles 1 and 7 might be summarized as “Places Hope In God For Help”</p>
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Note: V.1 “unjust” – avlah – evil, foolish. Expresses a “national” perspective.

V.2a The first four Hebrew words of verse 2, then it switches to questions of despair, which I label v.2b-c.

V.3 “unto thy holy hill” – three middle Hebrew words 59=28+3+28 – value 660 (10x66); Total value of v.3 is 2,848 (32x89); “hill” – har – mount; A longing for Jesus is expressed and compare with John 14:6; Carries the flavor of Psalm 42:1-2 – *What does he thirst for?* The light and truth that will lead him closer to God.

V.4 “Then” – And; Joy to be found ultimately in Jesus, who will quench that thirsting he has for God, where the source of joy is found.

After focus on God’s holy hill and tabernacle (Candle 4), praise enters the scene in Candles 5 and 7. Second half of the menorah with praise not seen in the first half.

V.5 Conclusion that waits expectantly for Christ; V.5 matches to Psalm 42:5 and completely with 42:11. I expect Psalm 43 is an extension to Psalm 42.

Section counts and matches: **Candle 1, v.1-2a** (15 Hebrew words – Psalm 15 places us in the heavenly setting, where psalmist makes the appeal.); **Candle 2, v.2b-c** (7 Hebrew words – Zayin is the 7th letter of the sword, being hunted.); **Candle 3, v.3a** (5 Hebrew words – He is the 5th letter of a lo/behold appeal for light and truth.); **Candle 4, v.3b** (6 Hebrew words – Waw is the 6th letter and is the peg in God’s tabernacle.); **Candle 5, v.4** (12 Hebrew words – Psalm 12 where *God protects and preserves His household, place and reason for joy and worship.*); **Candle 6, v.5a-b** (11 Hebrew words – Caph is the 11th letter of open hands of need to God); **Candle 7, v.5c** (3 Hebrew words – Psalm 3 where *God provides salvation from enemies when His people cry to Him.*).

Psalm 44

Summary Title: God’s Mercy Of Old Needed Fresh For Today

Structure Type: Menorah

Directions of Address: From David (based on Psalm 72:20); To God/Congregation

Psalm Position Number Meaning: Mem/Dalet; Water and Dalet of doors and brokenness.

In this psalm we see the waters of humanity in opposition to the chosen and saved waters of Jacob. The Dalet is that of brokenness.

Hebrew Word-Count:

<i>Text only:</i>	192 (3x64)	Psalms With Matching Counts:
<i>Total (incl. Selahs and intros):</i>	197 (45 th Prime)	<i>None</i>

12-13 (4)	Set as of no value, scorn and derision, v.12-13 Candle 4 might be summarized as “Of No Value – Only To Be Scorned”
9-11 (3) _____ 14-16 (5)	Listing God’s unfavorable actions against Israel, v.9-11/ Bearing the scorn of the nations, v.14-16 Candles 3 and 5 might be summarized as “Defeated Before The Enemy, Bearing Shame Of Face”
4-8 (2) _____ 17-22 (6)	“Thy Name” (v.5,8); God’s provision and favor is present trust, v.4-8/ “Name Of Our God”(v.20); Question; Suffering, but claim to remaining faithful to God, v.17-22 Candles 2 and 6 might be summarized as “Trusting In God, Looking To Him In Dire Situation”
1-3 (1) _____ 23-26 (7)	Remembering God’s working on their behalf in days of old, v.1-3/ Question; Cry for God to arise at present and help in their trouble, v.23-26 Candles 1 and 7 might be summarized as “God, You’ve Worked For Us In <u>The Past</u>, Please Do So In <u>Present</u> Distress”

Note: The number of verses is that of the Divine Name number – 26

V.2 “heathen” – goyim – nations.

V.4 “deliverances” – salvation; “*for*” no Hebrew, should be italicized.

V.5 “push down” – n’nagecha – to push, thrust, gore.

V.8 “we boast” – same root as used in Halleluia.

V.9 “armies” – tsivaoth – hosts.

V.11 “heathen” – goyim – nations; *V.11 and 22 parallel the same lament.*

V.12-13 Meaningful center value of 4,272 (48x89); “thou sellest thy people for nought” value of 888; “a scorn and a derision” are the two middle Hebrew words 192=95+2+95 and they have a value of 279 (3x93).

V.13 “scorn” – laag – mocking, derision; “derision” - qalem – derision, ridicule.

V.14 “byword” – mshal – proverb.

V.16 “For” – from.

V.19 “dragons” – tanim – dragons, serpents.

V.23 “Awake” – aurah – to rouse oneself; “arise” – haqitsah – to awake.

V.25 “earth” – eretz; The heart of the Dalet of brokenness.

V.26 “Arise” – Qumah – Arise, compare with terms used in v.23.

Text only phrases of matching value of 192: “And be scattered”, enemies of God in Numbers 10:35; “in your voice”, God wouldn’t hearken to your voice when you rebelled in Deuteronomy 1:45; “gather”, Israel to Mt. Carmel to prove who God is in 1 Kings 18:19; “and they mocked”, God’s messengers in 2 Chronicles 36:16; “horror or a burning up inside”, rage because the wicked forsake God’s law in Psalm 119:53; “and dishonor”, shall he get in Proverbs 6:33; “dough”, being kneaded for the Queen of Heaven in Jeremiah 7:18; “vengeance”, judgment to come upon Edom for vengeance upon Israel in Ezekiel 25:12.

Total Text phrases of matching value of 197: “And were gathered”, all that generation died and another wicked one arose in Judges 2:10; “in vengeance”, wicked heart motive of Philistines against Israel in Ezekiel 25:15; “from age”, Israel’s eyes were dim from age in Genesis 48:10; “and I abhorred”, God abhorred the wicked nations dispossessed before Israel in Leviticus 20:23; “in the utmost parts - in the end”, the anger of the Lord burned it *in the utmost parts* in Numbers 11:1.

Section counts and matches: **Candle 1, v.1-3** (35 Hebrew words – Psalm 35 presents *Not all suffering in account of misbehavior. Covers God’s protection, the Shepherd’s care from predators.*);

Candle 2, v.4-8 (32 Hebrew words – Psalm 32 presents *How to become part of the King’s household. Presents need to confess and repent for God’s forgiveness.*);

Candle 3, v.9-11 (18 Hebrew words – Tzaddi the 18th letter carries the meaning of “to descend, to bow down” which is the fallen condition the Candle describes.); **Candle 4, v.12-13** (13 Hebrew words – Mem the 13th letter carries the meaning of water, often representing the seas of humanity and here we see Israel in the midst of the waters of humanity, accounted of no value.); **Candle 5, v.14-16** (19 Hebrew words – Quoff the 19th letter carries the meaning of the axe-head [in this case Israel] being put to use by God. The mourning of the verses is over the actions God is taking with them, seen in “thou makest us..”. Instead of the world looking and admiring the great things they reflect of God, they were a revulsion.);

Candle 6, v.17-22 (48 Hebrew words – Psalm 48 presents *Mark the boundary of God’s city. Focus on national capital of Jerusalem. Though my title doesn’t help to see the match, read this psalm and see the position propounded in these verses is a claim to be a Psalm 48 people/country.*);

Candle 7, v.23-26 (27 Hebrew words – Psalm 27 presents *God protects from enemies, behold God’s goodness now. God’s servants cling to Him and wait upon Him. In these closing verses we see that final call in clinging to God and waiting for His help.*).

Psalm 45

Summary Title: Behold The Glorious King And The Believers Choice

Structure Type: Menorah

Directions of Address: From unnamed and “the King”, v.17; To Messiah/Daughter/Congregation

Psalm Position Number Meaning: Mem/He; Water and He of lo/behold.

In this psalm we see the water of life in the Messiah and the lo/behold declares the glory of the Messiah and for “daughter” to behold and choose Him.

Hebrew Word-Count:

Text only: 152 (8x19)
Total (incl. Selahs and intros): 160 (16x10)

Psalms With Matching Counts:

None
None

8-9 (4)	View of wedding couple standing on top of the cake, v.8-9 Candle 4 might be summarized as “The Royal Couple Together”
6-7 (3) _____ 10-12 (5)	This King, who is God, has been anointed King BY His God – Messiah, v.6-7/ Description of the good that will follow to the “ <u>Daughter</u> ” who chooses to be the Kings, v.10-12 Candles 3 and 5 might be summarized as “The Chosen One And The Daughter He Chooses”
3-5 (2) _____ 13-15 (6)	View of Warrior, v.3-5/ View of the “ <u>Daughter</u> ” going to the King’s palace, v.13-15 Candles 2 and 6 might be summarized as “A Look At The King And The Daughter”
1-2 (1) _____ 16-17 (7)	Speaking of marvelous King, v.1-2/ The “ <u>Daughters</u> ” marvelous <i>thereafter</i> , v.16-17 Candles 1 and 7 might be summarized as “Marvelous King And Marvelous ‘Daughter’s’ Thereafter”

Note: Introduction - “Shoshannim” – lilies, probably due to the instruments having 6 strings, the lilies probably were a species having 6 pedals, so got that name; “a song of loves” indicating this was a special “wedding” style song, the touch of romance which is seen in the first verse. This psalm also presents a marriage theme. “Maschil” is to instruct, so there is a lesson here so we can consider and make the choice.

V.1 “inditing” – rachash – to keep moving, to stir.

V.2 “men” – adam; v.1-2 launches as a romantic ballad that presents the elegance God favors.

V.3 “mighty” – gibor – mighty man; V.3-5 presents a warrior image who is established in truth and righteous meekness. He will be victorious and takes an offensive victory where the enemy will fall.

V.4 “meekness” – anvah – humility, meekness – this word is hyphenated to “righteousness”. Perhaps the better reading would be “righteous meekness”.

V.7 Presents that He is the Messiah of Psalm 2. He loves and hates the right things.

V.8 All three herbs are used in burial practices, see John 19:39-40; “cassia” – a spice, a powdered bark like cinnamon, could have even been cinnamon; Were the spices those actually used at Jesus’ burial?

They might have been. We know there was myrrh at His birth and aloes were seen at His burial. Christ's victory was thru the grave, whereby He conquered the enemy. The "ivory palaces" are the very center words of the psalm. Ivory is "Shin", the tooth letter. Shin is used for the Almighty; Ivory Palaces – Tabernacle of the Almighty.

V.8-9 Meaningful center on verse line 18=8+2+8 and the value is 5,537 (49x113).

V.9 "gold" – chethem – a specially pure gold, a gold to be hidden away, laid up in a treasury, not the zahar gold of v.13; "Ophi" – place name meaning "reducing to ashes"; "queen" – shegal - the King's wife and the spelling (three letters) of "shegal" are those for "sheleg", in a different order and sheleg means "white". Value of this word for Queen is 333. Carefully read v.9 and see the Queen and King's daughters are different from each other.

V.13 "Tyre" – Rock, a place name of a Phoenician city noted for its traffic and wealth; *Presents the fabric itself* "wrought" – mimish'b'tsoth – plaited, chequered; "gold" – zahav – common gold, so would be made into a fabric.

V.14 Indicates that which is *applied to the fabric, embroidered*; "raiment of needlework" – lir'qamoth – to be variegated, embroidered.

Important! V.14 finishes "that follow her shall be brought unto thee." the "she" and "her" are clearly different persons! Very significant as to the final verses identification of who is being talked about.

V.16 "earth" – aretz.

V.17 Note the "I" of God speaking the promise.

This is a Mem – 40 and the water of life plays into this psalm. Remember the woman at the well of John chapter 4. She was faced with the "living water" issue and her story tied into marriages. She failed in being satisfied in marriage but Jesus came with the living water. This is a messianic psalm and speaks of a marriage we want to be part of.

Since this is on a special marriage I felt I needed to cover the topic of the Marriage Supper of the Lamb. See Ezekiel chapter 16. There we see the old, unfaithful wife of Jerusalem. In Revelation 21:9-11 we see the new Jerusalem, the Lamb's wife. Remember Jesus' words that the saints will attend the wedding supper, they are not the bride – Matthew 22:1-14 and 25:1-13.

Section counts and matches: **Candle 1, v.1-2** (23 Hebrew words – This is the "Glory" positional value and speaks of admiration.); **Candle 2, v.3-5** (26 Hebrew words – Divine Name number and is talking about the Messiah.); **Candle 3, v.6-7** (20 Hebrew words – Resh is the 20th letter and speaks of the chief or head and this looks at the throne and who occupies that chief position.);

Candle 4, v.8-9 (18 Hebrew words – Psalm 18 is the *Testimony of God's salvation victories. It includes King David's ultimate rise as the top over all nations.*); **Candle 5, v.10-12** (24 Hebrew words – Psalm 24 presents *God will choose from all of His creation those who will enter heaven. Specifies character of whose salvation prayer will be answered.*); **Candle 6, v.13-15** (22 Hebrew words – Psalm 22 presents *Redemption through Jesus and He takes the throne.*); **Candle 7, v.16-17** (19 Hebrew words –

Interesting to note “Eve” has a value of 19 and Quoff is the 19th letter, being the axe-head that is usable by God, thru the wooden cross as the handle, which that fruitfulness is depicted in these final verses.).

Psalm 46

Summary Title: God Returns Gloriously, Reclaiming The Kingdoms Of Earth

Structure Type: Irregular Menorah (Similar to Psalm 57 and 75)

Directions of Address: From unnamed/God; To Congregation

Psalm Position Number Meaning: Mem/Waw; Water and the Waw peg in the tabernacle, God’s people.

In this psalm we see the waters of life in God’s dwelling place in v.4, while waters of humanity come face to face with God, roaring against Him. The Waw, of God’s people, will see the glory of God as He comes to His special place. Waw is in the refrain of v.7 and 11.

Hebrew Word-Count:

Text only: 91
Total (incl. Selahs and intros): 100

Psalms With Matching Counts:

85
36, 58

6 (4)	Climax of the trumpet blast at the Second Coming, v.6
4-5 (3) 7 (5) <small>11 Repeats 7</small>	Candle 4 might be summarized as “Second Coming Trumpet Blast” <i>Most High</i> ; God’s dwelling on earth, v.4-5/ <i>Divine Name</i> ; Yahweh as warrior with us, v.7 and repeat of v.7 at v.11 creating the irregular menorah
2-3 (2) 8-9 (6)	Candles 3 and 5 might be summarized as “God’s Mighty Help For His Special Place, His City In Israel” Will have no fear though all around us be in chaos, v.2-3/ <i>Divine Name</i> ; This chaos in the earth is the work of Yahweh, v.8-9
1 (1) 10 (7)	Candles 2 and 6 might be summarized as “Do Not Fear, Enjoy The Show As God Destroys The Enemy” Secure place with God, v.1/ Invitation to wait upon God and witness His exaltation, v.10
	Candles 1 and 7 might be summarized as “God’s Sure Help For Israel”

Note: This is an irregular menorah similar to Psalm 57 and 75.

V.2 “earth” – aretz.

V.3 “roar” – yehemu – to murmur, growl and roar; “be troubled” – yech’m’ru – to foam and be in turmoil.

V.4 The Mem “waters of life” are seen in God’s dwelling place.

V.6 “his voice” – middle Hebrew word 91=45+1+45; Middle verse line 11=5+1+5 with value of 2,085 (15x139).

V.7 and 11 Refrains are seven Hebrew words each.

V.8 Invitation to come, look and consider the Second Coming.

V.9 Complete victory over warring humanity and their weapons.

V.10 “heathen” – goyim – nations.

Text match of 91 words to Psalm 85 is a perfect follow up from after the Second Coming and listening to God. The Total of Text match of 100 words to Psalm 36 and Psalm 58 in addressing the rebels.

Section counts and matches: **Candle 1, v.1** (8 Hebrew words – Cheth the 8th letter of fence and hedge speaks of the shelter of God’s protection in v.1.); **Candle 2, v.2-3** (16 Hebrew words – Ayin the 16th letter for Eye and we see great sights that God’s people will not be in fear over.); **Candle 3, v.4-5** (16 Hebrew words – Ayin the 16th letter for Eye, as seen in v.2-3 presents the wonderful sights of God’s saving help.); **Candle 4, v.6** (8 Hebrew words – Cheth the 8th letter of fence and hedge speaks of God’s restraining the nations, it is like a snap-shot of the moment Christ faces off against raging humanity.); **Candle 5, v.7 and 11** (7 Hebrew words each – Zayin is the 7th letter of the sword and we see the introduction of Yahweh of Hosts, leader of a military power, i.e. swords.); **Candle 6, v.8-9** (20 Hebrew words – Resh is the 20th letter and presents chief and head, the top. These verses invite us to see who came out on top in the war of wars.); **Candle 7, v.10** (9 Hebrew words – Teth is the 9th letter and presents twisting. This letter applies to all kinds of “churning” and “fermenting” activities. Here we see God presents the opportunity, rather the call to stop that activity and “Be still”).

Psalm 47

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

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation

Psalm Position Number Meaning: Mem/Zayin; The water and the zayin of sword, hunt.

In this psalm we see the water as God sits victoriously upon the seas of humanity (seen clearly in Psalm 48). We see the sword of military action, victory, v.3, military trumpet, v.5 and military of shields, v.9.

Hebrew Word-Count:

Text only: 72
Total (incl. Selahs and intros): 77

Psalms With Matching Counts:

8, 53, 111
4, 8, 53

5 (4)	.....	<i>Divine Name</i> ; Focus on Yahweh’s mighty trumpet blast/the shout – this is a climax point of Jesus’ return, v.5 Candle 4 might be summarized as “Trumpet Blast Of Jesus’ Return”
4 (3)	_____6-7 (5)	Jacob’s provision from God for He loved him, v.4/ Praise the King, for He reigns over all – sing with understanding, v.6-7 Candles 3 and 5 might be summarized as “Time To Praise God For He Loves Us (Jacob) And Blesses Us – Understand It’s His Hand Does This”
3 (2)	_____8 (6)	Nations subdued under Jacob, v.3/ Nations subject to God; God sits on throne of holiness, v.8 Candles 2 and 6 might be summarized as “Nations Subject To God Who Sits Upon His Throne”
1-2 (1)	_____9 (7)	<i>Divine Name; Most High</i> ; Praise God, triumphant, most high great King, v.1-2/ Leaders of Israel assemble, God is greatly exalted, shields unto God, v.9 Candles 1 and 7 might be summarized as “God Is The Triumphant King”

Note: V.1 “triumph” – shout, loud cry, usually joyous.

V.2 “terrible” – nora – to be feared; “earth” – aretz.

V.3 “nations” – umim – people; God’s victory will be His people’s victory.

V.5 – Text arrangement on Psalm is text of 72=32+6 (26 letters)+34; “trumpet” – shofar – ram’s horn trumpet, Zayin military trumpet blast; 32 is the decimal “glory” value, 34 read Psalm 119:34.

V.6 “praises” – zamer – melody, a Zayin keyword; “unto our King” – L’malchenu – to our king;

Note the Hebrew layout: Zamru Elohim Zameru

Zamru L’Malchenu Zameru

It surrounds God, who is our King, with praises of melody.

V.7 “earth” – aretz; “sing praises” – zamru - melody; “understanding” – maschil – to be instructed; A poetic rewording of v.6 theme that launches to “understanding” which is expounded in the final verses.

V.8 “heathen” – goyim – nations.

V.9 “earth” – aretz; Summarizes the moment of global victory – Israel, the nations and God exalted; Zayin of shields, victorious military conquest.

Section counts and matches: **Candle 1, v.1-2** (17 Hebrew words – Pe is the 17th letter and addresses issues of the face, in this case, coming before God in worshipful praise to glorify Him.);

Candle 2, v.3 (6 Hebrew words – Waw the 6th number is the peg in the tabernacle, God’s people and the number of man in general [told in Revelation], and this presents those of the world being subject to God’s people.); **Candle 3, v.4** (9 Hebrew words – Teth is the 9th letter and has the keyword of “tov” for “good”. Following v.3 defeat of the enemy, presents the appointment of the good Israel will receive.); **Candle 4, v.5** (6 Hebrew words of 26 letters – 26 being the Divine Name value and the verse lifts up Yahweh coming with the shofar blast of war. Waw the 6th number is the number of man [told in Revelation], into the midst of men is where Yahweh has gone up to.); **Candle 5, v.6-7** (13 Hebrew words – Mem the 13th letter carries the meaning of water, often representing the seas of humanity and here we see God in position as King over all “the earth”, i.e. over all humanity.); **Candle 6, v.8** (9 Hebrew words – Teth is the 9th letter and we find the keyword of “tov” for “good”, applying only to God, as Jesus said. This verse is the admiration of God and He alone is Good!); **Candle 7, v.9** (12 Hebrew words – Lamed the 12th letter and is the rod/staff and presents the leadership of the Shepherd. Here we see the leaders gathering unto God and see Psalm 12 where *God protects and preserves His household, place and reason for joy and worship.*).

Psalm 48

Summary Title: Mark The Boundary Of God’s City

Structure Type: Menorah

Directions of Address: From unnamed for the sons of Korah; To Congregation/God

Psalm Position Number Meaning: Mem/Cheth; Water and the Cheth of hedge, fence, life, grace, mercy.

In this psalm we see the waters of humanity who raged against God, seen at Armageddon, defeated and trembling, v.7. Ships destroyed in the attack from the sea. The Cheth of borders is detailed in boundaries of Zion, v.12-13.

Hebrew Word-Count:

Text only: 106
Total (incl. Selahs and intros): 111

Psalms With Matching Counts:

5
5

<p>8 (4).....</p> <p>4-7 (3)..... 9-11 (5).....</p>	<p><i>Divine Name</i>; The God of Might will secure His city forever, v.8</p> <p>Candle 4 might be summarized as “Yahweh Establishes His City Forever”</p> <p>Kingdoms of the world trembling and defeated from Mt. Zion, v.4-7/</p> <p>“<i>Thy Name</i>”; God’s people rejoice from Mt. Zion, v.9-11</p> <p>Candles 3 and 5 might be summarized as “From Zion – Nations Tremble And God’s People Rejoice”</p>
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2-3 (2).....	12-13 (6).....	God's city is Zion, v.2-3/ Admiration of Zion hereafter, v.12-13 Candles 2 and 6 might be summarized as "Admiration Of Zion"
1 (1).....	14 (7).....	<i>Divine Name</i> ; Magnify Yahweh in His city of choice, v.1/ Yahweh is God and Israel's God eternally, v.14 Candles 1 and 7 might be summarized as "Yahweh Eternally Magnified In Zion By His People"

Note: Number 48 is the Positional Value for "Zion".

Match with Psalm 87 (48 words), another Korahite-Zion Psalm and with Psalm 122 and 126. Psalm 126 is also 48 words in length. Psalm 48 Canto 2 (v.5-12) is flanked with 24 words either side.

V.2 "Zion" - A Sunny Place; A Sunny Mountain; "situation" – nof – elevation, height; "sides" – yar'chthi – sides, flanks, recesses – of Judah?

V.5 "marvelled" – tamahu – stunned, amazed; "hasted away" – nech'pazu – to flee, be terrified.

V.6 "fear" – r'adah – trembling, fear.

V.7 "Tarshish" – literally means Yellow Jasper", place name, possible the British Isles; Only foreign nation actually named, connection to Mem waters of humanity with broken ships.

V.9 "lovingkindness" – chasdeqa – your money; Upon reflection of Second Coming, what comes into focus? God's mercy that proceeds from His abiding place, the temple.

V.10 "thy name" first word of v.10 and "thy right hand" last word, Father and Son was brought together in this verse; Refers to God's name but doesn't actually use it. V.8 brought Yahweh and His city together so v.10 brings the Father and the Son together.

V.11 Time of rejoicing to follow because God's judgments are carried out in Israel.

V.12 Draws us into the Cheth [8] focus of borders.

V.13 "Mark ye well" – put it to your hearts.

V.14 Concludes with the personal commitment to follow God for life.

Text and Total count of 106 and 111 see Psalm 119:106, 111.

Section counts and matches: **Candle 1, v.1** (8 Hebrew words – Cheth the 8th letter for boundaries talks of locales, city and mountains.); **Candle 2, v.2-3** (16 Hebrew words – Ayin the 16th letter for Eye presents the descriptive view of Zion.); **Candle 3, v.4-7** (22 Hebrew words – Psalm 22 presents us with Jesus dying on the cross for us for our salvation. Jesus gained the victory from Mt. Zion. These verses present a view of the after-effects of the Second Coming, the conquest and victory gained over the nations. This victory didn't start at the Second Coming, but at the First. That work in the cross is where

victory really took place.); **Candle 4, v.8** (13 Hebrew words – Mem the 13th letter carries the meaning of water, often representing the seas of humanity and here we see God in position as King in His eternal capital, i.e. over all humanity. One Psalm put it that “He sits upon the floods”.); **Candle 5, v.9-11** (23 Hebrew words – This is the “Glory” positional value number and speaks of admiration seen in this Candle and consider Psalm 23 presenting *Resting secure in knowing Yahweh takes care of His own.*); **Candle 6, v.12-13** (14 Hebrew words – Nun is the 14th letter. Among other things it indicates perpetuity and displays this in “tell it to the generation following”.); **Candle 7, v.14** (10 Hebrew words – Yod is the 10th letter of the working hand and is the value of “lifted up” which is what the psalmist does in this consecration to follow God for life. Consequently, all that he does would also be in following obedience of God, a Yod working hand.).

Psalm 49

Summary Title: Man’s Values Are Twisted, Consider The Eternal Things

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation/Humanity

Psalm Position Number Meaning: Mem/Teth; Water and the Teth of serpent (servants of), something twisted.

In this psalm we see the Mem of water of life needed and the Teth of man’s twisted way of thinking that needs to be corrected on eternal matters.

Hebrew Word-Count:

Text only: 161 (7x23)
 Total (incl. Selahs and intros): 167 (39th Prime)

Psalms With Matching Counts:

<p>9-13 (4).....</p> <p>6-8 (3) _____ 14-15 (5).....</p> <p>5 (2) _____ 16-17 (6).....</p>	<p>Foolishness of man in facing eternal reality, v.9-13 Candle 4 might be summarized as “Twisted Thinking Of Man”</p> <p>Riches cannot save, v. 6-8/ Ultimately all will succumb to the power of the grave but God has provided a solution, v.14-15 Candles 3 and 5 might be summarized as “Riches Cannot Save, But There Is A Solution”</p> <p><i>Question</i>; Heart of the matter question – thought on accountability, v.5/ Worldly achievement has no bearing on eternal destiny, v.16-17 Candles 2 and 6 might be summarized as “All Will Be Accountable, Worldly Achievement Has No Bearing”</p>
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1-4 (1) _____ 18-20 (7) Encased with ear reference, message to be proclaimed to all, v.1-4/
Consider this serious matter wisely (men of honor lack understanding parallels to wisdom and understanding, v.3-4), v.18-20
**Candles 1 and 7 might be summarized as
“Listen To Wise And Godly Counsel, Worldly Values
Are Foolishness”**

Note: V.1 “world” – chaled – indicates the temporary nature.

V.1-4 Presents the call of the “street preacher” about to give wise counsel.

V.2 “low” – beni-adam – son of adam; “high” – beni-ish – son of man.

V.4 “dark saying” – chidathi – riddle.

V.5 Presents the basic contemplation on the human fear of suffering for our sins, there is accountability.

V.6 “wealth” – chelam - strength, army, wealth; See “trust”, even worldly men have a kind of “faith”.

V.7 “him” – ish; The “faith” of money is a fool’s hope for it won’t buy off the wrath of God.

V.8 This is an eternal question, error here will have eternal consequences.

V.9 “corruption” – hashachath – the pit, destruction, grave; inwardly men fool themselves, living as if there wasn’t a day of reckoning.

V.10 “perish” – abad – destruction, lost, perish; No matter what kind of man you are, we all will die and like the song goes, “Haven’t seen a hearse with a trailer hitch”.

V.11 Middle verse line (v.14 counted at 2 verse lines in length) with value of 3,932 (4x983) 166th prime; “lands” – adamoth – ground. Middle Hebrew word “after their own names” – 161=80+1+80. As the core verse, consider the inward though being “I will have a Chateau (your name) to carry on my memorial”. Looking for a magnificent memorial?

V.12 “man” – adam; “perish” – nidmu; V.12 and v.20 are a Chorus but with a subtle difference, compare the verses closely. Chorus 1 – put is this way, “What is the reality folks? A memorial doesn’t determine a man’s eternal destiny. Man may laud but God condemn!”.

V.13 This worldly way of thinking is insane!

V.14 “beauty” – tsiram – image, idol; “consume” – l’valoth – to wear out; “grave” – Sheol; “dwelling” – mizvul – exalted place, height. V.14-15 summarize at “Listen to my warning. Follow God while there is still time!”.

V.15 “power” – hand.

V.16 Heart of the matter, fear God not man. A man of wealth and power for ... see v.17.

V.17 It helps to remember that men of wealth will also be taken away with a hitch-less hearse.

V.18 Man's approval goes to the materially prosperous.

V.18-19 In the long run, this world's security is not true security.

V.19 Material prosperity will end in darkness.

V.20 Presents the closing call to ponder (understand) eternal issues, i.e. being prepared to meet God (serves as an altar call).

On the Text and Total word counts of 161 and 167 consider Psalm 119:161 and 167 (both are in the Shin – Almighty letter). v.161 of rich versus poor but where the focus to be, v.167 needed commitment for our soul.

It should be noted that Psalm 49 prepares the way for the Judgment at God's throne of Psalm 50.

Section counts and matches: **Candle 1, v.1-4** (29 Hebrew words – Psalm 29 presents *Worship the Almighty. Praise to God for strengthening His people and peace.* Ultimately, these verses present the invitation to “hear the Gospel”.); **Candle 2, v.5** (7 Hebrew words – Zayin the 7th letter carries the meaning of “to each its appropriate judgment” and that is what this verse is drawing attention to.); **Candle 3, v.6-8** (20 Hebrew words – Resh is the 20th letter and presents chief and head, the top. This Candle presents the query of “What is your chief – wealth?”); **Candle 4, v.9-13** (41 Hebrew words – Psalm 41 presents *Must bear fruit for God. Fruit bearers can trust God will take care of them. Waters of humanity are violent against those who have partaken of living water.* Wow! That psalm basically tells the world what it needs to hear in relation to the men of this world presented in this Candle. Basically this worldly view is the complete twisting of Psalm 41. Also note Psalm 39 and the 9 of twisting this psalm deals with.); **Candle 5, v.14-15** (22 Hebrew words – Psalm 22 is the *Redemption through Jesus* psalm and this Candle warns the worldly men will be lost but God has provided redemption for salvation.); **Candle 6, v.16-17** (18 Hebrew words – Tsaddi the 18th letter which carries the meaning of “to be prosperous” which is the false confidence the preacher points out here.); **Candle 7, v.18-20** (24 Hebrew words – Psalm 24 presents *God will choose from all of His creation those who will enter heaven. Specifies character of whose salvation prayer will be answered.* This Candle gives warning the world's security is no true security and Psalm 24 gives the answer.).

Psalm 50

Summary Title: Heavenly Court-Case That Offers A Second Chance

Structure Type: Menorah

Directions of Address: From Asaph and God; To Congregation (Negligent) & Congregation (Wicked)

Psalm Position Number Meaning: Nun – fish, also key number for Pentecost or Shavuot.

In this psalm we see the fish in this separation of the good fish from the bad as fish being types of humans gathered together and sorted out. We also see a significant connection to the Shavuot commitment of Israel to God at Mt. Sinai saying “we hear and we will obey”. This Psalm is filled with a divine number (26) of speech related terms.

Hebrew Word-Count:

Text only: 175 (7x25)
Total (incl. Selahs and intros): 178 (2x89)

Psalms With Matching Counts:

None
None

<p><u>12 (4)</u>.....</p> <p>8-11 (3) _____ 13-15 (5).....</p> <p>7 (2)..... 16-17 (6).....</p> <p>1-6 (1)..... 18-23 (7).....</p>	<p>Consider Who it is you are slighting, v.12 Candle 4 might be summarized as “You Forget, I Am God Almighty”</p> <p>What not reproved but itemized of the saints, negligent sacrifices, v.8-11/ <i>Question; Most High; Declaration of what is required of Case 1, Party 1, v.13-15</i> Candles 3 and 5 might be summarized as “Case 1, Party 1 – Negligence And Reform”</p> <p>First Case, First Party called to the bench, v.7/ <i>Question; Second Case, Second Party called to the bench, v.16-17</i> Candles 2 and 6 might be summarized as “Case 1, Party 1 And Case 2, Party 2 Called To The Bench”</p> <p><i>Divine Name; God enters the court-room setting and assembled those for the trial, v.1-6/ Addressing Case 2, Party 2 – Those of criminal behavior, v.18-23</i> Candles 1 and 7 might be summarized as “Righteous Judge Who Comes With Fire And Rebukes Wickedness”</p>
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Note: V.1-6 the Judge enters the courtroom and the introductory settings for the cases.

V.1 “earth” – aretz; Judge enters, defining His jurisdiction – sunrise to sunset (side to side) and the (up and down) in v.4.

V.2 “perfection” – michlal – completeness, perfection; itemizes His judgment seat as Zion.

V.3 “tempestuous” – nisharah – to storm; Position of Israel “Our God”; fearful sight of coming into the presence of a judge who will not simply “keep silence” as many earthly judges do.

V.4 “judge” – din – idea of contending; Calling in all witnesses in heaven and earth for a fair trial, notice it is future tense.

V.5 The first case calls God’s people of the covenant to the bar.

V.6 “judge” – shophet – like in The Judges; We see the Judges witness of His worthiness in the trustworthy testimony of heaven.

V.7 The first charge leveled by God against His people Israel.

V.8 God points out their coldness (seen in negligent offerings) but will not bring “charges” for their disgusting ingratitude.

V.9 A rejection, in disgust, of gifts from Israel.

V.10 “beast” – chaithu – living thing; God owns all the wildlife (not the government).

V.11 “wild beasts” – ziz – moving creatures.

V.12 “world” – thevel – that land upon which plant life will flourish; Paraphrase – “What a joke! I wouldn’t seek supply from you, you forget, I own everything!”; 3 middle Hebrew words are “I would not tell thee.” with a value of 322 (14x23) $175=86+3+86$; all of v. 12 is the middle verse line $23=11+1+11$ with a value of 1,220 ($20x61$); A key issue in the “I would not tell thee” is that it reveals something we need to consider. We inwardly view ourselves as so valuable that when we “sign up with God” we think we’ve given Him a great deal, as if He needed us rather than the other way around! Pride versus humility folks! 23, underlined above, reflects from the middle words. Consider Psalm 23. The LORD is my shepherd. The Shepherd and the sheep. Who is dependent on whom? Now look at the 14 of those words. What is Psalm 14? The LORD views from heaven, looking for those who seek Him.

V.13 Question which wraps up the concepts developed from v.8-12. V.13-15 wrap up case 1.

V.15 Salvation, redemption and forgiveness will all serve to bring glory to God. If there is reform, the Judge is offering mercy and grace.

V.16 Introduction from the prophet to the congregation, then God’s direct word begin on the second case. This addresses those who claimed to be His saints but really were just wicked people.

V.17 “instruction” – musar – discipline, correction; Primary detail of identification, they reject God’s word and action.

V.18 They choose association with other wicked people and join in their sin (birds of a feather flock together). They join evil associations and fellowships.

V.19-20 Crimes of the mouth pour from you.

V.19 “frameth” – tatsmid – to join, fasten; “deceit” – guile.

V.20 “slanderest” – d’phi – a blemish, fault.

V.21 Because they didn’t see God’s wrath immediately they thought God behaved the same way. Truth is, reproof was on its way. We see their perception of God’s character and nature is corrupt.

V.22 Truth is, you hypocrites, though you propound your false concept of God, you simply have forgotten Him. Change or you will surely be destroyed. The warning to repent.

V.23 “conversation” – manner of living, all conduct; Parties of both cases have offer of pardon from the Judge. Needs heart change (gratefulness) and conduct change. The overview of God’s court affords the opportunity to repent and be saved.

On the Text count of 175 compare Psalm 119:175.

It appears to me the speech/hear count is 26 (Divine Name number) in occurrence.

Section counts and matches: **Candle 1, v.1-6** (47 Hebrew words – Psalm 47 we see a “Gazing at the great, majestic Judge”.); **Candle 2, v.7** (9 Hebrew words – Teth the 9th letter is something twisted and is used for churning, ferment and anger. This court case naturally begins in a hot situation with God saying He will “testify against thee”.); **Candle 3, v.8-11** (28 Hebrew words – Psalm 28 illustrates these verses well – *Yahweh protects and nurtures His people. Those who don’t seek His face and ignore His works will receive according to their deeds.*); **Candle 4, v.12** (9 Hebrew words – More Teth at work, like we saw in verse 7 - we see anger and scorn.); **Candle 5, v.13-15** (17 Hebrew words – Pe the 17th letter for mouth launches with a question of eating and drinking and finishes with using your mouth to call upon God.); **Candle 6, v.16-17** (17 Hebrew words – Like Candle 5, we see the use of the mouth in God’s question of taking His covenant “in thy mouth”.); **Candle 7, v.18-23** (48 Hebrew words – These words truly match the Jews of Jesus’ day who rejected Him. This is a warning they should have heeded to avoid being torn in pieces, as they were in 70 AD. Here I see a view of Zion - Psalm 48 presents *Mark the boundary of God’s city. Focus on national capital of Jerusalem.*).

In addition consider: **Case 1** – v.7-15 is 63 Hebrew words (see Psalm 63 “*Powerful testimony in response to this section*”); **Case 2** – v.16-23 is 82 Hebrew words (see Psalm 82 “*Powerful content addition of this final case in view*”).

Psalm 51

Summary Title: Restoration From A Broken Relationship With God

Structure Type: Menorah

Directions of Address: From David; To God

Psalm Position Number Meaning: Nun/Aleph; Fish and Aleph of primary.

In this psalm we see the good fish who hear the message of Psalm 50 and repent. The primary direction on how to get right with God.

Hebrew Word-Count:

Text only: 141
Total (incl. Selahs and intros): 153 (3x51)

Psalms With Matching Counts:

None
None

10 (4)	.....	Foundation of what is being sought, v.10 Candle 4 might be summarized as “Need Clean Heart And Right Spirit”
7-9 (3)	_____ 11-13 (5)	Joy – Seeking God’s action for his restoration, v.7-9/ Joy – Seeking God’s restoration and being made useful in God’s hands again, v.11-13 Candles 3 and 5 might be summarized as “Joy, Restoration”
5-6 (2)	_____ 14-15 (6)	Inward parts, seeing ourselves as sinners, the beginning of receiving light, v.5-6/ Inward work becomes outward vocalization, confession of guilt then salvation and praise, v.14-15 Candles 2 and 6 might be summarized as “Inner Working, To Salvation To Praise”
1-4 (1)	_____ 16-19 (7)	Confessing sin and appeal for forgiveness, v.1-4/ Dissertation on sacrifices acceptable to God, v.16-19 Candles 1 and 7 might be summarized as “Basics: Getting Right With God, Coming Into His Favor”

Note: V.1 uses 3 keywords of compassion: “mercy” – chan – grace; “lovingkindness” – chesed – mercy; “tender mercies” – racham; Purpose of psalm is seeking forgiveness.

V.2 Seeks God’s cleansing.

V.3 Acknowledges one’s sin.

V.4 Acknowledging the dishonor it brought on God; “that” is the key to deciphering; The occasion of blaspheme did not occasion blaspheme on anyone else.

V.5-6 Candle seeing ourselves as sinners the beginning of receiving light from God.

V.5 “shapen” – cholal – to bear, bring forth; Problem of ORIGINAL sin, all men contaminated seen in this key doctrine, we come with no virtue.

V.6 Be honest with ourselves and receive light from Him.

V.7-9 Covers the application of the sacrifice for atonement.

V.7 “Purge me” – tachateni – root word “sin”, i.e. deal with his sin in the purification rite using hyssop; Cleansing depends on God taking action; The same idea is repeated in v.9.

V.8 Restoration also is God’s work.

V.10 The prayer to be renewed from the fallen state; Holds meaningful center on Cola – 42=20+2+20. Value is 1,553 (245th Prime). It is 9 Hebrew words and compare with Nehemiah 1:10 of same value.

V.11 “not” middle Hebrew word which is the first word in the verse – 141=70+1+70; Seeking mercy from being exiled from God.

V.12 “uphold” this’m’cheni – sustain me; Seeking restoration of heart from fallen state.

V.13 Presents the use of such mercy upon him will be to God’s glory and men’s salvation.

V.14-15 Present the mercy of God highlights His righteousness and glory.

V.14 “sing aloud” – t’ranen – a loud cry, shout, sing; Itemizes particular sin of murder and his forgiveness would be on account of God’s righteousness.

V.15 “Lord” – adonai – indicates a servant of God, expounds v.14 in resulting glory to God.

V.16-17 Show a true humility being the foundation of acceptable worship.

V.16 Ceremonial without a right heart does not please God, seen in Psalm 50:8-15.

V.17 What really needs to be at the heart of all service to God is humility.

V.18-19 Ends with a national interest for God’s favor on the Kingdom.

V.18 Turns national, to kingdom seeking God’s favor.

V.19 Accept the people’s sacrifices with favor; Interesting seeing this right after Psalm 50 and the section on offerings God didn’t care to see, v.9. David is concerned that such dissatisfaction from God be changed.

Section counts and matches: **Candle 1, v.1-4** (30 Hebrew words – The decimal reading for 30 is “Lamed [30]” and refers to rod/staff. This Candle is covering David’s repentance, crying for mercy and to be cleansed from his sin. From the story, we know David was addressed by God through a prophet in rebuke and sentencing for his crimes. From this action of the Shepherd taking a rod of discipline to one of His sheep, Lamed fits for the beginning of this psalm.);

Candle 2, v.5-6 (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand and the “heaped upon” of Gimel. As for the working hand, we see “I was shapen” which is a statement of having been made, a product of the working hand, in this case thru birth. It refers to his parents and technically, they are his creators in the flesh. The heaped upon is that which is added. We are born with Original sin, which v.5 is saying. We are born-again through an additional work of God and in v.6 we see the “wisdom” God wanted to add (heap upon) to the fallen man.);

Candle 3, v.7-9 (18 Hebrew words – The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand and Cheth keywords of life, grace and mercy. David is seeking for more of God’s working hand in the matter, that of atonement. He asks “Purge me” and “Make me”. In seeking atonement, he is seeking life, grace and mercy.); **Candle 4, v.10** (9 Hebrew words – Teth the 9th letter with the meaning of twisted and the servants of the serpent, is touched upon as the core of the work that God Himself must do. We are all the twisted Teth men, but can be made the straight peg 6 men of God’s house. Here David is seeking for God to do that miracle in transforming him from that twisted form.);

Candle 5, v.11-13 (21 Hebrew words – The decimal form of 21 is “Caph [20]” and “Aleph [1]” with

the open hands in supplication. The Aleph of first things. David presents his earnest prayer for mercy. Without this earnest prayer being answered, David literally loses everything. This is an Aleph concern.); **Candle 6, v.14-15** (14 Hebrew words – The decimal for 14 is “Yod [10]” and “Dalet [4]” with the working hand of God and that of David. If God works in his favor then David will return that with his work of publicly declaring God’s righteousness and showing his praise. The Dalet, in this case appears to be that of the door of interaction, communication coming from heaven to David and David communicating to heaven what he will do.); **Candle 7, v.16-19** (36 Hebrew words – A word with the 36 value is “An Oath” and connects between this final Candle in getting right with God, [both personally and nationally] and Psalm 50. In Psalm 50:5 we see that “covenant with me by sacrifice”. That means “An Oath” with God. This Psalm 51 is the first response to Psalm 50 by the repentant servant of God. This also makes this final Candle an appropriate place to talk about sacrifices.).

Psalm 52

Summary Title: Church Membership Doesn’t Make Or Prove Conversion

Structure Type: Menorah

Directions of Address: From David; To Doeg/Congregation/God

Psalm Position Number Meaning: Mem/Beth; Water and house.

In this psalm we see water from the seas of humanity. The religious but not fully converted seek to destroy God’s people. House is seen three times in this Psalm. First it’s in the introduction where the Priest’s “house” was destroyed. The second is Doeg’s house, v.5 to be destroyed from his dwelling place and third is God’s house, v.8, place of flourishing.

Hebrew Word-Count:

Text only: 73
 Total (incl. Selahs and intros): 90

Psalms With Matching Counts:

None
 76

5 (4).....	Destruction of wicked man a sure thing, v.5 Candle 4 might be summarized as “Wicked Slated For Destruction”
4 (3)..... 6 (5).....	Perverted love, perverted joy, v.4/ Appropriate joy, that wicked man is a lesson for the righteous, v.6 Candles 3 and 5 might be summarized as “Perverted Joy As Opposed To Appropriate Joy - Laughter”
2-3 (2)..... 7 (6).....	Focus on wicked man’s nature, v.2-3/ Wicked man trusted in riches, not God, v.7 Candles 2 and 6 might be summarized as “Wicked Man’s Nature”

1 (1) _____ 8-9 (7)..... *Question*; Mercy of God forever, wicked self-boast as opposed to a boasting in God, i.e. praise. v.1/ “*Thy Name*”; Mercy of God forever, boast of God by the saints, v.8-9
**Candles 1 and 7 might be summarized as
“Mercy Of God Forever And
Wicked Self Boast And Saints God Boast”**

Note: Introduction – “house of Ahimelech” – the first of the Beths of homes, there are three in this Psalm. This first house was the priesthood and was slaughtered by Doeg; Doeg is “detained” in the house of God (1 Samuel 21:7; 22:6-9). Doeg was one step removed from being an Israelite. He was of Abraham and Isaac but not of Jacob.

V.1-3 Can be thought of as, “the scorn of the devil seen in the Church”.

V.1 “goodness” – chesed – **mercy**; Focus on the criminal, he thinks his evil is what will endure, his evil - being the opposite of mercy. Truth of the matter, God’s mercy will last and his evil will be destroyed.

V.2 “mischiefs” – hawoth – bad desire, destruction; “razor” – thaar – razor, sheath; Doeg spoke up to Saul, occasioning the massacre.

V.3 Heart love directs his speech.

V.4 After the Selah and love of v.3 and deceitful tongue of v.2 we see a short restatement flipped for v.4 as David simmers over this criminal.

V.5 Meaningful center of text - value of 2,615 (5x523) 99th prime; “dwelling place” – ohel – tent, this is the second house in the core and Doeg will be ripped out of his house for his wickedness; Presents the development of v.1 – the vengeance, his confidence brought down on his own head; “living” is the middle Hebrew word of the poem; That middle word “living” is the last of v.5. As he removed the priests from “the living”, so he was destined for the same. In a modern sense, we could say this was the sentence to be brought down on the Church devil.

V.6-7 The brethren to be instructed (“maschil” in the introduction) by observing this man and his end.

V.6 After the criminal’s death of v.5 *this psalm no longer addresses the criminal*. He is just an object lesson of what will happen to the Church devils.

V.7 “man” – geber – mighty man; The Church devil whose faith (trust) was money, forsakes God.

V.8 we see the best and third house, “in the house of God”; beautiful contrast in the third house. Flourishing in that house and faith – “trust” in that everlasting mercy seen in v.1.

V.9 our commitment and path as we go in the right path; “saints” – chasid; God’s house and His saints live happily ever after.

Text count of 73, we find “you boast” with a value of 73.

Psalm 50 was the court-case calling for repentance. This psalm follows the proper repentance of Psalm 51. Thereafter, the 50s present different opponents of the man who repented (David of Psalm 51). These are all from the Mem of waters of humanity. The first opponent is one who claims to be a follower of God, he was detained in the temple, but he was a false convert, his bloodline for conversion fell short.

Section counts and matches: **Candle 1, v.1** (8 Hebrew words – Cheth is the 8th letter and a keyword is “mercy”. Mercy [chesed] is seen translated at “goodness” but the Hebrew is for mercy.); **Candle 2, v.2-3** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand and the “heaped upon” Gimel. The verses describe the type of evil work that comes from such a man. The heaped upon is that which he pours upon others such as in his “lying”.); **Candle 3, v.4** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle and represents God’s people, as told in Revelation, this is the number of man. It is used for either the good or the evil. This, of course is describing the evil man but it is an evil man who was found in the tabernacle, among the pegs of the tabernacle – an infiltrator.); **Candle 4, v.5** (10 Hebrew words – Yod is the 10th letter and is the working hand. This tells of what God’s working hand will be upon this wicked man.); **Candle 5, v.6** (5 Hebrew words – He is the 5th letter of “lo/behold” and here is “the righteous also shall see” of lo/behold.); **Candle 6, v.7** (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth*. Which this man obviously didn’t really believe.); **Candle 7, v.8-9** (20 Hebrew words – Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection.*).

Psalm 53

Summary Title: Need Of Life, Liberty And The Pursuit Of Happiness

Structure Type: Menorah

Directions of Address: From David; To Congregation

Psalm Position Number Meaning: Nun/Gimel; Fish, some particular group of men and Gimel heaped upon.

This psalm is a repeat of Psalm 14 with a minor change. In this psalm we see a fascinating text switch which reflects the need for the Gimel in this new location. That change provides for the heaping shame and destruction on the wicked (v.5b-5c). It also removed the Dalet of “poor” seen in Psalm 14. The nun of focus are the wicked humanity, where in Psalm 14, the Yod drew attention to the working hands of those wicked.

Hebrew Word-Count:

Text only: 72
Total (incl. Selahs and intros): 77

Psalms With Matching Counts:

8, 47, 111
4, 8, 47

4 (4)	.....	Question; Wonder at the ignorance of wicked devourers, v.4 Candle 4 might be summarized as “Shock At Great Folly Of The Wicked”
3 (3)	_____ 5a (5)	All worldly-men are filthy and vile (no fear of God), v.3/ Those worldly-men have another kind of fear, that of terror, v.5a Candles 3 and 5 might be summarized as “Fear/Terror”
2 (2)	_____ 5b-5c (6)	God’s observing, v.2/ God’s action, v.5b-5c Candles 2 and 6 might be summarized as “God’s Observation Of The Wicked Then His Action”
1 (1)	_____ 6 (7)	“Fool” is the #9 -teth man of twisting and turning (match point to v.6), v.1/ The “turning” of God’s people is seen in “bringeth back” and “captivity” for both are based on the word for “turn” and “turning”, v.6 Candles 1 and 7 might be summarized as “Twisting Of The Wicked And Turning Of Israel”

Note: Introduction - “Mahalath” is a harp; “Maschil” for instruction.

V.1 “Corrupt” – shchath – corrupt, decay; “abominable” – thav – abominable, abhorrent; The fear of God is the foundation of wisdom; The fool is internally deceived. All atheists are rotted and corrupt. So much for the philosophy that there is “some good in all men”.

V.2 “men” – adam; “understand” – maschil – to gain instruction; Some men may not look to God but God looks at all men. “Maschil” is what God looks for in men. God is looking for those who seek Him.

V.3 First class of people are all totally corrupt.

V.4 “my people” – consider the “my people” of Psalm 50:7; Second class of people is persecuted by this corrupt first class; Meaningful center of 6 Hebrew words, “Have the workers of iniquity no knowledge? who eat up my people” 72=33+6+33 with a value of 554 (2x277).

V.5 In Psalm 14 the shame was that the wicked poured on the poor because of their seeking Yahweh, but in Psalm 53 the shame falls on the wicked; In a war scene, the enemies attacking Israel, God fights in their defense. God despises them for their wicked character. The enemies of Israel will know another kind of fear of God, that of terror.

V.6 We see the national crying to God Psalm 50 called for. In their day of need that would be answered to God’s glory, when they would turn back to Him. National salvation for Israel to be the return of their joy.

“God” is used 7 times across this menorah, perfect match to the menorah structure only it wasn’t included in v.3 (the filthy verse) so v.2 got “God” twice. We also find “God” in v.5 twice but I felt it was intended to split as two Candles of the menorah, so gave each of those Candles one time. Yahweh is 0x’s in this psalm but 4x’s in its match Psalm 14.

In the “humanity” waters of this section we see the followers of God face persecution from those of no faith (no fear of God).

Compare with Romans 3:10-18.

Section counts and matches: **Candle 1, v.1** (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth*. Whereas the foolish are blind to this fact.); **Candle 2, v.2** (12 Hebrew words – Lamed the 12th letter is the rod/staff and carries the concept of teach. Teaching’s purpose is for the pupil to gain understanding, which is what this verse talks about.); **Candle 3, v.3** (10 Hebrew words – Yod is the 10th letter and is the working hand. Here we see the working hands that do no good.); **Candle 4, v.4** (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth*. This certainly works along with Candle 1 of the fool who is totally ignorant that God will be dealing with them.); **Candle 5, v.5a** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants but also includes all men as Revelation tells us 6 is the number of man. This Candle focuses on the heart of the matter. God’s people know the fear of God. Those of the world abide in another kind of fear, that of terror since they rejected the proper fear of God.); **Candle 6, v.5b-c** (9 Hebrew words – Psalm 9 presents *Yahweh will judge the wicked, He is a refuge for the oppressed.*); **Candle 7, v.6** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand and the “heaped upon” Gimel. In this verse we clearly see the working hand of God to redeem Israel. The heaped upon is the salvation God will pour upon them.).

Psalm 54

Summary Title: God Delivers His Own And Visits Vengeance On Traitorous Brethren

Structure Type: Menorah

Directions of Address: From David; To God/Congregation

Psalm Position Number Meaning: Nun/Dalet; Fish/Dalet of door and brokenness.

In this psalm we see the fish of Israelites who are a type of those in the church but are “Christians” in name only. In reality “they have not set God before them”. The Dalet is seen in the open door of appeal in his cry to God and in his praise/worship.

Hebrew Word-Count:

Text only: 49 (7x7)
Total (incl. Selahs and intros): 62

Psalms With Matching Counts:

120 (Song of Ascents)
122 (Song of Ascents)

4 (4).....God supports his case, v.4
**Candle 4 might be summarized as
“God Is His Helper”**

3 (3).....	5 (5).....	The accused strangers are godless oppressors, v.3/ These enemies to receive their sentence from God, v.5 Candles 3 and 5 might be summarized as “The Accused Named And Sentenced”
2 (2).....	6 (6).....	Appeal for God to hear him, v.2/ <i>Divine Name and “Thy Name”</i> ; Worship of Yahweh, for He is good, v.6 Candles 2 and 6 might be summarized as “Speech Before God”
1 (1).....	7 (7).....	<i>“Thy Name”</i> ; Cry for salvation, v.1/ Confession of salvation received, v.7 Candles 1 and 7 might be summarized as “Salvation Sought And Received”

Note: Introduction – “Neginoth” – would be a singing tune to a stringed instrument; “Maschil” – instruction; “Ziphims” – inhabitants of the town “Ziph” – borrowed, flowing, i.e. unstable as water which is the threat to God’s faithful, those of no faith.

V.1-3 David’s presentation of his case before God.

V.1 “judge” – din – to judge, contend, plead; First word is Elohim and references God’s name but doesn’t use it. Plea to God for salvation and help.

V.2 Plea to receive an audience with God.

V.3 These “strangers” were Israelites in the tribe of Judah, same tribe as Judah. These were the “strangers” and “oppressors”; “oppressors” – aritzim – terrify, ruthless, mighty; A plea for salvation from oppressors. Final cola points at the heart of their fault in their distancing themselves from Elohim.

V.4 “God is mine helper” are the three middle Hebrew words – 49=23+3+23; Entire v.4 is a 7 word core of exactly 26 letters, value 1,100 (11x100); “Behold” lifts up the core for all to see God (Elohim) helps him; Cola v.4b we see “Lord” – adonai – his Lord, who he serves, sustains him; Confession of a favorable response from God.

V.5 “truth” – amit – truth, faithfulness; We see those “strangers” and “oppressors” who do not set God before them, from v.3, are now addressed as “mine enemies”; Such godless people will come under the wrath of God.

V.6 The Divine Name is revealed for He comes out into the wonder light of day and gratitude; In the presence of those “unstable as water” Yahweh was not revealed.

V.7 David’s deliverance looks from the position of past tense, whereas v.5 looked forward.

In the continued relation of the enemies who attack those who repent and turn to God, we see those who really are members of the same “Church”, as Ziphims were of the same tribe as David, but they do not “set God before them”. Though they are of the same tribe and have actually received benefit from him, they are truly no closer than “enemies” who will readily betray him in a heart beat.

Section counts and matches: **Candle 1, v.1** (5 Hebrew words – He is the 5th letter of “lo/ behold” and here is the prayer for God to lo/ behold in his need of help.); **Candle 2, v.2** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and depend on His protection.); **Candle 3, v.3** (11 Hebrew words – The decimal for 11 is “Yod [10]” and “Aleph [1]” so we see the working hand and the Aleph of primary. We see the actions taken by his enemies, their working hands against him. The Aleph of failure in the primary issue of setting God before them. This is seen as the Aleph of Psalm 1 and the decision to be either the just or the ungodly.); **Candle 4, v.4** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sustenance. With “God is mine helper” we see that sustenance.); **Candle 5, v.5** (5 Hebrew words – He is the 5th letter of “lo/ behold” and here is the lo/ behold of his enemies seeing their coming reward.); **Candle 6, v.6** (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man.*); **Candle 7, v.7** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sword and weapon. In this we see that deliverance from the sword, i.e. God was his shield.).

Psalm 55

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

Structure Type: Menorah

Directions of Address: From David; To God/Congregation/David’s Enemy-Friend (v.13-14)

Psalm Position Number Meaning: Nun/He; Fish and He of lo/ behold.

In this psalm we see the bad fish who attack the good, repentant fish of Psalm 51. The lo/ behold is the presentation to God of his *local* problem.

Hebrew Word-Count:

Text only: 186 (6x31)
 Total (incl. Selahs and intros): 192 (3x64)

Psalms With Matching Counts:

None
 None

<p>12-14 (4).....</p> <p>9-11 (3) _____ 15 (5).....</p> <p>4-8 (2)_____ 16-21 (6).....</p>	<p>My attacker is a close friend, v.12-14 Candle 4 might be summarized as “Real Stinger Of It All”</p> <p>Grief <u>in the city</u>, v.9-11/ Quick into hell from their dwellings which were obviously in their city where they caused the trouble, v.15 Candles 3 and 5 might be summarized as “Grief In City To Be Removed”</p> <p>Terrors befall him, long for escape, v. 4-8/ <i>Divine Name</i>; Testimony of looking to God who will answer and punish the wicked, v.16-21 Candles 2 and 6 might be summarized as “Pangs From The Wicked But Help From God”</p>
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1-3 (1) _____ 22-23 (7) Cry to God, suffering from the wicked, v.1-3/
Divine Name; Trust in Yahweh, He will bring down the
wicked, v.22-23
**Candles 1 and 7 might be summarized as
“Crying To And Trusting God To Take Down The
Wicked”**

Note: Introduction – “Neginoth” - would be a singing tune to a stringed instrument; “Maschil” – instruction.

V.1-7 - 49 (7x7) words matching the previous psalm’s 7 verses. Section ends with Selah.

V.1-3 David’s presentation of his case before God.

V.1 Begins much like Psalm 54 with David making opening of case before God.

V.3 Opponent named and charge defined.

V.4 “sore pained” – yachil – twisting, dancing, prevailing; David is seized with the greatest grief and sorrow.

V.5 “overwhelmed me” – palatzuth – shuddering; He is consumed with greatest despair.

V.6 Needed relief, escape from a “home-based” crises. Problem is not “in-coming”. These enemies are locally rooted.

V.7 “Selah” – speaks of longed for rest and the musical rest of the Selah join together here.

V.8 Literally reads, “I would haste the escape to me from the wind rush tempest”; This verse is a bridge connecting the pre-Selah details to the following description of who the wicked are.

V.9-11 Details of the wicked “propaganda ministry of truth” that needs to be brought to naught.

V.9 “destroy” and “divide” in the Hebrew they appear to be more of a request to cause the verbal assaults to be made to fail. David is troubled in seeing their wicked narratives bearing fruit in his city.

V.10 “sorrow” – amal – toil, trouble, labor; Fruit of propaganda is to create misery and discontentedness.

V.11 Moves from the outer walls of v.10 to inner streets.

V.12 Begins to hone in on why this attack is extra grievous. All such attacks are troubling but this level of persecution hit hardest.

V.13-14 He turns to face the assailant, who started it all, a close friend and brother.

V.13 “mine equal, my guide, and mine acquaintance” meaningful center on word level – $187=92+3+92$ with a value of 587 (107th Prime). This addresses a specific individual in the congregation. Brings into focus the persecution is coming from so called friends.

V.14 The traitor (persecutor) had been one of close spiritual fellowship.

V.15 “upon them” – alimo – upon him; “let them go down” – yerdu – he go down; “quick” – chaim – live; “hell” – Sheol; “in their” and “among them” are properly both in the plural; Imprecatory against such hypocrites, a curse for eternal damnation upon such treacherous person.

V.16 After the curse is publicly pronounced, the Divine Name shines on behalf of David.

V.17 “pray” – asichah – to put forth, to commune; Parallel of v. 16 but adds he looks to God *always*.

V.18 Testifies of God’s work on his behalf, bring peace to him.

V.19 Begins with affliction to his persecutors then Selah. Following the Selah we see the wicked have false confidence, they think they get away with their crimes.

V.19b (from Selah) to v.23 is 47 words with 19b-21 being 22 words (which presented an honest cameo of the wicked “friends”), then v.22-23 (minus the three last words which is the final cola and is like a special statement of faith) being 22 words plus those 3 faith words. (Total of 47 words and compare Psalm 47 and for the 3 and 22 and see Psalm 119:3 and 22. **See Double Number Psalms in Appendix.**

V.20 They are treacherous in their agreement of peace, their friendship is a farce.

V.21 Outwardly posed as friends but calculated for their end of getting “the kill”.

V.22 The Divine Name shines again for hope to the righteous. God will always sustain His own if we lay our burden on Him.

V.23 God will avenge the wicked: our position – walk in faith.

In the continued relation of the enemies who attack those who repent and turn to God, we saw those who really are members of the same “Church” in Psalm 54. Now we see the enemies are those who live in the same town and “go to church” with us.

Parallel Candles (2) and (6) have their “Selah” inside them.

Candle (5) was short, as compared to the parallel (3) and gave the reason in the enemy descending quickly into hell.

Candle (3) city development from “in the city”, upon its walls and then the streets and the parallel takes you inside their homes.

Section counts and matches: **Candle 1, v.1-3** (23 Hebrew words – Psalm 23 presenting *Resting secure in knowing Yahweh takes care of His own*. The decimal of 23 is “Caph [20]” and “Gimel [3]” for the open hands and the Gimel of heaped upon. Here David is in supplication, the open hands for help from the enemy.); **Candle 2, v.4-8** (32 Hebrew words – A word of 32 value that applies here is “And Sore (lamentation)” which is what these verses are demonstrating.); **Candle 3, v.9-11** (24 Hebrew words – In the decimal value for 24 we have “Caph [20]” and “Dalet [4]”. Caph is the open hands and Dalet keyword of brokenness. This Candle presents the earnest prayer in a desperate situation. The Dalet of doors might also apply in that the damage being done is within the gates of his city.); **Candle 4, v.12-14** (24 Hebrew words – This does repeat the same situation of Candle 3 and clearly brokenness is seen in “then I could have borne it:”.); **Candle 5, v.15** (9 Hebrew words – Teth the 9th letter with the meaning of twisted and the servants of the serpent which this verse calls for their damnation. Psalm 9 presents *Yahweh will judge the wicked, He is a refuge for the oppressed.*); **Candle 6, v.16-21** (49 Hebrew words – The decimal of 49 is “Mem [40]” and “Teth [9]” with the Mem of water which is a type of humanity and the Teth of twisted. This Candle presents the support of the good and the affliction to come for the wicked and itemizes the wicked are covenant breakers. Psalm 49 presents *Man’s values are twisted, consider eternal things.*); **Candle 7, v.22-23** (25 Hebrew words – Psalm 25 presents *Heart of true disciple: faith, eager to learn, humility, fear of God, dependence. Shows kind of heart God favors in answering prayer.*)

Psalm 56

Summary Title: God Carries His Own Through Enemy Attacks

Structure Type: Menorah

Directions of Address: From David; To God/Congregation

Psalm Position Number Meaning: Nun/Waw; Fish and Waw of a peg in the tabernacle – men good or bad.

In this psalm we see the good fish attacked by worldly fish and pressed in the “Gath” – wine press of suffering. The men, being God’s people (pegs) of His tabernacle are those under “vows”, v.12.

Hebrew Word-Count:

Text only: 109
Total (incl. Selahs and intros): 120

Psalms With Matching Counts:

None
None

7 (4)	.....	<p><i>Question</i>; Imprecation for God to pour His wrath upon these wicked men, v.7</p> <p>Candle 4 might be summarized as “Wicked Shall Be Destroyed In God’s Wrath”</p>
5-6 (3)	_____ 8-9 (5)	<p>.....</p> <p>Enemies hunt him down, v.5-6/ <i>Question</i>; God hears the cry of His people and turns the enemy back, v.8-9</p> <p>Candles 3 and 5 might be summarized as “Enemies Attack/God Protects”</p>
3-4 (2)	_____ 10-11 (6)	<p>.....</p> <p>When afraid put trust in God – Contains Refrain, v.3-4/ <i>Divine Name</i>; Refrain; expanded with Divine Name added, “<u>flesh</u>” turns to “<u>man</u>”; Doesn’t have to fear, can trust and fear God, v.10-11</p> <p>Candles 2 and 6 might be summarized as “Don’t Be Afraid, Trust In God”</p>
1-2 (1)	_____ 12-13 (7)	<p>.....</p> <p>Prayer for help from devouring enemy; swallow him up, v. 1-2/ <i>Question</i>; Servant of God worships for God sustains him, v.12-13</p> <p>Candles 1 and 7 might be summarized as “Prayer Made And Answered”</p>

Note: Introduction “Jonathelemrechokim” - “The silent dove of far off places” links to previous Psalm 55:6-7. He got his wish. Leaves his city of Psalm 55 and now is “far off” in the nations – “Philistines” in “Gath”. Philistines are the people of “Philistia” which means “The land of wanderers/strangers”. Gath means wine-press or rather the trough in which the grapes are trodden, hence those of the world attack the “good fish” of the Nun, being David in this psalm.

V. 1 “merciful” – chan – grace, David seeks grace, the tabernacle pegs security position.; “would swallow me” – shaph – to long for, to crush; Consider “crush” in the trodden grapes of the winepress, connects to the “Gath”; “oppresseth me” – l’chatz – to squeeze which also connects to what goes on in a Gath.

V.2 “swallow me up” begins with more crushing; “O thou most High” – marom – it is one word meaning height, elevated place, **it is not** “Most High” – Alyon, which is generally used in relation of Yahweh. See another in Psalm 57:5 as “exalted”. Such is the peg which abides in God’s tabernacle, dwelling in heavenly places, it is “that which is far off”. More literally for v.2b “for many war to me a place that is far off.”

V.3 Literal translation “Day I am afraid I to You I will trust”; The statement of faith which finds the security in His grace. A single cola verse, brief but all that is needed to “peg” down his security.

V.4 A refrain with a value of 2,098 (2x1049) 176th Prime; This bangs of the crescendo of v.1-3, its peak confession of faith. Faith grounded on God’s word. Note the object of his praise, no apologies, no, “if I could really know this was God’s word it would be great, wouldn’t it?” His fears could be assuaged because he knew it was true.

V.5-6 Details the attack spoken of in v.1-2.

V.5 In v.4 David's own words are praises of God's words but these strangers repudiate such talk and hate for that confession.

V.6 Describes the the intentional hunt against David. They will only be satisfied seeing his destruction.

V.7 "iniquity" – awen – vanity, especially of idols, fraud, iniquity; "in thine anger" – middle Hebrew word of psalm; Literal "Upon (vanity, esp. idols) deliver to himself?"; Imprecatory prayer against those who put "their faith" in devilish lies.

V.8 "wanderings" – nothi - literally "my nodding" accompanying the act of wailing – the Jewish rocking is the "nothi" and "bottle" is a Hebrew build on a similar word base; "tellest" and "book" use the same root for "relatings" encases the verse. David knows God takes note of his grief.

V.9 God takes note of prayers of persecution and defends him.

V.10-11 Uses the refrain used in v.4 but with minor alterations. In v.4 "flesh" is traded for "man" and has an added cola with the Divine Name. These verses add that the Word to be praised is that of God who has revealed Himself. David will uplift, praise God's revealed word and have faith. The second refrain adds divine revelation. Verse 10 has missing Waws: "his word" in v.4 finishes with the Waw indicating "his". In v.10 the "his word" twice leaves off the Waw. What happened to them? I propose they are buried in the tabernacle, you don't see them and this brings us to a lesson for Psalm 56. 6 being the letter Waw.

V.12-13 Present the walk that follows conversion will be upheld by God.

V.12 "praises" – todoth – thanks; All Christians are under "vows" to God. When we say, "'Lord' save me", we are surrendering ourselves to Him as our Lord/Master/Owner. We become His slaves, "dulos" of New Testament Greek. Upon that we "thank Him" for His mercy.

V.13 Flows on what God has done in that entering into the covenant of v.12. Cola 2 shows divine assistance to follow the vow, cola 3 to do so NOW, in this life, not something to "not concern yourself with in this life".

On text and total text count of 109 and 120 see Psalm 119:109 and 120. Also in Psalm 109:1-3, which is a Judas Iscariot psalm with a curse on the traitor in the midst. Psalm 120:1-2 is the first Psalm of Ascents talking of who he dwells with.

In the continued relation of the enemies who attack those who repent and turn to God, we saw those who really are members of the same "Church" in Psalm 54. Then we saw the enemies are those who live in the same town and "go to church" with us. Now here we see the enemies being those of the world. Not Christians in any name, they are idolaters.

*Section counts and matches: **Candle 1, v.1-2** (18 Hebrew words – Psalm 18 presents *Testimony of God's salvation victories*. This fits onto David's testimonies of dealing with enemies in Psalm 18.); **Candle 2, v.3-4** (16 Hebrew words – Psalm 16 presents *God's followers know life, joy and hope. God works on their behalf.*); **Candle 3, v.5-6** (16 Hebrew words – The decimal reading for 16 is "Yod [10]" and "Waw [6]" so we see the working hand and the peg of the tabernacle, i.e. God's servants. The*

working hands discussed are those of the enemies in seeking to destroy him. The servant of God is the object of their working hands.); **Candle 4, v.7** (8 Hebrew words – Cheth the 8th letter with keywords for life, mercy and grace is curiously seen here. It is imprecatory on the idolaters and seeks that these wicked will not see life, mercy or grace.); **Candle 5, v.8-9** (19 Hebrew words – The decimal of 19 is “Yod [10]” and “Teth [9]” of the working hand and the Teth of twisted and servants of the devil. This Candle presents the working hand of the enemies [servants of the devil] will be turned back when he cries to God. “Turn back” being a Teth concept as well.); **Candle 6, v.10-11** (14 Hebrew words – Psalm 14 presents *God is watching the affliction of His people, help is coming.*); **Candle 7, v.12-13** (18 Hebrew words – Psalm 18 presents *Testimony of God’s salvation victories.* This fits with Candle 1 on the same line of salvation God provided for David).

Psalm 57

Summary Title: Cry For God To Shelter David From Saul, Faith In God

Structure Type: Irregular Menorah (Similar to Psalm 46 and 75)

Directions of Address: From David; To God/Congregation/Self

Psalm Position Number Meaning: Nun/Zayin; Fish and Zayin of swords.

In this psalm we see the bad fish persecutor is the government. The swords are seen in his being hunted.

Hebrew Word-Count:

Text only: 94
Total (incl. Selahs and intros): 105

Psalms With Matching Counts:

None
None

5 (4).....11 Repeats 5	God’s exaltation, heaven and earth, v.5 (Repeat as final in v.11) Candle 4 might be summarized as “God To Be Exalted”
4 (3).....6 (5)	Position in the midst of hunters, v.4/ Hunters tactics become poetic justice, v.6 Candles 3 and 5 might be summarized as “Amid The Hunters Who Will Receive Poetic Justice”
2-3 (2).....7-9 (6)	<i>Most High</i> ; Cry to God who will send help from His high heaven, mercy and truth, v.2-3/ <i>Adonai</i> ; Praising God on earth, v.7-9 Candles 2 and 6 might be summarized as “God In Heaven, His Praise On Earth”
1 (1).....10 (7)	Seeking God’s merciful protection, v.1/ Exaltation, mercy to heavens, v.10 Candles 1 and 7 might be summarized as “Merciful Help Found In God”

Note: This is an irregular menorah similar to Psalm 46 and 75.

Introduction - “Altaschith” – Destroy not, see Deuteronomy 9:26. Moses’ prayer of preserve thy people. “Altaschith” is found in Psalms 57-59 and 75, these appear to be more specific in the Michtams in that they focus on authorities and government “anointed”; “Michtam” – engraved writing - is found in Psalm 16 and 56-60 and all appear to present the cry for help, preservation and salvation. You might notice the Altaschiths find themselves in a “sandwich” of Michtams of the 56-60 encasing the 57-59. Reason unknown but a notable arrangement. Maybe someday we will discover the answer. “David” – Beloved – of God flees from the leadership the people asked for. Remember “Saul” means “Asked”. He was the leader the people had asked for; David cried out from the cave. A cave is a symbol for the place of the dead.

V.1 “merciful” – chan – grace; “trusteth” – chaseyah – seeks refuge; “refuge” – acheseah – seeks refuge; “calamities” – havoth – desires, chasm – plural; Same beginning as the call for grace in the previous psalm and it doubles for the first cola; “shadow of thy wings” is the innermost place of security and refuge. Baby chicks don’t always stay under their mother’s wings but when in need of protection. When threat is gone they come out.

V.2 “most high” – alyon – and v.9 Adonai (Lord) balance each other as weights in Candles 2 and 6, compare to 56:2 and the note; “performeth” – gomer – to end, complete; Here we have the person who is the Most High as opposed to a place, seen in Psalm 56:2. Looking to Him who shelters and protects His own.

V.3 “reproach” – charaph – reproach, blaspheme, rail; “swallow me up” – shoafi – pant after, long for me; From the place where the Most High dwells, heaven, will send salvation. The first part of v.3, before the Selah - David is seeking refuge from the leader of God’s people. After the Selah he is looking to view that descending answer (ultimately for all, this is Jesus).

V.4 “lions” – l’vaim – lion, lioness based on its “roaring”, an onomatopoeia, thus the violent hunters are described; “set on fire” – lohatim – those who blaze; “men” – adam; describes the situation of his dwelling, much like Psalm 120.

V.5 “exalted” – rumah – same root as seen in Psalm 56:2; “above” – al – upon, over; 4 word core cola is “thy glory be above all the earth” – 94=45+4+45 with a value of 498 (6x83); “earth” – aretz; v.5 is also a Refrain, found again in v.11; Acknowledges Elohim as supreme, reigning from heaven, *His glory upon the land*. True glory and power belongs to God, *not any earthly man*.

V.6 Parallels character description of v.4 of the wicked but climaxes at their fall.

V.7 “sing” – ashira – properly to sing; “praise” – zamer – melody; “fixed” – nachon – established; Standing in faith results in joyous praise.

V.8 Flowering of that joyous praise results in songs of worship.

V.9 “praise” – audcha – to praise, give thanks to you; “sing” – azamercha – I will melody you; “people” and “nations” uses the same root for people; The leader of those people (Saul) will see David vindicated and justified so all the people will know God takes action on behalf of His faithful servants.

V.10 “clouds” – waters under the firmament, God’s people. His truth is that He upholds in mercy.

V.11 “earth” – aretz; Repeat of v.5 as Refrain, which contained the Core – this emphasizes “God is the Highest”.

Elohim – 6x’s – 2x’s before the first Selah; 2x’s in the next Selah; 2x’s in the final section (May account for irregular placement of Selah in v.3.)

In the continued relation of the enemies who attack those who repent and turn to God, we saw those who really are members of the same “Church” in Psalm 54. Then the enemies, those who live in the same town and “go to church” with us. Next we saw the enemies being those of the world. Not Christians in any name, they are idolaters. Here we see the type of “church leadership” as the one persecuting. “Saul” was the leader of David, David’s king, but David implores a Higher Authority.

Section counts and matches: **Candle 1, v.1** (13 Hebrew words – Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 2, v.2-3** (15 Hebrew words – The decimal 15 is “Yod [10]” and “He [5]” of the working hand and He of lo/behold. David is looking to heaven and says “God shall send forth” which is the working hand of God on his behalf and the lo/behold of what he believes is on its way.); **Candle 3, v.4** (13 Hebrew words – Mem is the 13th letter with a meaning of “tooth”, this verse is talking about lions and teeth.);

Candle 4, v.5 and v.11 (8 Hebrew words each verse – Psalm 8 presents *Praise for God’s grace upon insignificant man.* This refrain distinctly is giving glory to God, who is way above. Above what? Those little men, way down here.); **Candle 5, v.6** (10 Hebrew words – Yod is the 10th letter and is the working hand. This describes the many works of the wicked hands. Psalm 10 presents *Vile working hand of the wicked and God’s working hand to save the oppressed.*); **Candle 6, v.7-9** (19 Hebrew words – Quoff is the 19th letter and presents the power that works the axe-head, thru that axe-head hole. Here we see David arousing “my glory” to extol God in worship. This is one of the Quoff manifestations we have seen before. Men empowered to worship God. David’s musical skill is his empowerment put to use for the Glory of God.); **Candle 7, v.10** (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man.* This is showing gratitude for that great, awesome mercy and faithfulness to David.).

Psalm 58

Summary Title: The Righteous God To Judge Righteously In The Earth

Structure Type: Menorah

Directions of Address: From David; To Corrupt Congregational Leaders/Congregation/God

Psalm Position Number Meaning: Nun/Cheth; Fish and Cheth of fence and keywords life and grace.

In this psalm we see the good fish saved by God from wicked fish in the congregation. The Cheth is seen in the transgression in judgment, violating the “fence” of God’s laws and the life and grace are seen in v.10-11.

Hebrew Word-Count:

Text only: 95
Total (incl. Selahs and intros): 100

Psalms With Matching Counts:

16, 28, 97, 108
36, 46

6 (4)	.....	Divine Name; Imprecation to incapacitate the teeth of the wicked, v.6 Candle 4 might be summarized as “God To Break Out Teeth Of The Wicked”
4b-5 (3)	_____	7-8 (5).....
3-4a (2)	_____	9 (6).....
1-2 (1)	_____	10-11 (7).....

Note: Introduction - “Altaschith” – Destroy not, see Deuteronomy 9:26. See notes on “Altaschith” and “Michtam” in notes of Psalm 57.

V.1-2 The wicked are found in the church congregation.

V.1 “men” – adam; Addresses the congregation as no more than “sons of men”; “congregation” is used and it introduces persecutors of the true saints, i.e. church members who are simply “bnei-adam”.

V.2 “earth” – aretz; the heart produces action. The response that reveals character to the question of v.1.

V.3 Born corrupt.

V.4 Truly likened to snakes, lethal; “poison” – chamath – heat, rage, anger, poison; “serpent” – nachash – serpent, snake; “adder” – phethen – a venomous snake.

V.5 They are uncontrollable; “charmers” – m’lachashim – whisperers, charmers, conjurers; “charming” – chuver 2x’s – root for bind together, have fellowship.

V.6 from the roaring “lions” of Psalm 57:4 to the “young lions” with teeth for their prey as the CORE. As teeth enclose on the prey, so this verse shows “Elohim” – “God” as first word and “Yahweh” - “LORD” as the last (in Hebrew). The wicked devourers will be gobbled between God’s teeth; “break out” – n’thatz – destroy, break out – this is the middle Hebrew word of the psalm – 95=47+1+47 with a value of 540 (6x90); V.6 has a total value of 2,771 (17x163). Psalm 17 is a sharp response to this core verse, even down to the young lions! For 163 value see Esther 9:27: “And as the appointed time” points

to the days of celebration of Purim in seeing the enemies of God's people silenced and judged, the devourers to be devoured.

V.7-8 Imprecatory prayer for the schemes of the wicked congregants to come to naught.

V.8 Continued theme from v.7 for the wicked schemers to come to naught, bear no fruit.

V.9 "pots" – sir'thechem – your briars, pots; "feel" – yabinu – to understand; "thorns" – ated – bramble, thorn; Possibly v.9a literally "Before your briars can understand the brambles (or thorns)"; prophetic to the Second Coming, the congregated enemies to be destroyed in a short moment of time; prophesy of their coming judgment.

V.10 This is yet to be fulfilled, interesting to note the attitude of "the righteous", which will be during the Christian dispensation.

V.11 "man" – adam; "reward" – p'ri – fruit; "earth" – aretz; Seeing such wrath of God will be a witness to all men that one of the fruits to the righteous will be "rejoicing in being connected to beholding that vengeance". Vengeance belongs to God but note the heart and actions of the righteous.

In the text only count match of Psalm 16 we see "my glory" and Psalm 97 and 108 are Second Coming psalms.

In the total text count match, Psalm 36 looks at the wicked and their destruction, read 36:1-2; Psalm 46 is an incredible parallel, same collection of points told in a different manner.

In the continued relation of the enemies who attack those who repent and turn to God, we saw those who really are members of the same "Church" in Psalm 54. Then in Psalm 55 the enemies, those who live in the same town and "go to church" with us. Next, in Psalm 56 we saw the enemies being those of the world. Not Christians in any name, they are idolaters. In Psalm 57 the type of "church leadership" as the one persecuting. "Saul" was the leader of David, David's king, but David implores a Higher Authority. Now in Psalm 58 the persecutors are the members of the congregation.

Section counts and matches: **Candle 1, v.1-2** (16 Hebrew words – The decimal reading for 16 is "Yod [10]" and "Waw [6]" so we see the working hand and the pegs of the tabernacle, i.e. the members of God's house. This is addressed to the "congregation", wicked though they be.); **Candle 2, v.3-4a** (12 Hebrew words – The decimal 12 is "Yod [10]" and "Beth [2]" of the working hand and Beth of the house. This Candle is talking about the poisonous work of the household, "from the womb", of the wicked.); **Candle 3, v.4b-5** (13 Hebrew words – Mem is the 13th letter with water as its meaning. As for the seas of humanity, this verse simply continues to detail the uncontrollable character of this congregation.); **Candle 4, v.6** (8 Hebrew words – Cheth the 8th letter with keywords for grace, life and mercy. In this core we see the request for mercy upon the godly by destroying the enemy, rendering them unable to devour them.); **Candle 5, v.7-8** (18 Hebrew words – Psalm 18 presents *Testimony of God's salvation victories*. Which, being a psalm of David fits the salvation victories to be witnessed.); **Candle 6, v.9** (9 Hebrew words – Teth the 9th letter with the meaning of twisted and the "whirlwind" is a perfect Teth phenomenon.); **Candle 7, v.10-11** (19 Hebrew words – The decimal of 19 is "Yod [10]" and "Teth [9]" of the working hand and the Teth of twisted, servants of

the devil. The working hand is “the vengeance”, interesting connection to “feet” follows, possibly a poetic parallel is intended. The servants of the devil being those whose blood is spilled.).

Psalm 59

Summary Title: God Is David’s Defense From Wicked Enemies

Structure Type: Menorah

Directions of Address: From David; To God/Congregation

Psalm Position Number Meaning: Nun/Teth; Fish and the Teth of twisting and servants of the serpent.

In this psalm we see the evil fish attack. Note the introduction tells all. It is a case of family persecution. Saul (David’s father-in-law) used the family tie of marriage to Michal, the wife of David, in seeking his execution/murder (1 Samuel 19:11-18).

Hebrew Word-Count:

Text only: 143
 Total (incl. Selahs and intros): 156 (12x13)

Psalms With Matching Counts:

None
 None

<p style="text-align: center;">9-10 (4).....</p> <p style="text-align: center;">6-8 (3) _____ 11-13 (5).....</p> <p style="text-align: center;">3-5 (2)_____ 14-15 (6).....</p> <p style="text-align: center;">1-2 (1)_____ 16-17 (7).....</p>	<p>God is stronger than the enemy, therefore I take refuge in Him, v.9-10 Candle 4 might be summarized as “God Is My Defense And Will Give Me Victory” <i>Divine Name; Question; Mouths and lips of evil but Yahweh will laugh at them (refrain in v.6, seen at v.14), v.6-8/</i> For sins of speech, God gives military victory, v.11-13 Candles 3 and 5 might be summarized as “Sins Of Mouths And Lips But God Will Defend Us” <i>Divine Name 2x’s; The wicked hunt me down, awake and help me God, v.3-5/</i> Let them be like disappointed hungry dogs, v.14-15 Candles 2 and 6 might be summarized as “Wicked Hunt Me, But Awake God And Disappoint Them Like Hungry Dogs” Prayer – defend and save me from evil men, v.1-2/ God to get the praise for His defense and mercy, v.16-17 Candles 1 and 7 might be summarized as “Prayer And Praise For Defense And Mercy”</p>
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Note: Introduction - “Altaschith” – Destroy not, see Deuteronomy 9:26. See notes on “Altaschith” and “Michtam” in notes of Psalm 57.

V.1 “defend” – sagev – to be inaccessibly high.

V.2 Repeats the cry “deliver me” from the murderers.

V.4 “help” – q’rah – to meet, encounter.

V.5 “heathen” – goyim – nations; “merciful” – chen – grace; “wicked transgressors” – bogthei awen – deceitful wicked; Appeal to God as warrior/deliverer with military might but advances from personal to national stance. Applying the principal of David’s need for help and his innocence to the larger scale, prophetically, that Israel was to encounter; V.5 ends with a Selah and this section contains 45 Hebrew words, that is significant in relation to the Messiah, our savior.

V.6 “make a noise” – yehemu – growl, roar, rage; Refrain in v.6 and v.14; Wild dogs are described. Foreseeing the enemies of Israel that would surround her, wanting what she had and raging in envy against her.

V.7 “belch out” – yabeawen – gushing forth, springing; Speech is one of this enemies weapons. No fear of God.

V.8 “derision” – tilaog – to mock and deride; Definitely world-wide (view of Psalm 2:4-5). From Psalm 2 we see Yahweh here is the Father, the time of vengeance.

V.9 “my defence” – middle Hebrew word; Middle verse line value is 1,156 (17x68). This value is a 17x like seen in the previous psalm; A paraphrase of v.9, “Since the enemies’ army is greater than my strength to repel or defeat, I will be counting on Yahweh, my God, to defend me.”

V.10 “prevent” – qdm – before, to go before him; Confidence of victory over enemies for God’s mercy is with him.

V.11-13 Presents an overall view of Armageddon's total destruction plus who are spared and why.

V.11 Interesting point, “scatter them” and defeat in this verse but balance it with v.13 that speaks of a total destruction. Armageddon does BOTH. The central armies to be annihilated and the approaching support will be scattered (flee) to their national borders.

V.12 “speak” – saphar – relate, write – i.e. that which they publish; Judgment for the sin of v.7.

V.13 “earth” – aretz; balance of v.11 on central Armageddon armies then Selah. From v.6 thru v.13, from Selah to Selah is 63 Hebrew words.

V.14-17 this final section after the Selah of v.13 is 35 Hebrew words. In comparison with Psalm 35 we find a match theme of the unjust persecuting David, who does them good but they return evil.

V.14 See v.6 Refrain.

V.15 Literally, “To murmur/growl/roar (hemah) they to quiver/totter/shake/reel/stagger (ynuun) to eat...”; “grudge” – uyalinu – and abide, rumble; Deprive the enemy, leaving them in want and dissatisfaction.

V.16-17 Presents that God is to get all the praise for David's help.

V.17 "sing" – zamer – melody.

A chorus-like repeat in non-balancing Candles 3 and 6, but they are multiple matches of $2 \times 3 = 6$.

Placement of the Divine Name: First occurrence in v.3 is the 23rd Hebrew word of text count; Second occurrence in v.5 is the 32nd Hebrew word. These are the two values in decimal and positional values for the word "glory" – 23 and 32. Selah forms beginning of second section and the Divine Name in the third place is the 16th Hebrew word of that section, which is half the 32 value. Definitely worth noting.

In the continued relation of the enemies who attack those who repent and turn to God, we saw those who really are members of the same "Church" in Psalm 54. Then in Psalm 55 the enemies, those who live in the same town and "go to church" with us. Next, in Psalm 56 we saw the enemies being those of the world. Not Christians in any name, they are idolaters. In Psalm 57 the type of "church leadership" as the one persecuting. "Saul" was the leader of David, David's king, but David implores a Higher Authority. In Psalm 58 the persecutors are the members of the congregation. Finally, for the Nun section we have Psalm 59 with the persecutors being by the family. Saul, as David's father-in-law, is brought to our attention in the "watched the house to kill him" in the introduction. What proves interesting is the psalm goes to "nations". What must have been the case was that Saul's attempt to slaughter him at home was the inspiration behind this psalm. Since David is a prophet, he entered the spirit of prophesy and the text that followed was much broader than the current situation he was facing.

Section counts and matches: **Candle 1, v.1-2** (11 Hebrew words – Caph is the 11th letter and is the open hand which is the Hebrew manner of prayer. This presents the plea for help.);

Candle 2, v.3-5 (34 Hebrew words – Psalm 34 presents *God aids those who are broken before Him. Instructions for God's children on the fear of Yahweh, how to be a good child.* Keywords "Redeemer" and "Weeping" carry this value.);

Candle 3, v.6-8 (21 Hebrew words – Shin the 21st letter, is used to refer to "The Almighty" and in these verses we see the scorn of the Almighty which will return upon them.);

Candle 4, v.9-10 (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/needy.*); **Candle 5, v.11-13** (30 Hebrew words – The decimal 30 is "Lamed [30]" and refers to rod/staff which is seen in the Shepherding of Yahweh's care for His people, as a shepherd deals with the wolves (wild dogs) that surround and attack His flock.);

Candle 6, v.14-15 (13 Hebrew words – The decimal reading for 13 is "Yod [10]" and "Gimel [3]" so we see the working hand of God and the "heaped upon" Gimel of disappointment from God.);

Candle 7, v.16-17 (22 Hebrew words – Psalm 22 presents us with Jesus dying on the cross for us which is the promised help and salvation. David's praise here fits to that Psalm's message beautifully.).

Psalm 60

Summary Title: We Have Seen Hard Things But God Will Help Us

Structure Type: Menorah

Directions of Address: From David; To God/Congregation

Psalm Position Number Meaning: Samech; Foundation.

In this psalm we see a foundation principal for all God's people, that of standing on God's word. That which we can count on and hold strong in the faith.

Hebrew Word-Count:

Text only: 88
Total (incl. Selahs and intros): 113

Psalms With Matching Counts:

63
None

6-8 (4)	Standing on God's word, holding them as promises of hope, v.6-8 Candle 4 might be summarized as "Standing On God's Word"
5 (3) _____ 9 (5)	Appeal for God to work on their behalf, use strong hand – (the right), v.5/ Question; To defeat the strong city, v.9 Candles 3 and 5 might be summarized as "Deliverance Means The Enemies Defeat"
4 (2) _____ 10 (6)	V.4 paraphrase of a more literal translation to consider: [You have given a sign (the earthquake) to those who fear You, to flee (escape) from the face of the bow. Selah], v.4/ Question; Based on this, the parallel thought is "Why aren't You with our army? Why must we flee?", v.10 Candles 2 and 6 might be summarized as "You Warned Us To Flee, Why Have You Forsaken Us?"
1-3 (1) _____ 11-12 (7)	God's work of casting off, v.1-3/ Seeking for God to help them, v.11-12 Candles 1 and 7 might be summarized as "You Have Showed Hard Things To Your People, We Are Helpless Without You"

Note: Psalm 60:6-12 is repeated in Psalm 108:7-13.

Introduction – "Shushaneduth" – Lilies of Testimony ("eduth" in testimony speaks of foundations); "Michtam" – engraved writing - is found in Psalm 16 and 56-60 and all appear to present the cry for help, preservation and salvation; "Aramnaharaim" – Syria of the Rivers; "Aramzobah" – Syria Station (possibly near Damascus); "Aram" speaks of Abraham's origins, that which God's people must contend with to serve God and "Edom" (v.9) speaks of relatives of this world, who claim origin in Abraham, is where the battle rages; "Joab" – Whose Father Is Jehovah; "twelve" is a foundation number – 12 tribes, 12 apostles and this is Psalm 60 (5x12) which 60 is Samech for foundation.

V.1-4 Selah is 25 Hebrew words, compare with Psalm 25:1-5.

V.1 "again" – no Hebrew, should be italicized; God's name is never used in this psalm. First word is Elohim and expresses desolation apart from God. All depends on God's favor.

V.2 “earth” – aretz; “tremble” – hirashtah – to quake, to shake; “broken” – p’tsamtah – to split or break open; Appears earthquake was experienced. Recognized God’s hand behind events. Expressed “mood” of severe battle.

V.3 “astonishment” – taralah – reeling, staggering; Recognized God’s hand of control in the situation. Position of Israel as “God’s people” and shock at the situation.

V.4 “banner” – nes – standard, banner, sign, wonder; “truth” – qoshet – truth, bow from an unused root meaning “to balance”, primary meaning is bow, secondary is truth; A paraphrase of a more literal translation, “You have given a sign (the earthquake) to those who fear You, to flee (escape) from the face of the bow. Selah.”

V.5 Appeal for immediate need of help.

V.6 “rejoice” ae’elozah – I will exult; God’s decree quoted in v.6-8. *Standing on God’s word* in territorial and national defense issue at hand.

V.7 “lawgiver” – m’choq’qi – statute giver; Exact middle verse and exact middle falls between Manasseh and Ephraim; Value of v.17 is 1,843 (19x97) compare Psalm 19 where God will be glorified and Psalm 97 where God’s enemies to be destroyed before Him; Covers all Israel’s land mass showing God’s ownership.

V.8 Covers Israel’s enemies who will be the losers. Edom being specific to this very battle.

V.9 For notes on “Edom” see introduction note above; Question, showing David’s dependence on God for victory.

V.10 “armies” – tsabaath – hosts; Answer to the question of v.9. Desperate appeal for God’s restored favor, in face of defeat. The introduction gives background so we know “Joab returned” and God granted the victory.

V.11 “help” – t’shuath – salvation; “man” – adam; Natural help of man is vain, need help from God.

V.12 Statement of faith addressing the congregation.

Final section v.5-12 has Hebrew text count of 63. Psalm 63 clearly follows the same stand in prayer and position for faith, enemies to be defeated by God ALSO a prayer that does not use God’s name ALSO Psalm 63 is the only other match to text count.

Total text count of 113 see Psalm 113 in praise and gratitude and Psalm 119:113 STARTS the “Samech [60]” portion of that psalm (remember this is Psalm 60).

*Section counts and matches: **Candle 1, v.1-3** (19 Hebrew words – The decimal of 19 is “Yod [10]” and “Teth [9]” of the working hand and the Teth of twisted, servants of the devil, fermenting and anger. Here we see Teth powerfully at work in “cast off”, “tremble”, “shaketh” and “astonishment”. The working hand is that of God casting them off.); **Candle 2, v.4** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and this presents the*

special sign given to them to flee.); **Candle 3, v.5** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and this presents an appeal for God to take action for His “beloved”.); **Candle 4, v.6-8** (28 Hebrew words – Psalm 28 presents *Yahweh protects and nurtures His people. Those who don’t seek His face and ignore His works will receive according to their deeds.*); **Candle 5, v.9** (8 Hebrew words – Cheth the 8th letter of hedge or fence. Here we see the question of entry into the borders of the enemy.); **Candle 6, v.10** (8 Hebrew words – Cheth the 8th letter and uses the keywords of grace, mercy and life. These questions point out that God alone is the source for their victory, which means grace, mercy and life.); **Candle 7, v.11-12** (13 Hebrew words – Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*).

Psalm 61

Summary Title: God Is My Refuge

Structure Type: Menorah

Directions of Address: From David and possibly someone else in v.6-8; To God/Congregation

Psalm Position Number Meaning: Samech/Aleph; Foundation and the Aleph of primary.

In this psalm we see the foundation of a relationship with God rooted in faith and a vow. The Aleph of primary touches upon our coming to God and beginning our life as one of His own.

Hebrew Word-Count:

Text only: 63
Total (incl. Selahs and intros): 68

Psalms With Matching Counts:

110
 11

5 (4)	.....“<i>Thy Name</i> ”; Vows to God heard and dominion given, v.5 Candle 4 might be summarized as “Vows Made To God And Commission Given”
4 (3) _____ 6 (5)	.....Abide in God’s tabernacle, trust in protection, v.4/ Eternal life gift to the king, v.6 Candles 3 and 5 might be summarized as “Man’s Choice Then God’s Action - Lifetime Element ”
3 (2) _____ 7 (6)	.....A shelter and tower from enemy, v.3/ Place of abiding – preservation, v.7 Candles 2 and 6 might be summarized as “Place Of Shelter With God And Protection From The Danger - Past/Future”
1-2 (1) _____ 8 (7)	.....“<i>Hear my cry</i> ”, appeal for help when all strength is gone, v.1-2/ “ <i>Thy Name</i> ”; I will sing praise (something for God to hear), a CORE (v.5) connection of perform the vows, v.8 Candles 1 and 7 might be summarized as “Cry To God For Help Then Gratitude And Promise To Fulfill Vows Made To God”

Note: Introduction – “Neginah” – n’ginath – the root is to strike strings, related to “to pound”.

V.1 “cry” – renathi – a loud noise, shout.

V.2 “earth” – aretz; “overwhelmed” – ba’atoph – grown weak, turned aside; The “heart” core of his soul is giving out, no natural strength left. The Samech foundation of “rock” of safety.

V.3 “from the enemy” – from the face of the enemy.

V.4 “trust” – e’chesh – seek refuge; “covert” – sether – hiding place; Hebrew text from v.1-4 Selah is 29 words – see Psalm 29, expresses praise for God’s provision and strength to His people.

V.5-8 The Hebrew text *after* the Selah of v.4, is 34 words. Psalm 34 is a testimony of God’s hearing, saving and praising - read Psalm 34:4-8.

V.5a “God” is the middle word; Five middle Hebrew words “For thou, O God, has heard my vows:” – 63=29+5+29 with a value of 1,626 (6x271) “to say” in Hebrew has a value of 271. This matches smoothly with the saying of his vows.; Psalm 120:4 has the same value of 1,626 and it should be noted that Psalm 120:3 brings connection to the “false tongue”.

V.6 Confession of God’s preservation of his life but goes to another level – more than one generation and clearly speaks of another person in the following verse.

V.7 Shifts to third person going messianic in eternal reign of the messiah.

V.8 “sing praise” - a’zamrah – to melody; I would read this as meaning that David will continually “melody” in worship to God because he is able to constantly fulfill his vows (the Aleph of 61).

From v.6-8 changes “person” from first – “I, me” to third – “he, him” indicating another writer who serves to pass on the stand of faith from the king to his people.

Text match of 63 to Psalm 110 – Appointing of the messiah to reign.

Total match of 68 to Psalm 11 – Yahweh rules in heaven, will judge the wicked and sustain the righteous. SEE PSALM 11:3 for Foundation [Samech - 60].

*Section counts and matches: **Candle 1, v.1-2** (15 Hebrew words – Samech is the 15th letter for foundation and the means to stand fast which is the object of his cry. Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people.*);*

***Candle 2, v.3** (8 Hebrew words – Cheth the 8th letter of hedge or fence. The shelter and strong tower are fences of protection.); **Candle 3, v.4** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him. Here we see the “abide in thy tabernacle”.);*

***Candle 4, v.5** (9 Hebrew words – *Teth the 9th letter with the meaning of twisted and is used in relation to things which surround, encircle. “The heritage” of those who fear God’s name may be imagery of what David is encircled by, (also see more below). “My vows” might also include his vows in becoming king, which would connect to that surrounding heritage and the consecration. One Hebrew word for crown is specifically a Teth word, it is braided, like a rope.); **Candle 5, v.6** (9 Hebrew words – If the crown is in focus, as stated in Candle 4, we find the promise of long life in “the king’s life”.*

Connection to the crown.); **Candle 6, v.7** (8 Hebrew words – Cheth the 8th letter and used the keywords of grace, mercy and life which are to fall upon the king.); **Candle 7, v.8** (8 Hebrew words – Cheth the 8th letter of hedge or fence. “Vows” are a hedge of fence, like laws and commandments are. They are words which bind one to obligations. A “fencing” of one’s life choices.).

In relation to **Candle 4, v.5: Vow and Oath are closely connected. Since David was a king he also had a vow/oath as King. Consider the Teth connections of twisting and twining. The Hebrew word “Chaval” is to twist (like in a rope), to bind by a pledge and used of ropes to measure, esp. fields (see Deuteronomy 32:9; Psalm 16:6), the heritage or portion of land, (which this Candle speaks of “heritage”). As for the crown, it is a binding and such is seen in the Hebrew terms “Nezer” of to consecrate. We see this with the Nazarite Oath. It is a binding of consecration. This is a little lengthy but I felt it worth expounding since it’s more difficult to see the connections of [9] to this verse.*

Psalm 62

Summary Title: Salvation Comes From God, Don’t Veer From This Foundation

Structure Type: Menorah and Three Blocks of Four Verses

Directions of Address: From David; To Congregation/Wicked Men/Self

Psalm Position Number Meaning: Samech/Beth; Foundational and Beth of the Son of God and/or house.

In this psalm we see the foundation of seeking God for salvation and protection, NOT riches and the world. (Note: Psalm 62 covers faith and hope while Psalm 63 covers love. The big three of 1 Corinthians 13). The Beth of the house of God where salvation is found in the Son. The creator of the house.

Hebrew Word-Count:

Text only: 110
Total (incl. Selahs and intros): 117

Psalms With Matching Counts:

140
143

V.1-4 uses 36 Hebrew words plus Selah (consider the summarizing of Psalm 36 – *Wicked rotten to the core, righteous flourish, contrast of sheep and goats*); v.5-8 uses 33 Hebrew words plus Selah (consider the summarizing of Psalm 33 – *A lesson on the Shepherd and trusting His merciful care*); v.9-12 uses 41 Hebrew words (consider the summarizing of Psalm 41 – *Must bear fruit for God. Fruit-bearers can trust God will take care of them. Waters of humanity violent against those who have partaken of living waters*).

1.....5.....9..... Wait on God, v.1 and 5/ Ditch your hope in men, v.9
2.....6.....10..... Where to place your trust, v. 2 and 6/ Where not to trust, v.10
3.....7.....11..... Fate of the wicked, v.3/ Salvation for the righteous, v.7/ God makes the decision and has the power to enforce it, v.11

NOTE: Psalm 75, of Asaph, makes the verse 11 declaration twice and see note on v.11 below.

4 Selah____8 Selah____12.....Hypocrites are conniving scoundrels, v.4/ Trust in God, He will protect, v.8/
 In the end, every man will get what is his just dessert, the hypocrites theirs
 and those who look to God,theirs, v.12

Verses 1, 2, 4, 5, 6 and 9 all begin with the Hebrew word “ach”. An expression much like that still found among the Scottish today, translated variously in the KJV as “truly, only and surely”. It is a punctuating expression that carries a strength of emotion. This psalm is a repeat, in three portions and verses 1-2 are a type of “refrain” that is repeated for the beginning of the second portion in v.5-6. The first section’s focus (v.1-4) is on “faith” and the second’s (v.5-8) is on “hope”. “Greatly moved”, of verse 2, becomes stronger in not being moved at all in the repeated refrain at verse 6. Section 1 addresses hypocrites in the congregation, which are removed for the second section. In section two, the focus turns from the hypocrites to looking at God, where hope looks. The final section launches one final time with that “ach” and parallels each of the four points with the life lesson for the church. V.7 contains the two Hebrew middle words translated, “the rock of my strength”.

6-7 (4).....	“God 2x’s”; Looking to God as his sure source of strength and redemption, v.6-7 Candle 4 might be summarized as “God Is My Rock, Salvation, Refuge And Defense”
5 (3)_____8 (5).....	“God”; Personal, look to God in expectation, v.5/ “God”; All people need to walk in faith, v.8 Candles 3 and 5 might be summarized as “Looking To And Depending On God”
3-4 (2)_____9-10 (6).....	“Evil people”; <i>Question</i> ; Unstable, mischievous men are filled with treachery, v.3-4/ “Evil people”; The ways of men will fail, keep your hearts from riches, v.9-10 Candles 2 and 6 might be summarized as “Looking At Evil Men And Evil Pursuits”
1-2 (1)_____11-12 (7).....	“God”; God can be counted upon for salvation and protection, v.1-2/ “God 2x’s”; Even uses word “ <u>twice</u> ”, God is He who ultimately has “ <u>power</u> ”, He dispenses mercy or justice, v.11-12 Candles 1 and 7 might be summarized as “God Ultimately Is The One With Power Giving Salvation OR Judgment”

Note: Elohim is used 7 times (number of perfection and, of course, in temple menorah branches). This title of His Deity appears 1 time in Candle 1; Candle 2 is evil people; Candle 3 God is found 1 time; Candle 4 uses the title 2 times; Candle 5 it is 1 time; The parallel to Candle 2, Candle 6, is the evil people again; Finally, Candle 7 uses “God” 2 times and even uses the word “twice”.

Also note the pattern of emotional launches with “ach” and “ad-anah”. That “ad-anah” of v.3 is a cry from duress. In the first section, v.1-4 all begin with emotional launching word(s); In section two, v.5-8, only half that amount, with two verses doing so; Finally, in the third section, v.9-12, it is half the amount of the second section, with such a word launch being in the first verse, v.9.

Introduction – “to Jeduthun” – literally reads “upon Jeduthun”, he was a man but may also have been an instrument name, possibly the rendering is due to his being over a musical section and this was to be performed by that section under his charge, all guesswork.

V.3 “tottering” – to push, be cast down.; Addressing a “wall”, which bears a superficial appearance of strength, but a corrupted man, like a corrupted wall, will collapse.

V.4 “excellency” – misatho – elevation, dignity; “cast him down” – ndach – to drive away, banish; Warning that such people are simply ACTORS in pious behavior. They talk like they really care about a godly person but in reality, they are working guile to destroy.

V.5 “expectation” – tikvath – hope; The faith of v.1 becomes hope here.

V.6 Repeat of v.2 only here it goes from “greatly” to NOT AT ALL moved.

V.7, “the rock of my strength”, the two middle Hebrew words - 110=54+2+54 – value 383 (76th Prime) – words of that value = “And Samuel” – means Heard of God; “And Seven/Sevenfold” and “And To Be Full (satisfied)” - note the title of “God” used seven times in this psalm and uses “adonai” once which kept the count at seven and kept Yahweh out of this, matching this set of Psalms 60-63; “In God” – al – upon, not in; The whole v.7 has a value of 1,213 (198th Prime).

V.9-10 “vanity” and “vain” – hevel – vapor, breath.

V.9 “men of low degree” – b’nei-adam; “men of high degree” – b’nei-ish.; Literal reading for v.9, “*Ach a vapor/breath sons of Adam lie sons of men (ish), in the scales/balances to go upon they are from a vapor/breath joined (to be one).*”; The final section summarizes the life lesson for the brethren, with v.9 in looking to men is futile.

V.10 The ways of man are vanity, they oppress and rob. The things of this world – strength, might, wealth – don’t put your heart upon them. V.8 told us what to trust in and here what not to trust in.

V.11 Twice is seen in Psalm 75 (of Asaph, a contemporary with David); In Hebrew, doubling acts for surety of a thing, confirmation. The “power” is the same word translated “strength” in the core words of v.7. So in this psalm the first “power” is in v.7 and the second here in v.11. Also Psalm 75 of Asaph makes this doubling.

This psalm is incredible having a clearly triple grouping of 4 verses *with a refrain*; Also showing a special pattern of emotional launching verses and a menorah as well! Truly the hand of God shines for all to see here.

Section counts and matches: **Candle 1, v.1-2** (15 Hebrew words – Samech is the 15th letter for foundation and the means to stand fast which this Candle points out. Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people.*);

Candle 2, v.3-4 (21 Hebrew words – Shin the 21st letter, is for tooth and cut and connects to devouring. In this Candle David speaks of those seeking to destroy him.); **Candle 3, v.5** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sustenance and that is what David is looking for.);

Candle 4, v.6-7 (15 Hebrew words – Samech is the 15th letter for foundation and the means to stand

fast and these verses fairly shout this theme out.); **Candle 5, v.8** (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth*. Upon this foundation, we can count on Him as our refuge.); **Candle 6, v.9-10** (24 Hebrew words – Psalm 24 presents *God will choose from all of His creation those who will enter heaven. Specifies character of whose salvation prayer will be answered.*); **Candle 7, v.11-12** (17 Hebrew words – Psalm 17 presents *Looking to and trusting God’s protection from enemies founded in a self examination of continued commitment to obey God*. Pe the 17th letter for mouth and we see “God hath spoken...” begins this final Candle.).

Psalm 63

Summary Title: Life And Joy Found In Relationship With God

Structure Type: Menorah

Directions of Address: From David; To God

Psalm Position Number Meaning: Samech/Gimel; Foundation and Gimel of heaping upon.

In this psalm we see the foundation of relationship with God is love (See Ps. 62 for faith and hope – 1 Corinthians 13). We also find the foundation principal of “upholdeth” to sustain, a foundation. The Gimel of supply is seen in the living water of life that begins in v.1.

Hebrew Word-Count:

Text only: 88
Total (incl. Selahs and intros): 93

Psalms With Matching Counts:

60
None

3-6 (4).....	“Thy Name”; Love and appreciation of God, takes us to end of day, v.6, began “ <u>early</u> ” in v.1, v.3-6 - FUTURE Candle 4 might be summarized as “Words Of Love And Praise, Commitment To Ever Seek Him - FUTURE”
2 (3).....7 (5).....	Seeing God’s might and power, recalling that which he has experienced in the past and thirsting for again, v2 – PAST/ Because of past salvation, You are my place of joy, v.7 – PAST GIVES DIRECTION FOR TODAY Candles 3 and 5 might be summarized as “What He Is Seeking Today Founded On PAST Experience”
1b-1c (2).....8 (6).....	Seeking founded on longing for “living water” as he has encountered in God’s sanctuary, v.1b-1c - PRESENT/ Foundation in “ <u>upholdeth</u> ”, sustain; desire for God, v.8 - PRESENT Candles 2 and 6 might be summarized as “Cry Out In Strong Desire And Love For God – SET IN PRESENT”

1a (1) _____ 9-11 (7) Desire to seek God from the start of the day, v.1a - FUTURE/
 “Swearth by Him”; Destruction of the persecutors and joy and glory for those who seek God, v.9-11 - FUTURE
Candles 1 and 7 might be summarized as
“Seeking God And The Coming Good For Those Who Seek Him And Destruction For Persecutors - FUTURE”

Note: Introduction – “in the wilderness of Judah” takes us back to a time of isolation and persecution.

V.1-6 -The day-time outline presents an example of what a heart that loves God looks like.

V.1 First word is Elohim, starts with seeking God “early” which provides a foundational “Samech [60]” starting point; The soul desire of thirst, that desire for the living water, the seeking must be founded on longing. The only way to have that longing is to realize that where we are in this world there is a lack of living water, parallels the Judah wilderness experience in the introduction; “thirsty” – ayef – faint, exhausted, weary.

V.2 Verse begins with the Hebrew “chen” for “thus” and so it flows from v.1; Direction of where to seek the living water; Recalling the more pleasant days of the early romance.

V.3 “lovingkindness” – chesed – mercy; Literal translation, “For good Your mercy from living my language will praise You.”.

V.4 “thus” – chen – flows from v.3, like v.2 did with v.1; Commitment of his life to God in gratitude of salvation (mercy).

V.5 Referring to the sacrifice he offered that met the needs of his soul, this is a “Gimel [3]”, thus leaving him free to be joyful before God. “Marrow” is the Hebrew “chelav” for “fat”, which is forbidden to be eaten under Mosaic dietary law but is used in the sacrifices and the “fatness” is the Hebrew “deshen” for fat ashes, fatness which is left over after the burnt offering has been made.

V.6 Four middle Hebrew words, “When I remember thee upon my bed,” - 88=42+4+42 with a value of 943 (23x41); Psalm 23 presents *The LORD is my Shepherd* and Psalm 41 presents *Must bear fruit for God. Fruit-bearers can trust God will take care of them. Waters of humanity violent against those who have partaken of living water*; Climax of the day and David still thinking about God. Note he began his day in v.1 with “early will I seek thee” and come the end of the day, his heart and mind are still focused in love upon God.

V.7-11 - The past, present, future outline. This flows from the “remember” and “meditate” seen in v.6. Presenting gratitude for God’s loving care, which includes vengeance upon his enemies (an act of love).

V.7 Immediate help in time of need points to “shadow of thy wings”; This doesn’t speak of hope or faith but of testimony of having seen His saving provision in the past.

V.8 Desire and pursuit of God – love; God’s “right hand” is Jesus who “upholdeth” us. Uphold is a clear “Samech [60]” of foundation, support.

V.9 “destroy” – shoah – ravage, ruin, waste; “earth” – aretz; Comfort in knowing God will vindicate His servant; David’s enemies are those who want to destroy him. In this case it was Saul, since he was in the wilderness of Judah.

V.10 “foxes” – shualim – foxes or jackals; Expands on the end, inglorious, of those seeking to destroy David.

V.11 “stopped” - yisacher – to be shut up; Summary verse – at the time of the psalm, Saul, the enemy, was the king, so shows a confession of faith of what David knew God was yet to accomplish. Expands psalm for all saints to glory in God and the liars (which was Saul in his false charges of treason against David) would be gagged.

This psalm advances from Psalm 62 of Faith and Hope to the message of Love. It is also divided on a time issue. It displays a time related menorah in the entire psalm, as shown above. There is also a day layout, covered in v.1-6. V.1 starts the day with “early” and v.6 takes us to bed and thru the night. The final portion covers the past, “hast been” v.7, v.8 is present and v.9-11 cover future with “shall go”, “shall fall” and “shall rejoice”.

Psalm 60 and 63 connect in text match of 88 words; Psalm 61, 62 and 63 all connect to Psalm 110 in various ways and all fail to actually use the Divine name in the text.

Section counts and matches: **Candle 1, v.1a** (4 Hebrew words – Dalet is the 4th letter and speaks of doors. This door goes either way in communication. Here David presents he will seek God “early”.); **Candle 2, v.1b-c** (11 Hebrew words – Caph is the 11th letter and is the open hand of receiving. Here we see David’s open hands in need in his longing and thirsting.); **Candle 3, v.2** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His “sanctuary”.); **Candle 4, v.3-6** (28 Hebrew words – The decimal of 28 is “Caph [20]” and “Cheth [8]” with the open hands of worship and the Cheth keywords of life, grace and mercy. This Candle expresses the joyous worship of someone who has received wonderfully from God.); **Candle 5, v.7** (7 Hebrew words – Zayin is the 7th letter and it carries the meaning of sustenance with this verse testifying to his receiving God’s help.); **Candle 6, v.8** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who fellowship in the close relationship of love with their Lord.); **Candle 7, v.9-11** (26 Hebrew words – Psalm 26 expresses *the strong stand as one of God’s own, the clear commitment to not sit with evildoers, the love of God’s house, to be distinguished in God’s eyes from the wicked so he will not suffer their coming judgment and the community of brotherhood.* That psalm does mesh well with these closing verses.).

Psalm 64

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

Structure Type: Menorah

Directions of Address: From David; To God/Congregation

Psalm Position Number Meaning: Samech/Dalet; Foundation and the Dalet of brokenness and doors.

In this psalm we see a foundational issue in the wicked, who persecute the righteous, being dealt with by God and judged righteously. The Dalet of brokenness in the cry to God for help in persecution and God opening the doors of heaven to pour forth His saving answer.

Hebrew Word-Count:

Text only: 80
Total (incl. Selahs and intros): 83

Psalms With Matching Counts:

75
99, 101, 146

5-6 (4)	Question; Arrogant confidence of the wicked, v.5-6 Candle 4 might be summarized as “The Arrogant Wicked Go From Planning To Doing”
4 (3) _____ 7 (5)	Wicked shoot suddenly, v.4/ God shoots at the wicked suddenly, v.7 Candles 3 and 5 might be summarized as “Wicked Shoot Suddenly Then God Shoots Suddenly”
3 (2) _____ 8 (6)	Tongue of the wicked, their weapons, v.3/ Tongue of the wicked returns upon them, v.8 Candles 2 and 6 might be summarized as “Tongue Of The Wicked Unleashed And Returns Upon Them”
1-2 (1) _____ 9-10 (7)	Seeking shelter in God, dependence upon Him for protection, v.1-2/ <i>Divine Name</i> ; Answer to cry sees fulfillment, v.9-10 Candles 1 and 7 might be summarized as “Cry To God For Help And God Glorified In His Response”

Note: V.1 “prayer” – sich - meditation, musing.

V.2 “secret” – Has no Hebrew in text, should have been rendered *italics*; “counsel” – sod – council, assembly; “insurrection” – ragshath – throng; Those wicked form a league, they unite for the purpose of bringing greater destruction.

V.3 “bend” – derek - to tread, march; Enemies weaponry – swords and arrows of verbal warfare.

V.4 The weapons, of v.3, prepared for use against righteous people, attacking with full confidence of victory.

V. 5b “they say, who shall see them?” - cola containing the middle Hebrew word, value 589 (19x31), consider Psalm 19 presenting *God’s glory seen in creation and in His biblical revelation* (which the number 19 acts as a counter to Satan’s claim for glory); Consider also Psalm 31 presenting *God takes care of those who trust and hope in Him.*; the middle Hebrew word is “see them” and it’s interesting that what they thought wouldn’t be seen is the focus point of the middle, i.e. it has a spot-light on it; goes from speech to traps with their confidence of God not seeing what they do.

V.6 “diligent search” – chaphes m’chupas – it’s a double of the root word, *meaning emphatic* for trick, plot, device; “deep” – amok – deep, mysterious; V.6 has three colas. Cola 6a and 6b are the two middle colas of the psalm – 24=11+2+11. These two basically saying the wicked search, search, search and summarizes this in v.6c with their being such a group of deep-rooted connivers.

V.7 Counters the attack of the wicked in v.4 – *suddenly shooting arrows* but this time *at them from God*.

V.8 Wicked slander backfires, will be like rats in a sinking ship. Counters the attack of the wicked of v.3. Their tongue to fall.

V.9 “men” – adam; All men will learn and glorify God when they see His judgment. The Divine Name finally appears for the first time in the 60’s psalms. This being the last verse of this psalm. It is introduced when God’s righteous judgment is finally realized.

V.10 “trust” – chasah – to flee for protection.

Section counts and matches: **Candle 1, v.1-2** (14 Hebrew words – Nun is the 14th letter. Among other things it is “fish” and represents individuals. In this case David appeals to God over the enemy who is hunting him. Psalm 14 presents *God is watching the affliction of His people, help is coming.*); **Candle 2, v.3** (8 Hebrew words – Cheth the 8th letter of hedge or fence. In this case I would say the verbal archers and swordsmen are the type of the enemy army who attacks your territory. This type of military imagery is almost exclusively connected to territorial (Cheth) arenas.); **Candle 3, v.4** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sword or a weapon which this verse speaks of such assault.); **Candle 4, v.5-6** (20 Hebrew words – Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection.* This is in the face of very confident enemies that there is no help for David.); **Candle 5, v.7** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. Here we see God will defend His people from the enemy.); **Candle 6, v.8** (8 Hebrew words – This is the parallel Candle to Candle 2, which was 8 words. See what I said above. Here is the completion of the assault where the attacker is overwhelmed and defeated, part 2 of the war news.); **Candle 7, v.9-10** (17 Hebrew words – Psalm 17 presents *Looking to and trusting God’s protection from enemies founded in a self examination of continued commitment to obey God.*).

Psalm 65

Summary Title: God Has Provided For All To Enter His Courts With Hope And Blessing

Structure Type: Menorah

Directions of Address: By David; To God/Congregation (core v.6-7)

Psalm Position Number Meaning: Samech/He; Foundation and He of lo/behold.

In this psalm we see the foundation of the rule of God’s Kingdom from His capital. The He of lo/behold lifts up the view of God’s rule on earth.

Hebrew Word-Count:

Text only: 105
Total (incl. Selahs and intros): 109

Psalms With Matching Counts:

32
148

6-7 (4)	Core: <u>Only portion</u> addressing the congregation; Stilling waters and tumult of humanity – the powerful effect to be seen at the second coming of Jesus Christ, v.6-7 Candle 4 might be summarized as “His Power Controls Land And Sea – Addresses Congregation”
5 (3) _____ 8 (5)	Fear, ends of the earth, far off, v.5/ Fear, uttermost parts, v.8 Candles 3 and 5 might be summarized as “Might Of God For Salvation To Be Seen By All”
3-4 (2) _____ 9-10 (6)	Blessings, satisfied with blessings of God’s work, v.3-4/ Blessings, satisfied with the goodness that comes from God, v.9-10 Candles 2 and 6 might be summarized as “Blessing On Men And On The Land”
1-2 (1) _____ 11-13 (7)	Praise “ <u>in</u> ” where God sojourns (Zion) and blessing in the hearts of men, v.1-2/ Joy and singing where God treads (paths) and blessings in the land, v.11-13 Candles 1 and 7 might be summarized as “Zion - The Worship Center For All Nations And God’s Blessings Will Pour From There”

Note: Introduction – “Song” is seen in the last word of the psalm.

V.2 In Zion but goes world-wide in “all flesh come”.

V.3-4 Foundation – sin dealt with, elect of God, dwelling with God and satisfaction found there.

V.3 Cola 1 is personal burden of sin, cola 2 corporate forgiveness.

V.4 “Blessed” – asher; Blessed are *the elect*, satisfaction.

V.5 “terrible” – noraoth – fearful; “earth” – aretz; Fear of God, faith goes world-wide.

V.6 See the mighty mountains, God is the strength behind them, i.e. He is obviously mightier than they are.

V.7 Middle verse line value is 1,490 (10x149) compare Psalm 10 presenting *Vile working hand of the wicked and God's working hand to save the oppressed*. Compare Psalm 149 presenting *Rejoice in Yahweh, He delights in His people and comes for judgment. Looks to the Second Coming of Jesus and Armageddon.*; “and the tumult” middle Hebrew word value of 107 - 105=52+1+52; “noise” – shaon – roar, din; “tumult” – hamon – murmur, roar; He who keeps the mountains in place (v.6) will likewise still the seas of humanity, who roar against Him.

V.8 At Armageddon the tumult will be silenced (seen in v.7) then, going over the whole earth, all humanity will be struck by the fear of God; The “outgoings” cola paralleling the “uttermost parts” but note the change from “afraid” to “rejoice”.

V.9 “waterest it” – t’shoq’qah – to be abundant, give abundance; “furrows” – g’dudaha – something cut, furrow, cutting; “river” – peleg – irrigation, channels; Blessings will go out so the land will thrive and produce abundantly.

V.10 “ridges” t’lameyah – furrows; “abundantly” – raweh – to saturate; “settlest” – nacheth – to go down, descend; “soft” – t’moggenah – to cause to melt; The blessings of abundant water will come.

V.11 “paths drop fatness” refers to those channels of water causing the produce to flourish. The rejoicing found with those familiar with an agricultural lifestyle.

V.12 This is also seen in fields, flourishing for livestock; “pastures” – n’aoth – the abode of shepherds.

V.13 “corn” – bar – corn, grain; Continues blessing for shepherds and abundant harvest for grain. Here we see the “Song” seen in in the introduction, last word being a singing world.

“God” is used 3x’s – The Father is seen in v.1 (He who is praised and the vow is made to); The Son of God – Jesus Christ is seen in v.5 (God of our salvation who the whole world will put their faith in and whose Second Coming will be “terrible things in righteousness”); The Holy Spirit in v.9 (connections of this verse are to waters coming from God that will provide life, i.e. the living waters of God. The Holy Spirit is related in a symbolical manner.).

Text match of 105 to Psalm 32 presents *How to become part of the King's household. Need to confess and repent for God's forgiveness*; Total match of 109 to Psalm 148 presents *Praise Yahweh for His glory is above all. Steps up from Psalm 147 to a creation-wide level while still referencing Israel as His chosen nation (connects to Zion)*.

V.1-5 (address God) – 42 Hebrew words
V.6-7 (address Congregation) – 12 Hebrew words
V.8-13 (address God) – 51 Hebrew words

The number of words addressing God are 93

V.1-5 of 42 consider Psalm 42 presenting *Initial joy of conversion faces challenge of public scorn. Desire for living water while water of tears from humanities rejection of those who have chosen living water*; Consider Psalm 119:42.

V.6-7 of 12 consider Psalm 12 presenting *God protects/preserves His household/poor/needy*; Consider Psalm 119:12.

V.8-13 of 51 consider Psalm 51 presenting *Backsliders need to repent. Restoration from broken relationship with God.*

Total words addressing God of 93 presenting *God clothed with majesty and strength. Nations may rage but Yahweh is above all.*

Section counts and matches: **Candle 1, v.1-2** (14 Hebrew words – The decimal for 14 is “Yod [10]” and “Dalet [4]” with the working hand and the Dalet of the door, which indicates an interaction either direction. Here we see the “praise” which is communication heavenward and the “vow” is likewise the heavenward communication. The working hand is the fulfillment of those vows.); **Candle 2, v.3-4** (17 Hebrew words – Pe the 17th letter for mouth and face and calls for coming into God’s presence, in the face of God “causest to approach”.); **Candle 3, v.5** (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth*. The decimal for 11 is “Yod [10]” and “Aleph [1]” so we see the working hand and the Aleph of primary. The “terrible things in righteousness” will be the working hand of Jesus at His return and primary is “the confidence of all the ends of the earth”, where everyone will look for hope.); **Candle 4, v.6-7** (12 Hebrew words – The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of the Son of God. This Candle is speaking of the Second Coming, Jesus coming with might. This is His working hand of the Son of God.); **Candle 5, v.8** (8 Hebrew words – Cheth the 8th letter of hedge or fence. This verse speaks of “regions – dwelt in the uttermost parts” which is about boundaries.); **Candle 6, v.9-10** (22 Hebrew words – The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands of receiving and the Beth of the Son of God. These verses speak of the blessing the Son of God will bring and the earth is the open hands receiving the rain He “waterest”.); **Candle 7, v.11-13** (21 Hebrew words – The decimal form of 21 is “Caph [20]” and “Aleph [1]” with the open hands and the Aleph of first things. This Candle continues the open hands of the earth receiving the blessings and the primary in view being the blessing of God’s goodness.).

Psalm 66

Summary Title: God Will Be Glorified Among All Men

Structure Type: Menorah

Directions of Address: From David (based on Psalm 72:20); To Humanity/Israel/God

Psalm Position Number Meaning: Samech/Waw; Foundation and the Waw of peg in the tabernacle, i.e. one of God’s people.

In this psalm we see the foundational issue being the invitation to come worship and be one of God’s people. It presents the Waw for one of God’s people as the “how to become one” for humanity.

Hebrew Word-Count:

Text only: 148
 Total (incl. Selahs and intros): 154 (11x14; 2x77)

Psalms With Matching Counts:

10-12 (4)	Affliction suffered as a refining process, “ <u>as silver is tried</u> ”, v.10-12 Candle 4 might be summarized as “Afflictions Suffered As A Refining Process”
8-9 (3) _____ 13-15 (5)	Praise God our sustainer, v.8-9/ Consecration at God’s altar, v.13-15 Candles 3 and 5 might be summarized as “Praise God Our Sustainer, Consecration At His Altar – God Gives, We Give”
5-7 (2) _____ 16-17 (6)	“ <u>Come and see</u> ” – invite to behold God’s power to rule, v.5-7/ “ <u>Come and hear</u> ” – invite giving glory to God, v.16-17 Candles 2 and 6 might be summarized as “Come And See; Come And Hear”
1-4 (1) _____ 18-20 (7)	“ <u>His Name</u> ”; “ <u>Thy Name</u> ”; Invitation to come give glory to God, v.1-4/ How to come before God and be accepted by Him, v.18-20 Candles 1 and 7 might be summarized as “Invitation To Come For Worship And In Prayer And How To Come Acceptably”

Note: V.1 “Make a joyful noise” – to shout in triumph or in joy; “all ye lands” – literally “all the land”; definitely a pick up in thought flowing from previous psalm. People to direct glory to Elohim.

V.2 “sing” – zamru – melody; “honour” – cavod – glory; “glorious” – cavod – glory; “cavod” is the center of both colas of v.2.

V.3 Continues addressing the people but while position of second person in addressing God; Victory theme of Psalm 65:5-8.

V.4 “earth” – aretz; The “his name” of v.2 and “thy name” serve as a sandwich to this Candle.

V.5-7 Warning to consider God’s might, do not rebel.

V.5 “men” – adam.

V.6 Relates to God’s bringing Israel out of Egypt, crossing the Red Sea and crossing the river Jordan; “flood” – nahar – river.

V.7 Warns all nations to submit to God.

V.8-9 Worship and bow to God as the Almighty.

V.8 “bless” – barchu – bless in worship; The worship is to God, not man.

V.9 He is our sustainer – realize ALL is due to God, we could not hold ground if it were not for Him.

V.10 “As silver is tried” are the two middle Hebrew words, value of 550 (55x10) – same value as seen in Psalm 25:11 of the 2 middle Hebrew words. Total words is 2x77, and a total text match to Psalm 77; Israel has been thru a refining process (silver speaks of men, not gold); **See “Double Number Psalms” in Appendix.**

V.11 “affliction” – muaqah – compression, pressure; The fire of the refining is defined.

V.12 “wealthy” – lar’vayah – saturation; Further definitions of the refining method but with turn to blessing.

V.13 Clear Israel connection in Zion, speaks of consecration after refining process (vows seen in Psalm 65:1).

V.14 Important issue of adversity being needed to bring about the consecrated heart, acknowledges need for “refining” process of God.

V.15 The offerings present 4-fold return in service to God.

V.16-17 An altar-call invitation to follow the example, turn to God in fear.

V.16 Goes world-wide to any who fear God, come listen to the testimony.

V.17 Verbally called upon God, not in secret but openly.

V.18-20 Testimony of God’s grace for humanity.

V.18 Uses “adonai” (Lord) instead of God’s name; Invitation message which presents the heart motives where we need to search in approaching God – *honesty and humility*.

V.19 The testimony continues giving a reason for hope of grace if you come with the right heart.

V.20 “bless” of v.8 shown by example; Perfect end for Waw, peg in the tabernacle position of no pride, simply gratitude for grace.

Word count to Selahs – v.1-4 is 28 words (which is the value of “power” which is very fitting); V.5-7 is 28 words (a must read is Psalm 28 with a direct message of warning which the first two Selah’s punctuate; V.8-15 is 56 words (2x28) and we find Israel at the core of this world-wide psalm but the word count is doubled because of Israel’s privileged status as God’s chosen nation. Psalm 56 is a powerful match to the suffering of Israel from strangers; The final portion (Candles 6 and 7) v.16-20 is

36 words (See Psalm 36 for a PERFECT fit for this altar call and consider Psalm 119:36 of that inward dealing called for.).

Total text match of 154 words to Psalm 77 is an incredible parallel on points appearing in the psalm.

“God” is used 8x’s.

Section counts and matches: **Candle 1, v.1-4** (28 Hebrew words – The decimal of 28 is “Caph [20]” and “Cheth [8]” with the open hands of worship and the Cheth of boundaries. This Candle expresses the joyous worship - open hands, of someone who has received wonderfully from God. It is also defined to “all the land” of boundaries.); **Candle 2, v.5-7** (28 Hebrew words – Psalm 28 presents *Yahweh protects and nurtures His people. Those who don’t seek His face and ignore His works will receive according to their deeds.*); **Candle 3, v.8-9** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand and the “heaped upon” Gimel. The working hand is that of God on behalf of Israel as declared in v.9. The heaped upon is two-fold, first in heaping praise audibly to God, the second in the salvation He gives.); **Candle 4, v.10-12** (19 Hebrew words – The decimal of 19 is “Yod [10]” and “Teth [9]” of the working hand and the Teth of twisted and fermenting. This Candle describes the “boiling” situation they have been brought thru and that God’s hands carried they thru this to a “wealthy place”.); **Candle 5, v.13-15** (24 Hebrew words – The decimal for 24 is “Caph [20]” and “Dalet [4]”. Caph is the open hands and Dalet of door. The open hands of offerings in worship are clearly detailed. The door is simply put in “I will go into thy house”.); **Candle 6, v.16-17** (15 Hebrew words – The decimal 15 is “Yod [10]” and “He [5]” of the working hand and He of lo/behold. Here we see the testimony of God’s working hands on his behalf in “what he hath done”. The lo/behold is clear in that this is a “testimony” in “Come and hear.”.); **Candle 7, v.18-20** (21 Hebrew words – The decimal of 21 is “Caph [20]” and “Aleph [1]” with the open hands that have received. The Aleph of first things. The lesson on open hands of prayer that are received by God means we must not “regard iniquity in my heart”. The primary thing is that prayer to be received must come from an honest, repentant heart.).

Psalm 67

Summary Title: God Will Bless Israel And Rule Over The World

Structure Type: Menorah

Directions of Address: From David (based on Psalm 72:20); To Congregation/God

Psalm Position Number Meaning: Samech/Zayin; Foundation and Zayin of sword and sustenance.

In this psalm we see the foundation which would be basic in Israeli culture of the “Aaronic Blessing” which this is founded upon. The Zayin of sword is seen in God’s judging and governing all the nations of the earth and all the ends of the earth “fear him” which is due to His military capability. The Zayin of sustenance is also seen in the “earth yield her increase”.

Hebrew Word-Count:

Text only: 47
Total (incl. Selahs and intros): 53

Psalms With Matching Counts:

125
None

4 (4)	.....	All humanity to worship God and He reigns over all righteously, v.4 Candle 4 might be summarized as “All Humanity To Worship And Serve God”
3 (3)	_____ 5 (5)	Let all people praise God, v.3 (refrain)/ Let all people praise God, v.5 (refrain) Candles 3 and 5 might be summarized as “Let All People Praise God”
2 (2)	_____ 6 (6)	God’s revelation to Israel will result in His revelation reaching all humanity, v.2/ The land to be fruitful and God to bless the people, v.6 Candles 2 and 6 might be summarized as “God’s Blessing For Bounty To Be Revealed In The Land”
1 (1)	_____ 7 (7)	Encapsulated Aaronic blessing, v.1/ God’s blessing on Israel will be to His glory world-wide, v.7 Candles 1 and 7 might be summarized as “God’s Blessing And Favor On Israel And All Humanity To Fear Him”

Note: Introduction – “on Neginoth” – Hebrew for “on” is a Beth which is “in” and this is to be compared to Psalm 61 which used “upon” and being two words; “Neginoth” – root to strike strings, related to pound.

V.1 See Numbers 6:22-27 for the Aaronic priest’s blessing; This first verse hearkens to the theme of the Aaronic blessing with six short words then Selah; “merciful” – chan – grace.

V.2 “earth” – aretz - land; “saving health” – y’shuathecha – Your salvation (seen also in Psalm 68:19 – a different pronoun from “your” to “our” but otherwise identical); “nations” – goyim – expands text to world-wide; The purpose for such blessing to be so nationally God’s ways to be known and God’s salvation to be known on a world-wide level; V.2 parallels to v.6 in that when Israel obeys God, all nations will reap the benefit and Israel will be most assuredly be blessed so there will be a fruitfulness of blessing of knowing God’s ways.

V.3 and 5 A Refrain, both composed of 26 letters (Divine Name number); “people” – 2x’s am, not goyim.

V.4 Three middle words “thou shalt judge the people righteously”: 47=22+3+22 has a value of 1,499 (239th prime) [see Job 33:6 for match value which speaks of a divine mediator come in the flesh; also Psalm 105:21 is a must read; Proverbs 3:21 of following wisdom and discretion; and Proverbs 29:8 of wise turns wrath away]; “righteously” – yasher – just, right; “earth” – aretz; focus on God judging righteously (justly) and henceforth lead them “govern”; “nations” 2x’s and “people” 1x and are all from the Hebrew word “am”.

V.6 “fruitful increase” covered in Psalm 65:9-13.

V.7 “bless us” parallels to the “bless us” of v.1; Will be a land filled with those who “fear him”.

“People” and “nations” - (am) 7x’s: 2x’s Candles 3 and 5 and 3x’s Candle 4.

Text of 47 is composed of 208 letters (8x26) 26 being the Divine Name number; Psalm match of same text is Psalm 125, beautiful - *read it*; The total text of 53 has no psalm total text match but consider Psalm 53 which is looking at the same issues with the blessing yet in the future.

V.1 to Selah, 6 words (see Psalm 119:6); v.2-4 to Selah, 22 words (Psalm 22 is all about this making God’s way known upon earth and His saving health for all mankind); v.5-7 following second Selah, 19 words (Psalm 19 presents *God known upon all the world. He is glorified in nature and in His word.*).

Section counts and matches: **Candle 1, v.1** (6 Hebrew words – see Psalm 119:6, presents the ground for hope of the blessing. Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and this psalm, and this verse, are intimately connected as being His people.); **Candle 2, v.2** (6 Hebrew words – This psalm contains many sixes. This seeks for that conversion to becoming His people to spread.); **Candle 3, v.3** (6 Hebrew words – Following v.2 the idea of hope for all men to be saved, to become pegs in God’s tabernacle.); **Candle 4, v.4** (10 Hebrew words – Yod is the 10th letter and is the working hand. Here we see the hands of God at work in ruling all humanity.); **Candle 5, v.5** (6 Hebrew words – The Refrain match to v.3); **Candle 6, v.6** (6 Hebrew words – Another 6 with that hope for blessing on God’s people, His tabernacle pegs.); **Candle 7, v.7** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sword and weapons. The all “fear him” speaks of a military might which is exactly what shall happen at the Second Coming).

Psalm 68

Summary Title: God Arises And The Nations Submit

Structure Type: Menorah (*first portion to the selah at v.7*)

Directions of Address: From David; To God/Congregation/Hills/All Kingdoms

Psalm Position Number Meaning: Samech/Cheth; Foundation and Cheth of fences, borders.

In this psalm we see a foundational aspect of Israeli life in the pronouncement/blessing that was given on the wilderness trek when the cloud/pillar of fire of God would rise for traveling. The Cheth of boundaries, places where God’s tabernacle stayed for a time are defined as the psalm follows Yahweh’s journey, His places of habitation and departure from.

Hebrew Word-Count:

Text only: 303 (3x101)
Total (incl. Selahs and intros): 310 (31x10)

Psalms With Matching Counts:

None
None

4 (4)	.....	“Yah”; “His Name”; Worship Yah in His journey, v.4 Candle 4 might be summarized as “Looking Up At Yah In Worship”
3 (3)	_____ 5 (5)	..... Let the righteous be glad before God, v.3/ God’s merciful help for the helpless, v.5 Candles 3 and 5 might be summarized as “Righteous Rejoice And Justice Where God Abides”
2 (2)	_____ 6 (6)	..... Destruction of the wicked before the face of God, v.2/ God’s grace for the suffering and separation of the rebellious, v.6 Candles 2 and 6 might be summarized as “Judicial Might Of God Goes Before Him”
1 (1)	_____ 7 (7)	..... Mosaic pronouncement in wilderness trek when cloud would rise for travel, v.1/ Going forth on march thru wilderness, v.7 Candles 1 and 7 might be summarized as “God’s Arising For Trek In Israel’s Wilderness Journey”

I was only able to discern a menorah for the first section, ending with a Selah, v.7. The following I see as sections defined by the Selahs: Section 2 being v.8-19; Section 3 being v.20-32; Closing (an invitation to worship), v.33-35.

Section 2:

- v.8 – Might of God
- v.9-10 – His favor on Israel
- v.11-17 – His vengeance on Israel’s enemies
- v.18-19 – Praise and acknowledgment of God’s salvation

Section 3: (Steps up from Section 2 in defining Israel and looking from Bashan to Jerusalem)

- v.20-23 – Salvation of God
- v.24-26 – His people worship Him
- v.27-28 – His national people saved and sustained
- v.29-32 – All nations to turn and worship God

Closing:

- v.33-35 – Worship Him Who Comes In The Clouds

Letter count:

Menorah v.1-7 is 282 (6x47) letters - 6 is the “waw” peg in the tabernacle; 47 at Psalm 47 is an incredible match.

Closing Section v.33-35 is 112 letters – See Psalm 112.

Note: Introduction – “Song” – seen in v.4, 25 and 32, also this is the last in the 60’s set of Psalms 65-68.

Menorah

V.1-7 A menorah extolling Yah’s victorious entrance upon His enemies and help for the oppressed.

V.1 See Numbers 10:35-36 for Moses’ original, this is a restatement of what Moses said when Israel “set out” in the wilderness journey and is enclosed in this portion with v.7 with the wilderness journey.

V.2 A picture of what will happen at the Second Coming to the wicked - horror.

V.3 For the righteous there will be joy.

V.4 “sing praises” – zamru – melody; “extol” – solu – to lift up, exalt; “upon the heavens” – b’araboth - in the evenings – same word, without the prefixed “in” seen in Jeremiah 5:6. In v.33, it does say “bish’mi sh’me” which is translated accurately; V.4 value is 2,917 – At Psalm 40:9b-10b we find the value of the Psalm 40 meaningful center on cola level to be 5,834 (2x2,917). Psalm 40:9b-10b is a beautiful comparison, “lo, I have not refrained my lips, O LORD, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation:” that portion is prophetically referring to Jesus’ faithful work.

V.5 God stands up on behalf of those who have no other help.

V.6 “families” – bi’tah – uses root for house; “with chains” – bachosharoth – in prosperity, singing; A reversal under God’s rule for the afflicted to be blessed and the inflictor to be cursed.

V.7 Testimony of wilderness/Mosaic journey as the foundation for this section’s running theme.

Section 2

V.8 “earth” – aretz; In the wilderness days, when God approached, the earth was moved, even great Mt. Sinai itself; V.8 serves as a connection to the menorah, presents the might of God.

V.9-10 God sent the Water of Life on those broken before Him in Israel.

V.9 Reflects on the desert wilderness (dry) with God sustaining Israel with blessing of rain in the promised land.

V.10 “congregation” – chayath – life in almost all cases, rare in reference to “desire”, never seen as “congregation” elsewhere, see v.26 - consider the “life” connects to water of v.9. Water of life provided for (“poor” – ani – poor/afflicted), i.e. those who were broken before Him were sustained with the water of life in Israel.

V.11-13 God will turn the day of battle into a day of glory.

V.11 Adonai (Lord) gave command and a host spread the message.

V.12 “armies” – ts’baoth – hosts; Armies were turned to flight and blessing, instead of tragedy was at home.

V.13 “pots” – sh’phataim – hook-shaped pegs, hooks; “dove” speaks of hope and deliverance; Despite having gone a course that would have inevitably resulted in tarnishing, the end will be for beauty and glory.

V.14-17 Brief illustration of Second Coming upon Armageddon.

V.14 “Salmon” – tsal’mon – shady, a wooded hill near Shechem; I believe we see an indication of what is to be seen at Armageddon. The armies will so cover the land it will be like a covering of snow in appearance. Why would that be? Consider God will return with a fire going before Him consuming His enemies. Ashes of the remains will look like a covering of snow like that seen near Shechem, near Jacob’s well. Which will be included in the Armageddon war.

V.15-16 “hill” – har – mountain; “Bashan”, an area taken from Og, king of the Amorites (in the North East of Israel) refers at least once to Mt. Hermon; Literal of v.15, “Mt. God Mt. Bashan, Mt. Peaks Mt. Bashan”, I suspect this is an indication Christ will be seen returning from over the peaks of Mt. Hermon, northern Israel, as He returns to Jerusalem.

V.16 “leap ye” – t’ratzdun – to watch with envy; “high” – gav’nunim – peaks; Literal, “Why do ye watch with envy mountain peaks? This is the mountain God desires to dwell on , yea Yahweh will dwell in it to perpetuity.”; Notice God’s name comes out in full form at His dwelling place but Jerusalem itself is not mentioned; Poetic bringing in of Yahweh and His holy mountain.

V.17 “angels” – shin’an – repetition, myriads; The large host of God, who returns is compared to Sinai where God gave the Ten Commandments.

V.18-19 Height of victory attained.

In v.18, we find the seven middle Hebrew words of the entire Psalm: “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men;” $303=148+7+148$ with a value of 3,331 (470th prime). Other verses which have a value match are Psalm 74:17 (which shows God’s central control of earth in borders and seasons) and Job 31:40 (last words of Job invoking a curse on the land if he had done wickedly); “men” – adam; “LORD” – the short form of Yah is found here; Prophecy of Christ’s ascension, victory attained at the first coming over sin and death. Provides answer to how v.13 would be accomplished but cryptic.

V.19 Praise, gratitude for God’s merciful provision for us, seen especially in v.18.

Section 3

V.20-23 Yahweh will take action in saving His people and vengeance on their enemies.

V.20 “GOD” – Divine Name used; Salvation depends on God and speaks of eternal life. Names who we must account to.

V.21 Those who hate God's people will not be saved but suffer His wrath; Repentance needed, not a universal salvation.

V.22 Connects back to Bashan, v.15-16, I believe the idea is "Adonai has *spoken from Bashan* that He will cause His people to return..."; "from the depths of the sea" from wherever they have been scattered in the seas of humanity, world-wide.

V.23 God's people to behold, be part of, the vengeance on those who hate His people (connects to v.30).

V.24-26 All God's people will join in His worship.

V.24 Where God has been seen and is seen, another Cheth border area defined.

V.25 "singers" – sharim; "players on instruments" – nog'nim – stringed instruments where strings are stuck; "timbrels" – tophephoth – drums; Procession of musical worship both "Shir" and "Mizmor".

V.26 "congregations" – maqceloth; All congregation to worship God, the source of living water (see back in v.9-10).

V.27-28 Israel defined – credits strength and sustenance to God.

V.27 In the congregation, four tribes are listed – two for Judah and two for the northern kingdom after its division.

V.28 God is the power behind Israel and dependence for continuation upon Him.

V.29-32 After Armageddon, foreign nations to submit to God and join in worship.

V.29 After Bashan, in Section 2, v.15-16 and Section 3, v.22, we see Jerusalem comes into view as earthly center.

V.30 Picture what will happen *after* Armageddon.

V.31 Southern kingdoms to quickly submit to God in coming with offerings.

V.32 Worship of God goes world-wide; "Sing" – shiru – sing, straightforward but compare with v.25 "singers", which is a plural of this same word; "earth" – aretz; "sing praises" – zamru – melody.

Closing Section

V.33-35 Worship Him who comes in the clouds.

V.33 "the heaven of heavens" – bish'mi sh'me – compare with v.4. Here it does literally translate as "in the heaven of heaven"; "mighty" here and "strength" two times of v.34 and once in v.35 – Hebrew word being "az" which has a value of 77, which "in the night" has the same value. Compare with Psalm 77 and note v.4 on the literal translation of "in the evenings". The time His mighty voice will

sound to the world; The return of Christ at His Second Coming, He will return with a mighty voice, his is the ancient of days “of old”.

V.34 This means, “bow to Him who comes in the clouds – Jesus”.

V.35 “terrible” – nora – fearful; “holy places” – mikdash – sanctuary – The “Cheth [8]” (Psalm 68) “enclosures” discussed through this Psalm are the places God’s dwellings had been through history, the “holy places” of heaven, Sinai, Bashan, Sanctuary, Jerusalem; Jesus will return mightily in the clouds and He will then be recognized as “the God of Israel” who gives His strength to Israel – closes *Baruch Elohim*.

Text count of 303 (3x101) consider Psalm 3 presenting *Cry for help from enemies* and Psalm 101 with *The character of the Messiah’s righteous reign*.

Total text count of 310 (10x31) consider Psalm 10 presenting a similar view as Psalm 3 in cry for help from enemies and Psalm 31 with *God takes care of those who trust in Him*.

Section counts and matches: Candle 1, v.1 (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sword, weapons. This speaks of enemies fleeing before God’s face.);

Candle 2, v.2 (11 Hebrew words – The decimal for 11 is “Yod [10]” and “Aleph [1]” so we see the working hand and the Aleph of primary. At the working of God’s hands, “the wicked perish at the presence of God”.); Candle 3, v.3 (7 Hebrew words – Same as Candle 1 and this continues the connection the mighty defense of God against the enemies.);

Candle 4, v.4 (11 Hebrew words – Caph is the 11th letter and is the open hand of receiving. This Candle turns to worship, which is the open hand in worship.); Candle 5, v.5 (7 Hebrew words – This continues the 7 dance of verses in this menorah. It again links to the sword with God standing up for the fatherless and widows as judge.);

Candle 6, v.6 (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth*. The decimal for 11 is “Yod [10]” and “Aleph [1]” so we see the working hand of God here and the Aleph of primary in God dealing righteously among men); Candle 7, v.7 (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. Here we see that with God and His people traveling together.);

THIS IS FOR THE FIRST 7 VERSES - TOTAL OF 60 WORDS PLUS SELAH – For 60 consider Samech of foundation. This keeps the focus on the Salvation of God for His people; See final verses in Psalm 60:11-12.

Section 2, v.8 (13 Hebrew words); v.9-10 (15 Hebrew words); v.11-17 (60 Hebrew words); v.18-19 (20 Hebrew words);

TOTAL OF **108 WORDS** PLUS SELAH – For 108 see Psalm 119:108 and Psalm 108 presenting *Praise God for His mercy, the enemies will be trodden down*.

Section 3, v.20-23 (32 Hebrew words); v.24-26 (20 Hebrew words); v.27-28 (19 Hebrew words); v.29-32 (35 Hebrew words);

STEPS UP FROM SECTION 2 IN DEFINING ISRAEL AND LOOKING FROM BASHAN TO JERUSALEM – TOTAL OF **106 WORDS** PLUS SELAH – For 106 see Psalm 106 presenting *National prayer for deliverance from captivity. A prelude on heart needed for national restoration from captivity. A national salvation instruction psalm*.

Closing Section, v.33-35 (29 Hebrew words);

AFTER FINAL SELAH - A CLOSURE WORSHIPING HIM WHO COMES IN THE CLOUDS – TOTAL OF **29 WORDS** – For 29 see Psalm 29 presenting *Give glory to Yahweh, glory and strength thunders with powerful voice, will give strength to His people and bless His people.*

Psalm 69

Summary Title: Wicked Persecute The Righteous But God Will Save Zion

Structure Type: Menorah

Directions of Address: From David and Jesus; To God/Congregation

Psalm Position Number Meaning: Samech/Teth; Foundation and Teth of twisting and fermenting.

In this psalm we see the foundational element of salvation being provided thru the rejected Messiah and we see “no foundation” in v.2 and the saving foundation, answer, v.13. The Teth of twisting and fermentation is seen in v.2 “mire” clay and its root indicates boiling up/fermentation, and the hating without a cause in the twisted law of man, v.4, inner churning of the psalmist in distress, “zeal” v.9 is a churning, also the “gall” and “vinegar”, v.21 are fermented items.

Hebrew Word-Count:

Text only: 287 (7x41)
Total (incl. Selahs and intros): 291 (3x97)

Psalms With Matching Counts:

None
None

16-18 (4).....	<i>Divine Name; Prayer for mercy, God’s favor to redeem and deliver him, v.16-18</i> Candle 4 might be summarized as “Prayer For God’s Speedy Salvation”
13-15 (3)___19-21 (5).....	<i>Divine Name; Prayer to Yahweh for salvation, v.13-15/ Reproach, shame, dishonor, v.19-21</i> Candles 3 and 5 might be summarized as “Prayer From The Midst Of The Quagmire”
5-12 (2)_____22-28 (6).....	<i>Divine Name; Bearing burden of sin and reproach, v.5-12/ Curse on the wicked, v.22-28</i> Candles 2 and 6 might be summarized as “Bearing Reproach And Curse On The Reproacher”
1-4 (1)_____29-36 (7).....	<i>Waters, turmoil – floods and tears, enemies source of grief, v.1-4/ Divine Name 2x’s; “The Name Of God”; “His Name”; Who salvation and a home with God will go to, v.29-36</i> Candles 1 and 7 might be summarized as “Distress And Deliverance”

Note: Introduction – “Shoshannim” - lilies, probably due to the instruments having 6 strings, the lilies probably were a species having 6 pedals, so got that name.

V.1-2 Overcome with floods – addresses God.

V.1-4 Presentation of distress from enemies before God.

V.2 “mire” – clay, root indicates a boiling up, fermentation; Place of no foundation “Samech [60]”, things are twisted “Teth [9]”. Overcome with water issues – waters of humanity play in here.

V.3 Overcome with waters without but lack of waters within – wasted, worn out; Counter-balance of internal waters – addresses congregation.

V.4 “they that would destroy me, being mine enemies wrongfully, are mighty:” – literally, “he is numerous that would destroy me, my enemies lie:”; Twisted justice issues forth in the multitude of the wicked – address congregation.

V.5-6 Shows need for messianic answer, in the form of Jesus’ first coming, to account for righteous justice.

V.5-12 Bearing sin and reproach – personal flows into prophetic substitution.

V.5 Standing before God, he admits he isn’t perfect. David doesn’t stand in a false posturing before God in seeking help.

V.6-13 Prophecy is enclosed by the use of Yahweh in v.6 and 13. The prophetic answer was to address the need to save and help the servant of God who suffers injustice from the wicked. David himself was not perfect but bowed and humbled himself before God. God, who will judge justly, must not ignore the sin of the repentant, thus the need for the substitute sacrifice.

V.6 “GOD” – Divine Name; Turns messianic where the Divine Name appears. With “hosts” indicates God, who comes as a warrior to bring true justice – the God of Israel.

V.7 Jesus came to carry our reproach and shame for sin.

V.8 He took the ostracism that belonged to us.

V.9 “zeal” is a churning “Teth [9]” term; Jesus standing in as our substitute, carrying our reproach.

V.10 God’s virtue and love was despised and scorned.

V.11 In Christ’s humility, humbling Himself, they despised Him.

V.12 “song” – n’ginoth; Jesus was scorned by both the leaders and the refuse of society (remember the one thief on the cross who rejected Him).

V.13-15 Appeal for mercy in the overcoming floods – gasping for air in desperation.

V.13 Closes the messianic section with the Divine Name; “in an acceptable time” Jesus was to come providing God’s “mercy” and “truth of thy salvation”.

V.14 Rephrase of the dilemma seen in v.2, cry for help from enemies.

V.15 Assaults from enemies continue in likeness to overflowing waters, continuing the dilemma of v.14 and repeat of the first section issue.

V.16-18 The cry to God for help from the position of being His servant.

V.16 “lovingkindness” – chesed – mercy; “tender mercies” – racham; V.16b-17 contain the middle words - $287=137+13+137$ value of 2,854 ($2 \times 1,427$).

V.17 “face” presents favor and position of a servant.

V.18 “redeem it” and “deliver me” are both the last words of cola 18a and 18b, drawn as a parallel to each other; Cry for salvation on account of danger his enemies pose.

V.19-21 Messianic reproach and rejection.

V.19 Flows into more messianic content of Jesus suffering. Consider the Garden of Gethsemane prayers and suffering on the cross.

V.20 Jesus’ isolation from all human compassion.

V.21 “gall” and “vinegar” are both the final words of cola 21a and 21b, after the same manner of v.18; Notice the answer to David’s dry throat of v.3, what Jesus bore for us.

V.22-28 Imprecatory curse upon Israel for rejection of messiah.

V.22 Begins imprecatory curse which was to fall on Israel in 70 AD for rejecting Jesus Christ.

V.23 Blindness and terror upon them.

V.24 More “Teth [9]” in the “indignation” and “wrathful anger”; God’s wrath to fall upon them.

V.25 Similar to Judas Iscariot *but this happened nationally*.

V.26 They cease not from their wicked rejection of Jesus.

V.27 Cast them from the righteous.

V.28 Blot out their names from the Book of Life.

V.29-36 The coming help for the poor servants of God – gratitude.

V.29-31 Marks the change of worship of God’s people from animal sacrifices to songs of thanksgiving because He provided a new sacrifice.

V.29 “poor” – ani – afflicted, wretched, poor; For those who are broken before God, Christ’s atonement answers their need.

V.30 Though not a “Shir” - “Song”, in the introduction, following the manner of the previous psalms, those who are His servants will sing to Him and are grateful.

V.31 The sacrifice we return, as His servants, is gratitude which replaces the animal offerings to God, since Christ becomes our sacrifice.

V.32-33 The good news of Yahweh to the humble.

V.32 “humble” – anavim – a lowly mind; The gospel will now go out and all who humble themselves will receive life.

V.33 “poor” - ev’yonim – needy; Yahweh will receive those who come in humility.

V.34 “earth” – aretz; All creation to praise God, everything that moves in the seas. Salvation message to all in the “seas-humanity”; All creation to glorify God in praise.

V.35-36 Future will be a “happily ever after” for Israel.

V.35 God’s plan for Israel will be fulfilled.

V.36 Those who will dwell in Israel will be His servants, those who love Him.

On the “Samech [60]” foundation we saw “no foundation” David was suffering in v.2 and then the “saving foundation” answer in v.13; On the “Teth [9]” we see the “wicked hypocrisy” of v.4 and the reverse of the innocent suffering for our sin in messianic prophesy.

Text count of 287 (7x41) consider Psalm 7 presents *The righteous seek God for help from persecutors, views the hunter and the hunted*; Psalm 41 presents *Must bear fruit for God. Fruit-bearers can trust God will take care of them. Waters of humanity violent against those of living water.*

Total Text count of 291 (3x97) consider Psalm 3 presents *God provides salvation from enemies when His people cry to Him*; Psalm 97 presents *Jesus reigns, defeating all who challenge His reign. Description of Second Coming.*

Psalm 69 calls for a short look at 6. In Hebrew, the 6 is a straight line - Waw, and represents the peg in the tabernacle and further connects to God’s servants, those who wait upon Him. Remember in Revelation it is the number of man. Arabic is the twisted flip of the letter “Teth”, which is what we use in English for 6. Arabs replace Yahweh with twisted Allah and so the number for man, who is God’s peg is twisted after the serpents number. “Teth” is the serpent, something coiled, also indicating churning, boiling, twisting and can be rage and fermenting, but frequently in turning from the straight. Men are either those who follow God, the Hebrew straight or the Arabic twisted and followers of the serpent. Consider snakes never progress in a straight line.

Section counts and matches: **Candle 1, v.1-4** (39 Hebrew words – The decimal for 39 is “Lamed [30]” and “Teth [9]” of the rod/staff of the Shepherd and Teth of twisted, churning. The sheep dependent on the Shepherd for help from predators is clear here, esp. note v.3. As covered above, we find many Teths in these verses of “mire”, overwhelming and twisting of justice, “restored that which I took not away”.); **Candle 2, v.5-12** (61 Hebrew words – The decimal for 61 is “Samech [60]” and “Aleph [1]” of foundation, firm standing and Aleph of primary. This is the prophetic solution for our sins. This is foundational for being right with God and is primary, for apart from this, all would be lost for those who fear God.); **Candle 3, v.13-15** (32 Hebrew words – The decimal reading for 32 is “Lamed [30]” and “Beth [2]” of the rod/staff of the Shepherd and the Beth of the Son of God and His household. Much like Candle 3 but here addresses that household. A comfort for the sheep. Psalm 32 presents *How to become part of the King’s household. Presents need to confess and repent for God’s forgiveness.*); **Candle 4, v.16-18** (25 Hebrew words – In the decimal value for 25 we have “Caph [20]” of open hands to receive and “He [5]” of “lo/behold” are seen in this Candle in the presentation of his need and the clear lo/behold in his dire “hear me”, “hear me speedily” and “deliver me”; **Candle 5, v.19-21** (24 Hebrew words – The decimal of 24 is “Caph [20]” and “Dalet [4]” of the open hands in supplication and Dalet keyword of brokenness. This Candle lists details of how Christ was broken as our offering. The offering is Caph in a gift to God. We see the treatment on the cross and the “reproach” and “shame” which are parts of brokenness.); **Candle 6, v.22-28** (48 Hebrew words – Psalm 48 presents *Mark the boundary of God’s city. Focus on national capital of Jerusalem.* 48 speaks of Zion and in this Candle we see the curse to come upon Jerusalem because of those who rejected God’s rule. They rejected their own King.); **Candle 7, v.29-36** (58 Hebrew words – The value of a very important word falls at 58 – GRACE [chen]. This final Candle is telling of how things were about to change for the age of Grace.).

Psalm 70

Summary Title: Prayer For “Enemy To Be Disappointed” And God’s People To Be Sustained

Structure Type: Menorah

Directions of Address: From David; To God

Psalm Position Number Meaning: Ayin; Eye or fountain.

In this psalm we see the fountain of tears. This psalm presents the tears in the urgent “make haste” cry. Note the quote of Psalm 40:13-17 found in “waters” in the Mayim (40) section.

Hebrew Word-Count:

Text only: 44
Total (incl. Selahs and intros): 47

Psalms With Matching Counts:

None
128

4a (4)	Joy and gladness for those who seek Yahweh, v.4a Candle 4 might be summarized as “Joy For Those Who Seek Yahweh”
3 (3) _____ 4b (5)	Curse on scorners, v.3/ Those who love God’s salvation to glorify God, v.4b Candles 3 and 5 might be summarized as “Defeat For Those Who Scorn; Those Grateful For Salvation, Those Who Praise”
2 (2) _____ 5a (6)	Imprecatory for enemies to be in a broken state, v.2/ David is in a broken state, v.5a Candles 2 and 6 might be summarized as “Addressing Broken State”
1 (1) _____ 5b-d (7)	<i>Divine Name</i> ; Make haste cry for Yahweh to help him, v.1/ <i>Divine Name</i> ; Make haste cry to Yahweh for help and deliverance, v.5b-d Candles 1 and 7 might be summarized as “Cry For Yahweh To Make Haste In Sending Help”

Note: Introduction – “bring into remembrance” and Psalm is a repeat of Psalm 40:13-17 (48 words) – to bring up for a closer view, this being the “Ayin [70]” theme of eyes and tears which this remembrance is crying in tears.

V.1 “haste” is only used once in v.1 Hebrew text and paralleled with v.5; “help” used in both parallel Candles; The Divine Name also parallels these Candles and serves to sandwich the entire psalm with His name; Cry for speedy help.

V.2 “seek” in its parallel of v.4 as well. In v.2 it is for destruction, in v. 4 for God; “turned backward” is repeated as “turned back” in the following verse, applies to scorners; Prayer for God to defeat those seeking to destroy him.

V.3 The enemies are SCORNERS, eager to hear bad news on account of God’s servants.

V.4 “rejoice and be glad” 2 middle Hebrew words 44=21+2+21 value of 996 (12x83). Consider Psalm 12 presenting *God preserves/protects His household/poor/need*. Psalm 83 presenting *Israel’s enemies covet their land and possessions. An assault on God’s houses. Call to fill attackers faces with shame.*; We find joy and gladness for those who seek God. God’s followers to have a spirit of PRAISE in giving glory to God.

V.5 David, being in a broken state, cries for urgent need of divine help.

Text count of 44 see Psalm 44 presenting *God’s mercy of old needed fresh for today. Stormy waters of humanity rage against heavenly waters, rejection of those tasting the living water.*

Total Text count of 47 is a match to Psalm 128 presenting *Blessed are those who fear Yahweh. Blessings to flow from Yahweh, in Zion, outward to our homes.*

Total number of Hebrew letters: v.1 – 26; v.2 – 41; v.3 – 26; v.4 – 50; v.5 – 47 with Total of 190 which is a number of “Striving”.

Comparison of Psalm 40:13-17 to Psalm 70:

v.13 – Begins “Favor Yahweh” to deliver me

70:1 – Has Elohim

v.14 – has “ashamed and confounded together” and “to destroy it”

70:2 – no “together” or “to destroy it”

v.15 – “desolate” for a reward; “say unto me”

70:3 – “turned back” for a reward; no “say unto me”

v.16 – uses Yahweh

70:4 – uses Elohim

v.17 – uses Adonai; uses Elohi

70:5 – uses Elohim; uses Yahweh

*Section counts and matches: **Candle 1, v.1** (5 Hebrew words – He is the 5th letter of “lo/ behold” and here is the prayer for God to see his urgent need for help.); **Candle 2, v.2** (9 Hebrew words – Teth the 9th letter with the meaning of twisted and the servants of the serpent. We find the problem being the servants of the serpent. We also see the Teth of turning back in his prayer. Psalm 9 presents *Yahweh will judge the wicked, He is a refuge for the oppressed.*); **Candle 3, v.3** (7 Hebrew words – Zayin is the 7th letter and carries the meaning of sword and weapons. Here we see routing of the enemies being sought.); **Candle 4, v.4a** (5 Hebrew words – He is the 5th letter of “lo/ behold” and the rejoicing and gladness is the result of lo/ beholding God’s answer to the prayer.); **Candle 5, v.4b** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. This verse focuses on the saved members of God’s house.); **Candle 6, v.5a** (3 Hebrew words – Psalm 3 presents *God provides salvation from enemies when His people cry to Him.*); **Candle 7, v.5b-d** (9 Hebrew words – Psalm 9 presents *Yahweh will judge the wicked, He is a refuge for the oppressed.*).*

Psalm 71

Summary Title: Godly Give Witness Of God’s Mercies

Structure Type: Two Menorahs

Directions of Address: From David (based on Psalm 72:20); To God/Congregation

Psalm Position Number Meaning: Ayin/Aleph; Eye and Aleph of primary.

In this psalm we see a testimony of what God has done for David. Where David looks in trust and testifies for all to see what God has done for him. The Aleph covers the primary issue of giving glory to God for his salvation his whole life and faith in God.

Hebrew Word-Count:

Text only: 203 (7x29)
Total (incl. Selahs and intros): 203 (7x29)

Psalms With Matching Counts:

None
None

Menorah 1:

3b (4).....You have a secure place provided. God has given commandment to save me, v.3b
Candle 4 might be summarized as
“I Have Safety For You Have Ordered It”

3a (3).....3c (5).....Be his strong habitation, v.3a/
You are my rock and fortress, v.3c
Candles 3 and 5 might be summarized as
“His Strong Refuge”

2 (2).....4 (6).....Hear and deliver in God’s righteousness, v.2/
Deliver him from the unrighteous, v.4
Candles 2 and 6 might be summarized as
“Deliver In His Righteousness From The Unrighteous”

1 (1).....5 (7).....Divine Name; Trust in Yahweh to save from shame, v.1/
Divine Name; Trust in Yahweh from his youth, v.5
Candles 1 and 7 might be summarized as
“Yahweh, His Trust For Salvation Since His Youth”

Menorah 2:

16a (4).....Divine Name; Walking right before God is all to God’s glory, v.16a
Candle 4 might be summarized as
“His Life Is Spent With A Supply Of Divine Strength”

12-15 (3)___16b-18 (5).....Cry in trouble and for justice against his persecutors and gives his praise for God’s salvation, v.12-15/
Prayer for continued protection, has testified to God’s glory, v.16b-18
Candles 3 and 5 might be summarized as
“Cry For Immediate Help Balanced With Testifying How God Always Faithfully Cared For Him”

9-11 (2).....19-21 (6).....Prayer for continued protection from those seeking to destroy him, v.9-11/
Testifying of God’s righteousness, bowing in acknowledgment in God’s justice and hope for mercy, v.19-21
Candles 2 and 6 might be summarized as
“Suffering Increased Weakness Going Thru Troubles, Dependent On God To Save Him”

6-8 (1).....22-24 (7).....God has always worked on his behalf to save him, for this he will verbally glorify Him, v.6-8/
Will worship God musically, orally and testify to God’s glory, v.22-24
Candles 1 and 7 might be summarized as
“Committed To Continually Glorify God For His Constant Care”

Note: Entire psalm addresses God except v.16a, which serves to highlight intended second core with the Divine Name use based on v.6-24, being part two following the v.1-5 menorah.

V.1-5 Our salvation, our walk of life is Yahweh; 165 letters for this first menorah - #165 keywords “The Sucking Child (Moses’ cry to God from the burden of bearing the people as a father his infant – Numbers 11:12); “The Rock” (which Moses was to speak to as to bring water to the people – Numbers 20:8).

V.1 “be put to confusion” – i.e. to be ashamed.

V.2 Saved by God’s righteousness, not his own. That appeal is his grounds for God to hear his cry.

V.3 True, reliable saving strength found in God, no source of self-confidence; v.3b “whereunto I may continually resort: thou has given commandment to save me;” value of 1,480 (37x40). Consider Psalm 37 presenting *Rest in surety God will bring judgment and bless the righteous. Expanded description on the sheep and goats.* Also consider Psalm 40 presenting *Yahweh provides redemption for those who seek Him. Miry clay turns to secure footing. Salvation in Jesus and initial heart of convert.*

V.4 Cry for protection from natural, wicked people; “hand” – the first one in verse is “yad” of the closed fist, working hand; “hand” the second one is “caph” of the open hand; Interesting to note the use of both hands as seen in the introduction of Psalm 18; “unrighteous” – m’avel – one who acts wrongfully; “cruel man” – chometz – to be leavened, sour, cruel.

V.5 “trust” – b’tach – different word for trust to that used in v.1 but serves, with the Divine Name use, to encapsulate the introductory foundation to this psalm; Encapsulates faith in God as his walk in life from his youth, with v.1 “Youth” prepares for the next step into the second menorah.

V.6 Flowing “from my youth” of v.5 to “from the womb”; Praise for His constant care.

V.7 The “but” is the Hebrew “Waw” – “and” – but or and makes a difference. Verse is testifying others look at him and see God’s hand of protection; “wonder” – mopheth – miracle, sign.

V.8 Here is an Aleph lesson for our whole lives, birth thru old age and “all the day” giving glory to God.

V.9 Has started from birth (v.5-6) now prayer extends to future “old age” for sustaining him.

V.10 Because his enemies don’t give up hunting him.

V.11 Enemies never give up hope of conquest.

V.12 “make haste” is the surrounding theme of Psalm 70, worth noting it appears in this following psalm (71) in the middle strophe, strophes being 9=4+1+4 and verse lines 24=11+2+11. These verses, both v.12 and 13 have a value of 4,865 (35x130); Plea for God to stay near him.

V.13 Follows Psalm 70:2 on imprecatory content to those persecutors.

V.14 Middle Hebrew word to the whole psalm is “But I” of 203=101=1=101; Continues to follow Psalm 70:4 in the praise for His salvation.

V.15 “shall shew forth” and “the numbers (immeasurable)” uses “saphar” root of counting, relating is used to encapsulate the entire of v.15; Glorifying God in regards to His righteousness and salvation.

V.16 “strength” - biq’vroth – root for mighty; “Lord GOD” holds the position of EXACT MIDDLE of the psalm’s content **following the menorah of v.1-5**. From v.6 to the Title and Name of v.16 is **81 words**, the Title and Name are **2 words**, then another **81 words** take us to the end. NOTE – 81 takes us to the next psalm in the “Warp” line of number 1 psalms ...51-61-71 (this psalm)-81 etc; No standing on “personal righteousness”, no self-bragging. His strength was via “empowerment” of God’s “strength”, thus God gets the glory; V.16a has second menorah core value of 714 (17x42). Consider Psalm 17 presents *Looking to and trusting in God’s protection from enemies founded in a self-examination of continued commitment to obey God*. Psalm 42 presents Initial joy of conversion faces challenge of public scorn. Desire for living water while shedding waters of tears from humanities rejection of those who have chosen the living waters.

V.17 Psalm continues a running theme of walk of faith as a “life-long” process from womb, youth, daily to old-age. Through all the journey, we will glorify God alone.

V.18 “strength” - z’ro’ach – arm; “power” – g’vuratecha – same root as “strength” in v.16.

V.19 Marvels at God’s righteousness (previous verse was power), the second point of v.16, the core of strength and righteousness.

V.20 “earth” – aretz; “troubles”, seen at v.10 are revisited here at v.20. Note the recognition of God’s hand behind the scenes of his trouble but looks to Him for sustaining life and bringing up again out of the place of darkness; The result of v.20 flows from the “righteousness” of v.19.

V.21 Confession of faith, based upon what God has promised David.

V.22 “truth” – amitcha – your faithfulness; “sing” – azam’rah – I will melody; His music to be for a testimony that God is faithful, He can be trusted! His actions are based on His being holy, the God of Israel.

V.23 Joyful worship for His salvation – Testimony – “lips”.

V.24 Continues the testimony to people – “tongue”, speaks of the personal evidence of God’s righteousness, enemies defeated in shame. Finishes with life journey of “all the day long”.

Text and Total word count is 203 (7x29) – consider Psalm 119:7 and 29.

Time elements play an important part of this psalm’s design. We find “all the day” and thru life, connections between Menorah 1 and 2 by time and age. We also see the Divine Name in the exact middle of Menorah 2 as “Lord GOD”, **same form** as seen in v.5.

Section counts and matches: **Menorah 1 - Candle 1, v.1** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. Starts psalm with position of a man of the faith.); **Candle 2, v.2** (7 Hebrew words – Zayin is the 7th letter and carries the meaning of sword and weapon. This verse comes from the need of someone being hunted, whose plight is detailed later in the psalm.); **Candle 3, v.3a** (4 Hebrew words – Dalet is the 4th letter and speaks of doors. The place of abode speaks where he goes to inhabit, that is a doorway passed thru. The Dalet keyword of brokenness is addressed in this broken man’s finding his needed help for that brokenness, thus the place of strength.); **Candle 4, v.3b** (4 Hebrew words – This menorah holds a number of Dalet Candles. This follows the same count of Candle 3, it expounds on the same content.); **Candle 5, v.3c** (4 Hebrew words – Here is the third Dalet paralleling Candles 3 and 4 in their Dalet presentation.); **Candle 6, v.4** (7 Hebrew words – This parallels Candle 2, which also is a Zayin of 7 and carries the distress of being hunted, weapons of attack.); **Candle 7, v.5** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sustenance. Here we see David saying Yahweh is his constant sustainer thru life.) - TOTAL OF **39 WORDS**.

Section counts and matches: **Menorah 2 - Candle 1, v.6-8** (22 Hebrew words – The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands of receiving and the Beth of house. Here are the open hands of dependence and supply he has had his whole life. The supply has been in his household, as we see him with his mother.); **Candle 2, v.9-11** (24 Hebrew words – The decimal of 24 is “Caph [20]” and “Dalet [4]”. Caph is the open hands and Dalet keyword of brokenness. David continues in open handed supplication for help and the brokenness where the enemies surmise God is not there to help him.); **Candle 3, v.12-15** (33 Hebrew words – Psalm 33 presents *A lesson on the Shepherd and trusting His merciful care*. Here is the clear presentation of the dependent sheep leaning on the protection of the Shepherd from wolves.); **Candle 4, v.16a** (4 Hebrew words – This is the core of menorah 2 and parallels the core of menorah 1, which is also 4 words. The theme parallels it as well. For the expansion on “Dalet [4]” here see above, in menorah 1 on Candles 3, 4 and 5.); **Candle 5, v.16b-18** (24 Hebrew words – The decimal value for 24 is “Caph [20]” and “Dalet [4]”. Caph is the open hands and Dalet keyword of brokenness. David presents his needs to God and dependence in “*forsake me not*.” That need of dependence also speaks of David’s own natural ability as incapable of being sufficient to the needs of his life. To be totally dependent upon God, one must be broken from self “trust”; “Faith in God, not self” this is Dalet.); **Candle 6, v.19-21** (25 Hebrew words – Psalm 25 presents *Heart of true disciple: faith, eager to learn, humility, fear of God, dependence. Shows kind of heart God favors in answering prayer.*); **Candle 7, v.22-24** (32 Hebrew words – The decimal reading for 32 is “Lamed [30]” and “Beth [2]” of the rod/staff of the Shepherd and the Beth of the Son of God and His household. This closing Candle presents the praise of the sheep of the Shepherd. We see the praise of God’s household for Him.) - TOTAL OF **164 WORDS**.

Psalm 72

Summary Title: Characteristics Of The Coming Kingdom Of Jesus

Structure Type: Menorah

Directions of Address: From David; To Solomon/God

Psalm Position Number Meaning: Ayin/Beth; Eye and fountain and the Beth of house and the creator of the house – the Son of God.

In this psalm we see the King (the focus point, v.17-18) but also the fountain of living water in Christ the King. The Beth is seen in both the house and the creator of the house, Jesus the Son-King. This psalm is decidedly messianic.

Hebrew Word-Count:

Text only: 137/156 (6x26)
Total (incl. Selahs and intros): 162 (9x18; 3x54)

Psalms With Matching Counts:

147 (match to 137)/9 (match to 156)
 10

8-11 (4)	Kingdom rule – Core word is “ <u>Sheba</u> ” (means seven and oath), v.8-11 Candle 4 might be summarized as “Extent Of Kingdom Rule”
5-7 (3) _____ 12-14 (5)	Blessing to come – the Second Coming – moon to moon, v.5-7/ Coming Savior – King who considers the poor and oppressed as valuable, v.12-14 Candles 3 and 5 might be summarized as “Those Who Fear Him Shall See Salvation, Blessing And Peace”
4 (2) _____ 15 (6)	Powerful help for poor and needy against oppressor, v.4/ Demonstration of His power – loved and honored, v.15 Candles 2 and 6 might be summarized as “He Helps His Servants And His Servants Help Him”
1-3 (1) _____ 16-17 (7)	Cameo of the kingdom: (gazing at king v.1-2; blessing on land, v.3), v.1-3/ Cameo of the kingdom: (blessings of kingdom v.16; gazing at king v.17), v.16-17 Candles 1 and 7 might be summarized as “Crowning Glory Of The Kingdom”

Note: Introduction – “for” is the letter Lamed prefixed to “Solomon” – Name means “Peaceable”. This is often seen as a credit to the writer, such as “of David” but Lamed specifically means “to” and so here, as the v.20 credit tells us. David wrote this to his son, as the context makes clear. The other similar psalm is Psalm 127, one of the Psalms of Ascents.

V.1 “God” is the first word of the verse, “judgments” is the second followed by “to the king give”; Cola B reads literally, “and thy righteousness to son-king.”; Begins addressing God with “thy” and relates of King in third person. It serves in form to address and instruct the congregation while continuing to address God. Real important to see is “the king’s son” literally reads “to son king”, this is not a regular form *and it is hyphenated* in a joining of the two words. Prophetically, this speaks of Jesus.

V.2 “judge” – yadin – contend, judge; “judgment” – mishpat.

V.3 “peace” – shalom – same root as Solomon’s name; In using the “shalom”, we see the Solomon root and for messiah’s kingdom of peace. When Jesus returns to rule in Jerusalem, in the Mount of the Lord – both peace and righteousness will be seen. Beautiful characteristic of His Kingdom.

V.4 Judging (mishpat) the poor (see back to v.2) i.e. work on their behalf for justice, which colas v.4b and v.4c indicate; A kingdom of peace, mercy and justice. **Special layout note of entire psalm:**

<u>Candle 1</u>	<u>Candle 2</u>	<u>Candle 3</u>	<u>Candle 4</u>	<u>Candle 5</u>	<u>Candle 6</u>	<u>Candle 7</u>
V.1-3	V.4	V.5-7	V.8-11	V.12-14	V.15	V.16-17
<i>Peace</i>	Poor and Needy	<i>Peace</i> Sun	<u>Sheba</u>	Poor and Needy	<u>Sheba</u>	Sun

In both Candles 1 and 3 the poor and needy are surrounded/protected with “Peace”; In Candles 4 and 6 they are surrounded with “Sheba” – *oath*; In Candles 3 and 7 and outside of the Oaths is the “Sun” encasing them.

V.5-7 Day and night will see blessing in perpetuity.

V.5 “sun and moon” – day and night continually, “moon” is enclosed for Candle 3 in v.7 but sun stretches out to the end, in one form but does close with a parallel of “days” in v.7.

V.6 “He shall come down” – consider the Second Coming and the thoughts of this verse – in harvesting grass with scythes, the grass must dry, rain is not wanted until the grass has dried and been gathered. Now consider the armies that will be mowed down when the Son King returns and rains upon them; “earth” – aretz.

V.7 Next “peace” peg. The rain of v.6 will open the ability for the righteous to flourish.

V.8-11 Value of 6,645 (15x443) 86th Prime. Consider Psalm 15 and Psalm 81:12 (a multiple of 443); Description of His dominion, starts local, goes world-wide.

V.8 “dominion” – yerdah – to teach, tread and rule over; His reign, dominion, every square foot of Israel.

V.9 Center verse at text only count; Arabs/Bedouins will submit.

V.10 Center verse of text and doxology only; Middle word of text only is “Sheba” – 137=68+1+68, “Sheba” – seven or oath, consider this as the core of the menorah, which is also based on 7; “Seba” – Drink thou; Two nations per cola/presents and gifts cola match. Surrounding countries come in submission.

V.11 “nations” – goyim; Goes world-wide submission.

V.12 This king will be different in that he stands up on behalf of the poor and helpless.

V.13 “poor” – dal – broken; Parallels the thought of v.12.

V.14 “deceit” – toch – injury, oppression; Valuable/precious are the poor and afflicted in this King’s eyes. Opposite of today’s leaders.

V.15 “praised” – baruch – root for bless; Remember the blessing of the people, “Live the King” expresses the subject’s pleasure in His rule. He will be honored as a King desired by the people; A King who will be held as valuable by His servants.

V.16 “handful” – phesath – abundance, plenty; “the fruit thereof...” cola indicates blessings of grain in the fields; Describing blessings and prosperity in the land using high and low focus points.

V.17 “long as the sun” encloses that which was begun at v.5; “blessed in him:” - baruch – same root as “praised” in v.15; “call him blessed” – asher – alternate Hebrew word for blessed, root for bless and happy; “His name” doubled and perpetuity and a tie back to the “sun” of v.5, properly finished the parallel in the final verse. His reign will continue and He will both bless and be blessed.

V.18-19 Doxology to Book 2 – 19 Hebrew words and Divine Name 1x.

V.19 “earth” – aretz, just a note here, in Genesis 1 we see God called the “dry land” aretz – “Earth”, He did not call a combination of the dry land and the oceans “earth”.

V.20 Concluding note to Books 1 and 2 – 5 Hebrew words.

Text counts are difficult to determine: 137 is the text v.1-17; 156 is the text and doxology v.1-19; The introduction, text and doxology is 157; The Total text count of 162 includes everything of introduction and v.1-20.

Section counts and matches: **Candle 1, v.1-3** (18 Hebrew words – The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand and Cheth keywords of life, grace and mercy. Here we see the working hand of the “Son-King” providing a just government caring for the poor and needy preserving their life, and providing grace and mercy.); **Candle 2, v.4** (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man*. Cheth the 8th letter and used the keywords of grace, mercy and life. This furthers the “Cheth” of v.1-3.); **Candle 3, v.5-7** (22 Hebrew words – The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands of receiving and the Beth of the Son of God and house. In this section we see a prophetic view of the Son of God, Jesus, who will provide for the needs of His house, so it will flourish.); **Candle 4, v.8-11** (31 Hebrew words – The decimal for 31 is “Lamed [30]” and “Aleph [1]” with the rod/staff and Shepherd of Lamed and Aleph of primary things, chief. Here we see The Shepherd who will reign over all. This makes Him Aleph, the first, top in position.); **Candle 5, v.12-14** (22 Hebrew words – Psalm 22 presents us with Jesus dying on the cross for us. Here is a beautiful rendition of the salvation He came to provide and will reach its climax at the Second Coming.); **Candle 6, v.15** (11 Hebrew words – Caph is the 11th letter and is the open hand of receiving. This Candle tells of what the King will receive.); **Candle 7, v.16-17** (25 Hebrew words – In the decimal value for 25 we have “Caph [20]” of open hands to receive and “He [5]” of “lo/ behold”. Beautiful, see v.16 “an handful”, need I say more on Caph. The lo/ behold is the view of the blessings on the people and the King.).

END OF BOOK 2

BEGINNING OF BOOK 3

Psalm 73

Summary Title: Envious Of The Accumulation Of The Wicked, Until He Saw Their End

Structure Type: Menorah

Directions of Address: From Asaph; To Congregation/God

Psalm Position Number Meaning: Ayin/Gimel; Eyes and the Gimel of heaped upon.

In this psalm we see the eyes in a view of the wicked, v.7 and 16 (see note below) and their lofty eyes of arrogance, which they follow. The Gimel is seen in that which is to be heaped upon the wicked, their ultimate judgment.

Hebrew Word-Count:

Text only: 191 (44th Prime)
Total (incl. Selahs and intros): 193 (45th Prime)

Psalms With Matching Counts:

None
None

13-16 (4)	Inner anguish of Asaph over those wicked, v.13-16 Candle 4 might be summarized as “Natural Response Of The Godly In View Of Prospering Evil Doers”
9-12 (3)___17-22 (5)	Question; Wicked arrogant against God, v.9-12/ Question; Enlightenment on the destiny of the wicked, v.17-22 Candles 3 and 5 might be summarized as “Wicked, In Arrogance Are Ignorant Of Their Destiny But That Destiny Is Seen In God’s House”
4-8 (2)_____23-26 (6)	Cameo of the prospering wicked, v.4-8/ Question; Despite the prospering wicked, my choice for God, v.23-26 Candles 2 and 6 might be summarized as “Eyes And Heart Focus Of Wicked First Then Of The Godly”
1-3 (1)_____27-28 (7)	View of the good and the bad, v.1-3/ Divine Name; “ <u>For lo</u> ” take a look – destruction for the wicked and blessing for the faithful, v.27-28 Candles 1 and 7 might be summarized as “View Of The Good And The Bad”

Note: Introduction – “Asaph” – name means “Collector”, chief of the singers appointed by David; This is the first of eleven Asaphite psalms.

V.1 A perfect “Gimel [3]” of supply to Israel. Specific to those with a clean/pure heart. Confession of God’s goodness.

V.2-3 Revelation of what was troubling him.

V.2 Psalmist is greatly troubled in his faith.

V.3 “foolish” – hollim – boasters; “prosperity” – shallom; Vexation of apparent injustice.

V.4 “bands” – char’ tsuboth – fetters, pangs; “strength” – varia – fat; “men” – adam; All looks like it is going good for those rich, wicked people.

V.5 “plagued” – y’nugau – trouble, reached; Nothing bad seems to come to these wicked people.

V.6 “as a chain” – anakath – serve as a necklace; With no setbacks to their wicked plans and seeing only prosperity “Gimel [3]”, they are pompous and violent.

V.7 “eyes” presents the “Ayin [70]”; They exceed the wildest dreams of the covetous.

V.8 “they are corrupt” – yaataph – they mock, deride, jeer; “oppression” – asheq – oppression, extortion; There is no fear of God in their eyes. Their speech is so vile, such confidence in their evil deeds.

V.9 “earth” – aretz; Progresses from “speech” of v.8 to the range, from heaven above to the land beneath, their mouths drool on in arrogance; Value of v.9 is 2,413 (19x127).

V.10 “his” would be the wicked leaders, the “hither” would be where Asaph was, i.e. at God’s temple, so these arrogant came up against Israel and Jerusalem; V.10b literal, “and waters full to drain out to him”, i.e. for the purpose of sucking up the blessings of the land.

V.11 An example of the arrogant speech mocking the Most High.

V.12 “ungodly” – r’shaaim – the wicked; “prosper” – shalvei – at ease; “world” – olam – worldly things; Asaph names his source of grief, their focus is on worldly things.

V.13-16 Core value is 6,346 (38x167). See Psalm 38 and for 167 see Psalm 28:4c – “Render to them their dessert” (value of 28:4c is 501 [3x167]) also the total word count of Psalm 49 is 167.

V.13 In viewing only the wicked, leaves the psalmist in despair.

V.14 “plagued” – nagucha – to touch, to reach; Nothing but inner turmoil in this vexation of heart.

V.15 “offend” – vagadth’ti – to act treacherously; “thus” middle Hebrew word of psalm; He knows this is the wrong way of facing this reality on earth. To go about moaning like this is destructive to God’s children.

V.16 “it was too painful for me” literally “toil/trouble/labor it was in my eyes” – compare with v.7 on the “Ayin [70]” on eyes; This is a hard lesson to learn, it deals with the issue of where he keeps his eyes focused.

V.17 Where psalmist got on the right path to get understanding; Source of cure for his anguish.

V.18 With eyes opened we see the “Ach” – Surely of revelation on the destiny of these wicked.

V.19 The judgment will fall upon them speedily.

V.20 Viewing the source “Lord” – Adonai – of their coming grief; God will suddenly rise and act against them.

V.21 “grieved” – yithchameth – to become leavened, to become sour; “reins” – chilyothai – my kidneys; Describes an inner response to seeing “the larger view”.

V.22 “foolish” - vaar – brutish; At the moment of “revelation”, he saw how his perspective had been so myopic, embarrassingly so.

V.23 Confession of standing in faith with God. This reflects against v.9, there we see the place of the wicked, here we see the psalmist’s place; value of v.23 is 1,203 (3x401) 79th Prime; Standing and strengthened in faith with God.

V.24 Walk of faith will end in eternity with God.

V.25 “earth” – aretz; Expression of his ultimate choice in love for God. He is not talking “fire insurance”, he is talking of a love for God.

V.26 “flesh” – sh’eri – my flesh or near kin – could be indicating a broad concept of whether he looks to family or trusts in his own self; Only place to look is God, He is his heart’s strength, eternal commitment; This completes an “Ayin [70]” gaze at God.

V.27-28 Serves as an altar call – Ignore God and be destroyed or choose the good and serve Yahweh.

V.27 “For, lo” is an Ayin statement of vision; Those who go from God will be destroyed. Both those who are “far” from God **and** those *who go away* from Him – “go a whoring” will “perish”.

V.28 “trust” – machsi – refuge; “Lord GOD” – Adonai Yahweh; In the good way of choosing the true God, we see the Divine Name appear.

Text count of 191 – consider the following of that value: “The Place” (Jacob came to the place his tent had been in Bethel, Genesis 13:3); “Delivered Us” (Moses came out of Egypt, when he fled and saved shepherdesses from other shepherds, Exodus 2:19); “I will give thee counsel” (Moses’ father-in-law gives advice, Exodus 18:19); “And their faces” (Cherubim’s faces inwards on the mercy seat, Exodus 25:20); “And I do visit” (Sins upon the defiled land, God is speaking, Leviticus 18:25).

Total text count of 193 – consider the following of that value: “And gathered together” (Sisera gathered host for war, Judges 4:13); “And provender” (Given to the camels, Genesis 24:32 – in line with “Gimel” which also means “camel”); “And they provoked Him to anger” (Israel with high places, Psalm 78:58); “For a portion” (Allotment in Ezekiel’s land divisions, Ezekiel 45:7); and Psalm 34:11b

“I will teach you the fear of the LORD” with value of 772 (4x193); Psalm 74 has a text count matching this total count. This next psalm poses a similar lesson on grief of the wicked.

Section counts and matches: **Candle 1, v.1-3** (19 Hebrew words – Quoff is the 19th letter and presents the power that works the axe-head, thru that axe-head hole. In speaking of empowerment, the psalmist bewails his lack of power, “feet...gone”, “steps...slipped”, lack of empowerment though he begins in acknowledgment that God does work in supply for Israel.); **Candle 2, v.4-8** (32 Hebrew words – The decimal for 32 is “Lamed [30]” and “Beth [2]” of the rod/staff and the Beth of house. This takes a different path in not looking at God’s house and His shepherding. He looks at the strength, which the rod and staff indicate, like a ruler’s staff represents his authority, might. This Candle tells of the might of the “house” of the wicked, i.e. those who fall into that group of people, like God’s house are those who fall into the group of His people.); **Candle 3, v.9-12** (28 Hebrew words – Psalm 28 presents *Yahweh protects and nurtures His people. Those who don’t seek His face and ignore His works will receive according to their deeds.* The wicked scorn God and spit out their invectives in challenge of the Most High.); **Candle 4, v.13-16** (27 Hebrew words – The decimal for 27 is “Caph [20]” and “Zayin [7]” of the open hands and Zayin of sword, weapons. The open hands are referred to in “washed my hands in innocency”. This “plagued” presents a sword in his own soul, the anguish of viewing the prosperous wicked.); **Candle 5, v.17-22** (39 Hebrew words – Psalm 39 presents *Man’s way is vain. Careful walk to be a good child/sheep of God. A cry undergoing discipline.* Though this psalm isn’t about discipline the rest of the principals of Psalm 39 match with the theme of this Candle. The decimal for 39 is “Lamed [30]” and “Teth [9]” of the rod/staff and Teth of twisted, churning and servants of the serpent. This bears some of the rod/staff points of Candle 2. The “strength” of the wicked is not so firm. Their staff for safety and a firm-footed journey turns “slippery”. The wicked are the Teth in view.); **Candle 6, v.23-26** (26 Hebrew words – Psalm 26 presents *God’s followers make choices and adopt attitudes reflecting their faith. They seek God to prove they are real converts.*); **Candle 7, v.27-28** (20 Hebrew words – Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection.* The decimal for 20 is “Caph [20]” and with the open hands indicates worship.).

Psalm 74

Summary Title: Israel Cries For God To Halt The Devastation And Blaspheme Of The Wicked

Structure Type: Two Menorahs

Directions of Address: From Asaph; To God/Congregation

Psalm Position Number Meaning: Ayin/Dalet; Eye and the Dalet of brokenness.

In this psalm we see the function of the eyes in the call of look and see what the enemy is doing and the failure of the eyes in blindness. The Dalet of brokenness in the view of destruction the enemy is bringing on the land.

Hebrew Word-Count:

<i>Text only:</i>	193 (45 th prime)	<i>None</i>
<i>Total (incl. Selahs and intros):</i>	195 (13x15)	<i>None</i>

Psalms With Matching Counts:

Menorah 1:

6-8 (4)	.....	“Thy Name”; Mass destruction, v.6-8 Candle 4 might be summarized as “Destruction Of Sanctuary And God’s Houses In Land”
4-5 (3)	_____ 9 (5)	..... Signs, idolatry, v.4-5/ Signs, none who have a close relationship with God, v.9 Candles 3 and 5 might be summarized as “Signs – Closeness To Idols And Distance From God”
3 (2)	_____ 10 (6)	..... Perpetual destruction in the sanctuary by the wicked, v.3/ Question, “Thy Name”; Enemy blaspheme forever, v.10 Candles 2 and 6 might be summarized as “Enemy Does Wickedly, Blasphemes God”
1-2 (1)	_____ 11-12 (7)	..... Questions; Why? Remember Your people, v.1-2/ Questions; Looking to God “of old” for help, v.11-12 Candles 1 and 7 might be summarized as “Sandwich Questions – Remember Us God – We Remember You Of Old”

Menorah 2:

18 (4)	.....	Divine Name, “Thy Name”; Yahweh, remember the reproach and blaspheme of the wicked, v.18 Candle 4 might be summarized as “Call The Enemy And Fool To Account For Their Blaspheme”
16-17 (3)	___ 19-20 (5)	..... God’s control, scope, v.16-17/ Appeal for God to exercise His control on behalf of His people and based on the covenant, v.19-20 Candles 3 and 5 might be summarized as “God’s Control Of His Creation, Please Exercise This On Covenant Grounds Now”
15 (2)	_____ 21 (6)	..... Mighty actions – water related, v.15/ “Thy Name”; Cry for help in their broken condition, v.21 Candles 2 and 6 might be summarized as “Action Taken For The Salvation Of His People In The Past, Need Help Now”
13-14 (1)	_____ 22-23 (7)	..... Defeating the enemy, v.13-14/ Cry to God for action against the enemies, v.22-23 Candles 1 and 7 might be summarized as “Enemy Overcome In The Past, Let Him Be Overcome Now”

Note: Introduction – “Maschil” – for teaching, a lesson on how to pray effectively; “Asaph” – Collector; chief of the singers appointed by David; This is the second of eleven Asaphite psalms.

V.1-2 In connection to v.11-12 we see a reason for action, we see the sandwich of questions and bowing to God as God.

V.1 Cry of abandonment in the face of God’s wrath. Confusion as to why such destruction is befalling Israel; “for ever” and v.3 “perpetual” – netsach, same word and v.10.

V.2 Plead to recall history of redemption, purchasing and past dwelling place of God.

V.3 Take action against those defiling your dwelling place; “perpetual” – netsach – exact same word translated “for ever” in v.1; “feet” – phamecha – your steps; “the sanctuary” – qodesh – connects back to the place of dwelling – Zion in v.2; V.3 in connection to v.10 we see “action”, action of God and action of the enemy, the enemy has done wickedly.

V.4-5 In connection to v.9 we find “signs” with v.4-5 in idolatry and v.9 in God.

V.4 At the “Dalet [4]” verse, the enemies are found exalting themselves in their midst.

V.5 Strength of mighty lumberman was admired. The bad is that these trees were used for idols. Such should have been scorned. Shows the debasement of their society to praise those who should have been scorned. No different in society now – scientists, who lie and turn people from God are praised, revered as “the wise ones”.

V.6-8 Cover destruction in the Menorah 1 Candle 4.

V.6 “hammers” – chilapoth – large axes – the axes and hammers of v.5-6 are symbols of empowerment; All these idols now being destroyed. What I suspect is they started reform and were destroying those idols across Israel. They started doing the right thing but alas, was this change too late to avert God’s full wrath?

V.7 “They have cast fire into thy sanctuary.” are the three middle words with a value of 1,111 (11x101). Total words for Menorah 1 being $97=47+3+47$. Notice the 1,111, those involved in the occult love this number, now you can see why; “ground” – aretz; These enemies (hell-bent) scorn their own coming judgment in pouring fire on God’s house and destroy it.

V.8 “synagogues” – moadei – same root as for “congregation(s)” in v.2 and 4; “land” – aretz; Enemies hunger to utterly destroy Israel is connected to their hatred of God.

V.9 One could call this an “Ayin [70]” verse of blindness, it’s a three-fold blindness; “our signs” as opposed to “their signs” of v.4.

V.11 “pluck” – chalah – to cease, be ended; “pluck it out of thy bosom.” literally, “from the midst of Your bosom to cease.”; Why not take action?

V.12 Middle verse-line to entire Psalm 23=11+1+11 with a value of 1,948 - Note the year! When Israel was reestablished as a nation; Presents dependence upon God as King and Savior and tied to the land. This finished Menorah 1 but connected to Menorah 2.

Menorah 1 has a text count of 97 words. Consider Psalm 97, esp. 97:1-3.

Menorah 2 – 96 words – Psalm 96 presents a beautiful parallel to this Menorah 2 from the joyful position of seeing the prayer answered.

Menorah 2 Candles 1, 2 and 3 looking at God's might and power. Candle 4 and Candle 7 sandwiched with "the fool" call for judgment; Candles 5, 6 and 7 appeal for help.

Menorah 2 Candles 1 and 3 present 6 cola's that begin with "ata" – "thou" and there are none found beginning any other colas in the Psalm.

V.13-14 Connects with v.22-23 in defeating the enemy.

V.13 "dragons" – tannin; "divide the sea" – Moses at the Red Sea. Waters a type of humanity/heads of tannin broken, the spiritual and governmental leaders of darkness destroyed.

V.14 – poetically – Israel spoiled the Egyptians who were destroyed in the sea; "leviathan" (type of Satan) – his control to be destroyed. Those inhabiting the wilderness, Israel as led by Moses.

V.15 Connects with v.21 in saving His people.

V.15 "mighty" – eithan – perpetual; More "water" action of God showing His strength.

V.16-17 Connects with v.19-20 in God's domain is in focus.

V.16 Pointing out God's domain over both light and darkness.

V.17 "earth" – aretz; "winter" – choreph – harvest-time (time of gathering and plucking), autumn connects to: V.18 poetically "reproached" – "to gather, to pluck" and used for scorning and reproaching; Domain of land and seasons.

V.18 Middle verse-line of Menorah 2: $11=5+1+5$ value is 1,673 (7×239) 52nd Prime; See Psalm 52 where Doeg is the destroyer of God's house of priests. 239 is also the number for "iron", metal of judgment; See Psalm 7 where *The righteous seek help from God from the persecutors. View of the hunter and the hunted*; See "reproached" note on v.17; Divine Name used only in the Shamash of Menorah 2 – Remember the reproach and blaspheme; "the foolish" sandwiches the Shamash (v.18) with the final Candle 7 in the section that is a call for judgment, an appeal for help.

V.18 "blasphemed" – ni'atsu - spurned, despised.

V.19 Literal, "Not give to the lives soul Your turtledove lives Your afflicted/poor not forget to perpetuity."

V.20 Cola a is a two-word plea of "respect the covenant"; The dark places "of the earth" – aretz - land are full of "'deep-staters', a dire, helpless situation; "cruelty" – hamas – violence.

V.21 "oppressed" – daq – the "Dalet [4]" of oppressed, that brokenness key idea of Dalet.

V.22 Via grounds of the covenant and for His glory, appeal is made to take action for His own interests.

V.23 "increaseth continually" but NOT to perpetuity as seen in previous "forevers"; For, until they are dealt with, they only get worse (the wicked).

Being Psalm 74 it is in the “Dalet [4]” chain so I thought it worthwhile to consider Psalm 84 of longing for God’s house and weeping; Psalm 94 of God, to whom vengeance belongeth, how long wicked triumph-break in pieces thy people and afflict thine heritage, esp. read 94:23; Psalm 104 where God gets glory and esp. see 104:35.

Section counts and matches: **Menorah 1 - Candle 1, v.1-2** (20 Hebrew words – Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection*. The decimal for 20 is “Caph [20]” and with the open hands indicates seeking God in prayer, dependence upon Him.); **Candle 2, v.3** (8 Hebrew words – Cheth the 8th letter of hedge or fence. This is an appeal for help in God’s sanctuary. A boundary, borders Cheth theme.); **Candle 3, v.4-5** (13 Hebrew words – Mem is the 13th letter with water as its meaning. As for the seas of humanity, this verse presents their “roar” which is commonly referred to of the seas against God. Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 4, v.6-8** (22 Hebrew words – The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands of receiving and the Beth of house. This Candle details all the suffering falling upon them. The Caph of what they are receiving in their open hands. The Beth of house is God’s temple and the synagogues of the land.); **Candle 5, v.9** (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth*. This Candle is a despairing cry of disconnection with heaven. They know the lesson of Psalm 11 but look around in a total loss.); **Candle 6, v.10** (9 Hebrew words – Teth the 9th letter with the meaning of twisted and the servants of the serpent. This verse presents the query of how long these serpent servants will prevail.); **Candle 7, v.11-12** (14 Hebrew words – The decimal for 14 is “Yod [10]” and “Dalet [4]” with the working hand and the Dalet of the door. The door indicates an interaction either direction. Here it is God’s actions earthward for salvation. The working hand of God is the focus with the question v.11 posed.) - TOTAL FOR MENORAH 1 IS 12 VERSES OF 97 WORDS.

Section counts and matches: **Menorah 2 - Candle 1, v.13-14** (17 Hebrew words – The decimal of 17 is “Yod [10]” of the working hand and the “Zayin [7]” of sword and sustenance. Here we see the reference to all the working God did on their behalf in redemption from Egypt. The sword in the defeat of the “dragons” and the sustenance in their receiving “meat”.); **Candle 2, v.15** (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man*. Cheth the 8th letter and used the keywords of grace, mercy and life. Here we find all water related events. Whether it be the “baptism” in the Red Sea, talked about in the New Testament, or waters to drink in the wilderness we see grace, mercy and life.); **Candle 3, v.16-17** (18 Hebrew words – The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand and Cheth of fence, boundary. In these verses we see God’s working hand of complete control and “borders” of Cheth.); **Candle 4, v.18** (9 Hebrew words – Psalm 9 presents *Yahweh will judge the wicked, He is a refuge for the oppressed.*); **Candle 5, v.19-20** (18 Hebrew words – Psalm 18 presents *Testimony of God’s salvation victories*. The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand and Cheth of fence, boundary. Here we see the seeking for God’s working hand. The boundaries seen are those “dark places”... “full of the habitations of cruelty”.); **Candle 6, v.21** (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man*. Cheth the 8th letter and used the keywords of grace, mercy and life. Such is the prayer of this verse, the help for the “oppressed”.); **Candle 7, v.22-23** (18 Hebrew words – Tzaddi is the 18th Hebrew letter and presents “to descend”, “to bow down” and a keyword is righteousness. Here we see the call for God to “come down” as it were to take action against the foolish enemies. The thought of righteousness plays in here as well in God bringing judgment on the wicked.); Interesting balance of words on the Candles – **Candle 1** of 17 to 18 of **Candle 7**; **Candle 2** of 8 to 8 of **Candle 6**; **Candle 3** of 18 to 18 of **Candle 5**; and **Candle 4** of 9; TOTAL FOR MENORAH 2 IS 11 VERSES OF 96 WORDS.

Psalm 75

Summary Title: God Sees All And Will Judge Uprightly

Structure Type: Irregular Menorah (Similar to Psalms 46 and 57)

Directions of Address: From Asaph; To God/Congregation/Humanity

Psalm Position Number Meaning: Ayin/He; Eye and the He of lo/ behold.

In this psalm we see the eyes of God watching over mankind to lift up the righteous and bring down the wicked. The He is the open view of God seeing all and all will see God coming in might, v.8.

Hebrew Word-Count:

Text only: 80
Total (incl. Selahs and intros): 87

Psalms With Matching Counts:

64
None

4-5 (4)	v.10 Repeats theme	God warned foolish boasters to cease and desist, v.4-5 (v.10 – horns of the wicked and the righteous, extra spoken by God, Ps.62 may refer to this) Candle 4 might be summarized as “Horns Exalted Or Destroyed - Decided By God”
3 (3)	6 (5)	Speaks of land, dissolved and inhabitants, v.3/ Directions – land based, v.6 Candles 3 and 5 might be summarized as “Shared Focal Point Of The Earth”
2 (2)	7 (6)	Judge uprightly in congregation, v.2/ God is the judge, v.7 Candles 2 and 6 might be summarized as “Judging Uprightly – God Is The Judge”
1 (1)	8-9 (7)	“Thy Name”; Praise, God’s works prove He is near, v.1/ Divine Name; Praise, Yahweh’s mighty judgment poured on the wicked, v.8-9 Candles 1 and 7 might be summarized as “Praise Yahweh – His Works Declare His Presence – Second Coming – Face Of Christ His Mighty Judgment Will Declare His Presence To All”

Note: Introduction – “Altaschith” – do not destroy, see Deuteronomy 9:26; “Psalm” and “Song” together may indicate “for use as either a song or with instruments”; “Asaph” – Collector; chief of the singers appointed by David; This is the third of eleven Asaphite psalms.

V.1-3 to Selah is 21 words (multiple of 7 – also note 4 Candles are composed of 7 words each) – Consider Psalm 21 presenting *Nations must make same choice as individuals – Kingdom reign*; These verses give the “lo/ behold of seeing God’s coming in might and righteousness”

V.1 The lack of sight in Psalm 74, now can testify to seeing His “wondrous works”. The lo/ behold of “He [5]” is manifest by those works that declare.

V.2 “When” – ci – for; Remember the “synagogues” – moadi, of 74:8, now we see “the congregation”-moed; God is taking action and note God is speaking directly.

V.3 Second Coming information. Consider, when Christ returns and His melting fire goes before Him, the melting occurs and a molten mass will flow away but we are told here that God will keep that from happening for “I bear up the pillars of it.”

V.4-5 Presents a 3 “not” command.

V.6-7 Covering three directions from which the haughty must be trusting for help to come but God enters the scene as Judge, possibly from the fourth direction (north?). Other scripture indicates Jesus’ Coming from the north. Christ will determine who rules.

V.6 “neither from the east, nor from the west,/ nor from the south.” presents the core of 6 Hebrew words (exact middle of psalm designated by “/”) - 80=37+6+37 with a value of 1,144 (13x88), consider Psalm 13 presenting *Walk of faith, trusting God for help from enemies during the battle* and Psalm 88 presenting *Only hope is in God as savior; messianic in Jesus’ suffering for our sins on the cross*; Literal translation of all of v.6 reads, “For not from the place of going forth and from the setting place (west)/ and not from the wilderness mountains.”; “promotion” is not in the text, *should be italicized*.

V.8 “red” – chamar – to boil, ferment; “earth” – aretz; A long verse with the Divine Name. It foretells of the coming wrath of Yahweh, which makes the previous verses context clear of the coming apocalypse being the timing of the events; The Second Coming is the focus point of power conflict.

V.9 “sing praises” – azamrah – melody; What follows Yahweh’s vengeance will be His praise for ever; This presents the national “God of Jacob”

V.10 Value of 2,725 (25x109), consider Psalm 25 and Psalm 109, read esp. 109:1-7; Extra words are spoken by God – Horns, the irregularity draws attention to the message, a psalm saying “it’s coming” this time of justice; Final verse is a decree from the throne.

Section counts and matches: **Candle 1, v.1** (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man*. Cheth the 8th letter and used for boundaries which are presented in a manner in v.1, as they look around they see God’s “wondrous works” which this surrounding tells of God name being near.); **Candle 2, v.2** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and here we see “the congregation”.);

Candle 3, v.3 (7 Hebrew words – Zayin is the 7th letter and refers to swords and weapons. This Candle speaks of people and earth’s foundations being dissolved. This will occur at the Second Coming which is the great battle, connection of swords and weapons.); **Candle 4, v.4-5** (15 Hebrew words – The decimal 15 is “Yod [10]” and “He [5]” of the working hand and He of lo/behold. This is a command from heaven to the fools to cease their working hands of rebellion. The lo/behold is likewise in that warning for them to consider. Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people.*); **Candle 5, v.6** (7 Hebrew words – Another 7, see Candle 3 on military angle and my note above of the literal translation of v.6. It is presenting further details on the Armageddon event to come.); **Candle 6, v.7** (7 Hebrew words – See Candle 3 and 5, this is another of the Armageddon event and presents the military might of God as Judge taking action.);

Candle 7, v.8-9 (23 Hebrew words – The decimal of 23 is “Caph [20]” and “Gimel [3]” for the open

hands and the Gimel of heaped upon. This speaks of the open hands that will receive God’s wrath but also the “cup” which God Himself has. “Cup” is a clear “Caph” image. The heaped upon is that “poured out” of that “cup”.); **Irregular Refrain from Candle 4, v.10** (7 Hebrew words – Zayin is the 7th letter and carries meanings of completeness and perfection. A 7 word Candle but takes up an additional meaning of Zayin. There is clear military thought here but also the completion of that righteous judgment and perfection in justice becoming a reality.).

Psalm 76

Summary Title: God’s Defense Of His House And Those In Alliance With Him

Structure Type: Menorah

Directions of Address: From Asaph; To God/Congregation/Humanity

Psalm Position Number Meaning: Ayin/Waw; Eye and the Waw of pegs in the tabernacle, a type of men, usually God’s people.

In this psalm we see where God is *to be seen* in Israel, v.1-2 and likewise the victory *to be seen*, v.3-9. On the Waw with see humanity (all) and its responsibility before God (becoming a peg in His tabernacle), v.11-12.

Hebrew Word-Count:

Text only: 83
Total (incl. Selahs and intros): 90

Psalms With Matching Counts:

99
52

7a (4).....	Bowling in worship, v.7a Candle 4 might be summarized as “Fear Of God”
5-6 (3)_____7b-8 (5)	Enemies armies are silenced by God, v.5-6/ <i>Question</i> ; Enemies silenced in the face of God’s wrath and judgment, v. 7b-8 Candles 3 and 5 might be summarized as “Stopping, Standing and Sleeping”
4 (2)_____9 (6).....	Admiring God’s glory, v.4/ Focus on God as savior for the meek, v.9 Candles 2 and 6 might be summarized as “Focus On The Glorious God”
1-3 (1)_____10-12 (7).....	“His Name”; God’s house, His nation and His protection, v.1-3/ <i>Divine Name</i> ; Restraint of the nations, all will submit and bring homage to God, v.10-12 Candles 1 and 7 might be summarized as “God’s Power And His Name Revealed”

Note: Introduction - “on Neginoth” – Hebrew for “on” is a Beth which is “in” and this is to be compared to Psalm 61 which used “upon” and being two words; “Neginoth” – root to strike strings,

related to pound; “Asaph” – Collector; chief of the singers appointed by David; This is the fourth of eleven Asaphite psalms.

V.1-3 Word count to the Selah is 18 words (see Psalm 18).

V.1 A national psalm; The Divine Name is referred to but not used, provides a counter-balance to the Divine Name actually used in Candle 7.

V.2 National focus on God’s dwelling place; The tabernacle is where the Waw (peg in the tabernacle) is found.

V.3 “arrows” – rishphei – flame, fire bolt; Military preservation/safety.

V.4-9 Word count to the Selah is 43 words - See Psalm 43 presenting *Inner strength found in hope of God’s righteous judgment and defense from ungodly.*

V.4 Words of praise of God’s value excelling worldly treasure.

V.5 “stouthearted” – abirei – mighty, valiant and “lev” - heart; The powerful men have been incapacitated.

V.6 National salvation (militarily). God fights on their behalf.

V.7 “Thou, even thou, art to be feared:” the 3 middle Hebrew words – 83=40+3+40 with a value of 1,069 (Prime); The “to be feared” is the middle word with a value of 257. 257 is the value of “Ark” the place of God’s throne in the tabernacle (Exodus 25:22); V.7b – God is mightier than all.

V.8 “judgment” – din – contend, not the main “mishpat”; God’s judgment is manifest, then humanity to be in fear and still.

V.9 God arises to save the meek.

V.10-12 Final section after Selah word count is 22 words (see Psalm 22:4-5, 22-28).

V.10 “Surely” – chi – for; “man” – adam; “praise” – todecha – give you thanks; What God allows of man’s wicked wrath is held in restraint – purpose: To work for the glory of God, parallel of v.10 to v.3 for comparison.

V.11 Here the Divine Name shines forth, vows (covenants) made and paid to the revealed true God. Homage paid to Him who is to be feared.

V.12 “cut off” – yiv’tsor – to restrain, enclose; This restraint (seen in v.10) and cutting off (v.12) encloses the final section v.10-12. God’s restraint and His fear manifest against worldly leaders.

Text count of 83 words with match to Psalm 99 presenting *Exalt Yahweh, He is holy and supreme. Presents the new righteous kingdom call to bow in worship.*

Total Text count of 90 words with match to Psalm 52 presenting *The warning of what will happen to the house of the wicked.*

Section counts and matches: **Candle 1, v.1-3** (18 Hebrew words – Psalm 18 presents *Testimony of God’s salvation victories.* The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand and Cheth of fence, boundary. The working hand of God in military might and the boundaries of where God is seen.); **Candle 2, v.4** (5 Hebrew words – He is the 5th letter of “lo/behold” and here is the view of that which is the most glorious.); **Candle 3, v.5-6** (17 Hebrew words – Pe the 17th letter for mouth is seen “at thy rebuke” and the results.); **Candle 4, v.7a** (3 Hebrew words – Gimel is the 3rd letter. Carrying a meaning of heaped upon. The heaped upon here is that “fear of God” He is due. Psalm 3 presents *God provides salvation from enemies when His people cry to Him.*); **Candle 5, v.7b-8** (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth.*); **Candle 6, v.9** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sword and weapon. Here we see God’s military action on behalf of the meek.); **Candle 7, v.10-12** (22 Hebrew words – The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands offered in worship and the Beth of the Son of God. The call for such service to God is seen in the middle v.11. This Son of God who will reign is seen in these verses. Compare to Psalm 2 with a great description paralleling His reign and the world leader’s submission.).

Psalm 77

Summary Title: Rebuilding One’s Faith In Recalling God’s Mercies Of The Past

Structure Type: Menorah

Directions of Address: From Asaph; To Congregation/God

Psalm Position Number Meaning: Ayin/Zayin; Eye, fountain and the Zayin keyword of remember.

In this psalm we see the fountain of tears, v.1 – “I cried...”. We also see the “eyes” in v.4. The Zayin keyword of remember is seen in v.3, 5, 6, 11. It is found all the way through.

Hebrew Word-Count:

Text only: 146
 Total (incl. Selahs and intros): 154 (2x77; 11x14)

Psalms With Matching Counts:

None

<p><u>10-11 (4)</u>.....</p> <p>7-9 (3)_____12-15 (5).....</p>	<p><i>Yah and Most High; Answer to despair, remember God’s work of old, v.10-11</i></p> <p>Candle 4 might be summarized as “Footing Found In Remembering God And His Works, Not Ourselves Or Our Situation”</p> <p><i>Questions of despair, focus on self, v.7-9/ Question of wonder, focus on God, v.12-15</i></p> <p>Candles 3 and 5 might be summarized as “Focus On Self – Hopelessness But Focus On God – Wonder ”</p>
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4-6 (2)_____16-18 (6).....	Soul searching during time of trouble, v.4-6/ Terror of Christ's return seen by humanity, v.16-18 Candles 2 and 6 might be summarized as "Time Of Trouble For Saints/Time Of Trouble For Humanity"
1-3 (1)_____19-20 (7).....	God's sheep crying in trouble, v.1-3/ God manages all nations but only one people are His sheep, v.19-20 Candles 1 and 7 might be summarized as "Sheep In Trouble/Who Are The Sheep?"

Note: Introduction – “to Jeduthun” is the Hebrew “al” – upon, *not* “to”; “Asaph” – Collector; chief of the singers appointed by David; This is the fifth of eleven Asaphite psalms.

V.1-3 Crying to God in time of trouble.

V.1 “Quoli... Quoli...” this crying out begins this psalm with a double cola beginning with this word quoli. It truly stands as an Ayin of tears.

V.2 “ran” – literally to pour, to flow; “ceased” – literally to grow numb, be feeble; Play on “day” and “night”; In time of suffering he sought the “Lord” – Adonai.

V.3 “complained” – asichah – I mused, meditated, complained, see v.6; Key Zayin word “remembered”, poured out his burden to God.

V.4-9 to Selah, the word count is 40. See Psalm 40 presenting *Yahweh provides redemption for those who seek Him. Miry clay turns to secure footing. Salvation in Jesus and initial heart of a convert.*

V.4 Held in a position of great dismay, sleeplessness.

V.5 In this state, he ponders God's actions in the past.

V.6 “song” – n'ginathi – root seen in the introduction of Psalm 76; “communed” – same word translated as “complained” in v.3.

V.7-9 Facing the greatest fear of the heart, “Have I lost my salvation?”.

V.7 Has a large Hebrew letter “He” for the first word. Indicates a question. The “He” meaning lo/behold and the question of despair seems to offer emphasis to the question. The frightful question, “Have I fallen from grace?”

V.8 “promise” – omar – word, saying; “for evermore” – literally reads, “to generation and generation”; have we been cut off, completely and eternally? In v.8-9 we see the big trio: Mercy, Grace and “Racham” – Tender Lovingkindness.

V.9 Are we totally cut off?

V.10-15 to Selah, the word count is 38. Read all of Psalm 38.

V.10-11 Hold the meaningful center in verses 20=9+2+9 with a value of 2,760 (23x120). Psalm 23 presents *The LORD is my Shepherd* and Psalm 120 presents *Woe is me that I dwell in the tents of darkness*.

V.10 Answer to his terror found in the keyword “remember”. “Most High” is the middle Hebrew word. “The right hand” of God is Jesus. The answer of help is the Father working thru His Son.

V.11 Short form of the Divine Name is used; “surely” – ci – for.

V.12-15 Perceives God’s means of redemption.

V.12 Proceeds from remembering, v.11 to contemplation upon those deeds of the past: **DIGESTION**; Important note of “meditate” and “talk”; “talk” – asichah – muse, meditate, speak.

V.13 Upon contemplation, he knows to seek God in His sanctuary: **UNDERSTANDING**; At v.13a his question changed from despair to the glory of God. Parallel to Candle 3 which was all questions of despair and this has a core question which comes from turning our gaze God-ward; The word arrangement of this Candle is 15+4 (Question)+13.

V.14 From the sanctuary, proceeds God’s work outwardly to the people: **ENLIGHTENMENT**.

V.15 Ultimately, that outworking (national), is redemption by God’s arm, reflects back to the core: **CONFESSION OF FAITH**.

V.16-20 From the last Selah to the end is 41 words. Read Psalm 41.

V.16 “saw thee” – exact same word to launch colas v.16a and 16b; “afraid” – yachilu – they danced, twirled, trembled; Interesting! After he had seen God and was glad, next waters of humanity are in view, but from a point of opposition. They were the ones now facing terror.

V.17 “arrows” – chatsatsecha – gravel, gravel stones, (arrows); Heavenly wrath displayed on earth.

V.18 “heaven” – galgal – wheel, whirlwind; “world” – tevel – that dry ground upon which plant life will flourish; “earth” – aretz; Completes description of v.17.

V.19-20 Who are the sheep that God leads?

V.19 God traverses the seas of humanity but mankind is blind to His workings among them.

V.20 God traverses with Israel and they know God’s working among them via His servants Moses and Aaron.

Text count match of 146 words compare with Psalm 146 presenting *Yahweh alone is source of life and hope. Appeals to humanity to turn to the true God of Jacob in Zion*.

Total Text count match of 154 words to Psalm 66 presenting God will be glorified among all men. Praise for saving us now and for eternity.

Section counts and matches: **Candle 1, v.1-3** (27 Hebrew words – Psalm 27 presents *God protects from enemies, behold God’s goodness now. God’s servants cling to him and wait upon Him.*);

Candle 2, v.4-6 (19 Hebrew words – The decimal of 19 is “Yod [10]” and “Teth [9]” of the working hand and the Teth of twisted and fermenting. The working hand is the list of what the psalmist has been doing, an internal doing. The twisted is seen in the turmoil.); **Candle 3, v.7-9** (21 Hebrew words – The decimal form of 21 is “Caph [20]” and “Aleph [1]” with the open hands of prayer. The Aleph of first things. This contains the desperate prayer of appeal for God to show mercy and grace. The Aleph of his very salvation is on the line.); **Candle 4, v.10-11** (13 Hebrew words – Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 5, v.12-15** (25 Hebrew words – Psalm 25 presents *Heart of true disciple: faith, eager to learn, humility, fear of God, dependence. Shows kind of heart God favors in answering prayer.*); **Candle 6, v.16-18** (27 Hebrew words – Psalm 27 presents *God protects from enemies, behold God’s goodness now. God’s servants cling to him and wait upon Him.* The decimal of 27 is “Caph [20]” and “Zayin [7]” of open hands receiving and Zayin of sword and weapon. Here we see what humanity will receive, poured into their hands. The weaponry is in the position of God returning as warrior with arrows being seen.); **Candle 7, v.19-20** (14 Hebrew words – Nun is the 14th letter. Among other things it is “fish” and represents individuals. This closing Candle details the different kind of fish God deals with. We even find “in the sea”. The first fish are those God manages of all the nations. The other kind of fish are the good who are officially God’s people.).

Psalm 78

Summary Title: History Of Israel’s Walk With God

Structure Type: Three Menorahs

Directions of Address: From Asaph And God; To Israel

Psalm Position Number Meaning: Ayin/Cheth; Eyes and the Cheth of fence, boundaries.

In this psalm we see where the eyes are looking, called to look to God and His commands but Israel failed to obey. The Cheth of the boundaries of God’s laws and testimonies, which Israel refused to live within.

Hebrew Word-Count:

Text only: 528 (11x48)
Total (incl. Selahs and intros): 530 (10x53)

Psalms With Matching Counts:

None
None

Menorah 1:

5 (4)..... Testimony and Law commanded to Israel is to be passed on to their children, v.5
**Candle 4 might be summarized as
“God’s Way Of Establishing A People For Himself With Israel”**

4 (3)_____6 (5).....	<i>Divine Name</i> ; Declare to next generation, v.4/ Declare to next generation, v.6 Candles 3 and 5 might be summarized as “Pass On The Faith To Your Children”
2-3 (2)_____7 (6).....	Reveal what taught, v.2-3/ Live according to that revelation, v.7 Candles 2 and 6 might be summarized as “Remember God’s Works And Commands”
1 (1)_____8 (7).....	God speaks, “Listen to Me”,v.1/ Refused to listen to God, v.8 Candles 1 and 7 might be summarized as “The Word Of God – Receive Or Refuse”

Menorah 2:

<u>29-39</u> (4).....	<i>Most High</i> ; Different relationship with God – Embedded with sin and trouble, a false conversion, v.29-39 Candle 4 might be summarized as “Perfect Examples Of False Converts”
21-28 (3)____40-51 (5).....	<i>Divine Name</i> ; God always supplied for their needs but they angered Him with unbelief, v.21-28/ <i>Question</i> ; Wonders and God’s wrath against their enemies, v.40-51 Candles 3 and 5 might be summarized as “God’s Wrath Burned Upon Israel After Their Faithlessness As God’s Wrath Had Originally Been Only Manifest Against Their Enemies On Their Behalf”
17-20 (2)_____52-55 (6).....	<i>Most High</i> ; Increased sin in the wilderness, scorning His provision; complete faithless ingrates, v.17-20/ How God led them as His own flock, v.52-55 Candles 2 and 6 might be summarized as “Their Doubt Of His Care In The Face Of His Constant Care”
9-16 (1)_____56-64 (7).....	Miraculous provision for His sheep but Ephraim, the first tribal leader, was unfaithful, v.9-16/ <i>Most High</i> ; Rebelled against God so were given over to destruction, v.56-64 Candles 1 and 7 might be summarized as “Originally Blessed But Eventually Cursed”

Menorah 3:

<u>69</u> (4).....	Built high and secure, v.69 Candle 4 might be summarized as “God’s Sanctuary Established In Strength”
67-68 (3)_____70 (5).....	Chose not Ephraim but chose Judah/Zion, v.67-68/ Chose David, v.70 Candles 3 and 5 might be summarized as “God’s New Choice For City And King”
66 (2)_____71 (6).....	God smote the enemies driving them away in shame, v.66/ Solution to care for the sheep, v.71 Candles 2 and 6 might be summarized as “Shepherd Action – Drive Away Predators, Nurture Sheep”

65 (1) _____ 72 (7) God stirred up suddenly to help, v.65/
Help supplied with a faithful servant, v.72
**Candles 1 and 7 might be summarized as
“Stirred Up To Help/Help Sent”**

Note: Introduction – “Maschil” – for teaching; “Asaph” – Collector; chief of the singers appointed by David; This is the sixth of eleven Asaphite psalms. That makes this the middle Asaphite psalm and it also falls at the middle of the entire book of Psalms, based on verses. In fact, the middle verse of this psalm is v.35 and the mathematical middle verse of the book of Psalms is v.36.

Menorah 1: Plan A – Parents Teach The Children; 77 words showing a strong connection to the previous Psalm 77 and the content shows a close connection. *Compare Psalm 77:1 with Psalm 78:1!*

V.1 what a response to Psalm 77:1, God flips the tables and connects to final verse of 77:20 of Moses and Aaron.

V.2 “dark sayings” – chidoth – riddles, parables; “parable” and “Maschil” have a tight connection, object of psalm; “of old” – the idea of “remember” from the previous psalm, also seen in v.3.

V.3 “told” – siphru – related, wrote – v.4 “shewing” and v.6 “declare” use the same root.

V.4 “praises” – t’hiloth – root word used for Hebrew name for this book of Psalms (Tehillim); Declaring Yahweh’s works of old.

V.5 “For he established a testimony in Jacob, and appointed a law in Israel.” has a value of 2,120 (20x106); Refers to God’s speech of v.1 and relates to 77:20 – God’s revelation given to Israel.

V.6 God’s means of perpetuating the faith, parent to child.

V.7 “hope” – chislam – loins, folly, hope; Do not “forget” but obey.

V.8 To the end they will be good and not corrupt, as their father’s were.

Menorah 2: Focus on Israel’s supply from God; 395 (5x79) words; 79 connection to next psalm.

V.9-11 Ephraim defeated because they forgot God’s ways.

V.9 “carrying” – romei – cast, shoot, hurl; Sons of Ephraim defeated in day of war.

V.10 They rebelled against God.

V.11 They did not remember, they forgot.

V.12-16 A list of miraculous provision they should have remembered.

V.12 Refrain of 8 words, a 7 word form is seen in v.43; “Zoan” – place of departure, place of tents, low region – known as Tannis today; Points at the glory that should have been remembered. Started in Egypt.

V.13 Led them out of Egypt – miracle at the Red Sea.

V.14 Signs of God’s presence and leading day and night.

V.15 Miracle supply of water – ***brought up***.

V.16 “rock” – salaa – crag, cliff, rock; Miracle supply of water – ***flowed down***.

V.17-20 Complete faithless ingrates.

V.17 “most High” word number 60 in Menorah 2, next seen in v.35, the center “high” spot of psalm. “most High” is seen nicely balanced in this Psalm, basically found in center and on each side at the quarter points of the psalm: v.17, 35 and 56; Placement locations for whole psalm for “most High” being word number 137 (v.17), 271 (v.35) and 424 (v.56); Recalls rebellion of v.9-11 with “yet more”. Focus on God’s position as “most High”.

V.18 “lust” – naphsham – their souls; Manifest complete lack of faith in God supplying.

V.19 Doubt and scorn of God’s ability.

V.20 Derision and ungratefulness.

V.21-28 God responds to their faithlessness. Faithlessness in the face of manna for needs and birds in response to their scorn.

V.21 Yahweh’s anger in face of faithlessness and ingratitude. His response of wrath.

V.22 No faith.

V.23 Faithless in the face of Divine supply.

V.24 Value of 1,620 (20x81); The enlargement of v.23.

V.25 “angels” – abarim – mighty, valiant; “meat” – tseidah – provision, food; Miraculous supply.

V.26 Wind brought His supply.

V.27 Supply of birds for meat.

V.28 Brought to their doorsteps.

V.29-39 Provisions had no effect on their character. Manifested a false conversion but God still showed a measure of mercy.

V.29 God proved His ability to supply to their challenges.

V.30 “lust” – mita’avatham – from their desires; “meat” – achlam – that which they ate; That supply did not result in “increased faith”. They were nothing but a bunch of greedy pigs (*my own words*).

V.31 “smote” – hich’riaa – to bend, bow down; God’s wrath fell upon some of them for this.

V.32 Continued in sin despite seeing God’s supply.

V.33 “consume” should be in italics, no Hebrew word in text; “in vanity” – bahevel – vapor, breath, vainly; “in trouble” – babehalah – in dismay, sudden terror, alarm; The “in vanity” and “in trouble” play on the same letters in Hebrew, not a rhyme but equivalent; Worthless lives of unnecessary suffering.

V.34 Exact middle of Psalm falls “early after / God”; V.34 and 35 value of 2,328 (24x97); Superficial conversions/repentance.

V.35 Value is 978 (6x163) 38th Prime; The “remembered” flows from Psalm 77; “high” is Alyon or “most High”, see notes on v.17 and 56; At points they did the right thing in looking to God.

V.36 Turned to “mouth” sins.

V.37 “stedfast” – neemnu – faithful, amen; Corrupt heart, corrupt walk.

V.38 God of tender loving mercy “full of compassion”, restrained His just wrath.

V.39 “remembered” seen again, back Psalm 77, here in v.35 and ahead in v.42; In this case, God remembered how fleeting we are.

V.40-51 Ephraim defeated because they forgot God’s ways, which ways listed were those seen in Egypt.

V.40 “desert” – yoshimon – wilderness, waste, desert; Remembrance of their constant opposition to God in the wilderness; Verse does not use question mark but it is framed as a question.

V.41 “limited” – hith’uu – wounded, troubled; Rejection of trust in God.

V.42 Failed to “remember” God’s redemption.

V.43 A 7 word refrain, see v.12 and compare with v.51, and see note below.

V.44 “floods” – noz’leyhem – their flows, trickles; Begins list of miracles performed IN Egypt – water to blood.

V.45 “diverse sorts of flies” – arov – swarms; “frogs” – Egyptian word which literally means “marsh hoppers”; Pest plagues.

V.46 “caterpillar” – chasil – locust; “locust” – similar word seen in v.45 for “swarms” – “diverse sorts of flies”. A kind of locust, locust swarms; Locust consumer plagues.

V.47 Raining destruction on plants.

V.48 Raining destruction on animals.

V.49 “angels” – mal’achi – messengers; God’s wrath on Egypt.

V.50 They suffered, seeing no mercy.

V.51 Compare to Refrain of v.12 and 43. Remember “Zoan” is “place of tents” and here we find “tabernacles”; Their might was destroyed.

V.52-55 God’s people separated and saved while enemies destroyed. So they were led to safe pasture and enemies driven out along the way.

V.52 Israel led out as God’s flock.

V.53 “safely” – vetach – security, trust; Compare this verse with v.13, there we see no mention of Egyptian loss; Israel protected while Egypt was judged.

V.54 Continues to drive out the enemy after leaving Egypt; Israel brought to the promised land and Mt. Zion.

V.55 “heathen” – goyim – nations; Cleared the way and provided place of rest.

V.56-64 They ceased not to tempt and provoke God so His wrath was poured on them.

V.56 Final placement of “the most high”; Value of v.56 is 2,126 (2x1,063) 179th Prime; Antagonists of the Most High.

V.57 “dealt unfaithfully” – yiv’g’du – acted treacherously.

V.58 Adulterous.

V.59 Stirred God’s wrath up.

V.60 “Shiloh” – place of rest; “men” – adam; Forsook His tabernacle in Shiloh.

V.61 “glory” – tipharto – indicates beauty; Let the enemies prevail to Israel’s loss.

V.62 Rejected His people, no more protection.

V.63 “marriage” – hulalu – root for “to shine, to praise”; Devastation for the young.

V.64 Devastation for ministers.

Menorah 3: Plan B – Parallel to Plan A (v.1-8) for final 8 verses; God favors Israel again and moves with Plan B – No longer Ephraim in Shiloh, Now Judah in Mt. Zion.

V.65 Following period of wrath, God arises to fight for Israel.

V.66 Turns on Israel's enemies, smiting them.

V.67 God chose to relocate His dwelling from Ephraim.

V.68 Move to Judah and Mt. Zion.

V.69 "earth" – eretz; Rebuilt at new/permanent location.

V.70 New leadership chosen in David.

V.71 Expounds on David's origin.

V.72 Expounds on David's service.

Section counts and matches: **Menorah 1: Candle 1, v.1** (7 Hebrew words – Zayin is the 7th letter and a keyword is remember. In this psalm we see a running theme of "remember". This verse is truly calling God's people to remember His law and all He has said, connecting to 77:20.);

Candle 2, v.2-3 (13 Hebrew words – The decimal reading for 13 is "Yod [10]" and "Gimel [3]" so we see the working hand and the "heaped upon" Gimel of that which they have received, had heaped upon them, from their fathers. As for the working hand, it is that of God's working for their redemption, to be detailed shortly. That work is the message of the "parable".); **Candle 3, v.4** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/need*.);

Candle 4, v.5 (12 Hebrew words – Lamed the 12th letter is the rod/staff and carries the concept of teach. Here we see that in two ways. First, the testimony and law is the staff of direction. Second, the command to "teach" them to their children.); **Candle 5, v.6** (9 Hebrew words – Teth the 9th letter with a keyword of "tov" for "good". This plan of continuing the faith through families was the "good" plan, plan A, which sadly wasn't done.); **Candle 6, v.7** (9 Hebrew words – This follows the same theme as v.6, of that "good" thing.); **Candle 7, v.8** (15 Hebrew words – Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people.*); **TOTAL FOR MENORAH 1 IS 8 VERSES OF 77 WORDS.** Consider Psalm 77 presenting *Rebuilding one's faith recalling God's past mercies. Instructions on how to strengthen one's faith.*

Section counts and matches: **Menorah 2: Candle 1, v.9-16** (54 Hebrew words – Psalm 54 proves an interesting comparison to the sons of Ephraim. They are like the Ziphims, based on "Ziph" – flowing, unstable as water. They were Israeli but proved no better than "strangers". That psalm presents the "church members" who are strangers to God's people. Such were "The children of Ephraim".);

Candle 2, v.17-20 (36 Hebrew words – Psalm 36 presents *Wicked rotten to the core, righteous flourish. Contrast of sheep and goats.*); **Candle 3, v.21-28** (59 Hebrew words – Psalm 59 carries some points to consider here. Psalm 59 presented Saul, as David's father-in-law who tried to kill him. Parallel to this Candle, members of the same house of Israel were treacherous unbelievers in heart. They had seen much from God but still didn't really believe. Such was Saul. Compare David's prayer at Psalm 59:5. Also compare the 59:14 where the desire is for this kind of person to not have their desires filled. *Let*

*them go hungry!); **Candle 4, v.29-39** (79 Hebrew words – The decimal of 79 is “Ayin {70}” of eye and “Teth [9]” of servant of the serpent, wicked men. We clearly are presented with the wicked men, claiming to be God’s people but really servants of the serpent. The eyes of seeing are here as we are given a description of these people and of how God both punished them and forgave them.); **Candle 5, v.40-51** (82 Hebrew words – The decimal of 82 is “Pe [80]” of mouth, and relates to speech and face and “Beth [2]” of house. This Candle covers great miracles God did to save His house and distinguished from the house of Egypt. Those members of His house forgot all His works for them. In their “provoke him” we see the face of God. They scorned Him to His face. In this we see a parallel to Psalm 82 which addresses the wicked leaders who provoked God through their corruption.); **Candle 6, v.52-55** (32 Hebrew words – The decimal reading for 32 is “Lamed [30]” and “Beth [2]” of the rod/staff of the Shepherd and the Beth of the Son of God and His household. Here we see “like sheep” which God, their Shepherd led. These sheep are God’s household.); **Candle 7, v.56-64** (53 Hebrew words – Psalm 53 presents another view of God looking down on men. In Psalm 53 He viewed the fool and came to His conclusion they do not seek Him, see Psalm 53:1-3. Such is the perspective of this Candle. It declares God viewed this and so “abhorred” His own people, Israel.); TOTAL FOR MENORAH 2 IS 56 VERSES OF 395 (5x79) WORDS. 79 connection to next psalm.*

*Section counts and matches: **Menorah 3: Candle 1, v.65** (6 Hebrew words – Psalm 6 presents *Discipline for God’s children and God’s mercy*. Which is the summary of what this verse’s change in direction is speaking of.); **Candle 2, v.66** (7 Hebrew words – Zayin is the 7th letter and it means sword or weapon. This verse speaks of that attack of God as a warrior.); **Candle 3, v.67-68** (16 Hebrew words – The decimal reading for 16 is “Yod [10]” and “Waw [6]” so we see the working hand and the peg of the tabernacle, which is a type of God’s people, his servants. This reflects in this Candle in view of the tabernacle’s place and the servants He is “promoting”. The working hand is seen in what work God’s new direction is going.); **Candle 4, v.69** (7 Hebrew words – Zayin is the 7th letter and carries the meaning of sustenance and perfection. This Candle speaks of both ideas in “established for ever”, it is strong - sustained and the plan for perfection, to attain the goal.); **Candle 5, v.70** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him. David is that choice peg.); **Candle 6, v.71** (8 Hebrew words – Cheth the 8th letter and has the keywords of grace, mercy and life. In this we see that provided through David as the new answer for a leader chosen of God. That purpose is grace from God, in sheer mercy so they might live.); **Candle 7, v.72** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and we see David was a faithful servant.); TOTAL FOR MENORAH 3 IS 8 VERSES OF 56 WORDS. Consider Psalm 56 presenting *God supports His own through enemy attacks. Strangers to God are threat to God’s people*.*

Psalm 79

Summary Title: Prayer For Vengeance Upon Bloody Men

Structure Type: Menorah

Directions of Address: From Asaph; To God

Psalm Position Number Meaning: Ayin/Teth; Eyes for seeing and Teth of corrupt, twisted men.

In this psalm we see the plea for God to look at their suffering and reverse it. We see their suffering from corrupt men (servants of the serpent, twisted).

Hebrew Word-Count:

Text only: 130 (5x26)
 Total (incl. Selahs and intros): 132

Psalms With Matching Counts:

None
 None

7 (4).....	Jacob devoured, v.7 Candle 4 might be summarized as “Jacob Devoured”
5-6 (3)_____8-9 (5)	Question; Divine Name and “Thy Name” 2x’s; Appeal for their mercy, v.5-6/ “Thy Name”; Appeal for mercy, v.8-9 Candles 3 and 5 might be summarized as “Yahweh Appealed To For Salvation And Mercy”
4 (2)_____10 (6).....	Reproach of the neighbors, v.4/ Question; Imprecatory against the reproaching neighbors, v.10 Candles 2 and 6 might be summarized as “Reproach Of The Neighbors”
1-3 (1)_____11-13 (7).....	Desolation, destruction of God’s house and city, v.1/ of His people, v.2-3/ Reversal of the desolation and destruction of His people to neighbors, v.11-12/ Worship restored, v.13 Candles 1 and 7 might be summarized as “God, Behold Enemy Destruction And Reverse For Thy Glory”

Notes: Introduction - “Asaph” – Collector; chief of the singers appointed by David; This is the seventh of eleven Asaphite psalms.

V.1-3 Atrocity laid before God in prayer.

V.1 “heathen” – goyim – nations; “heaps” – aiim – ruin, heap of ruins; Remember the town “Ai” Joshua 8:26, “Ai” was a “heap of ruins”, that’s what is found here. Starts with the serpent’s work, their crooked ways. Destruction of the city and temple.

V.2 “beasts” – chai – lives; “earth” – aretz; Destruction of the people – flesh.

V.3 Destruction of the people – blood.

V.4 Israel is hated by all her neighbors; “round about” connection of v.3 and 4, this is a “Teth [9]” encircling connection; Israel is surrounded by scorn; “to our neighbors” is a single Hebrew word with a value 466 (2x233) 51st Prime.

V.5 Pay attention to the view, he recognized God’s control of the situation. Modern Christians would almost never condone this possibility.

V.6 “heathen” – goyim – nations; Prayer for God to redirect His wrath to the godless nations.

V.7 Summarizes the assault detailed in v.1-3; Meaningful center verse line of the whole psalm – 13=6+1+6 with value of 1,489 (237th Prime [3x79]) Direct connection to this psalm's own number and the 3 of Gimel, heaped upon of the nations upon Jacob.

V.8-9 Appeal for God's tender mercy, salvation and cleansing on the grounds of God's honor.

V.8 “tender mercies” – racham – a tender loving kindness, compassion; Cry from being broken.

V.9 “glory of thy name” and “for thy name's sake” present a doubling of reference to the Divine Name in single verse.

V.10 “sight” – ayin – eyes, “Ayin [70]”; The nations, who doubt God is with Israel, to gain enlightenment by seeing God take action on behalf of His people. Then they will see, know and confess; God known in the world by Israel's divine vengeance on their behalf – Imprecatory; “let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.” Only 7 Hebrew words with a value of 1,532 (4x383) 76th Prime - Read Psalm 76.

V.11-13 Plea for action, reversing that which has been poured upon them from their neighbors resulting in gratitude and glory being returned to God.

V.11 “power” – z'roacha – your arm; Save those suffering prison and death.

V.12 “sevenfold” – connection to “Zayin [7]” – hunt, this also connects to the 9 of Psalm 79 in being the Teth of turning back upon. Those “round about”, v.3 and 4, to receive their reproach, that which they dealt out, sevenfold. That reproach was truly against God.

V.13 The change, restoration and glory of God.

For the Text count of 130 read Psalm 130, and the Total Text count of 132 read Psalm 132. Both extend such hope.

*Section counts and matches: **Candle 1, v.1-3** (30 Hebrew words – The decimal 30 is “Lamed [30]” and refers to rod/staff and Shepherd which is seen here as the cry to the Shepherd of Israel over the wolves who have come into the flock, wreaking destruction and death. Psalm 30 presents *Seeking God's face with hope during time of experiencing God's disciplining hand. Lesson on profitable heart attitude during God's discipline.* As seen in v.5, they saw this suffering due to God's wrath, i.e. discipline of His people); **Candle 2, v.4** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants who wait on Him and abide in His tabernacle. These servants are those surrounded by enemy neighbors.); **Candle 3, v.5-6** (22 Hebrew words – The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands of receiving and the Beth of house. This Candle starts with what is being poured upon them. What those open hands are being filled with. It also is clear in defining God's household as opposed to “the heathen”.); **Candle 4, v.7** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sword, weapon. This describes the military destruction they are receiving.); **Candle 5, v.8-9** (24 Hebrew words – Psalm 24 presents *God will choose from all of His creation those who will enter heaven. Specifies character of whose salvation prayer will be answered.*);*

Candle 6, v.10 (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/need*y. The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of house. This Candle implores God’s working hands thru vengeance and the household of God in “thy servants”.); **Candle 7, v.11-13** (29 Hebrew words – Psalm 29 presents *Worship the Almighty. Praise to God for strengthening His people and peace*. The decimal reading for 29 is “Caph [20]” and “Teth [9]” meaning the Caph of open hands to be filled, and the Teth of being Satan’s servant. Here we see the dependence of God’s people for help and the servants of Satan having their open hands filled with appropriate unpleasantness.).

Psalm 80

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

Structure Type: Menorah

Directions of Address: From Asaph; To God

Psalm Position Number Meaning: Pe; Mouth and keyword “face”.

In this psalm we see the keyword “face” in their seeking to have God’s face shine upon them (v.1-3, 7 and 19, “countenance” of v.16).

Hebrew Word-Count:

Text only: 135
Total (incl. Selahs and intros): 141

Psalms With Matching Counts:

None
None

10-11 (4).....	Israel flourished, v.10-11 Candle 4 might be summarized as “Remembering When We Thrived”
8-9 (3)_____12-13 (5).....	Worked like a vine-dresser does a choice vine, v.8-9/ <i>Question</i> ; We are forsaken and being destroyed, v.12-13 Candles 3 and 5 might be summarized as “Time Of Grace, Time Of Wrath”
4-7 (2)_____14-16 (6).....	<i>Divine Name</i> ; <i>God of hosts 2x’s</i> ; <i>Question</i> ; Turn Your anger from us and turn us in the right path, v.4-7/ <i>God of hosts</i> ; Since You have turned from us, we have suffered greatly, v.14-16 Candles 2 and 6 might be summarized as “Facing God’s Anger In Their Cry For Help”
1-3 (1)_____17-19 (7).....	EAR – Imploring God, as Israel’s Shepherd, to lead them with favor and save them, v.1-3/ <i>Divine Name</i> ; “ <i>Thy Name</i> ”; <i>God of hosts</i> ; HAND – God’s hand that does the work (Israel’s Shepherd is Jesus) to bring them back and save them, v.17-19 Candles 1 and 7 might be summarized as “Ear To Hear, Hand To Work Of Israel’s Shepherd To Save Them”

Note: Introduction – “Shoshannimeduth” – Lilly of Testimony, likely the name for an instrument; “Asaph” – Collector; chief of the singers appointed by David; This is the eighth of eleven Asaphite psalms.

V.1 Like Psalm 23, only national. Important to notice the Shepherd in Psalm 23 is Yahweh. Here He is the One who dwells upon the Ark (“between the cherubims”). In John 10 we see Jesus is the Shepherd.

V.2 On the importance of “Benjamin”, see the connection at v.15 and 17 (son of the right hand); “Before” is “liph’nei” which is “to the face of” – use of “Pe [80]” keyword.

V.3 First refrain, providing the basic form v.7 and 19 build upon. Refrain falls at the ends of Candles 1, 2 and 7. Runs on the keyword of having God’s face to shine; “Turn us” recognizes God’s action to accomplish this and necessary to expect His favor; Compare with the stylized form in v.14.

V.4 Acknowledges God’s hands at work in what they are facing.

V.5 “great measure” - shalish - third part; Food and drink of anguish and tears.

V.6 “neighbours” – lish’cheneynu – to those who dwell round about us. Reflects on the theme seen in the previous psalm; Source of anguish appears to be from “neighbours”.

V.7 Refrain seen in v.3 but with added “of hosts”, includes a sense of additional distress in need of military support.

V.8 “heathen” – goyim – nations; Israel likened to a vine transplanted in God’s special place.

V.9 “land” – aretz; Blessed and prospered where it was transplanted.

V.10 “hills” – harim – mountains; “goodly” – el – might, mighty, God, i.e. cedars of might or cedars of God. This is the middle Hebrew word of this psalm; v.10 value of 936 (13x72); Israel flourished and became mighty.

V.11 “branches” – yon’qotheha – twigs, young shoots; Filled the land, water borders of sea and river.

V.12 Question that poses the “Ayin [80]” in (8x10). “Cheth [8]” of “hedges” and “Yod [10]” of working hand of God in “thou then broken down” and of the enemies in “they which pass ... do pluck her”; perplexity in the complete reversal of God’s policies of protection of Israel.

V.13 “wood” - yaar - the Ayin, in the middle of the word, *is raised in the Hebrew text*, may denote middle letter of the Psalms; “devour” – graze; Unclean animals destroy it now.

V.14 **A spin-off development of the Refrain.** Before it was “turn us”, here it is for God to turn in “Return”; Also “God of hosts” is appealed to save this vine – Israel.

V.15 “vineyard” – chanah – which is a shoot, stock (cane) that God’s “right-hand” planted for v.15a. The Caph is an enlarged letter in the Hebrew text, may be to draw attention to the open hands, waiting to receive from God; “branch” – ben – son – Notice the “ben” of son and “right hand” – imin (jamin)

are joined in “Benjamin” (seen in v.2); V.15 and 17 contain a prophecy of Jesus; V.15b, which contains “branch” should be translated as “**son**” so we would read, “and upon son you made strong/brave to you”. This is the “Son” of God’s “right-hand” – “Benjamin”. This prophesy reflects back to v.2 and forward to v.17; Special note is that Benjamin is the child of Rachel and so were Ephraim and Manasseh of Joseph. The collection of names in v.2 is no coincidence.

V.16 Israel suffers as God’s face rebuked them, the “pen” – face translated “countenance”.

V.17 “man” – adam; Parallels v.15 in prophesy. Why Benjamin? Why Rachel connection? Rachel’s grave, when she bore Benjamin, is outside Bethlehem where God’s Son of His right hand was to be born.

V.18 “go back” is a “turning back” a backsliding; Result, a faithful people who are “quicken” – chai – life and “will call upon thy name”. This is the answer to the problem that God was to provide in Jesus.

V.19 Refrain seen in v.3 and 7. This is v.7 with added “O LORD”; In this final form of the refrain we see the Divine Name appear which flows as real fruit of v.18.

Section counts and matches: **Candle 1, v.1-3** (24 Hebrew words – The decimal 24 is “Caph [20]” and “Dalet [4]”. Caph is the open hands and Dalet of door and keyword of brokenness. This is an open hand in supplication with “Give ear”. The door is the communication the doors signify in seeking God’s face in prayer and the brokenness is seen in seeking to “be saved”.);

Candle 2, v.4-7 (26 Hebrew words – The decimal 26 is “Caph [20]” and “Waw [6]” meaning the Caph of open hands in supplication, which is seen in “the prayer” and the Waw of being God’s servant. In that we find the prayer is of “thy people”.); **Candle 3, v.8-9** (12 Hebrew words – The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of house. This Candle tells of God’s working hand in regards to this vine and the house is the special house God pulled from Egypt and established in the promised land.); **Candle 4, v.10-11** (13 Hebrew words – Mem is the 13th letter with water as its meaning. In this core we see the domain of God’s chosen people. This region being enclosed within “waters”.); **Candle 5, v.12-13** (13 Hebrew words – Mem is the 13th letter with water as its meaning. As for the seas of humanity, this verse details those intrusions upon Israel by those passing. They had the waters for their boundaries in Candle 4. Now those waters enter the land with destruction.);

Candle 6, v.14-16 (24 Hebrew words – Caph is the open hands and Dalet keyword of brokenness. This Candle presents the open hands of prayer in a “burned” and “perish” broken state.);

Candle 7, v.17-19 (23 Hebrew words – Psalm 23 presenting *Resting secure in knowing Yahweh takes care of His own*. The decimal of 23 is “Caph [20]” and “Gimel [3]” for the open hands used in prayer and the Gimel of heaped upon. That “heaped upon” supply being Jesus [v.17] who came to prepare salvation for His people [v.18-19]).

Psalm 81

Summary Title: God Answers The Why Of Israel’s Sufferings – Their Rebellion

Structure Type: Two Menorahs

Directions of Address: From Asaph; To Congregation/God/Israel

Psalm Position Number Meaning: Pe/Aleph; Mouth and the Aleph of primary.

In this psalm we see a vocal/mouth direction with such as “sing, noise, calledst” and its parallel of listening with “hear, hearken” and another unique one with “open mouth wide” in v.10. The primary/Aleph issue of not just singing to God for Him to hear but listening to what He has to say and obeying Him.

Hebrew Word-Count:

Text only: 120
Total (incl. Selahs and intros): 125

Psalms With Matching Counts:

None
None

Menorah 1:

4 (4)	Statute and judgment for Israel, v.4 Candle 4 might be summarized as “Core Of Obeying What God Says”
3 (3) _____ 5 (5)	Worship at appointed time, v.3/ Ordained a testimony in Jacob, v.5 Candles 3 and 5 might be summarized as “That Which Is Appointed And That Which Is Ordained”
2 (2) _____ 6 (6)	Bring an instrument to worship, v.2/ Set free from bearing the burdens of slavery, v.6 Candles 2 and 6 might be summarized as “Bearing For Worship Or Bearing For Burden”
1 (1) _____ 7 (7)	Invite to come worship God vocally, v.1/ Vocal call in trouble and God responded, v.7 Candles 1 and 7 might be summarized as “Cry To God In Worship Or Cry in Trouble”

Menorah 2:

13 (4)	Bewailing Israel’s sin, v.13 Candle 4 might be summarized as “God’s Bewailing Israel’s Rejection Of His Ways”
12 (3) _____ 14 (5)	Given over to their own ways, v.11/ God’s hands restrained from helping them, v.14 Candles 3 and 5 might be summarized as “God’s Action”
11 (2) _____ 15 (6)	Israel wouldn’t listen to God’s voice, v.11/ <i>Divine Name</i> ; Those who hated Yahweh should have obeyed, v.15 Candles 2 and 6 might be summarized as “But They Wouldn’t Submit”
10 (1) _____ 16 (7)	<i>Divine Name</i> ; God will fill mouth, v.10/ He would have fed Israel, v.16 Candles 1 and 7 might be summarized as “Mouth To Be Filled”

Note: Introduction – “Gittith” – possibly a kind of musical instrument used by the people of Gath (Wine Press) or as used in the vintage with the songs of the wine pressers, used by David in Psalm 8 and Korah in Psalm 84; “Asaph” – Collector; chief of the singers appointed by David; This is the ninth of eleven Asaphite psalms.

Menorah 1: Psalm of Worship And Praise; 54 words showing a connection to Psalm 121 and 124, both with the same Text count. These psalms fit perfectly with the character of this first menorah, a recognizing Yahweh for His care.

V.1 “Sing aloud” – har’ninu – shout, give a ringing cry; “make a joyful noise” – hariau – to shout out, cry out; National in a call to the congregation for exultant worship; A clear “Pe [80]” in use of the mouth and “Aleph [1]” in the primary purpose to glorify God in worship.

V.2 Call for instruments, music and even percussion instruments in proper worship of God.

V.3 “trumpet” – shofar; Shofar used for special appointed assemblies in worship.

V.4 “statute” – hoq – a portion of the law, section; “law” – mishpat – judgment; Connection to appointed feasts was a matter of “statute”; Core of Menorah 1 is 26 letters and 7 words and has a value of 1,408 (16x88).

V.5 “testimony” – eduth – this testimony started when the nation of Israel was called out of Egypt.

V.6 “pots” – dudth – pot, jar, basket, kettle; God is speaking here, recalling how He delivered Israel from slavery.

V.7 God answered from the heavens but such selection came with testing “Meribah” – contention. “Thou calledst” closes Menorah 1 with a “Pe [80]” of mouth as it began in v.1; Closes Menorah 1 with a “Selah”; Menorah 1 has a text of 54 words, see Psalm 119:54 and Psalm 54.

V.8-9 Connecting the two menorahs – direct words from God focus on God’s demand for worshipers to worship Him alone as God.

V.8 An “Aleph [1]” of primary call for Israel to listen to Him; “O Israel, if thou wilt hearken unto me;” are the four middle words – 120=58+4+58 with a value of 1,432 (8x179) 41st Prime; Similar of Asaph’s call to the congregation of v.1-2, this is the Divine invitation.

V.9 Summary found of the first three of the ten commandments.

Menorah 2: God’s Response of His Distance From His People Because They Refused To Obey Him; 49 words showing a connection to Psalm 54 and Psalm 120, both with the same Text count. Psalm 54 of the Ziphims (unstable as water among God’s people) and Psalm 120, the first of the Ascents starting with dwelling in darkness, surrounded by enemies.

V.10 Begins Menorah 2 with a “Pe [80]” of Yahweh’s supply for their hunger/need – “mouth”.

V.11 Divine invitation was rejected.

V.12 “unto their own...lust” – bish’riruth – in the stubbornness, hardness; God forsook those with corrupt hearts; The statutes and judgments core of v.4 were refused by Israel, so God gave them up; Value of v.12 is 2,215 (5x443) 86th Prime.

V.13 God’s sorrow at Israel’s refusal to listen.

V.14 What God would have done in defense of Israel.

V.15 Enemies would have been subdued and national security would have continued indefinitely.

V.16 Is another “Pe [80]” in having the mouth filled, paralleling Candle 1 of Menorah 2, v.10.

Text count of 120 compare with Psalm 120 presenting *Grief from the neighbors, then look to Yahweh. Starting place for the Psalmist is in the place of darkness.* This works as a motivation for change.

Total Text count of 125 compare with Psalm 125 presenting *Behold the security God provides for the righteous. Encourage for all to put their trust in God and walk righteously.*

Section counts and matches: Menorah 1: Candle 1, v.1 (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide with Him. Here is the start of call to worship for God’s people.); Candle 2, v.2 (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man.* Being a psalm of pure worship, we can see that connection to the bringing in instruments for that purpose.); Candle 3, v.3 (6 Hebrew words – A match to Candle 1 and Candle 6. The Waw of God’s people worshiping according to the appointed times.); Candle 4, v.4 (7 Hebrew words – Zayin connection to the keyword for “remember”. The gathering for worship was based upon “remembering” and of course, doing those statutes and judgments God had given them.); Candle 5, v.5 (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth.* So we see Israel’s deliverance was a Divine act overriding the affairs of men on earth.); Candle 6, v.6 (6 Hebrew words – This is the third Waw of this menorah. Following Candles 1 and 3. This relates the personal work God did for His servants in delivering them from being Egypt’s servants.); Candle 7, v.7 (10 Hebrew words – Yod is the 10th letter and is the working hand. This presents God’s working hand on behalf of Israel. Psalm 10 also reflects the *Vile working hand of the wicked and God’s working hand to save the oppressed.*); **TOTAL FOR MENORAH 1 IS 7 VERSES OF 54 WORDS.** Psalm 121 and 124, both have the same Text count. These fit perfectly with the character of this first menorah, recognizing Yahweh’s care.

Section counts and matches: Menorah 2: Candle 1, v.10 (9 Hebrew words – Teth the 9th letter with a keyword of “tov” for “good”. This is the good God promised to do for His people.); Candle 2, v.11 (8 Hebrew words – Cheth the 8th letter and used the keywords of grace, mercy and life. All this was offered to Israel but they rejected it when they rejected God.); Candle 3, v.12 (5 Hebrew words – He is the 5th letter of “lo/behold” and here is the reason, the lo/behold the people needed to understand of why they were not seeing the blessings God would have given them.); Candle 4, v.13 (7 Hebrew words – Zayin is the 7th letter and carries the meanings of sustenance and nourishment. This Candle presents a wail of the loss they sustained in rejecting God.); Candle 5, v.14 (7 Hebrew words – Zayin is the 7th letter and also has a meaning of sword and weapon. This Candle presents the knowledge God would have fought on their behalf.); Candle 6, v.15 (7 Hebrew words – This follows the previous Candle with the same count and carries

the exact same military weight.); **Candle 7, v.16** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. This presents the blessing God intended for His people.); **TOTAL FOR MENORAH 2 IS 7 VERSES OF 49 WORDS.** 49 words showing a connection to Psalm 54 and Psalm 120, both with the same Text count. Psalm 54 of the Ziphims (unstable as water among God’s people) and Psalm 120, the first of the Ascents starting with dwelling in darkness, surrounded by enemies.

Psalm 82

Summary Title: Warning To Leaders To Judge Righteously

Structure Type: Menorah

Directions of Address: From God/Asaph; To Corrupt Judges/Congregation/God

Psalm Position Number Meaning: Pe/Beth; Face, mouth and the Beth of house and Son of God, creator of the house.

In this psalm we see God faces off with corrupt judges and gives sentence. The house is seen in God purging His house and for the Son of God consider Psalm 2 with this psalm.

Hebrew Word-Count:

Text only: 58
Total (incl. Selahs and intros): 61

Psalms With Matching Counts:

None
149

5a-b (4)	Scorn of worthless judges, v.5a-b Candle 4 might be summarized as “Concluding Evaluation Of These Wicked Judges”
3-4 (3) _____ 5c (5)	Gives corrupt judges orders on just judgment and action, v.3-4/ A land’s foundations are righteous judgment and this one’s rotten, v.5c Candles 3 and 5 might be summarized as “What Righteous Judgment Entails And This Land Is Corrupt”
2 (2) _____ 6-7 (6)	Question; God calls these wicked judges to account, v.2/ The corrupt judges to be destroyed, v.6-7 Candles 2 and 6 might be summarized as “God Challenges Corrupt Judges And Pronounces Their Sentence”
1 (1) _____ 8 (7)	God is presiding over earthly judges, parallels of “ <u>God</u> ”, “ <u>judgeth</u> ”, “ <u>standeth</u> ”, v.1/ Parallels of “ <u>God</u> ”, “ <u>judge</u> ”, “ <u>arise</u> ”; call for God to take action over these wicked judges, v.8 Candles 1 and 7 might be summarized as “God Judges Leaders Of The Land”

Note: Introduction - “Asaph” – Collector; chief of the singers appointed by David; This is the tenth of eleven Asaphite psalms.

V.1-2 to Selah is 14 Hebrew words. See Psalm 14 which presents *God is watching the affliction of His people, help is coming.*

V.1 Human government/judges have One they have to account to for corruption of their divine duties.

V.2 “Pe [80]” is seen in “and the persons of” – pnei – face of; A query rebuke for corruption.

V.3-8 – 44 Hebrew words following the Selah of v.2, read the “Arise” part of Psalm 44:23-26.

V.3-4 Call to perform duties righteously.

V.3 “Defend” – shiphtu – judge; “do justice” – hatzdiqu – to justify, uses root for “righteous”; “needy” – rash – to be poor, in want; God’s command to stand up on behalf of the helpless and protect them from the wicked who would plunder them.

V.4 “needy” – avyon – notice this is a different word for the same thing in v.3; Poetic parallel to v.3.

V.5 “earth” – aretz; Foundations of a land must be on righteous judgment. Unrighteous judgment destroys the foundation of a nation; v.5a-b – “They know not, neither will they understand; they walk on in darkness:” 6 middle Hebrew words, text 58=26+6+26. Value is 1,042 (2x521) 98th Prime. Consider the Divine Name value 26 surrounding the number of man (6); Blind hearts and minds result in corrupt action.

V.6-7 Your judgment is coming from a higher judge.

V.6 Refers back to v.1 and the high responsibility that places one in.

V.7 “men” – adam; Nevertheless you will die as a leader of men.

V.8 “nations” – goyim – nations; Calling upon God to take His final action in bringing those corrupt judges to justice for God is indeed judge of the whole world.

Psalm 82 in connection with Psalm 83 presents a motivation for government repentance.

Text count of 58 read Psalm 58:1-3.

Total Text count of 61 matches Psalm 149. Consider Psalm 149 presenting *Rejoice in Yahweh. He delights in His people and comes for judgment. Looks to the Second Coming of Jesus and Armageddon.*

Section counts and matches: **Candle 1, v.1** (7 Hebrew words – Zayin is the 7th letter and carries the meaning of sword, weapon. In this Candle we see the position of God as over the “mighty”).

Government bears the sword, as we are told in the New Testament.); **Candle 2, v.2** (7 Hebrew words – This furthers v.1 of 7 words. In addition consider Psalm 7 presenting *The righteous seek God for help from persecutors. Views the hunter and the hunted.* Which, with corrupt government, they become the

hunters of the poor, fatherless, afflicted and needy.); **Candle 3, v.3-4** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/need*. This is literally God standing up in defense of His household.); **Candle 4, v.5a-b** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. This Candle presents God’s conclusion of these rotten pegs.); **Candle 5, v.5c** (4 Hebrew words – Dalet is the 4th letter and a keyword is brokenness. As pegs in the tabernacle that have become damaged, they no longer serve their purpose. So these corrupt leaders leave the land in a “tent-collapsing” state. They did not hold their position in the peg attachment points of God’s house.); **Candle 6, v.6-7** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand of God to bring judgment in their destruction and the “heaped upon” Gimel of God’s verdict upon them.); **Candle 7, v.8** (9 Hebrew words – Psalm 9 presents *Yahweh will judge the wicked, He is a refuge for the oppressed.*).

Psalm 83

Summary Title: Enemies Covet Israel’s Land And Possessions

Structure Type: Menorah

Directions of Address: From Asaph; To God

Psalm Position Number Meaning: Pe/Gimel; Mouth, face and the Gimel of heap upon.

In this psalm we see the face of the enemy and of God, let the enemy have shame of face, v.16-18. The heaping upon the enemy, also note v.16-18.

Hebrew Word-Count:

Text only: 126
Total (incl. Selahs and intros): 130

Psalms With Matching Counts:

None
 116, 144

<p>9-10 (4).....</p> <p>6-8 (3)..... 11-12 (5).....</p> <p>3-5 (2)..... 13-15 (6).....</p>	<p>Deborah/Barak victory recall – mirrors second coming, v.9-10 Candle 4 might be summarized as “Defeat Of Type Of Second Coming Battle Highlighted In Deborah And Barak – Judges Ch. 4-5”</p> <p>Confederacy members identified, v.6-8/ Make like an old defeated confederacy, v.11-12 Candles 3 and 5 might be summarized as “Make This Named Confederacy Like Another Named Confederacy In Gideon – Judges Ch. 7-8”</p> <p>Confederacy formed, v.3-5/ Destroy confederacy, v.13-15 Candles 2 and 6 might be summarized as “Confederacy Start And End”</p>
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1-2 (1) _____ 16-18 (7) Call for God to take action against His enemies, v.1-2/
Divine Name 2x's, "Thy Name", Most High; Defeat of the
confederacy to be for God's glory and that mankind will
bow to the true God, v.16-18
Candles 1 and 7 might be summarized as
"Call For God To Take Action"

Note: Introduction – "Song" – possibly indicating acappella; "Psalm" – indicating instrumental accompaniment; "Asaph" – Collector; chief of the singers appointed by David; This is the final of the eleven Asaphite psalms and should note the Second Coming/Armageddon direction of this psalm.

V.1-8 Contains 59 words to Selah – Consider Psalm 59:1-5 also the "Nun [50]" of fish and "Teth [9]" of the twisted serpent and his servants.

V.1 Opens and closes with the title "God". It sandwiches their cry. Flows from similar cry ending Psalm 82.

V.2 "a tumult" – yehemayin – to murmur, rage; Behold the arrogance of Your enemies against You.

V.3 "hidden ones" – ts'phunecha – your hidden ones, your treasure; Confederacy formed to destroy God's people.

V.4 Purpose – genocide.

V.5 "consent" – lev – heart; "they are confederate" – b'rith yich'rotho – a covenant they cut; Repeat of v.3 theme, focus is ultimately against God.

V.6 The list of confederates: "Edom" (Esau) – today part of Jordan and south Israel; "Ishmaelites" – a collection of Arab tribes, also overlapped territory with Esau; "Moab" – east side of Dead Sea, its southern border was Edom; "Hagarenes" – used interchangeably with Ishmaelites 'the followers and descendants of Hagar', a Syriac root.

V.7 Continued list of confederates: "Gebal" – name derives from 'a well of God' (Byblos) – within Lebanon about 26 miles north of Beirut; "Ammon" – northern border of Moab, present day Jordan; "Amalek" – possibly inhabited Negev and others connection to Jordan area. Either way, bordered Israel; "Philistines" – borders Israel at the Negev; "Tyre" – Israel's neighbors to the northwest.

V.8 "holpen" – z'roah – arm; Continued list of confederates: "Assure" – now in present day Iraq; "Lot" – originally around Sodom, eastern side of Israel, by the present day Dead Sea; Complete list of 11 confederates total.

V.9-10 Candle 4 center is 126=59+13+54 with a value of 2,505 (15x167) 39th Prime; Defeat of the enemy, first case in the Judges.

V.9-18 Contains 67 words from v.9 Selah to end – Consider Psalm 67 presenting *God will bless Israel and rule over the world. Longing for the world to turn to God which will result in world-wide blessing.*

V.9 “Sisera” Battle Array; “Jabin” – Whom God Observes; “brook” – nachal – river; “Kison” – Winding; Two middle Hebrew words of psalm, “as to Sisera, as to Jabin.” - 126=62+2+62; Looking back to the Judge Deborah and Barak – Judges 4 and 5; Using the meaning of the names listed in v.9b, “As to the battle array whom God observes in the river Winding.” - Remember the concept of winding is a “Teth” word of twisting and connects with the servants of the serpent. “River” also connects to specific waters of humanity, specific nationality. Those nationalities being the confederates listed.

V.10 “earth” – adamah – ground; “Endor” – Fountain of Habitation”; Using the meaning of name definition in v.10a, “That was destroyed in the spring of habitation”, i.e. their destruction in the place from where humanity sprung forth.

V.11-12 Defeat of the enemy with the second Judges case being Gideon in Judges Ch. 7-8.

V.11 “Oreb” – Raven or Crow; “Zeeb” – Wolf; “princes” – anointed ones; “Zebah” – A Sacrifice, A Slaying; “Zalmunna” – perhaps “to whom shade has been denied”; With Oreb and Zeeb we see scavengers and predators.

V.12 “houses” – n’oath – habitation, pasture; Continues v.11 of Gideon’s battle and victory. Enemies coveting that which belongs to God.

V.13-15 Prayer for God’s might to fall upon them destroying and driving them.

V.13 Prayer for confederates to be driven away speedily with force.

V.14 “wood” – yaar – forest; Wrath of fire to come upon them.

V.15 Stormy wind to terrify them.

V.16-18 The Divine name is used as a sandwich to God’s glory in v.16 and 18.

V.16 The Divine name is introduced with “thy name” for revelation of the true God beyond Israel. Here is the “Pe [80]” keyword for face and the “Gimel [3]” of what is heaped upon their faces – “shame”.

V.17 Those at the battle to be destroyed but their homelands to hopefully seek Yahweh thereafter.

V.18 “earth” – aretz; We find the final Asaphite psalm’s “most high” – Alyon.

Text count of 126 – consider Psalm 126 presenting *Gratitude for deliverance from the enemies.*

Total Text count of 130 – consider Psalm 116 and 144. Psalm 116 presents *Love Yahweh for He is merciful to the simple. A testimony of personal salvation. In affliction, call upon Yahweh, He will save the humble. Saved become His servants. Personal and National.* Psalm 144 presents *Yahweh preserves and blesses those who follow Him. Continues call for help and praise for God’s supplies. Turns to national dependence for protection and God’s blessings.*

Section counts and matches: **Candle 1, v.1-2** (16 Hebrew words – The decimal reading for 16 is “Yod [10]” and “Waw [6]” so we see the working hand, and the Waw peg of the tabernacle, i.e. God’s people.

This Candle calls for God to take action, that working hand used on those who, in hatred for God are seeking to destroy His “Waw” people.); **Candle 2, v.3-5** (23 Hebrew words – The decimal of 23 is “Caph [20]” and “Gimel [3]” for the open hands and the Gimel of heaped upon. The open hands of supplication is seen here, as the psalmist presents their dire situation. That which was heaped upon is the confederacy formed, the joining together as one group, a Gimel, for Israel’s annihilation.); **Candle 3, v.6-8** (20 Hebrew words – Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection.*); **Candle 4, v.9-10** (13 Hebrew words – Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 5, v.11-12** (15 Hebrew words – The decimal 15 is “Yod [10]” and “He [5]” of the working hand and He of lo/behold. We find the appeal for God’s working hand, like was seen with Gideon. The lo/behold being seen in the Gideon recollection, i.e. “look at that occasion and do so again”.); **Candle 6, v.13-15** (17 Hebrew words – The decimal of 17 is “Yod [10]” and “Zayin [7]”. The working hand and Zayin of sword. This Candle calls for God’s military working hand. God’s sword of warfare against this alliance.); **Candle 7, v.16-18** (22 Hebrew words – Psalm 22 presents *Redemption through Jesus and He takes the throne.* Though Psalm 22 primarily looks at the first coming of Jesus, it is for the purpose, seen in this Candle, of a people turned to God from all nations. *Especially compare with Psalm 22:21-24, 27-28.*).

Psalm 84

Summary Title: Passage Through The Heavenly Doors As The Great Goal

Structure Type: Menorah

Directions of Address: From unnamed to the Sons of Korah; To God/Congregation

Psalm Position Number Meaning: Pe/Dalet; Face and Dalet of brokenness and door.

In this psalm we see going before the face of God and the face of “thine anointed”, v.9. The brokenness in weeping, v.6 and entering thru the doors of God’s house.

Hebrew Word-Count:

Text only: 108
Total (incl. Selahs and intros): 116

Psalms With Matching Counts:

92
140

<p>6-7 (4).....</p> <p>5 (3)..... 8 (5).....</p> <p>3-4 (2)..... 9-10 (6).....</p>	<p>Brokenness – Strength and appearing before God, v.6-7 Candle 4 might be summarized as “Strength From Brokenness, Path To God”</p> <p>Blessing in seeking God, v.5/ <i>Divine Name</i>; Answered prayer/personal and corporate, v.8 Candles 3 and 5 might be summarized as “Looking To God For Strength, A Heart Matter That Is Blessed”</p> <p><i>Divine Name</i>; Place of dwelling, v.3-4/ Further places of dwelling, v.9-10 Candles 2 and 6 might be summarized as “Places Of Dwelling”</p>
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1-2 (1) _____ 11-12 (7) *Divine Name 2x's; Man of faith in place of delight with God, v.1-2/
 Divine Name 3x's; Blessing from God and man of faith is blessed, v.11-12*
**Candles 1 and 7 might be summarized as
 "Blessings With God For Men Of Faith"**

Note: Introduction – “Gittith” – possibly a kind of musical instrument used by the people of Gath (Wine Press) or as used in the vintage with the songs of the wine pressers, used by David in Psalm 8, also by Asaph in Psalm 81; The first in a group of “the sons of Korah” – “Korah” – name connected to baldness and ice. Remember Korah was one of those in rebellion against God and Moses with Dathan, Abiram and Korah. If that Korah was the one referred to here, we can understand that there were older children of his who had grown up and moved out of his home. Thus Korah, and those in his house, were destroyed but some older children survived and served Yahweh faithfully.

V.1-4 Word count to the Selah is 38 which is the value of the Hebrew word for “And I will be honored”; In this section, which are Candles 1 and 2, the Divine Name 3x's matches Candle 7.

V.1 “thy tabernacles” – has a keyword positional value of 108 (Psalm Text match); “LORD of hosts” is a military might name; Focus being the pleasantness of God's house.

V.2 The desire for His courts being with the complete person – soul, heart and flesh.

V.3 “sparrow” – tsipor – bird, fowl; “nest” – in Hebrew the “Quoff” is an enlarged letter. Considering the attachment point in the hole of the axe, which is quoff, the place to take hold of. That “nest” is the means of attachment to God's house, means of abiding. Put another way, where the axe-handle abides in the axe-head, this is the point of empowerment by God. This word is also the middle word of the middle cola of the first Selah, v.1-4 section; Birds illustrate the lesson of abiding and raising their young in God's presence.

V.4 Place of blessing in God's dwelling, place of praise; “Blessed” – ashrei – blessed, happy; “praising” – y'chaleluch – root “hallel” - to boast of Him.

V.5-8 Word count to the Selah is 32 words which is the value of “glory” (word for glory is found in v.11). For 32 also read Psalm 32 and Psalm 119:32; In this section - Candles 3, 4 and 5, the Divine Name appears once but is only time found as full “LORD God of Hosts”.

V.5 “man” – adam; “ways” m'siloth – highway, raised way; Second “Blessed” – ashrei - following v.4 which serves as a connection, after the Selah to part 2 of the psalm; V.5a is singular and v.5b plural, consider a literal reading, “Blessed adam strength to him in You/raised highway in their hearts”.

V.6-7 Middle two verses 12=5+2+5 with a value of 2,869 (19x151); Brokenness is the means to finding strength before God.

V.6 “Baca” – weeping, balsam tree; The exact middle of this psalm falls exactly between v.6 and 7; This is the “Dalet [4]” verse of brokenness, weeping (Baca), the means to finding strength with God; That appearing before God is a “Pe [80]”, coming before His face.

V.7 This is the mirror of v.6, weeping mirrors to overcoming, finding strength. In that strength, we appear before God.

V.8 The closing prayer (before second Selah). This is like v.5 in being both personal and national.

V.9-12 Word count (following last Selah thru final verse) is 38 words which matches the first Selah section, v.1-4. Also read Psalm 119:38.

V.9-10 The longing heart that wants to be in God's house.

V.9 "our shield" – God is the shield; National defense. Another "Pe [80]" face verse of favor and protection.

V.10 Preferable place in God's house over the wicked. Heart preference – consider this being a "sons of Korah" psalm. It was those tents of wickedness that went down to Sheol alive. The surviving sons of Korah, who waited upon God, tell of their preference.

V.11 A literal reading of v.11a, "For sun and shield Yahweh Elohim"; The "sun" – the shine of His face, see v.9; The blessings of God in a five-fold list – Sun, Shield, Grace, Glory, All Good Things.

V.12 "man" – adam; "blessed" – ashrei – blessed, happy, seen in v.4 and 5, this blessing from the "LORD of hosts" on the man of faith.

Text count of 108 matches Psalm 92 presenting a beautiful match, even down to the anointing.

Total Text count of 116 matches Psalm 140. Read the final 140:13. Psalm 140 carries distinct separation ideas. Firmament separating waters from the waters, i.e. tents of the wicked as opposed to God's tent.

Section counts and matches: **Candle 1, v.1-2** (17 Hebrew words – The decimal of 17 is "Yod [10]" and "Zayin [7]". The working hand and Zayin of perfection. This Candle presents the longing for God being with all the power and being of the psalmist. That is an energetic working hand. The perfection is that place of God's dwelling.); **Candle 2, v.3-4** (21 Hebrew words – The decimal form of 21 is "Caph [20]" and "Aleph [1]" with the open hands that receive. The Aleph of first things. Here we see blessings received in God's house. The primary issue being the necessity to abide in God's house.); **Candle 3, v.5** (7 Hebrew words – Zayin is the 7th letter and carries the meanings of perfection, sustenance, nourishment and completeness. This verse presents such a "blessed".); **Candle 4, v.6-7** (17 Hebrew words – Pe the 17th letter for mouth and face presents the process thru which the seeker of God goes coming into the presence "face" of God); **Candle 5, v.8** (8 Hebrew words – Cheth the 8th letter and used the keywords of grace, mercy and life. This verse is a supplication for God's gracious acceptance of his prayer.); **Candle 6, v.9-10** (18 Hebrew words – The decimal of 18 is "Yod [10]" and "Cheth [8]" the working hand and Cheth of fence, boundary. The working hand is that of the preferred "doorkeeper" job in God's house. The boundary, enclosure being those courts of God's house rather than the tent enclosure of the wicked.); **Candle 7, v.11-12** (20 Hebrew words – The decimal for 20 is "Caph [20]" and with the open hands indicates worship and receiving from God. This speaks of the many and great blessings received by the man of faith.).

Psalm 85

Summary Title: God Has Mercy On His People But Warns To Stay In The Path Of Righteousness

Structure Type: Menorah

Directions of Address: From unknown but to the Sons of Korah; To God, v.1-7/Congregation, v.8-13

Psalm Position Number Meaning: Pe/He; Mouth, face and lo/behold of He.

In this psalm we see the call to hear what comes from God’s mouth in “will speak”, v.8. The lo/behold is seen in the supply of mercy, salvation and seeing God’s steps to follow, v.13.

Hebrew Word-Count:

Text only: 91
Total (incl. Selahs and intros): 96

Psalms With Matching Counts:

46
28

<p style="text-align: center;">8 (4).....</p> <p style="text-align: center;">5-7 (3)..... 9 (5).....</p> <p style="text-align: center;">3-4 (2)..... 10-11 (6).....</p> <p style="text-align: center;">1-2 (1)..... 12-13 (7).....</p>	<p><i>Divine Name</i>; God’s answer to the heart cry – straighten up, v.8 Candle 4 might be summarized as “God’s Answer Of Peace But With A Warning Tone”</p> <p><i>Divine Name</i>; <i>Questions</i>; Heart cry for mercy and salvation, v.5-7/ <i>Eretz (land/earth)</i>; Fear of Yahweh is the foundation for all being set right, v.9 Candles 3 and 5 might be summarized as “God’s Merciful Salvation Goes To Those Who Fear Him”</p> <p>Paradox – Salvation received but not all issues of offense resolved, v.3-4/ <i>Eretz (land/earth)</i>; God’s answer to ultimately be dispensed from heaven, v.10-11 Candles 2 and 6 might be summarized as “From Heaven To Earth – God’s Work Of Dispensing Righteousness”</p> <p><i>Divine Name</i>; <i>Eretz (land/earth)</i>; God’s mercy in bringing back the captivity of Israel, v.1-2; <i>Divine Name</i>; <i>Eretz (land/earth)</i>; God’s mercy and blessing on the land, v.12-13 Candles 1 and 7 might be summarized as “God’s Grace, Mercy And Blessing On The Land And People”</p>
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Note: Introduction - The second in a group of “the sons of Korah” – “Korah” – name connected to baldness and ice. Remember Korah was one of those in the rebellion against God and Moses with Dathan, Abiram and Korah. If that Korah was the one referred to here, we can understand that there were older children of his who had grown up and moved out of that home. Thus, Korah and those in his house were destroyed but some children survived and served Yahweh faithfully; A beautiful follow-up to Psalm 84 – joy of going to God’s place. Relates blessing received but “not all is well yet”.

V.1 Presents the time/place setting. Acknowledges grace received.

V.2 Official pardon received – compare to David in allowing Absalom to return but would not see him.

V.3 Favorable face of God now, anger turned away.

V.4 Seeks for God to do inner-working in their hearts and reflects that v.3 doesn't deal with all His anger.

V.5 Question presenting the burden of unresolved sin.

V.6 Question presenting renewed spirit, being a work of God and for God's glory.

V.7 Though not a question, and part of Candle 3, all three verses begin with the "He [5]" of lo/behold. It is the seeking number and receiving light. This Candle finishes with v.7 naming what is sought.

V.8 "I will hear what . . . will speak:" - comprise the three middle Hebrew words $91=44+3+44$ – presents what will come from God's mouth, a "Pe [80]"; We should pay attention to the fact the words are from God but they are not spoken directly by Him. It is through an intermediary, like Absalom spoke to David thru Joab. This is God's reply, not the other direction, like with David. We must hear Him, we must lo/behold what God says, "Straighten up!"; All of v.8 carries a value of 1,643 (31x53).

V.9 "Surely" – ach – an emotional expression, similar to the Scottish of "Ach"; To turn away wrath and see salvation and glory is founded on the "fear of the LORD".

V.10 "have kissed" – nash'qu – last word of v.10, see v.11.; Righteous mercy must have a foundation – "truth" – Jesus is the way, the truth and the life. With true righteousness (in Jesus), peace with God is found.

V.11 "shall look down" – nishqaph – last word of v.11. Presents a poetic match ending for both verses of Candle 6, the value difference between "nash'qu" of v.10 and "nishqaph" here, is 14. Consider Psalm 14 presenting *God is watching the affliction of His people. Help is coming.*; Jesus, being the righteous branch – that which springs forth, sprung forth from the "earth" – eretz – meaning land as well as earth - of Israel; "righteousness" – being a gift of heaven.

V.12 "Yea" – gam – also; God will look favorably on the land of Israel and bless it.

V.13 "go before him:" – a "Pen [80]" seen here; "in the way of his steps" – following the Shepherd as seen in Psalm 23 in the paths of righteousness; The answer is to be set in God's path.

Yahweh in v.1 and 7 serve to encase the prayer (Candles 1 and 3; Yahweh in v.8 and 12 encase the final Candles 4 to 7.

Eretz (land, earth) in v.1, 9, 11 and 12 attached to each occurrence in order is: Favor, Glory, Truth and Increase.

Both Yahweh and Eretz are found 4 times in the psalm.

Text count of 91 matches Psalm 46 presenting *God is refuge and strength. Land shaking, earth melting but God is Israel's refuge. Will end wars in the land.* Read the final verses 46:10-11.

Total Text count of 96 matches Psalm 28 presenting *Yahweh protects and nurtures His people. Those who don't seek His face and ignore His works aren't blessed.*

Section counts and matches: **Candle 1, v.1-2** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/needy.*); **Candle 2, v.3-4** (12 Hebrew words – This is a match to Candle 1 but here also consider the decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of house. We see God's work in removing their sin. The house being it is on behalf of His house.); **Candle 3, v.5-7** (20 Hebrew words – Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection.* The decimal for 20 is “Caph [20]” and with the open hands indicates a bowing before God with open hands in supplication. Such is the imploring need for God's mercy.); **Candle 4, v.8** (15 Hebrew words – Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people.*); **Candle 5, v.9** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is perfection. Here we see the perfection granted to His people, so they are called “saints” in v.8. With this gracious mercy, glory [not shame] will dwell in the land.); **Candle 6, v.10-11** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/needy.* The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of the Son of God and house. This Candle presents the Son of God's work for His house. This is God's working hand for His house.); **Candle 7, v.12-13** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand of God in His “shall give that which is good” and the “heaped upon” Gimel of that same thing of blessing and prosperity.).

Psalm 86

Summary Title: Saints Seek God's Merciful Protection

Structure Type: Menorah

Directions of Address: From David; To God

Psalm Position Number Meaning: Pe/Waw; Mouth and keyword face and the Waw, peg of the tabernacle, used symbolically for God's people.

In this psalm we see the face in v.9 in “before thee” is “to Your face (pen)”. “O turn”, of v.16 is also a Pe keyword of “face”. The position of David in approaching God presents the Waw, especially seen in v.2 and 16.

Hebrew Word-Count:

Text only: 145
Total (incl. Selahs and intros): 147

Psalms With Matching Counts:

None
None

10 (4)	Praise of God as the Almighty, v.10 Candle 4 might be summarized as “Acknowledging God As The Greatest”
8-9 (3) _____ 11-12 (5)	“ <i>Thy Name</i> ”; David worships God now and knows all nations will eventually do so, v.8-9/ <i>Divine Name</i> ; “ <i>Thy Name</i> ” 2x’s; Consecration, v.11-12 Candles 3 and 5 might be summarized as “Worshipping God And Consecration (Act Of Worship)”
6-7 (2) _____ 13 (6)	<i>Divine Name</i> ; Presents confidence of faith for successful prayer, v.6-7/ Confession of faith, v.13 Candles 2 and 6 might be summarized as “Stand Of Faith”
1-5 (1) _____ 14-17 (7)	<i>Divine Name</i> ; Presents grounds for expectation of answered prayer, v.1-5/ <i>Divine Name</i> ; Battle stance of successful prayer, v.14-17 Candles 1 and 7 might be summarized as “Presents Grounds For Successful Prayer”

Note: Introduction – We find a one-psalm break from “the sons of Korah” with this from David. It is designated “A Prayer” and the entire psalm addresses God.

V.1 Approach, seeking in prayer, must come in meekness; Candle 1 starts in the first vers with the Divine Name usage.

V.2 “for I am holy” – chi-chaseid ani – “for one of those in your mercy am I” – a saint, i.e. holy by mercy. To become “chaseid” means to become God’s servant, as we see “thy servant” in the same verse; Standing on grounds of being one of God’s sanctified ones (saints by mercy). The “trust” stands by faith. Details that God is his God and he is “thy servant”; Trust and obey detailed in this verse; This is a “Waw [6]” peg in the tabernacle, as one of God’s people who abide in His house.

V.3 “merciful” – chaneni – grace; “daily” – literally, “all the day”, showing a continued, non-stop dependence on his Lord; “O Lord” – Adonai – is a term used by a servant.

V.4 Still comes as a “servant”, seeking lifting of burden.

V.5 “ready to forgive;” – part of the equation that helps to understand the “for I am holy” of v.2; Though he makes that statement, it is clear he sees himself as a sinner in need of forgiveness; “mercy” – chesed – root word for “holy” of verse 2. Balances with v.5 and 13; Still position of servant to his Lord. Great mercy and forgiving to those who will call upon Him. V.5, being part of the first Candle, the “For” leads us to a summary of it.

V.6 Candle 2 begins with Divine Name usage, marking the second Candle’s start, also begins with “Give ear” in connection to the Divine Name, like v.1 did. Likewise marks appeal for answered prayer.

V.7 Presents ground of faith; Value of v.7 is 1,690 (13x130).

V.8 Acknowledge his God, his Lord as the mightiest of all.

V.9 “Before thee” – l’phaneycha – literally, “to your face” a “Pe [80]” face keyword; All mankind will likewise eventually pay such worship. References “thy name”.

V.10 “For thou art great, and doest wondrous things:” five middle words 145=70+5+70 with a value of 1,427 (225th Prime [5x45]); Worship of God as the ONLY God; All of v.10 value is 1,930 (10x193) 44th Prime.

V.11-12 Heart of consecration to the true God.

V.11 Divine Name sandwiches the final Candle, v.11-17; A double-reference to that name is found with “thy name”; Prayer of willing consecration, seeking for his “heart to fear thy name”.

V.12 We find a “heart” connection with v.11. Now it is “praise thee” and “thy name”; Worshipful heart of the true God.

V.13 “mercy” – chesed – see v.5; “hell” – sheol – the nether-world below; Testimony/confession of mercy received in saving his soul; Confession of faith.

V.14-17 Final Candle sandwiched with a glance at the wicked. Center of v.15 and 16 deals with relationship with God and being His servant.

V.14 “violent” – aritzim – terrifying, ruthless; Object of David’s affliction described.

V.15 “compassion” – racham – tender lovingkindness; “gracious” – chen – the actions of grace as seen in v.5; “mercy” – chesed – seen in v.5 and 13; Grounds for expected hope based on God’s character.

V.16 “mercy” – chaneni – gracious, chen (merciful) of v.3; “son of thine handmaid” is a term denoting utter humility of lowest position but under the “Lord of the Manner’s” care and provision; Definitely a “Pe [80]” of face, seen in “O turn” – p’neh – face, used in a construction with “unto me”. The seeking of God’s face, His favor in receiving His grace, translated “mercy”, and strength based on being God’s servant, of His household.

V.17 Prayer for visible sign God stands with him.

Final Candle 7 is sandwiched with v.14 and 17 in a glance at the wicked (which helps to confirm all the verses to be included in Candle 7. Those verses surrounded by these, being v.15-16 deal with the relationship with God and His servant.

*Section counts and matches: **Candle 1, v.1-5** (43 Hebrew words – Psalm 43 presents Inner strength found in hope of God’s righteous judgment and defense from ungodly.);*

***Candle 2, v.6-7** (11 Hebrew words – Caph is the 11th letter and is the open hand of receiving. Such in this Candle is a clear statement of open hands expecting God will supply.);*

***Candle 3, v.8-9** (16 Hebrew words – The decimal reading for 16 is “Yod [10]” and “Waw [6]” so we see the working hand, and the peg of the tabernacle. “thy works” in v.8 being God’s works. The Waw is seen in the confidence that eventually all nations will become pegs in God’s tabernacle.);*

***Candle 4, v.10** (8 Hebrew words – Psalm 8 presents Praise for God’s grace upon insignificant man.);*

Candle 5, v.11-12 (17 Hebrew words – The decimal of 17 is “Yod [10]” and “Zayin [7]”. The working hand and Zayin of sustenance and nourishment. This Candle seeks for God to work in “Teach me thy way” and that very teaching will be what David needs, that sustenance and nourishment, to be a good servant who glorifies God.); **Candle 6, v.13** (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man*. Cheth the 8th letter and used the keywords of grace, mercy and life.); **Candle 7, v.14-17** (42 Hebrew words – Psalm 42 presents *Initial joy of conversion faces challenge of public scorn. Desire for living water while water of tears from humanities rejection of those who have chosen living water*. The decimal of 42 is “Mem [40]” and “Beth [2]”. The Mem of waters, figuratively humanity which are the attackers of this Candle and the Beth of house. David’s appeal is from the position of “thy servant” and “son of thine handmaid”, i.e. those of God’s household.).

Psalm 87

Summary Title: God’s Choice Of Zion Above All Other Cities

Structure Type: Menorah

Directions of Address: From unnamed but to Sons of Korah; To Congregation/Zion

Psalm Position Number Meaning: Pe/Zayin; Mouth and face and Zayin of completeness, perfection and swords.

In this psalm we see the face of God looking with favor upon Zion and the Zayin of perfection and completeness that fits Zion to a Tee and the sword in the human cities of renown that fell by the sword.

Hebrew Word-Count:

Text only: 48
Total (incl. Selahs and intros): 54

Psalms With Matching Counts:

126
129, 130

4-5b (4)	.....	Natural births of “prestige”, nothing compared to Zion, v.4-5b Candle 4 might be summarized as “Those Born Of God’s City In Another Realm To Those Born Of Worldly Prestigious Centers”
3 (3)	..... 5c (5)	Impressive city this Zion, v.3/ <i>The Highest</i> ; Most High Himself established Zion, v.5c Candles 3 and 5 might be summarized as “Zion Is Impressive City”

2 (2)_____	6 (6).....	<i>Divine Name; Yahweh's heart is set upon this city, v.2/ Divine Name; Yahweh esteems special importance to those born in this city, v.6</i> Candles 2 and 6 might be summarized as "Yahweh's Favor Of This City"
1 (1)_____	7 (7).....	<i>Dwelling place of God, v.1/ God's dwelling place where His worship will be heard, v.7</i> Candles 1 and 7 might be summarized as "God's Dwelling Place On Earth"

Note: Introduction - The first in a second group of "the sons of Korah" – "Korah" – name connected to baldness and ice. Remember Korah was one of those in the rebellion against God and Moses with Dathan, Abiram and Korah. If that Korah was the one referred to here, we can understand that there were older children of his who had grown up and moved out of that home. Thus, Korah and those in his house were destroyed but some faithful children survived and served Yahweh faithfully.

V.1-3 To Selah is 15 words. Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people*; V.1-2 addresses the congregation with 10 words, then v.3 addresses Zion with 5 words.

V.1 The focus of the song looks at God's holy city.

V.2 "thy dwellings" the positional value is 87, same as this psalm's number; "Zion" – a sunny place – positional value is 48, which is the Text number, it should be noted that though this is a Psalm about Jerusalem, this name is not used in this psalm; "LORD" being the Divine Name is the 5th word in the Psalm; See Revelation 20:9 – "the beloved city"; Presents God's choice of where His temple is to be placed.

V.3 Glory upon God's city.

V.4-5b Candle 4 word count is 18 words: 48=15+18+15 with a value of 3,909 (3x1,303) 213th Prime [3x71]; Exact middle of psalm falls between "Ethiopia:/ this"; "man" – ish, not adam, also it is used twice in v.5b.

V.4 "make mention" – az'chir – I will remember; "Rahab" – Psalm 89:10 and Isaiah 51:9 show us it was destroyed in war; "Babylon" – also destroyed during the captivity of Judah; This verse presents 3 cities and 2 countries of some kind of ancient renown; We see people took note of those who came from these places.

V.5 Zion set "in opposing position" to those of v.4 with "And of Zion". Place of greater honor with God (Most High) working on its behalf.

V.6 "LORD" being the Divine Name is the 22nd word after the Selah, in v.4-6. Psalm 22 is the suffering Messiah psalm and Jesus is the one who will take note of those born there. Note those "born-again" believers of Zion will be in God's special Book of Life, not those of the natural "prestigious" worldly birth; As for v.4-6 between the Selahs there are 28 words. Psalm 28 presents *Yahweh protects and nurtures His people. Those who don't seek His face and ignore His works will receive according to*

their deeds; This verse tells us “The LORD shall count”, shall we not also take that as a clue for us to do some counting?

V.7 “players on instruments” – ch’chol’lim – as the players on flutes or pipes; Singers and flute players connect to the introduction’s “Psalm or Song”; “springs” – ma’yanai – springs – root for eyes **ALSO Strong’s 4583** tells us “habitations, an abode, a residence”. Considering this second meaning, I would have to conclude the residence is what the psalmist intended, since this is wrapped up on the theme of God’s dwelling; V.7 addresses Zion with 5 words, the same as v.3 did.

Text count match of 48 words, see Psalm 126 presenting a “Zion” psalm. *Turning the captivity of Zion then singing and joy.*

Total Text count of 54 words, see Psalm 129 which is a “Zion” psalm. Read 129:5. Psalm 130 presents *Waiting for the LORD to bring redemption for Israel.*

Section counts and matches: **Candle 1, v.1** (3 Hebrew words – Gimel is the 3rd letter. Carrying a meaning of heaped upon. In this case we see what is set upon the “holy mountains” [Jerusalem is founded upon 7 mountains], God’s foundations.); **Candle 2, v.2** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is perfection. Such are the “gates of Zion” in the eyes of Yahweh.); **Candle 3, v.3** (5 Hebrew words – He is the 5th letter of “lo/ behold” and here is the praise that is declared about this city.); **Candle 4, v.4-5b** (18 Hebrew words – The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand and Cheth of fence, boundary. The works of these cities and countries are what brought them their renown. Such is the working hand of each. The boundaries are easily seen in each being a special “area”.); **Candle 5, v.5c** (3 Hebrew words – This is a match to v.1 and follows suit in the “foundation” that is set upon, or “heaped upon” the holy mountains. Here is used the word, “establish”.); **Candle 6, v.6** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is perfection. In Candle 2 we saw 7 words and God’s favor on the location, that which He found “perfect”, here we see a parallel of those “born there” as likewise getting God’s approval/favor, perfect in His eyes. Consider that those born-again of Zion and pure in His sight.); **Candle 7, v.7** (5 Hebrew words – He is the 5th letter of “lo/ behold” and this Candle shows us Zion is the place of worship for God abides there. This is a declaration of God’s place of abode and honor.).

Psalm 88

Summary Title: Only Hope In God Lies As Savior

Structure Type: Twisted Menorah – For lack of a better name. It has seven sections with an irregular order on parallels (Another of this nature seen in Psalm 39).

Directions of Address: From Heman the Ezrahite to the Sons of Korah; To God

Psalm Position Number Meaning: Pe/Cheth; Mouth and keyword face and Cheth of borders and keywords of grace and life.

In this psalm we see the beholding the face of God in prayer, v.1-2, 9 and 13 and the hidden face in v.14 and these are only found in the Divine Name sections. This is a messianic psalm that portrays Christ's suffering in Gethsemane and on the cross. His fencing in of suffering provided the means for us to partake of His grace and life. We see the borders of "shut up" and "compassed" in v.8 and 17.

Hebrew Word-Count:

Text only: 129
Total (incl. Selahs and intros): 142

Psalms With Matching Counts:

116, 132, 144
 7

7-8 (3)_____16-18 (7).....	Wrath, water waves, human isolation – scorn, (shut up, v.8), v.7-8/ Wrath, water, daily, human isolation – scorn, (compassed me, v.17) v.16-18 Candles 3 and 7 might be summarized as “Bound Up In Waves Of Suffering And Isolation”
3-6 (2)_____11-12 (5)	Grave, darkness, v.3-6/ Questions; Grave, darkness, v.11-12 Candles 2 and 5 might be summarized as “Esteemed As Lost To The Grave And Cut Off Of The Lord”
1-2 (1)_____9-10 (4)_____13-15 (6).....	Divine Name; Salvation, day/night, crying, v.1-2/ Divine Name; Question; Salvation, daily crying (salvation issue in the Caph of v.9 and v.10 in “ <u>dead arise</u> ”), v.9-10/ Divine Name 2x’s; Salvation connection, morning crying, v.13-15 (The “Whys?” are answered in Jesus’ death, v.14.) Candles 1, 4 and 6 might be summarized as “Yahweh To Whom I Cry All The Day Because Of My Suffering”

Note: Introduction - The second, and last, in a second group of “the sons of Korah” – “Korah” – name connected to baldness and ice. Remember Korah was one of those in the rebellion against God and Moses with Dathan, Abiram and Korah. If that Korah was the one referred to here, we can understand that there were older children of his who had grown up and moved out of that home. Thus, Korah and those in his house were destroyed but some faithful children survived and served Yahweh faithfully; “Mahalath” – a harp; “Leannoth” – to bitterness/wormwood; “Maschil” – for teaching, educational purposes; “Heman” – Faithful, The Amen - in 1 Kings 4:31 Heman is the wise man; “Ezrahite” – a descendant of Ezrach, a son of Judah.

V.1-7 The first Selah section pictures the anguish of death with no questions; 52 (2x26) words and Selah. Number 52 is the value for “son” – ben; V.1-7 is sandwiched between “LORD God of my salvation” and “afflicted” (see note on “afflicted” v.7 below); The suffering of God’s “faithful” (Heman’s name meaning) servant.

V.1 “God of my salvation” presents the only facet itemized in the psalm. “Yahweh” is the first word; Continuous grief presented before the face of God.

V.2 “before thee” – literally, “to your face” and is a “Pe [80]” keyword; Seeking access to God’s throne in prayer.

V.3 “my soul” – naphshi and “life” – chai are collapsing from the suffering; “grave” – sheol.

V.4 “man” – geber, a mighty man; He is accounted a mighty man who is destroyed.

V.5 “grave” – queber, not the same as v.3; A warrior who is destroyed in battle, of no more profit.

V.6 Attributes this as of God – his destruction.

V.7 “afflicted” is final Hebrew word before first Selah; Prophetic of Christ’s sufferings - Jesus bore God’s wrath on our behalf.

V.8-10 Second Selah section pictures his isolation. 27 words and Selah – Number 27 value of “I will be glorified”.

V.8 “shut up, and I cannot come forth” – presents a “Cheth [8]” fence line; Acts of God paralleling v.18. Isolation from human support.

V.9-10 middle two verse-lines with value of 4,136 (47x88) – 47 finds keywords of “To Sacrifice” and “To Dip” – the priest dipped his finger in the blood of the sacrifice; On 88 the decimal reading speaks of the face of God and grace and happens to be this psalm’s number; Jesus, our offering, who would go thru death and bring glory to God.

V.9 “daily” – b’qal-yom – in all day; “hands” – caph – the open hands in supplication and dependency, also in offering sacrifice; “affliction” - middle Hebrew word with a value of 130.

V.10 First question – simple but telling (in parallel poetic form like the book of Job). The answer is YES in Jesus!; “dead” – meth; “the dead arise” – rephaim – fallen ones; “praise thee” – final words of this Selah, root for Judah – Jesus is the lion of the tribe of Judah and Heman is a descendant of Judah.

V.11-18 presents the final section after the Selah of v.10, 50 words to end, consider Psalm 50 and the Judgment seat of God found there; Final section continues the questions begun in last verse of Selah 2 section. V.11, 12 and 14 present the remainder of the questions.

V.11-12 Questions by which the yes answer showed God’s glory.

V.11 “lovingkindness” – chesed – mercy; “grave” – queber; This question repeats the ideas of v.10, which closed the middle Selah section; God’s mercy and faithfulness (The Amen) were “declared” in Jesus’ crucifixion.

V.12 Question continues – the answer to the spate of questions was yes.

V.13 “But” – And; “I cried” – shiwaa’ti – makes a salvation connection to v.1; Looks the direction of where the answer to the questions would come from.

V.14 Yahweh’s “face” (“Pe [80]”) turned from him. Questions again. In messianic prophesy the answer was “Jesus bore our sins”.

V.15 Overwhelmed with anguish.

V.16 “over” – al – upon; Bearing God’s wrath.

V.17 “daily” – chal-hayom – all the day; “compassed” a “Cheth [80]” connection, like that seen in v.8; Flowing thought from v.16 of wrath and terrors all around him; V.7 connects to v.16-17 with waters and wrath.

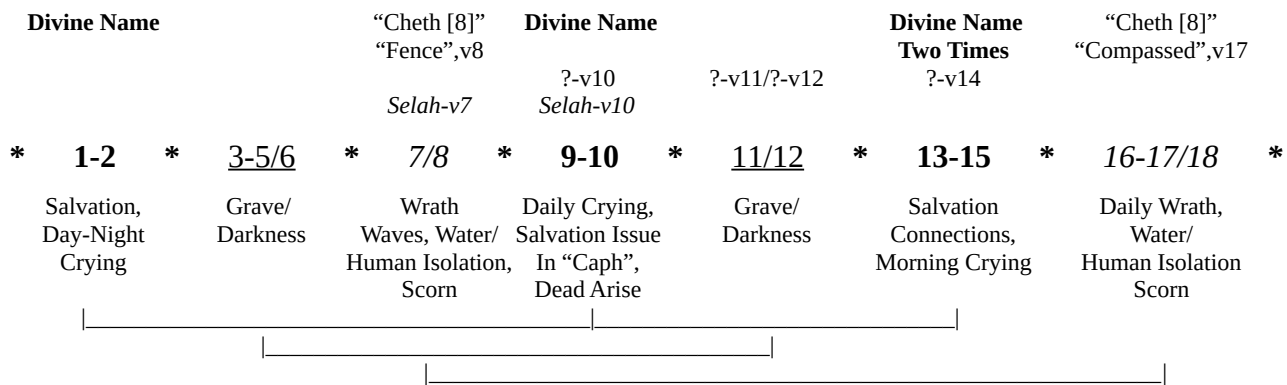
V.18 “darkness” is the final Hebrew word; Isolation from humanity is the cry heard, this is a “Cheth [8]” of being fenced off.

Text count of 129 should be noted that Psalm 119:129 marks the first verse of the “Pe” section of that psalm.

Total Text of 142 should also be compared with Psalm 119:142 (100 – Quoff of empowerment; 40 – Mem of water; 2 – Beth of Son of God)

“Cheth” of *fencing* and *compassing* is the #8 of #88 – but the keywords of “grace - *chen*” and “life – *chai*” are also displayed in Christ’s suffering in Gethsemane and on the cross. His fencing in of suffering provided the means for us to partake of His grace and life.

An alternate form of diagramming this Psalm being:



Section counts and matches: **Candle 1, v.1-2** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand and the “heaped upon” Gimel. This cry to God begins from the position of God being his savior. Salvation “heaped upon” and that grace being from the working hand of God; Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 2, v.3-6** (33 Hebrew words – Psalm 33 presents *A lesson on the Shepherd and trusting His merciful care.* Decimal of 33 is “Lamed [30]” and “Gimel [3]” of rod/staff and includes discipline, correction and the psalmist attributes this to God’s action, v.6 and the “heaped upon” Gimel of troubles filling his soul.); **Candle 3, v.7-8** (15 Hebrew words – The decimal 15 is “Yod [10]” and “He [5]” of the working hand and He of lo/behold. The psalmist cries seeking relief from God’s working hand of wrath, presenting aspects of his suffering to God is a lo/behold.);

Candle 4, v.9-10 (18 Hebrew words – The decimal of 18 is “Yod [10]” of the working hand and “Cheth [8]” of fence, boundary and keywords of life, grace and mercy. The despairing cry, floundering due to an apparent lack of God’s Cheth of grace, mercy and life and suffering being “shut up”. That suffering being due to God’s working hand of wrath, presented in previous verses.);

Candle 5, v.11-12 (11 Hebrew words – Caph is the 11th letter and is the open hand. Offerings to God are presented with open hands. The answer to the questions is the offering of Jesus.);

Candle 6, v.13-15 (21 Hebrew words – The decimal form of 21 is “Caph [20]” and “Aleph [1]” with the open hands in prayer, which v.13 starts with that position. The Aleph of first things. The cry is for mercy and salvation. These are the most important things in the face of God’s wrath.);

Candle 7, v.16-18 (18 Hebrew words – The decimal of 18 is “Yod [10]” of the working hand and “Cheth [8]” of fence, boundary. V.17 presents the fence and boundary encompassing him in “round about me” and “compassed”. The working hand is that of God’s fierce wrath being vented upon him.).

Psalm 89

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

Structure Type: 2 Menorahs each side of center, based on words from God. Also, a count up from 1 to 10 to the first menorah and a count down from 10 to 1 following the second menorah

Directions of Address: From Ethan the Ezrahite; to God/Congregation

Psalm Position Number Meaning: Pe/Teth; Mouth and face and the Teth of encircling, twisting.

In this psalm we see the mouth of praise and “have said”, “have sworn”, v.1-3, v.49 and that which the enemy reviles, v.50 and the Menorahs are direct quotes of what God has said. The Teth of encircling, v.8 – “round about” and raging, churning, v.9 (glory, v.17) and being forsaken is a Teth conflict being a large part of this psalm.

Hebrew Word-Count:

Text only: 372 (12x31)/377 (13x29)
 Total (incl. Selahs and intros): 379/384 (3x128)

Psalms With Matching Counts:

None
 None

Menorah 1:

23 (4)	.....	Foes of the king to be defeated for him by God, v.23 Candle 4 might be summarized as “Enemies Fall Before The Face Of David By The Hand Of God”
22 (3)	_____ 24 (5)	.....
		Enemies power will not control David, v.22/ “My Name”; David sustained by God as he rises to the top, v.24 Candles 3 and 5 might be summarized as “Enemy Restrained While David Rises To The Top”

21 (2).....	25 (6).....	God's hand and arm support David, v.21/ David's hand and right hand over waters, v.25 Candles 2 and 6 might be summarized as "My Hand, His Hand"
19-20 (1).....	26 (7).....	David called by God thru a prophet to reign, v.19-20/ David will properly acknowledge God as God and depend on Him, v.26 Candles 1 and 7 might be summarized as "One Specially Called"

Menorah 2:

	34 (4).....	Covenant that can be counted upon, v.34 Candle 4 might be summarized as "Standing On Covenant Grounds"
33 (3).....	35 (5).....	Surety of God's lovingkindness and faithfulness, v.33/ God's oath and faithfulness, v.35 Candles 3 and 5 might be summarized as "God's Words Are Sure"
30-32 (2).....	36 (6).....	If David's descendants rebel against God, they will be punished, v.30-32/ Promise of continuing the Kingdom, v.36 Candles 2 and 6 might be summarized as "Discipline But Not Annihilation"
27-29 (1).....	37 (7).....	Forever, blessing on Messiah and His Kingdom, v.27-29/ Forever, throne established, witness in heaven, v.37 Candles 1 and 7 might be summarized as "Throne Established Forever, Highest In Heaven"

Note: The structure of Psalm 89 is unique. The number of verses is 52 (2x26) Divine Name value which includes the doxology to book three. The two menorahs butt-up side by side at this center, between v.26 and 27. Together, they cover the entire section that is part of a prayer but is "a quoting back to God" of what He said. The initial four verses of this psalm present God's mercy and faithfulness, seen in the Davidic Covenant, while the final four exhibit a cry for the Davidic Covenant to be remembered, with v.1 paralleling v.52 in a "for ever" and "for evermore" praising of God. The unique count-up and down joins the rest: v.5-18 count up, using Aleph as one, Beth as two and up to Yod at ten. At each letter-count, the verses contents show connection to that letter's meaning, *though this is not an acrostic*. In some cases, the letter is covered by more than one verse. On the parallel side, v.38-48 presents a count-down, with a Selah, specially breaking out the final Beth and Aleph in questions. This Psalm is a work of art.

Introduction – "Maschil" - for teaching, educational purposes; "Ethan" – Perennial, constant, continuance, firmness, strength; "Ezrahite" – See 1 Kings 4:31 and Psalm 88 introduction. Descendant of the tribe of Judah.

V.1-4 All "Pe [80]" in content "mouth, I have said, I have sworn" and v.4 says what God had sworn.

V.1 Declare Yahweh's mercy and faithfulness forever.

V.2 Mercy and faithfulness by heavenly decree.

V.3 The “decree” of the Davidic covenant.

V.4 We find a “sandwich” of “for ever” in v.1 and 4 and one of “built up” with “build up” in v.2 and 4.

V.5 **Aleph (1)** – The sons of Adam who serve God
/ Parallels “all sons of Adam” of vanity, v.47-48;
“saints” – q’dishim – righteous ones; For more on “sons of Adam” see v.47.

V.6-7 “the mighty” and “God” on the same base of “El”.

V.6 **Beth (2)** – “sons of the mighty” (El-God) – Sons of God runs parallel to Aleph’s sons of Adam
/ Parallels the query of how long Yahweh – the Son of God will hide Himself – When is the time of His coming to save men from His wrath?, v.46;
“heaven” – shachaq – the atmosphere where clouds are found; This heaven is important in being the place of lightening, where Jesus will appear at the Second Coming. These questions are answered by Jesus then. Note it uses the Divine Name for His name.

V.7-8 **Gimel (3)** – “heaping worship” upon God, v.7 and “strong” v.8 which is “*to bind together; to heap up*”
/ Parallels the “covered him with shame”, v.45;
“reverence” – nora – feared.

V.7 Connection of the congregation to those who fear God.

V.8 Yahweh and “God of hosts” come together and the “round about” which is a “Teth [9]” of encircling.

V.9 **Dalet (4)** – Action from heaven and heavenly response to things on earth and “bringing the waves down” (type of raging of humanity)
/ Parallels v.44 of brokenness brought down to the ground;
God stills raging sea (humanity).

V.10 **He (5)** – Lo/ behold the historical action of judgment
/ Parallels the witnessing the defeat of the enemy, v.43;
“Rahab” – Breadth, storm, arrogance (seen in Psalm 87:4); God’s military victory over His enemies (a historical event).

V.11-12 **Waw (6)** – God’s habitation (where the pegs – Waw – are planted)
/ Parallels God’s people (the tent stakes) the enemies rejoice over them, v.42.

V.11 “heavens” – shamayim – not that found in v.6 and 37; “earth” – aretz; “world” – tevel – all dry land upon which greenery can flourish; God, the creator, has dominion over all His creation.

V.12 “Tabor” – Mound, stone quarry, lofty place (on the borders of Naphtali and Zebulun in the middle of a plain); “Hermon” – either beginning of Jordan Mountain and also one in the south; “rejoice” – yaraneu – shout out-loud.

V.13 **Zayin (7)** – Might for war, the sword
/ Parallels the enemies spoiling him, v.41;
Creator is mighty, His right hand (Jesus) is “high”.

V.14-16 **Cheth (8)** – “Habitation” – the Cheth of fence in v.14 and keyword of “chesed – mercy”, “chai – life” and “chen – grace” described thru v.15-16
/ Parallels the fence and borders being brought to ruin, v.40;

V.14 “Justice” – tsedek – righteous; Righteous character of God’s dominion; “face” is an easy-to-spot “Pe [80]” keyword.

V.15 “Blessed” – ashrei; “joyful sound” – th’ruaah – the trumpet blast when Jesus returns is called Th’ruaah; We find the next “face” - “Pe [80]” of “thy countenance” and the Divine Name, for He is the revealed God, being told that name by God Himself. After Jesus’ return, this verse to be fulfilled.

V.16 “In thy name” to rejoice and exalt thereafter.

V.17 **Teth (9)** – Conquest in the battle that is to come – that fermenting, striving that is typical of Teth
/ Parallels in both the action of “profaned” and the “crown” – nizru – which indicates something “twisted”, which is the heart of Teth in v.39;
“glory” – tiphereth – glory is a relatively common theme of “Teth [9]”, see Psalms 19 and 29 – God is the glorious one, not the serpent. God’s glory challenges the arrogance of satan; God’s people to be lifted up.

V.18 **Yod (10)** – God’s hand that works on His people’s behalf
/ Parallels God’s hand “thou has cast off” of v.38;
“defence” – magen – shield; The “Holy One” of God is Jesus, our king to now be Israel’s defense.

V.19 “holy one” – chasid – same as seen in Psalm 86:2 which flows directly to “David my servant” of v.20; Presents David’s choice and calling.

V.20 Named and anointed.

V.21 God to work with David.

V.22 His enemies will not prevail over him.

V.23 “plague” - eqoph – strike, smite; Enemies to be defeated before him.

V.25 Waters. As figurative of peoples, both world-wide and individual nations to be under David’s control.

V.26 To be God’s son and saved by God.

V.27 Messianic – God’s firstborn to be “Alyon” – Most High and king of the land.

V.28 Mercy and covenant is perpetual for God’s firstborn.

V.29 Blessing on His children and throne (born-again into the Kingdom of God).

V.30 A cut-over from the pure messianic to David's time. Future conditions of covenant in the Old Testament period of the Davidic line. First two legal terms.

V.31 "break" – y'chalelu – profane, defile; Parallel of v. 30 with two more legal terms.

V.32 "visit" is also a legal term based on "pekod". Consequences for unfaithfulness to God.

V.33 "nor suffer my faithfulness to fail" literally, "and not I will lie in my faithfulness."; A different direction for discipline. Not annihilation like befell Saul.

V.34 A "Teth [9]" change in direction seen in "alter" and a "Pe [80]" of mouth seen in "out of my lips"; A beautiful 89 verse – We can count on God's word!

V.35 God's word is faithful.

V.36 Seed and throne endure.

V.37 "heaven" – shachaq – atmosphere where clouds are, same as seen in v.6; Faithful words as sure as the Second Coming.

V.38 Psalmist from a position when discipline is falling upon the kingdom.

V.39 "crown" – nizru – crown via a twisting, braiding; "ground" – aretz – most commonly translated as earth and land; Wrath of God makes it look like the words of preservation are forgotten.

V.40 "hedges" and "strong holds" broken down.

V.41 Spoiled by all who pass.

V.42 Enemies rejoice over them.

V.43 Our defense is gone, we are destroyed in battle.

V.44 "glory" – tahar – glory, purity; Throne cast to the ground.

V.45 Covered with shame.

V.46 After the Selah break, final two letters of the count-down completed in a separate Selah section – v.46-48; Note the questions which help form this special break on the final two numbers/letters and their meaning; Launches with Yahweh as the third word of the query, the "how long" question. This being the "Beth" of Son of God, Jesus who is Yahweh. He is personally addressed and the time question is posed of when will all this change. Of course, when Jesus returns.

V.47 “all men” – beni-adam – sons of adam; Next question in the Aleph of primary, beginning. Note the “all men” of beni-adam. Adam, of course being the beginning for all men. Covers mortal vanity and brevity of this life.

V.48 “man” – geber - mighty man; “grave” – sheol – the nether world below; Finishes out v.47’s Aleph with the final word being “sheol”.

V.49 The introduction in v.1-4, looked back at here, posed in a final question; Uses “Adonai” – “Lord”, indicating position of submission.

V.50 Also uses “Adonai”; Cry for God to look at the scorn the neighbors heaped upon them.

V.51 “footsteps” – root connects to “Jacob” – heel, heel-catcher; The Divine Name is used here on the 9th use in this psalm, connected with the “Teth [9]” of a twisting, fermenting of men upon Israel.

The verse to letter count up and down is as follows: (v.1-4-Davidic Covenant) v.5-Aleph; v.6-Beth; v.7-8-Gimel; v.9-Dalet; v.10-He; v.11-12-Waw; v.13-Zayin; v.14-16-Cheth; v.17-Teth; v.18-Yod; (The two Menorahs); v.38-Yod; v.39-Teth; v.40-Cheth; v.41-Zayin; v.42-Waw; v.43-He; v.44-Dalet; v.45-Gimel; v.46-Beth; v.47-48-Aleph; (v.49-52 Remember The Davidic Covenant).

A few examples on the play of 89 in this Psalm, the Psalm’s Number:

V.23 - the Core of the first menorah – A perfect “Pe [80]” and “Teth [9]” balance. A “beat down” (i.e. “turn back” the foe of “Teth [9]”) and “before his face” (face keyword “pen” for “Pe [80]”).

V.34 - the Core of the second menorah – A perfect “Pe [80]” and “Teth [9]” balance. A “not break” (twist or bending back of “Teth [9]”) and “gone out of my lips” “Pe [80]”.

Similar characteristics throughout this Psalm. V.5-8 open and close that section with v.5 an 80 and v.8 a 9; V.9-14 open and close section with v.9 a 9 and v.14 an 80; V.15-17 opens with v.15 an 80 and closes with v.17 a 9; Menorah 1 opens and closes with an 80; Menorah 2 opens and closes with an 80; V.38-45 opens with v.38 a 9 and closes with v.45 an 80; V.46-48 – v.46 is 80 and 9 while v.48 is a 9. The 80 and 9 does an intertwining dance across the entire psalm.

Diagramming this entire Psalm:

Divine Name 1X		Divine Name 6X Short-Form Yah 1X ?-v6 and 8		Divine Name 1X		Divine Name 2X			
<i>Selah-v4</i>				<i>Selah-v37</i>		<i>?-v46-48 Selah-v45, 48</i>		<i>?-v49 Doxology-v.52</i>	
* 1-4	* 5-18	* 19-26	* 27-37	* 38-48	* 49-52	*	*	*	*
Establishment Of Davidic Covenant	Count-Up To Ten v5-Aleph (1) v6-Beth (2) v7-8-Gimel (3) v9-Dalet (4) v10-He (5) v11-12-Waw (6) v13-Zayin (7) v14-16-Cheth (8) v17-Teth (9) v18-Yod (10)	Menorah I	Menorah II	Count-Down From Ten v38-Yod (10) v39-Teth (9) v40-Cheth (8) v41-Zayin (7) v42-Waw (6) v43-He (5) v44-Dalet (4) v45-Gimel (3) v46-Beth (2) v47-48-Aleph (1)	Cry On Behalf Of Davidic Covenant				

|_v.1-4 (Selah) |
is 32 Words
Glory Number

|_____v.5-37 is 237 (3x79) Words (Selah) _____|
Psalm 3 – God provides salvation from enemies
when His people cry to Him.
Psalm 79 – Prayer for vengeance upon bloody men
and for God to arise in help.

|_v.38-45 (Selah) |
is 49 (7x7) Words
Psalm 7 – The
righteous seek
God for help
from persecutors.
Views the hunter
and the hunted.

|_v.46-48 (Selah) |
is 30 Words
Psalm 30 –
Seeking God's
face with hope
during time of
experiencing
God's Discipline.
Lesson on
profitable heart
attitude during
discipline.

|_v.49-52 |
is 29 Words
Psalm 29 –
Worship the
Almighty.
Praise God
for
strengthening
His people
and peace.

|_Quotation of God's Direct Words v.19-37 _|

Section counts and matches: Menorah 1: Candle 1, v.19-20 (18 Hebrew words – Tzaddi is the 18th Hebrew letter and presents “to descend”, “to bow down”. This Candle presents God’s taking action in descending, as it were, to select and pull up David as His chosen one.);

Candle 2, v.21 (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sustenance. Here is the sustaining of David by God’s might.); **Candle 3, v.22** (8 Hebrew words – Cheth the 8th letter of hedge or fence and used the keywords of grace, mercy and life. This Candle presents the fence of protection God provided for David and this is a show of grace, mercy and life.);

Candle 4, v.23 (5 Hebrew words – He is the 5th letter of “lo/behold” and here we find the promise that God would bring down David’s enemies. The lo/behold of a promise.);

Candle 5, v.24 (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. This Candle presents a cameo of the close relationship of God with His servant David.); **Candle 6, v.25** (5 Hebrew words – He is the 5th letter of “lo/behold” as seen in Candle 4. This follows suit in a promise of God backing David.);

Candle 7, v.26 (7 Hebrew words – Zayin is the 7th letter and carries the meaning of perfection, sustenance, nourishment and completeness. Such is seen here in David finding everything he needs in God.); - TOTAL FOR MENORAH 1 IS 8 VERSES OF 56 WORDS. Psalm 56 presents *God supports His own through enemy attacks. Strangers to God are a threat to God’s people.* It is also interesting that “In the Blood” also has a value of 56.

Section counts and matches: Menorah 2: Candle 1, v.27-29 (20 Hebrew words – Resh the 20th letter and is the chief or head. Position as head is seen here. “Alyon” - “higher” – Most High in v.27.);

Candle 2, v.30-32 (18 Hebrew words – The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand and Cheth of fence, boundary. The laws, judgments, statutes and commandments are boundaries we are to live within. The working hand being that of obedience on man’s part and punishment on God’s.); **Candle 3, v.33** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is nourishment. In this Candle we find the promise that God will continue to sustain them.);

Candle 4, v.34 (7 Hebrew words – This follows the previous Candle 3 in upholding His word to sustain.); **Candle 5, v.35** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e.

God’s human servants who wait on Him and abide in His presence. First I would like to note that this Candle, and the following two, present 666. Originally, this number represents Jesus as God come in the flesh. It is for that reason the antichrist system wants to commandeer that number for they claim to be the alternative to Christ. For this Candle we see a close bond between God and His servant David, a covenant that is based on holiness. This is the place of the peg in the tabernacle, servant of God abiding in His presence.); **Candle 6, v.36** (6 Hebrew words – See Candle 5 first. More of the sure promise of perpetuity for David’s throne, abiding in God’s presence. A perfect Waw meaning.);

Candle 7, v.37 (6 Hebrew words – See Candles 5 and 6 first. Incredible, the perpetuity in God’s presence reiterated, as in v.36. In relation to 666, we can see the original meaning, to be fulfilled in

Jesus Christ. That is why the antichrist wants to claim that title of perpetual state as king.); See Ps. 129; - TOTAL FOR **MENORAH 2** IS 11 VERSES OF **70 WORDS**. Psalm 70 presents *Prayer for enemies disappointment and God's people sustained. Cry for speedy personal rescue by God*. It is also interesting that "The Door Post" (Ex. 21:6) also has a value of 70.

"In the Blood" and "The Door Post", on these menorahs, brings the Passover protection to mind.

END OF BOOK 3

BEGINNING OF BOOK 4

Psalm 90

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

Structure Type: Menorah

Directions of Address: From Moses; To God/Congregation

Psalm Position Number Meaning: Tsaddi; Bow down, descend, provision, prosperous.

In this psalm we see the descending, bowing down of God, coming from heaven to answer the keyword "righteousness" that could only be solved at Christ's first coming. We also find God's provision and prosperity in v.16-17.

Hebrew Word-Count:

Text only: 136
 Total (incl. Selahs and intros): 140

Psalms With Matching Counts:

None
 None

<p>9 (4).....</p> <p>7-8 (3)_____10-12 (5).....</p> <p>3-6 (2)_____13-15 (6).....</p>	<p>Human condition of misery due to our sins, v.9 Candle 4 might be summarized as "Wrath Of God Is Our Constant Burden"</p> <p>Bad situation of our sins and God's wrath, v.7-8/ <i>Question</i>; Temporary solution to bad situation, v.10-12 Candles 3 and 5 might be summarized as "In This Short Life, Bearing The Wrath Of God So Walk In His Fear"</p> <p>Bringing man's view of life into eternal perspective, v.3-6/ <i>Divine Name</i>; <i>Question</i>; Yahweh's servants seek His mercy, v.13-15 Candles 2 and 6 might be summarized as "Our Fleeting Time Is Hard, Let Those Days Be Good Days"</p>
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1-2 (1) _____ 16-17 (7) *Adonai*; From position of God’s people, bowing before God as eternal, v.1-2/
Adonai; From position of God’s servants, dependent upon God for blessing, v.16-17
Candles 1 and 7 might be summarized as
“Adonai – God As Creator And The One Who Blesses”

Note: Introduction – “Prayer” – all content addresses God; “Moses” – The Jews call Moses, “Moshe Rabbenu” – Moses our teacher. Jesus said to call no man “Rabbi”. Interesting the “last name”, for identification given in the psalm is “the man of God” not “Rabbenu”.

V.1 “LORD” is not the Divine Name, it is the title for Lord; God is our dwelling/refuge, not in special “tabernacle” and multi-generational; TIME ELEMENT.

V.2 “or ever thou hadst formed” – vat’chdel – to create, form, tremble – note the parallel thought with the final verse indicating a prosperity which is a bringing forth; “earth” – aretz; “world” – tevel – dry land upon which life flourishes; “God” – El, which is the last word of this verse; Candle 1 is sandwiched with opening “Adonai” and final word “El” also “eternal generations” of v.1 parallels to “everlasting”; TIME ELEMENT.

V.3 “man” – enosh; “men” – adam (which is always found in the singular); “turnest” and “Return” use same root; God’s dealings with man to turn the man of this world back in a call of repentance; WRATH.

V.4 Human perspective of time as opposed to Divine perspective; TIME ELEMENT.

V.5 Parallels v.3-4 in “carriest them away”; TIME ELEMENT.

V.6 “groweth up” p yachel’ph – passes by; TIME ELEMENT.

V.7 Anguish pains upon man from God; WRATH.

V.8 God viewing humans as Judge; WRATH.

V.9 “tale” – heqeh – rumbling, moaning, that which is uttered under our breath; Exact middle falls between v.9 and 10; Middle verse-line 17=8+1+8, value is 1,637 (259th Prime) – 259 is the value for the name “Reuben” which does parallel the anguish and suffering because of sin; Summary of human condition of misery due to our sin; TIME ELEMENT & WRATH.

V.10 Length of life, even longer ones filled with anguish and short on the eternal scale; TIME ELEMENT.

V.11 Question; Pondering God’s wrath, foundation for the “fear of God”; WRATH.

V.12 Prayer that we may apply all of the above considerations to “our hearts” and choose the wise paths; TIME ELEMENT.

V.13 Question of time; “Return” parallels “Return” of v.3; In the question of time, the provided answer for the wrath of God is in Jesus and He is Yahweh. That is why the Divine Name is found in this verse. The answer is from the coming of Jesus; TIME ELEMENT & WRATH.

V.14 *Now we see Gladness*, after the *return* issue of v.13, the sooner the better with “early”. The answer of Jesus’ coming was for our mercy and was to be the answer to the anguish of life of v.7; TIME ELEMENT & JOY/GLORY.

V.15 Exchange of Joy for those sorrows following the return of the Lord; TIME ELEMENT, WRATH & JOY/GLORY.

V.16 This is God’s work to His glory for His servants and the multi-generations seen in v.1 and God’s glory discussed in v.2; “glory” – hadar – ornament, splendor, honor; JOY/GLORY – Now the wrath is gone!

V.17 “beauty” – naam – kindness, beauty; “LORD” is not the Divine Name, it is Adonai for the title Lord and parallels with Candle 1. This “beauty”, kindness that turns away God’s wrath is another way of saying “Grace”. This is also the longing for the “prosperity” of “Tsaddi [90]”; Now we see God’s work to establish our work; JOY/GLORY

Framework builds with the use of Time Elements, Wrath and Joy/Glory (overlaps in **bold** and *italics*):

Time Elements: v.1, 2, 4, 5, 6, **9**, 10, 12, **13**, 14 and **15**

Wrath: v.3, 7, 8, **9**, 11, **13** and **15**

Joy/Glory: v.14, **15**, 16 and 17

Text match of 136 see Psalm 136 presents *God’s mercy endures forever. A praise and testimony of national salvation. Calls for national gratitude.*

Total Text match of 140 see Psalm 119:140 and notice it’s in the middle of the Tsaddi section of that acrostic psalm.

Section counts and matches: **Candle 1, v.1-2** (18 Hebrew words – The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand and Cheth of fence, boundary. The “dwelling place” is a region referred to of boundary. The working hand is seen in God’s forming “the earth and the world”.);

Candle 2, v.3-6 (30 Hebrew words – The decimal 30 is “Lamed [30]” and refers to rod/staff and carries the shepherding meaning. From this Candle, we see the Shepherd’s oversight, dealing with the “children of men”.); **Candle 3, v.7-8** (11 Hebrew words – The decimal for 11 is “Yod [10]” and

“Aleph [1]” so we see the working hand and the Aleph of primary. That is God’s spanking hand and the primary of suffering for their sins.); **Candle 4, v.9** (9 Hebrew words – Teth the 9th letter with the meaning of twisted and such connects to suffering anguish of God’s wrath. “passed away” also carries the Teth concept of turning, twisting.);

Candle 5, v.10-12 (29 Hebrew words – The decimal reading for 29 is “Caph [20]” and “Teth [9]” with the Caph of open hands in prayer, seeking God’s enlightenment, as a people, so they will walk wisely. The Teth of trouble and anguish, that twisting in suffering. Such is the picture of this Candle.);

Candle 6, v.13-15 (20 Hebrew words – Resh the 20th letter and is the chief or head. Moses is seeking the presence of Yahweh, in fact, v.13 is the only verse that uses His name. Moses is seeking the Head to “return”. Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection.*);

Candle 7, v.16-17 (19 Hebrew words – Quoff is the 19th letter and

presents the power that works the axe-head, thru that axe-head hole. It is quite apparent Moses sought God's working to establish the work of their hands. This is a perfect picture of Quoff empowerment for blessing with His people.).

Psalm 91

Summary Title: God's Protection For The Faithful From Suffering

Structure Type: Menorah

Directions of Address: From unknown until v.14-16, that portion spoken by God; To Congregation

Psalm Position Number Meaning: Tsaddi/Aleph; To bow down, descend, righteousness or to be prosperous and the Aleph of primary things.

In this psalm we see God sending angels to help us, i.e. a descending heavenly help. As for the Aleph of primary issues we do have that of seeking God but we find another interesting "eleph". "Eleph" is the same letters as "aleph" and means "thousand" which is used in v.7, so we see an Aleph of multitudes who will fall at God's judgment.

Hebrew Word-Count:

Text only: 112 (7x16)

Total (incl. Selahs and intros): 112 (7x16)

Psalms With Matching Counts:

96

92, 96

7-10 (4).....	<i>Divine Name; Most High; Will witness the devastation but will not be harmed because you sought the LORD, v.7-10</i> Candle 4 might be summarized as "Behold The Reward Of The Wicked And Remain Untouched"
5-6 (3).....11-12 (5).....	<i>Peace while terrors rage, dark, night (time-based), v.5-6/ Angelic protection in your journey, v.11-12</i> Candles 3 and 5 might be summarized as "Protection In Journey Of Life"
3-4 (2).....13-14 (6).....	<i>Deliverance, covering, trust, v.3-4/ Deliver, unharmed by predators, love God, v.13-14</i> Candles 2 and 6 might be summarized as "Deliverance, Unharmed, Trust And Love God"
1-2 (1).....15-16 (7).....	<i>Divine Name; Most High; Draw nigh to God, place of safety, v.1-2/ God's promise of care for those who seek Him, v.15-16</i> Candles 1 and 7 might be summarized as "Seek God, Place Of Safety"

Note: There isn't any introduction to this psalm but I have a thought to add here. This is a very popular psalm. I have seen the reference on the side of a racing stock car and have seen a copy of it on the wall of my mom's home. We naturally want it to apply to us when trouble surrounds us. I have no doubt many preachers, who are far from the paths of truth and righteousness, comfort their hearts with this

psalm. I have even seen “New Agers” finding comfort in this psalm. Problem for them would be that they do not truly meet the qualifications. V.1 begins with the need to be in God’s shelter, the cave in the mountain or under His protective wings (like the hen over her chicks). The issue is, “Are we really dwelling in such a place or do we only fancy we do?”; Second qualification is v.2. We find the Divine Name, clearly indicating we have a relationship with the God who has revealed Himself to us. “Do we fancy we have or is it true?”; Third qualification, in v.2, is a living faith seen in that word “trust”. Many claim to have faith, even scorn others who they accuse of lacking faith if they take the precaution of fleeing from their home as the fire approaches. Such is not a living faith but even may be a gross sin in being presumptuous of God’s protection. His protection in the fire may be the sound of the trumpet, sounded on the wall so we have no one to blame but ourselves for our death if we do not take heed to God’s providential warning to flee for our life. Such are not easy things to understand, but a true fear of God and asking for His light is a beginning to finding ourselves in the right place.

V.1 “secret” - sether – secret, shelter, covering; Dwelling in place of God’s protection; Understand this “secret” is nothing unusual. I believe a good comparison would be to view a mountain with a cave-like nook in the side from where we may find shelter in the storm.

V.2 “of the” – to the – prefixed the Divine Name with a Lamed indicating the “to thee”; Continues with the place of safety – faith in Him.

V.3-4 God will provide protection for those of faith.

V.3 “Surely” – ci – for (not “ach”); “noisome” – havoth – desire, chasm; Deliverance from hunters and disease killers.

V.4 “cover” – yasech – hedge; “feathers” – avratho – pinion, wing; “wings” – c’naph; “trust” – tech’sseh – seek refuge; “shield” – tsinah – something piercing, shield, a thorn and used of hedges made of thorns; “buckler” – socharah – shield, so called from surrounding, defending; Abiding in faith in what He says.

V.5 Time elements of night and day – peace, not fear and applies mainly to threat of a hunter.

V.6 Time elements of “darkness” and “noonday” – protection from disease and unnamed destruction. Consider this does not say protection for the “vaccinated”.

V.7-10 value is 6,885 (135x153). Consider Psalm 119:135 and 153. **135** – “Quoff [100]” of empowerment (showing who backs up our care); “Lamed [30]” of staff/rod and of the Shepherd (showing the Shepherd’s care); “He [5]” of lo/behold (135 presents God’s people are cared for and provided for – Psalm 135); **153** – “Quoff [100]” of empowerment; “Nun [50]” of fish of humanity (showing the good fish who are kept and the bad who are destroyed); “Gimel [3]” of heaped upon (showing the reward for the wicked that will be heaped upon them); This Candle presents our witnessing the devastation but not be harmed because of seeking Yahweh so with these two numbers we are told (135) of the godly who are shepherded and (153) of the wicked who are punished; We will witness the devastation but not be harmed because we sought Yahweh.

V.7 “thousand” – eleph – root of “Aleph [1]”; Numbers who die – vast amounts, but you are protected.

V.8 Exact middle falls between v.8 and 9; Witness this but you won't be touched. Reward of the wicked.

V.9 Reason you will be safe, your refuge and faith in God.

V.10 Evil and plague not come nigh you.

V.11-12 Angels will be there helping us (A "Tsaddi [90]" of God sending help down from heaven).

V.11 Angelic protection.

V.12 Angels bear us up.

V.13-14 Victory over forces of evil and deliverance.

V.13 "adder" – pethen – venomous serpent; "dragon" – tannin – serpent, including crocodiles and snakes; Under foot the forces of the serpent that would harm us.

V.14 "love" – chashaq – to join together, desire, delight; "set him on high" – asag'vehu – I will be a refuge; V.14-16 changes to God speaking directly; "deliver" him who loves and knows God's name.

V.15 Remember, until it was Jesus' time to die, His enemies couldn't harm Him, even though His hometown folk tried to throw Him from their hill. He walked out unharmed from their midst; Call upon God. He will answer favorably in care for him.

V.16 "With long life" – orech yamim – length of days, as seen in Psalm 21:4 and 23:6 and 93:5.

Text count of 112 match to Psalm 96 presents *Yahweh takes the throne of the world. Invitation to all to come and worship God as the only true God.*

Total Text count of 112 also brings in the next Psalm. Psalm 92 presents *Worship Jesus. His household will be blessed in His world-wide reign. Covers true prosperity in flourishing of the righteous and temporary flourishing and destruction of the wicked.*

Section counts and matches: **Candle 1, v.1-2** (13 Hebrew words – Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 2, v.3-4** (16 Hebrew words – Psalm 16 presents *God's followers know life, joy and hope. God works on their behalf.* The decimal reading for 16 is "Yod [10]" and "Waw [6]" so we see the working hand of God on behalf of His people and the peg of the tabernacle, i.e. the people of God. This is the protection for His people.); **Candle 3, v.5-6** (13 Hebrew words – Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 4, v.7-10** (29 Hebrew words – Psalm 29 presents *Worship the Almighty. Praise to God for strengthening His people and peace.* The decimal for 29 is "Caph [20]" and "Teth [9]" meaning the Caph of open hands and the Teth of the servants of the serpent. The "reward of the wicked" is the open hands of the servants of the serpent receiving their just desserts.); **Candle 5, v.11-12** (14 Hebrew words – Psalm 14 presents *God is watching the affliction of His people, help is coming.*); **Candle 6, v.13-14** (15 Hebrew words – Samech is the 15th letter for foundation and the means to stand fast. Here we see God's man stand fast in attacks from the enemies. He will

“deliver” him and “set him on high”.); **Candle 7, v.15-16** (12 Hebrew words – Psalm 12 presents God preserves/protects His household/poor/need. The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of house. Simply, we find the promise of help for His house. God’s working hand on behalf of His people.).

Psalm 92

Summary Title: Praise The Son Of God, His People Will Be Blessed In His New Kingdom

Structure Type: Menorah

Directions of Address: From unnamed; To God/Congregation

Psalm Position Number Meaning: Tsaddi – to bow down, descend, righteousness and to be prosperous; Beth – house or Son of God.

In this psalm we see the idea of prosperity in flourishing in v. 7, 10, 12-14 and we find the beth of house in the house of Yahweh, v.13. We also see those who bow and those who don’t on the Sabbath.

Hebrew Word-Count:

Text only: 108
 Total (incl. Selahs and intros): 112 (7x16)

Psalms With Matching Counts:

84
 91, 96

8 (4).....	<i>Divine Name; Yahweh is eternally the exalted, v.8</i> Candle 4 might be summarized as “Yahweh Is Eternally Exalted”
6-7 (3) _____ 9-10 (5).....	<i>The glory of the wicked will be short, v.6-7/ Divine Name; The wicked brought down and the righteous exalted, v.9-10</i> Candles 3 and 5 might be summarized as “Wicked To Be Destroyed, The Righteous Exalted”
4-5 (2) _____ 11 (6).....	<i>Divine Name 2x’s; Reflecting on God’s works and thoughts joyously, v.4-5/ Witness end of the wicked, v.11</i> Candles 2 and 6 might be summarized as “God’s Works Will Cause Us To Triumph, Will Witness End Of The Wicked”
1-3 (1) _____ 12-15 (7).....	<i>Divine Name; Good to praise God, “To shew forth”, v.1-3/ Divine Name 2x’s; “To shew that”, flourishing in God’s house, v.12-15</i> Candles 1 and 7 might be summarized as “Good To Shew God’s Mercy & Faithfulness For He Will Pour Blessings On The Righteous”

Note: Sabbath introduction - Seventh day, Divine Name used 7 times and each half, around the CORE of v.8, consists of 7 verses. Though not an acrostic, each verse matches the letter/number meaning following the ordinal method. Continues straight in the alphabet from Aleph thru Samech. I will save

most instances of this for another book but shall include it for this psalm. Note the Millennial Reign is a 1,000 year Sabbath rest, parallels in this psalm to that period.

V.1-3 Good to praise the Most High Yahweh.

V.1 “good” is the first word of the psalm; “sing praises” – zamer – melody; Divine Name and Most High “Alyon” worship and these are the final words of cola 1a and 1b;

Aleph (1): *Primary* – be grateful to Yahweh and worship Him as “Alyon”.

V.2 “To shew forth” – l’hagid – to declare His mercy and faithfulness round-the-clock;

“lovingkindness” – chesed – mercy;

Beth (2): *Son of God worshiped by His household, the believers* – To shew forth His glory (glorious gospel) in worship.

V.3 “harp with a solemn sound” – literally reads, “upon ‘higaion’ (harp strum) in ‘kinor’ (harp)”;

Seeing the meaning of the “solemn sound” piece, we can see it’s naming only three stringed instruments, a match to the verse number;

Gimel (3): *As a number use of 3* – three instruments used for praise.

V.4 “triumph” – aranen – shout, make loud noise; Rejoice in the works of Yahweh’s hands since this is “for the sabbath day” reflect that this is a completion of His works and we rest and reflect upon what he has done;

Dalet (4): *Doorway thru which passes either earth to heaven or vica versa* – Praise for God’s work poured on behalf of His people.

V.5 Praise His works and realize His thoughts (intelligence, planning) are beyond us;

He (5): *Lo/ behold* – Marveling at God’s works and plans. Take a look everybody.

V.6-7 and 11 – The two Candles without the Divine Name are those focusing on the wicked.

V.6 Brute and fool are blind to God’s glory;

Waw (6): *Man, peg in tabernacle also brings to view all men, the good and evil* – Perverse men don’t look at God.

V.7 “grass” – asef – herb, grass; These wicked “flourish” - “Tsaddi [90]” of prosperous, but their glory will cease;

Zayin (7): *Swords, weaponry* – The wicked to be destroyed, slaughtered.

V.8 Meaningful center $108=52+4+52$ (each half is 2×26) based on the Divine Name number. The value of v.8 is 894 (6×149). The “most high” is “marom”, its positional value is 52, a keyword to the Psalm; Focus on Yahweh’s eternal exaltation;

Cheth (8): *Fence, hedge and keywords of grace, life and mercy* – Eight is Jesus number (Greek of Jesus value is 888). Remember also Jesus is the gate (seen in John 10:7) thru which the sheep shall enter into life, makes connection to Dalet (4) and verse is only 4 Hebrew words long; So for a completion of a fence, there is a gate and this gate provides grace, life and mercy for His sheep.

V.9 Workers of iniquity to be destroyed and scattered;

Teth (9): *Twisted, servants of the serpent, churned* – Workers of iniquity “scattered”, a twisting and the enemies are the crooked of men.

V.10 “unicorn” – r’aim – possibly a type of rhinoceros; “fresh” – raanan – luxuriant, fresh; Psalmist’s horn to be exalted. Anointing with fresh oil indicates blessing, not necessarily “consecration”. Note “fresh” carries a “Tsaddi [90]” of flourishing, which parallels flourishing of the wicked in v.7;

Yod (10): *Working hand* – God’s hand will work on behalf of His people to set them on top.

V.11 Eyes and ears behold the wicked’s end;

Caph (11): *Open hands to receive* – Consider that part of the reward the righteous will receive is God’s wrath poured upon the wicked, they will see it (Psalm 52:6-9) and be glad.

V.12 More “Tsaddi [90]” of flourishing but not for the unrighteous;

Lamed (12): *Rod/staff and Shepherd’s leading, discipline, teach and learn* – Prospering sheep of God, also consider Psalm 52:6-9.

V.13 “Beth [2]” of Yahweh’s house where His household will flourish in the courts of our God;

Mem (13): *Water* – Planted and flourish like Psalm 1 of the righteous who are beside the channels of waters being fruitful and unfading leaf.

V.14 Fruitfulness, “Tsaddi [90]” of flourishing in old age, doesn’t wane with natural strength;

Nun (14): *Fish but also propagate* – “bring forth fruit”.

V.15 “To shew” – l’hagid – parallel to Candle 1; Yahweh is just and righteous;

Samech (15): *Foundation, sustain* – Rocks sustain, hold strong and this is the foundation of Yahweh, who is “upright” and righteous.

Text match of 108 to Psalm 84. *Read Psalm 84:4, 9-10.*

Total Text match of 112 to Psalm 91 which covers the blessing and protection God will give His people and Psalm 96 declares His glory and wonders, as come into His courts and proclaim “the LORD reigns” (*Read Psalm 96:12-13*).

Section counts and matches: **Candle 1, v.1-3** (18 Hebrew words – Tzaddi is the 18th Hebrew letter and presents the keyword righteousness. The first word of the psalm is “good” and Jesus pointed out none is good but God. Of course this speaks of the action of glorifying God in praise but clearly “good” is connected to righteous. The other Tzaddi meaning is to bow down, which this Candle calls for congregants to come and “worship”, a bowing down.); **Candle 2, v.4-5** (14 Hebrew words – The decimal for 14 is “Yod [10]” and “Dalet [4]” with the working hand of God specified. The Dalet of the door, which indicates interaction either direction. Here it is God’s actions the psalmist rejoices in.); **Candle 3, v.6-7** (20 Hebrew words – Resh the 20th letter and is the chief or head. Position as head is seen here in the wicked flourishing, as is clearly indicated in Candle 4, but we are notified those flourishing wicked will not stay in that position forever.); **Candle 4, v.8** (4 Hebrew words – Dalet is the 4th letter and speaks of doors. I see this in a round-about way. As I said, this psalm is written on an acrostic-meaning framework (see above). As this verse states, Yahweh is “most high for evermore”, not those flourishing workers of iniquity of Candle 3; We find a close connection Psalm 4 thru this entire Psalm. Psalm 4 presents *Seeking God in distress from enemies and God answers*. Thou my brief psalm

summary doesn't do it justice in this comparison, read Psalm 4 and consider the match with the running theme of this psalm.); **Candle 5, v.9-10** (18 Hebrew words – Psalm 18 presents *Testimony of God's salvation victories.*); **Candle 6, v.11** (8 Hebrew words – Cheth the 8th letter and used the keywords of grace, mercy and life. Here we see that mercy poured upon the psalmist in blessings from God. He both sees and hears of God's backing him in his desire over his enemies.);

Candle 7, v.12-15 (26 Hebrew words – The decimal reading for 26 is “Caph [20]” and “Waw [6]” meaning the Caph of open hands and the Waw of being God's servant. The open hands receiving is that blessing, thus “flourish” that will be the final position for the “righteous”. The Waw of God's servants is this talking about the “righteous” who are planted in the house of Yahweh, such as the peg is “planted” in the walls of His tabernacle.).

Psalm 93

Summary Title: God Is Clothed With Majesty

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation/God

Psalm Position Number Meaning: Tsaddi/Gimel; Righteousness, bowing down and Gimel of heaped upon.

In this psalm we see righteousness in v.5, bowing down in worship, v.1 and 5. The heaped upon is the being clothed with majesty and strength, v.1 and 4.

Hebrew Word-Count:

Text only: 45
Total (incl. Selahs and intros): 45

Psalms With Matching Counts:

128
None

3 (4)	.....	Divine Name; Nations challenge Yahweh's reign, v.3 Candle 4 might be summarized as “Rebellion Of The Nations”
2 (3)	4a-b (5)	..... God's throne established from creation, v.2/ Divine Name; Humanity rages mightily, v.4a-b Candles 3 and 5 might be summarized as “God's Throne Rules Over Raging Of The Nations – Not Just Future - Always”
1c (2)	4c (6)	..... Inhabitable part of the world established unmovable, v.1c/ Yahweh is mighty in the height, v.4c Candles 2 and 6 might be summarized as “Land Below Is Established To Not Move – A Strength To Hold Fast While Yahweh Above Is Even Mightier”
1a-b (1)	5 (7)	..... Divine Name 2x's; As Yahweh reigns He is clothed with majesty and strength, v.1a-b/ Divine Name; Gazing at the wonder of God's house, v.5 Candles 1 and 7 might be summarized as “Giving Glory To Yahweh”

Note: V.1a-b “majesty” – geath – parallels v.5 “becometh”, see below.

V.1c “world” – tevel – the inhabitable land areas of the world are established, secure – they “cannot be moved”. This does support a geocentric view of the earth. It is clearly not moving thru some kind of anything, quite the contrary, it is stationary.

V.2 God’s control of all things has been from all eternity.

V.3 “floods” – naharoth – rivers - rivers serve to distinguish particular nations while the whole of these nations is seen in those rivers running together into the seas; Middle verse line, middle words 45=18+9+18 with a value of 3,290(47x70). Three colas long and each cola begins with a form of “lift up”; We see a 9-word picture, stacked three words on three colas:

Lifted up	rivers	Yahweh
Lifted up	rivers	their voice
Lift up	rivers	dashing waves.

Notice the order of “Yahweh” on top with the din of their voices rising to Him and the “dashing waves” on the bottom.

V.4 Totally different text arrangement in the Hebrew. Literal per cola reads:

4a	From the voices	waters	many/mighty
4b	Mighty	from the waves	sea

Colas a and b look at the sea, all humanity as a degree of might while the final cola:

4c	Mighty	in the height	Yahweh.
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Here it is looking at Yahweh, who is above all humanity and even mightier.

V.5 “becometh” – nawah – be beautiful, befitting – hyphenated with “holiness”, this is a parallel with Candle 1 in Yahweh being clothed with majesty and His house is likewise clothed with holiness; First word on first cola (v.1a) of Candle 1 is “Yahweh” and the first word of the final cola of Candle 7 (v.5c) is likewise “Yahweh”, forming a sandwiching parallel; “for ever” – l’orech yamim – to length of days, same as final words of Psalm 23:6 and Psalm 21:4, which was translated as “length of days” there and Psalm 91:16; Gazing at the wonder of God’s house.

Text count match of 45 to Psalm 128 – *Read Psalm 128:1*. Note that “45” is the messiah’s number, clearly seen in Psalm 45. This entire psalm deals with the throne of Yahweh and rebelling humanity that is subdued under His throne as well as that beautiful characteristic of His house being holiness. These types of things are detailed in that messianic Psalm 45.

Section counts and matches: Candle 1, v.1a-b (8 Hebrew words – Cheth the 8th letter of hedge or fence. Enclosures of any kind fit in the Cheth category. Here we see Yahweh is “clothed” and “girded”, i.e. encased in “majesty” and “strength”); **Candle 2, v.1c** (5 Hebrew words – He is the 5th letter of “lo/behold” and here is the announcement of the inhabitable land established securely.);

Candle 3, v.2 (5 Hebrew words – He is the 5th letter of “lo/behold” and here we see the next level of Candle 2 security in regards to God’s throne. Note the “from everlasting”, we have to lo/behold that information for we can not know it any other way. Men weren’t there to witness it.);

Candle 4, v.3 (9 Hebrew words – Teth the 9th letter with the meaning of twisted and the servants of the serpent. This speaks of the portion of humanity that rebels against God, seen in the “floods have lifted up”. This conflict is seen more clearly in the following Candle. Psalm 9 presents *Yahweh will judge the*

wicked, He is a refuge for the oppressed.); **Candle 5, v.4a-b** (6 Hebrew words – Waw is the 6th letter and is used in a general sense for the number of man, as shown in Revelation 13:18. These colas focus on the mighty and noisy waves of the sea, i.e. humanity that roars against God in rebellion.); **Candle 6, v.4c** (3 Hebrew words – Gimel is the 3rd letter. Carrying a meaning of heaped upon. In these few words, we see God is mighty in the heights. He is the One who sits above those roaring waves, clothed with might. These roaring waves are also beneath the mightier Yahweh. That is a heaped upon position.); **Candle 7, v.5** (9 Hebrew words – Teth the 9th letter with a keyword of “tov” for “good”. Teth is used to speak of God’s glory seen in Psalms 19 and 29. Likewise, here we see that good of glory, and righteousness attributed to Yahweh.).

Psalm 94

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

Structure Type: Menorah

Directions of Address: From unnamed; To God/Wicked/Congregation

Psalm Position Number Meaning: Tsaddi/Dalet; Righteousness, descend and Dalet of door or brokenness.

In this psalm we see righteousness descend in God’s judging the wicked. He will descend from heaven to take vengeance on the wicked and save His people. We also see the wicked leaders descend in being “brought down” from their high place, v.22-23. The Dalet of brokenness of the afflicted in the cry for help and the door opened heavenward in prayer. Interesting to see the wicked suggesting the door of heaven is shut in v.7 – thinking God cannot see.

Hebrew Word-Count:

Text only: 169 (13x13)
 Total (incl. Selahs and intros): 169 (13x13)

Psalms With Matching Counts:

None
 None

<p>11-13 (4).....</p> <p>8-10 (3)_____14-16 (5).....</p>	<p><i>Divine Name; Yah; Man, left to himself, is destined for destruction, Yahweh’s disciple is blessed, v.11-13</i></p> <p>Candle 4 might be summarized as</p> <p>“Vanity Of The Natural Man Slated For Destruction, Hope Found In Listening To And Obeying God”</p> <p><i>Questions; All questions (God centered) that address God will take vengeance upon the wicked, v.8-10/</i></p> <p><i>Divine Name; Question; Yahweh will take action for His people, (ends with question of which Yahweh is the answer), v.14-16</i></p> <p>Candles 3 and 5 might be summarized as</p> <p>“Evil Doers Warned God Will Take Vengeance”</p>
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5-7 (2)_____17-19 (6).....	<i>Divine Name; Yah; Wicked crimes upon God's people - no fear of Yahweh, v.5-7/ Divine Name 2x's; Though a victim, Yahweh giving inner strength, v.17-19</i> Candles 2 and 6 might be summarized as "God's People – Assaults From One Side, Support From The Other"
1-4 (1)_____20-23 (7).....	<i>Divine Name 2x's; Questions; Cry for Yahweh's vengeance, why the delay?, v.1-4/ Divine Name 2x's; Question; Corrupt governmental leaders create mockery of justice but rests in the knowledge Yahweh will take vengeance, v.20-23</i> Candles 1 and 7 might be summarized as "Cry For Judge Of The Earth To Take Vengeance On Proud Of The Earth – Declaration Of Faith"

Note: V.1 "shew thyself" – shine forth; A double repeat pattern of "vengeance", similar seen in v.3; Cry for Yahweh's vengeance.

V.2 "earth" – aretz; Cry for the just Judge to take action.

V.3 "triumph" – yaalozu – exult himself; A double repeat pattern with v.1, here it is "wicked".

V.4 "hard things" – athaq – bold, arrogant; Crimes of arrogance.

V.5 God's people broken and afflicted by these evil people.

V.6 Widows, strangers and fatherless murdered.

V.7 "LORD" uses the short form of Yah; No fear of the God of Jacob.

V.8 "wise" – schil – to be instructed; Addressing these wicked, challenging them to learn.

V.9 Via a question, counsel to observe and consider.

V.10 "heathen" – goyim – nations; "man" – adam; Further counsel to observe and consider.

V.11-13 Value 7,100 (71x100) – 71 is the 10th prime and 100 (10x10). Examine Psalm 10 and see the powerful match.

V.11 Yahweh knows vanity of man's thought.

V.12 "man" – geber – mighty man; "chastenest" – t'yas'renu – word ends with a "nu" for the English "us", likewise "teachest him" – th'lam'denu – ends with "us" **and not "him"**; Middle verse line 23=11+1+11 and has a value of 3,565 (31x115); "LORD" – the short form of Yah; The mighty man before God is the disciple and he is blessed.

V.13 “rest” – shqt – be at peace; “adversity” – raa – evil; “the days” is the middle Hebrew word of the psalm; Blessed man to be spared and the wicked’s destruction is being prepared.

V.14 He will not cast off or forsake His people.

V.15 Righteous judgment on its way and those of good heart will follow it.

V.16 Where will our help come from? Answer naturally, “Yahweh”.

V.17 If Yahweh hadn’t helped, then a total “Dalet [4]” of brokenness, a breakdown.

V.18 Recognition of Yahweh’s mercy to sustain him.

V.19 God sustained him in his soul.

V.20-23 Final Candle launched with a question which frames the closing: Corrupt government leaders create a mockery of justice but psalmist rests in knowledge Yahweh will take vengeance.

V.20 “iniquity” – desire, chasm; “law” – choq – statute; This question cast scorn on corrupt leaders; The term “throne of iniquity” gives us pause to consider that not all “governmental” leadership is, as the book of Romans puts it, the servants of God. The leaders are responsible to God, as His servants, but servants have an obligation to carry out the “Lord’s” orders. If they simply do as they please, they are rebels and their “bearing of the sword” becomes a “throne of iniquity”.

V.21 Corrupt justice system described.

V.22 Righteous find shelter in Yahweh.

V.23 “iniquity” – onam – trouble, wickedness, sorrow; “wickedness” – raa – wicked, evil; Yahweh will cut them off in their own wickedness.

Text 169 (13x13) – Psalm 13 is a significant match.

*Section counts and matches: **Candle 1, v.1-4** (28 Hebrew words – Psalm 28 presents *Yahweh protects and nurtures His people. Those who don’t seek His face and ignore His works will receive according to their deeds.* The decimal of 28 is “Caph [20]” and “Cheth [8]” with the open hands, in this case of supplication and the Cheth keywords of life, grace and mercy. This supplication is a cry for God’s merciful help.); **Candle 2, v.5-7** (18 Hebrew words – Psalm 18 presents *Testimony of God’s salvation victories.* The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand of the wicked in “break in pieces” God’s people. The Cheth of fence, boundary. That is seen in the description of the victims being “thy people” and the “God of Jacob” drawing our attention to this being Israel. A boundary location of a particular nation.); **Candle 3, v.8-10** (22 Hebrew words – Psalm 22 presents *Redemption through Jesus and He takes the throne.* In connection with Psalm 22 see 22:23-24, 28. This Candle challenges the corrupt leaders, calling them “brutish” and “fools” with the consideration God will deal with their wickedness. The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands of receiving and the Beth of the Son of God. In connection here, the brutish fools will have to answer to the Son of God, beautifully told in Psalm 2.); **Candle 4, v.11-13** (22 Hebrew words – A match to the*

previous Candle of 22 words, we find a like meaning on the decimal with Caph and Beth. The open hands is covered with what the man of God receives, v.12 being correction and education of what God requires. The Beth of house is seen here with the focus being how God deals with those of His household.); **Candle 5, v.14-16** (28 Hebrew words – Psalm 28 presents *Yahweh protects and nurtures His people. Those who don't seek His face and ignore His works will receive according to their deeds.*); **Candle 6, v.17-19** (21 Hebrew words – The decimal form of 21 is “Caph [20]” and “Aleph [1]” with the open hands that have received help and mercy. The Aleph of first things. This is seen in a foundational need where God met his inner needs. His heart and mind sustained so he did not “dwell in silence”.); **Candle 7, v.20-23** (30 Hebrew words – The decimal 30 is “Lamed [30]” and refers to rod/staff and speaks of the Shepherd. Also Lamed speaks of education and discipline. Here we see the Divine Shepherd taking action of correction, severe correction in “shall cut them off”).

Psalm 95

Summary Title: Praise Yahweh And Follow His Ways

Structure Type: Two Menorahs – Rare form, similar to Psalm 3 which encases a menorah within the larger one – The first is a complete worship psalm and would have been written as a complete menorah, v.1-7b. The second is God’s response and is not an addition but an enlargement as a full psalm menorah.

Directions of Address: From unnamed; To Congregation/God

Psalm Position Number Meaning: Tsaddi/He; Righteousness, descend, bow down and He of lo/behold.

In this psalm we see the bowing, or kneeling in worship, v.6. The lo/behold is a view of God in worship and looking at God’s works, v.4-7 and 9. It is also a lo/behold of God in letting the worshipers know what He wants from them.

Hebrew Word-Count:

Text only: 89
Total (incl. Selahs and intros): 89

Psalms With Matching Counts:

29
24

Menorah 1 (Worship Portion):

4 (4).....	Both high and low are in the hands of God, v.4 Candle 4 might be summarized as “All In The Hands Of God”
3 (3)..... 5 (5).....	<i>Divine Name</i> ; Yahweh is great, v.3/ God owns all, He made all, v.5 Candles 3 and 5 might be summarized as “Extolling God’s Greatness”
2 (2)..... 6 (6).....	Come into His presence in our worship, v.2/ <i>Divine Name</i> ; Come before Yahweh in worship, v.6 Candles 2 and 6 might be summarized as “Enter His Presence In Worship”

1 (1) _____ 7a-b (7) *Divine Name*; Come - invitation to worship our Savior, v.1/
 We belong to God, v.7a-b
Candles 1 and 7 might be summarized as
“Our God, Our Savior, We Belong To Him”

Menorah 2 (Whole Psalm):

6-7b (4) *Divine Name*; Come worship Yahweh our God and maker,
 v.6-7b

Candle 4 might be summarized as
“Pinnacle In Worshiping Our Maker”

4-5 (3) _____ 7c-9 (5) Yahweh is the Creator, v.4-5/
 God’s plea, “don’t rebel”, v.7c-9

Candles 3 and 5 might be summarized as
“Good And Bad Both Can Testify To Seeing God’s Work”

3 (2) _____ 10 (6) *Divine Name*; Yahweh is God and King of Kings, v.3/
 Bad hearts grieved God, v.10

Candles 2 and 6 might be summarized as
“Confession Of Mouth Must Match Change Of Heart”

1-2 (1) _____ 11 (7) *Divine Name*; Come worship Yahweh our Savior, v.1-2/
 Rebels will not be saved, v.11

Candles 1 and 7 might be summarized as
“Church Membership And Worship Attendance Doesn’t Guarantee Salvation”

Note: Divine Name appears three times (v.1-6) before God speaks in v.8-11. Nicely divided psalm of eager worship thru the Core then we see God response with what He is looking for in His worshipers, the heart change.

V.1 “sing” – n’rannah – a loud noise, cry, shout; “a joyful noise” – nariaah – raise a shout, repeated in v.2; Invite to worship Yahweh the rock of salvation.

V.2 Continues the invite to give thanksgiving; The shout of worship, seen in v.1, repeated here in “a joyful noise”.

V.3 King and God over all gods.

V.4-5 In this world, all is in His hands.

V.4 “the deep places” – mech’ri – range, space, field; “earth” – aretz; “strength” – thoaphoth – eminence, summit; “hills” – harim – mountains; In “his hand” the fields and mountain summits. Repeated in v.5 as “his hands”.

V.5 The sea and dry land - He made them, that “his hands” match to v.4.

V.6 Middle verse line 11=5+1+5 with a value 2,028 (12x13x13; 12x169); “O come” is a different word to that of v.1; “bow down” is a “Tsaddi [90]” word. All the words in v.6 are Tsaddi of bowing – “worship”, “bow down” and “kneel” before OUR Maker. Connection of OUR and v.7a-b with Psalm 100.

V.7a-b “For he is our God;” - three middle Hebrew words and middle cola – 89=43+3+43 with a value of 144; People and sheep of “his hand” – His hand and His creation of Candle 3 are drawn into the Shamash of Candle 4.

V.7c-9 God’s appeal, heartfelt worship is only truly found and offered in non-hardened hearts.

V.7c Turning point, the worship leader has spoken and now continues but with a direct message from God.

V.8 “the provocation” is “Meribah” and “temptation” is “Masah”. Both places located in Kadesh in the Wilderness of Zin, which is the “Wilderness of Kadesh”. The text number 89 connects to Psalm 29 (exact same number of words) and see Psalm 29:8 the “Wilderness of Kadesh”; Paraphrase of an important message, “heartfelt worship will only be pleasing to God if such come with non-hardened hearts”.

V.9 Their fathers challenged God at these wilderness places.

V.10 “Forty” is the testing number – they fell short, never rose to the occasion. Heart issue, seen in v.8, they erred in heart therefore they were ignorant of God’s ways. Blinded eyes that could not see; Bad hearts cannot recognize God’s greatness, these grieve Him.

V.11 The “O come” of v.6’s root is seen here in the “enter”, where the final “enter” will be refused to those of the persistent, hardened heart. To them, the wrath of God is what will ultimately be faced. For them, there is no “O come” and no “rock of our salvation” of v.1; Hard-hearted rebels will not be saved.

Text only match of 89 words matches Psalm 29. Compare v.8 in this psalm and in Psalm 29.

Total Text match of 89 words matches Psalm 24. Read Psalm 24:1-6.

Section counts and matches: **Menorah 1: Candle 1, v.1** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. Presenting the invitation to all fellow pegs.); **Candle 2, v.2** (6 Hebrew words – A match to v.1 of invitation to God’s people.); **Candle 3, v.3** (9 Hebrew words – Teth the 9th letter with a keyword of “tov” for “good”. Such is the idea seen in the extolling of God in v.3.); **Candle 4, v.4** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is completeness. Here we see that all land is in God’s hands. It is all under His management. No one else holds this position. So we see He does have a “complete” control.); **Candle 5, v.5** (8 Hebrew words – Cheth the 8th letter of hedge or fence. This verse speaks specifically of God’s basic separation of the sea and the dry land. Elsewhere we find that the seas were given boundaries to not pass. So we see the ideas of borders and separation, i.e. fenced off areas to give us the sea and land distinction.); **Candle 6, v.6** (7 Hebrew words – Zayin is the 7th letter and carries the meanings of completeness and perfection. God not only created all around us, He created us and so we should bow in worship. This is the place of completeness. And is perfection in that the creation should give glory to the Creator.); **Candle 7, v.7a-b** (8 Hebrew words – Cheth the 8th letter of hedge or fence and used the keywords of grace, mercy and life. The fenced area being God’s pasture and the grace, mercy and life in that we are able to be His sheep.); – TOTAL FOR MENORAH 1 IS 6 2/3 VERSES OF 51 WORDS.

Section counts and matches: **Menorah 2: Candle 1, v.1-2** (12 Hebrew words – The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of house. The working hand being that of God who is the Savior and gratitude for such work. The house is the gathering of God’s people for worship.); **Candle 2, v.3** (9 Hebrew words – Teth the 9th letter with a keyword of “tov” for “good”. Such is the idea seen in the extolling of God in v.3.); **Candle 3, v.4-5** (15 Hebrew words – Samech is the 15th letter for foundation and here we see foundation in four different details of creation. Underneath these are God’s hands. This also fits with the “Yod [10]” for those working hands of God and the “He [5]” of lo/ behold of God being the creation’s sustainer and creator.); **Candle 4, v.6-7b** (15 Hebrew words – As v.4-5 had 15 words, so we see the same idea here, only it moves from this world to His people.); **Candle 5, v.7c-9** (18 Hebrew words – Tzaddi is the 18th Hebrew letter and presents “to descend”, “to bow down” and a keyword is righteousness. Consider how this part presents what real bowing down to God entails, the good heart. This is a righteous worship.); **Candle 6, v.10** (13 Hebrew words – Mem is the 13th letter with water as its meaning. As for the seas of humanity, I suspect we are seeing those unsaved waters in Israel’s midst. They were not real sheep of God, they were part of the unbelievers. They also proved to be “unstable as water” in their “religion”.); **Candle 7, v.11** (7 Hebrew words – Zayin is the 7th letter and carries the meanings of sword/weapon. Here we see God’s wrath and the consequences of judgment and condemnation the hard-hearted Israelites would bear. To them, God would be the LORD of hosts. Also remember the sword is not carried in vain, its for judgment. This connection of the sword on evil-doers was discussed in the book of Romans.); – TOTAL FOR MENORAH 2 IS 11 VERSES OF **89 WORDS**.

Psalm 96

Summary Title: Yahweh Takes The Throne Of The World

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation/Humanity

Psalm Position Number Meaning: Tsaddi/Waw; Righteousness, descend, bow down and Waw of humanity in worship.

In this psalm we see the Tsaddi of Yahweh’s descent from heaven to rule on earth and the invitation to come “bow down” in worship. The Waw of pegs in God’s tabernacle are seen in humanity coming to worship and serve the Creator.

Hebrew Word-Count:

<i>Text only:</i>	112 (7x16)
<i>Total (incl. Selahs and intros):</i>	112 (7x16)

Psalms With Matching Counts:

91
91, 92

7-9 (4)..... *Divine Name 4x’s; “His Name”;* Come to worship Yahweh, v.7-9
Candle 4 might be summarized as
“Invitation To All Humanity To Come Worship Yahweh”

6 (3)_____10 (5).....	With Yahweh is true glory, v.6/ <i>Divine Name</i> ; World-wide proclamation Yahweh is King and will judge righteously, v.10 Candles 3 and 5 might be summarized as “Yahweh Returns Gloriously To His Sanctuary And Will Judge The World In Righteousness”
3-5 (2)_____11-12 (6).....	<i>Divine Name</i> 2x’s; Yahweh alone is the Creator, He is to be feared above all gods, v.3-5/ Creation’s reaction to Christ’s return, v.11-12 Candles 2 and 6 might be summarized as “Yahweh To Be Glorified Among All The Nations – All Creation Knows Him, Soon All Humanity Will As Well”
1-2 (1)_____13 (7).....	<i>Divine Name</i> 3x’s; Sing in worship to Yahweh, v.1-2/ <i>Divine Name</i> ; Christ’s righteous Second Coming, v.13 Candles 1 and 7 might be summarized as “A New Song Of Worship For Yahweh Comes To Judge The World”

Note: V.1-2 Invitation to join in the worship of Yahweh in song and proclamation of His salvation; Candle 1 parallels to Candle 7 giving us a “new song” and the reason for it.

V.1 “earth” – aretz – land, earth; Both colas begin with “Shiru” – Sing - to Yahweh; “a new song” an expression also found in Psalms 33, 40, 98, 144 and 149 - – See Appendix E.

V.2 First cola begins with “Shiru” – Sing and second cola with a similar word “show forth” – basru – which is publish, preach; Good news, the Gospel goes out.

V.3-5 Yahweh is the Creator. He alone is to be glorified, praised and feared; This Candle 2 parallels to Candle 6 with “heavens” and time of joy and praise.

V.3 “heathen” – goyim – nations; “people” – amim – people, this word is found repeatedly thru this psalm as “nations” v.5, “people” v.7, “people” v.10 and the final “people” v.13; Tell of His glory and wonders to the whole world.

V.4 “For” He is great and should be praised. He is to be feared above all “gods” – elohim.

V.5 “nations” – amim – people; “idols” – elilim – good for nothing, worthless (idols); The gods of the people are good for nothing. Yahweh made the “heavens” – shamayim.

V.6 Wonder goes before God. His “sanctuary” – miqdash – the holy place, reflects the magnificence of God; The “Waw [6]” of the peg in the tabernacle is reflected in v.6 with the “sanctuary” brought into view; God and His sanctuary are awesome; V.6 parallel to v.10 presents the glorious nature of His government.

V.7 “Give” - invitation NOW goes to all humanity to come worship Yahweh.

V.8 Glory due to “His Name”; “Give unto the LORD the glory due unto his name:” - four middle Hebrew words – 112=54+4+54 and middle cola – 29=14+1+14. Value is 447 (3x149). Psalm 3 is a

salvation psalm and Psalm 149 is another “new song” and covers praise, dance and salvation; Invitation for all humanity to worship and bring an offering to His sanctuary.

V.9 “beauty” – hadrath – ornament, splendor, honor; “fear” – chilu (2342) – to twist, turn round, i.e. to return, turn oneself around; We find worship, which is a “Tsaddi [90]” word of bowing down and “fear” is to be specially noted. It is not the usual word for fear but is a clear “Waw [6]” word of twisting and turning. Verse 9 is a powerful “96 – Psalm’s number”; *All unsaved men are the twisted “6”, they are called to twist one last time back to God.*

V.10 “world” – tevel – the dry land upon which growth will flourish, also seen in v.13; “judge” – yadin – contend, judge; “righteously” – yasher – just, right; “the world also shall be established that it shall not be moved” is a reference to its being shaken, which will be secured once more. Now a new world-wide government in effect. We are told frequently of all the upheavals that will take place upon this world when Jesus returns. The mountains will be laid low and the islands disappear. This promise of stability for the world is part of the message that will go out when the millennial kingdom begins; Here we see the “declare” of v.3 expounded upon in “what to say”.

V.11-12 Creation and humanities new time of joy.

V.11 “glad” – thagel – root for going in circles, dancing; “sea” – type for all humanity; “roar” – yir’am – to thunder; A new kind of roaring and a new kind of twisting for life on earth.

V.12 “rejoice” – y’ran’nu – to shout, make a loud noise; “field” and “all that is therein” is where the sheep are; “trees of the wood” has been used to refer to humanity/nations in prophetic parable and in a type of Adam and Eve hiding among the trees, as we excuse our sin in comparing ourselves to other humans. So we can consider those rejoicing trees of the millennial reign; New time of joy for all.

V.13 “judge” – shphot – root of mishpat – judgment; Reason for the “new song” of v.1-2, parallel to Candle 1; A “Tsaddi [90]” of descend in God coming down from heaven to earth. Now, a just kingdom and world-wide rule.

Total Text and Text only count of 112. Psalm 112 presents *The blessing awaiting the righteous and the judgment coming to the wicked*. Psalm 91 presents *Judgment coming on the wicked but protection for God’s people*; Psalm 92 for a Total Text match of the Sabbath Day song – Millennial Sabbath reign begins.

Section counts and matches: **Candle 1, v.1-2** (16 Hebrew words – Psalm 16 presents *God’s followers know life, joy and hope. God works on their behalf*. Appropriate for a Gospel of salvation testimony.); **Candle 2, v.3-5** (24 Hebrew words – Psalm 24 presents *God will choose from all of His creation those who will enter heaven. Specifies character of whose salvation prayer will be answered*. In the decimal value for 24 we have “Caph [20]” and “Dalet [4]”. Caph is the open hands which are typified in the act of worship. Such is the call for all to worship. The Dalet of doors which typify communication, either direction. In this case we see the sending out of preachers to declare God’s glory to all humanity.); **Candle 3, v.6** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His house. The house of God is seen in “sanctuary”. Also we see 6 words for v.6.); **Candle 4, v.7-9** (24 Hebrew words – Match of text to Candle 2. In the decimal value for 24 we have “Caph [20]” and “Dalet [4]”. Caph is the open hands of worship, seen above. This

is a call for all to come worship. The Dalet of doors is likewise the entering in of men to bring an offering with “come into his courts”.); **Candle 5, v.10** (12 Hebrew words – The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of the Son of God. We see the working hand of God in several ways – establishing firm land, reigning and judging the people justly. The Beth of the Son of God for it is Jesus who will be reigning at the Second Coming.);

Candle 6, v.11-12 (17 Hebrew words – Pe the 17th letter for mouth. These verses call for vocal action starting with “rejoice”.); **Candle 7, v.13** (13 Hebrew words – Mem is the 13th letter with water as its meaning. As for the seas of humanity, this verse details Yahweh coming as Judge of all humanity. The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand of Yahweh in judging this world and the “heaped upon” Gimel of justice to be poured upon this world so a Gimel of relief for God’s people and of wrath against evil doers.).

Psalm 97

Summary Title: Jesus Reigns, Defeating All Challengers

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation/God/Saints/Idols

Psalm Position Number Meaning: Tsaddi/Zayin; Righteousness, descend, bow down and Zayin of swords, weaponry.

In this psalm we see righteousness and the descent of Christ from heaven to reign on earth. The swords and weaponry are manifest in the wrath of God on the wicked and on idols.

Hebrew Word-Count:

Text only: 95
Total (incl. Selahs and intros): 95

Psalms With Matching Counts:

16, 28, 58, 108
141

7 (4)	.....	God will destroy all idols, He will be the One glorified, v.7 Candle 4 might be summarized as “Heaven’s Response Will Destroy All Idolatry”
6 (3)	..... 8-9 (5)	Heaven’s answer of the righteous King whose glory to be seen by all, v.6/ <i>Divine Name</i> 2x’s; Joy in Israel over Yahweh’s judgments, He is exalted above all gods, v.8-9 Candles 3 and 5 might be summarized as “Heaven’s Righteous Action, Source Of Joy For His People”
3-5 (2)	..... 10 (6)	<i>Divine Name</i> ; Glorious entry of Yahweh to earth, v.3-5/ <i>Divine Name</i> ; Yahweh will protect His saints from the wicked, v.10 Candles 2 and 6 might be summarized as “Yahweh’s Righteous Entry To Judge And Protect”

1-2 (1).....11-12 (7).....*Divine Name; Yahweh's righteous throne over earth, v.1-2/
Divine Name; Yahweh's holiness - point for gratitude,
gladness for the righteous, v.11-12*
**Candles 1 and 7 might be summarized as
"Rejoice In Yahweh's Righteousness"**

Note: V.1-2 Rejoice in Yahweh's new righteous kingdom.

V.1 "earth" – aretz – earth or land; Kingdom of Yahweh set up on earth – rejoice, celebration time.

V.2 First cola describes those entry moments of Christ's Second Coming; Second cola looks at the character of what has just begun; This is a "Tsaddi [90]" moment of God descending from heaven to earth.

V.3 "Zayin [7]" of weaponry and destruction of the enemies (to happen at Armageddon).

V.4 "world" – tevel - the dry land upon which growth will flourish; "trembled" – tachel – twist, whirl, writhe; The magnificent sight of that moment.

V.5 "earth" – aretz – earth or land; "goeth before him" of v.3 sandwiches with v.5's "at the presence of the Lord", this being doubled in v.5 with the first being "LORD" of the Divine Name and second with the title of ruler "Lord" – Adon.

V.6 The witness of heaven and the receivers of that witness – all people.

V.7 Middle 3 cola, meaningful center – Text count 95=42+10+43 (an off-center middle of 10 words) value is 2,204 (29x76); "gods" – elohim; Those who look to idols for protection will be totally embarrassed. They will be forced to bear witness that Yahweh alone is God.

V.8 Joy in Israel over Yahweh's judgments.

V.9 "high" – elion – most high; Yahweh is "the MOST HIGH" over all the land and exalted over all those idols.

V.10 "saints" – chasid – root based on word for mercy. Holy because of God's mercy; v.10a - The right love and the right hate! This draws the dividing line between the holy and the unholy, so v.10b-c presents Yahweh's making a dividing line between the holy (saints) and unholy (the wicked).

V.11-12 The righteous to rejoice over Yahweh's appearance and righteous actions.

V.11 A wonderful day coming for the saints.

V.12 Time of rejoicing and gratitude for the saints.

Text count of 95 matches to consider: Psalm 16 presents *Trust in Yahweh, His help, goodness to the saints, scorn of those who go after other gods. Yahweh maintains the heritage of His people. Because the saint set Yahweh before him, he is secure - joy with God.*; Psalm 28 presents *Prayer for help and*

God to separate the righteous from the wicked in His judgment – render to the wicked their dessert v.9 – “Save thy people”, and “bless thine inheritance; feed them also, and lift them up forever.”; Psalm 58 presents *Rebuke of the wicked, will see God’s wrath at the Second Coming and the righteous will rejoice and say, “he is a God that judgeth in the earth.”*; Psalm 108 presents *Praise God for His mercy, v.13 “Through God we shall do valiantly: for he it is that shall tread down our enemies.”*

Total Text count of 95 matches to only Psalm 141 presenting *Prayer for help – keep me from sinning. We are in a bad way but look to You, God. Enemies attacking but let them fall and I escape!*

Section counts and matches: Candle 1, v.1-2 (14 Hebrew words – Psalm 14 presents *God is watching the affliction of His people, help is coming.* The decimal for 14 is “Yod [10]” and “Dalet [4]” with the working hand of God in reigning. The Dalet of the door, which indicates interaction either direction. Here it is God’s actions earthward as He comes to reign on earth.);

Candle 2, v.3-5 (21 Hebrew words – Shin the 21st letter, is used to refer to “The Almighty” and this Candle presents the entry of “The Almighty” in power.); Candle 3, v.6 (7 Hebrew words – Zayin is the 7th letter and carries the meanings of completeness and perfection. Here all people will behold that glory and righteousness from heaven.); Candle 4, v.7 (10 Hebrew words – Yod is the 10th letter and is the working hand. Here we see shame that will befall those who “serve”, the working hand, idols.);

Candle 5, v.8-9 (21 Hebrew words – This shows a match in words to Candle 2 and presents “The Almighty”, like there and we even find “Most High”, simply translated at “high” in the text.);

Candle 6, v.10 (10 Hebrew words – Psalm 10 of *Vile working hand of the wicked and God’s working hand to save the oppressed.*); Candle 7, v.11-12 (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/need.* The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of the Son of God and house. The working hand is God’s in “sowing light for the righteous and gladness”. This being about the Second Coming and beginning of the millennial reign we find the Son is the “LORD” in whom the righteous [His household] will rejoice.).

Psalm 98

Summary Title: Yahweh Reveals His Salvation

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation/Humanity

Psalm Position Number Meaning: Tsaddi/Cheth; Righteousness, descend, bow down and Cheth of life, grace and mercy.

In this psalm we see God descending to provide salvation for mankind, that being the Cheth of life, grace and mercy to men.

Hebrew Word-Count:

Text only: 74
Total (incl. Selahs and intros): 75

Psalms With Matching Counts:

12
142

4b (4)	High declaration of praise, v.4b Candle 4 might be summarized as “Blast Off His Praise”
4a (3) _____ 5-6 (5)	<i>Divine Name</i> ; Response with a joyful praise, v.4a/ <i>Divine Name 2x’s</i> ; Joyful praise to Yahweh with instruments, v.5-6 Candles 3 and 5 might be summarized as “Worship Yahweh”
3 (2) _____ 7-8 (6)	Yahweh’s salvation revealed to Israel, v.3/ World-wide response of Glory to God, v.7-8 Candles 2 and 6 might be summarized as “Salvation First To Israel, Next The World”
1-2 (1) _____ 9 (7)	<i>Divine Name 2x’s</i> ; Yahweh’s salvation revealed to men, v.1-2/ <i>Divine Name</i> ; Reason for joyful praise – Yahweh’s righteousness manifest world-wide, v.9 Candles 1 and 7 might be summarized as “Yahweh’s Salvation Manifest, Yahweh’s Righteousness Manifest”

Note: V.1 “a new song” an expression also found in Psalms 33, 40, 96, 144 and 149 – See Appendix E; “victory” – hoshiah – salvation, same as we saw the crowd shouting to Jesus on His Passover Jerusalem entry; Wonders done, specifically with “his right hand and his holy arm”, this pointing to Jesus.

V.2 “salvation” – y’shuatho – a different construction to “victory” of v.1 but the same root; “heathen” – goyim – nations; Notice the “completed” tense; World-wide revelation of Yahweh’s righteousness.

V.3 “remembered” – zacar – a remembering of His mercy and faithfulness; “truth” – amen – faithfulness; “salvation” – same as v.2 but lacking the “his” pronoun; “earth” – aretz – earth *or land*; Salvation seen to the ends *of the land* – Israel!

V.4 “earth” – aretz – earth or land; “make a loud noise” – p’ts’chu – to cause to break or burst forth; “rejoice” – rannu – to make a shout; “sing praise” – zamru – melody – connection to introductory word “Psalm”; “make a loud noise, and rejoice, and sing praise.” cola 4b with a value of 755 (5x151). 151 is a strong “rapture” number; V.4b literally, “burst forth, and make a shout, and melody.”; The two middle words being “and rejoice, and sing praise.” with text 74=36+2+36 presenting the nature and sounds to be heard.

V.5 “Sing” – same word begins v.5 as ends v.4 translated at “sing praise”; Literal reading and word order: **Melody** - to Yahweh - **in the harp**
in the harp - and voice - **melody**.

V.6 “cornet” – shofar – ram’s horn trumpet.; Instruments to be played before Yahweh the King.

V.7 “world” – tevel - the dry land upon which growth will flourish; Whole world response of all humanity.

V.8 “floods” – n’haroth – rivers, which represent individual nations, picturing the individual lands from which the waters derive that pour into the sea of all humanity; “hills” – harim – mountains, in this verse note the connection of the mountains to their rivers. The strength of a nation will give glory to God!

V.9 “earth” – aretz – earth or land; Yahweh comes to judge in Israel and world-wide; “world” – tevel - the dry land upon which growth will flourish.

Text count of 74 match to Psalm 12 presenting *Treacherous men will be cut off. Yahweh will bring salvation from these evil men. His words can be counted upon, He will save.*

Total Text count of 75 match to Psalm 142 presenting *All treacherous enemies – His own right hand – No help – No men to support so looks to Yahweh ALONE for salvation.*

Section counts and matches: **Candle 1, v.1-2** (19 Hebrew words – Quoff is the 19th letter and presents the power that works the axe-head, thru that axe-head hole. In this case it is “his right hand and his holy his holy arm” that was used to accomplish the victory. Psalm 19 presents *God’s glory seen in creation and in His biblical revelation.*); **Candle 2, v.3** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/need.* The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of the Son of God and house. The working hand being that “mercy and his truth” provided on behalf of Israel. The house being that of Israel and the Son of God being the means thru which that mercy and truth came.); **Candle 3, v.4a** (4 Hebrew words – Dalet is the 4th letter and speaks of doors. Like many other Dalets of action coming from one side to the other we see the action of coming with a joyful noise to God.); **Candle 4, v.4b** (3 Hebrew words – Gimel is the 3rd letter. Carrying a meaning of heaped upon. This heaping upon is a sound of worship to glorify God.); **Candle 5, v.5-6** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand in playing upon the instruments in worship and the “heaped upon” Gimel match to v.4b.); **Candle 6, v.7-8** (12 Hebrew words – The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of the Son of God and house. It is interesting to see what these working hands are doing with, “clap their hands”. This is a working hand of praise to the glory of God. The house this time is broader than just Israel. It is the “sea”, which covers all of humanity. The Son of God being the One before whom they come in joyful worship.); **Candle 7, v.9** (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth.*).

Psalm 99

Summary Title: Exalt Yahweh For He Is Holy And Is Over All

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation/God (v.3, 4 and 8)

Psalm Position Number Meaning: Tsaddi/Teth; Righteousness, descend, bow down and Teth of twisting.

In this psalm we see the keyword “righteousness” which is revealed in His holy reign, v.3-5,8-9. The twisting idea as expressed in turmoil being seen in “tremble” v.1; “moved” v.1; “terrible (i.e. fearful)” v.3; “though thou tookest vengeance of their inventions”, v.8 – a turning back upon them - a Teth.

Hebrew Word-Count:

Text only: 83
 Total (incl. Selahs and intros): 83

Psalms With Matching Counts:

76
 64, 101, 146

5 (4)	.....	Divine Name; Come worship our holy God – Yahweh, v.5 Candle 4 might be summarized as “Worship Yahweh”
4 (3)	..... 6-7 (5)	King’s strength, nature of God’s holy reign, v.4/ Divine Name; God’s working in Israel with pre-king leaders – revealing His testimonies and ordinances, v.6-7 Candles 3 and 5 might be summarized as “King And Pre-King Period – God Revealed His Righteous Reign”
3 (2)	..... 8 (6)	Worship of the true God, v.3/ Divine Name; Yahweh is a great God, who, though He will forgive, He is holy, v.8 Candles 2 and 6 might be summarized as “God Deserves Thanks And Also Fear”
1-2 (1)	..... 9 (7)	Divine Name 2x’s; Yahweh reigns from His throne in Zion, v.1-2/ Divine Name 2x’s; Exalt Yahweh at His holy mountain for He is holy, v.9 Candles 1 and 7 might be summarized as “Exalt Yahweh In Zion”

Note: V.1-2 Yahweh is exalted in Zion – not in some future tense but NOW.

V.1 “tremble” - yir’g’zu – tremble, quake, rage; “earth” – aretz – earth or land; “moved” – tanut – to quake, shake; The wondrous moment when Yahweh takes the throne on earth, sitting between the cherubim. Remember the ark in the temple with cherubim upon it.

V.2 Yahweh in Zion is great – location of His exalted throne, high above all.

V.3 Divine name not used but focused on. This is the name they are scorning today but their mouths will be silenced and the rest will see and glorify the holy one; Note this is the first of three uses of “holy” that refer to the person of God seen in this psalm. A triple use of holy, holy, holy seen in Revelation in worship of God and it is worth noting God is three persons in the unity of God.

V.4 Yahweh exercises His power to set up a righteous and just kingdom, capital in Jacob; V.4a addresses humanity, v.4b-c addresses God.

V.5 Middle verse line of 8 Hebrew words value is 1,901 (291st prime – 291=3x97); In the middle Candle we see the second “holy” in reference to God; Jacob’s God, Yahweh is exalted, bow in worship, a “Tsaddi [90]”. Confession that He is holy!

V.6 Pre-king leaders of Jacob called on Yahweh and He answered them. Yahweh was known as God's name from Israel's early days.

V.7 "ordinance" – choq – statutes; He truly led them in the cloudy pillar and pronounced HIS legal decrees.

V.8 "inventions" – alilutham – wantonness, deeds, doings; These early leaders called upon God and He answered them and thru them witnessed both God's holy judgments and His merciful grace.

V.9 "hill" – mar – mountain; Third and final "holy" in reference to God Himself. There is also a holy attributed to His mountain, from whence He reigns.

Divine Name appears 7x's, number of perfection as we look at the perfect and holy Yahweh.

Text count of 83 matches Psalm 76 and is a must read, incredible match!

Total Text count of 83 matches Psalm 64 presenting *Wicked consumed with demonic rage but God will pour His wrath upon them. All will see and learn to trust God*; Psalm 101 presenting *The consecration of the king to reign righteously*; Psalm 146 presenting *Praise Yahweh, don't trust in men, trust in the God of Jacob. He brings mercy and salvation. He will judge the wicked and will reign FOREVER!*

Section counts and matches: **Candle 1, v.1-2** (16 Hebrew words – Ayin the 16th letter for eye and we see the call bringing our attention to look at Yahweh above all. The decimal reading for 16 is "Yod [10]" and "Waw [6]" so we see the working hand in Yahweh's "reigneth". We see the Waw of pegs in the tabernacle of God's people and further in reference to all humans in the "*he is high above all people.*"); **Candle 2, v.3** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants and the general number of man in the call for "them", the "all the people" of v.2 to worship God.); **Candle 3, v.4** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/need*. The decimal 12 is "Yod [10]" and "Beth [2]" of the working hand in "The king's strength" being manifest and Beth of house. The house being God's people, "Jacob". Lamed the 12th letter is the rod/staff and carries the concept of teach and to goad which is seen here as the Divine Shepherd leads His people.); **Candle 4, v.5** (8 Hebrew words – Psalm 8 presents *Praise for God's grace upon insignificant man*. Cheth the 8th letter and used the keywords of grace, mercy and life. This is pure worship and contains a core theme in this psalm of God being "holy", also seen in v.3 and 9. This "LORD our God" who is being exalted at the Second Coming will be the second person of the Godhead, Jesus Christ. This bowing will be at the feet of Jesus Christ when He returns in glory. So consider that the number of Jesus is 8, seen in the Greek value of His name – 888. He is the source of those Cheth keywords of Life, Grace and Mercy.); **Candle 5, v.6-7** (20 Hebrew words – Resh the 20th letter and is the chief or head. These leaders being those of Israel's beginning – the pre-king leaders. Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection*. The decimal for 20 is "Caph [20]" and with the open hands indicates worship. That being seen in "they called upon the LORD."); **Candle 6, v.8** (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth*. The decimal for 11 is "Yod [10]" and "Aleph [1]" so we see the working hand of God in "answeredst them" and "tookst vengeance of their inventions". The Aleph of primary is seen in covering a fundamental issue in His divine reign in being both holy and merciful.); **Candle 7, v.9** (10 Hebrew words – There is the value of "lifted up" which is 10 and here we see "Exalt the LORD our God".).

Psalm 100

Summary Title: Serve Yahweh With Gladness

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation/Humanity

Psalm Position Number Meaning: Quoff; Hole of an axe, the point of empowerment.

In this psalm we see God is our creator and because of His work, v.3 and mercy, v.5 we are able to glorify Him. The working of the handle in the axe-head to accomplish the purpose for which it was made.

Hebrew Word-Count:

Text only: 41
Total (incl. Selahs and intros): 43

Psalms With Matching Counts:

None
None

3 (4)	Divine Name; Who God is – Yahweh – He created us, v.3 Candle 4 might be summarized as “Yahweh Is Our God, Creator And Shepherd”
2b (3) _____ 4a-b (5)	“Come before” His face, a loud noise, v.2b/ “Enter” His gates and courts, thanksgiving, v.4a-b Candles 3 and 5 might be summarized as “Coming Before God Inside His Gates And Courts”
2a (2) _____ 4c (6)	Divine Name; Serve with gladness, v.2a/ “His Name”; Thankful and bless, v.4c Candles 2 and 6 might be summarized as “Gladly Serve With Thanks”
1 (1) _____ 5 (7)	Divine Name; Land, give thanks with a shout, v.1/ Divine Name; Generations, eternal generations, v.5 Candles 1 and 7 might be summarized as “Give Thanks And A Reason”

Note: Introduction – “praise” – todah – thanksgiving.

V.1 “a joyful noise” – hriav – to raise a shout, cry out; “lands” – aretz – singular for land, this is the same word usually translated “earth”, however it’s interesting the translators didn’t feel that was the correct direction. They tried to keep a world-wide view and put it in the plural. I believe it should have been kept singular and the land being Israel, after Christ’s return. It will become a national issue, but first is Israel; This follows Psalm 99 which presents Christ on the throne; The adoration of the King (Yahweh), and consider the location where all the inhabitants of the land are to turn their attention and praise toward; In a round-about way, v.1 gives us PLACE.

v.2 “gladness” – simchah – joy, gladness, showing the heart attitude; “singing” – rnah – a loud noise; This is where we see direction, God is in such a location people will “come before” Him - pilgrimage;

If we “serve”, that means He is giving the orders; V.2b is also an invitation; V.2 gives us SUBMISSION.

V.3 Value is 1,813 (37x49 or 7x7x37); Middle Hebrew word “his people” – 41=20+1+20 value of 116; Know that Yahweh, He is Elohim and He is our creator, not we ourselves. Those HE has made are accounted “His people” and His “sheep”; CRITICAL POINT HERE – if we use fancy new inventions, either drugs or machinery that altars our DNA, are we really any longer “bnei-adam” (sons of Adam)? Those who are His people and His sheep are those whom He made, whom He created and “not we ourselves”; Consider Esau selling his birthright for a desire of the flesh and later could not undo that sale; Beware of promises of “fixing” your health through such technologies, the flesh may find relief, such as Esau for his hunger, but the cost was too high; V.3 gives us DEFINITION.

V.4 “thanksgiving” – todah – thanksgiving, the same word used in the introduction; “with praise” – bith’hilah – in a boasting to God, root for hallel which is to boast of God’s glory; “bless” – barchu – a blessing usually referred in reference towards God, not “asher” as in the blessings poured upon men; Going into God’s courts, His house of worship. God came to Israel, now it’s time for Israel to go to God in joyous worship; V.4 gives us PILGRIMAGE.

V.5 “truth” – emunatho – faithfulness; Yahweh is (tov) good, His mercy and faithfulness is to all generations – those of His creation; V.5 we enter TIME EVERLASTING WITH YAHWEH.

Section counts and matches: **Candle 1, v.1** (4 Hebrew words – Dalet is the 4th letter and speaks of doors. It speaks of communication, action from either direction. In this verse it is man responding to God.); **Candle 2, v.2a** (4 Hebrew words – Like in Candle 1, this is the next step of response to God in obedience.); **Candle 3, v.2b** (3 Hebrew words – Gimel is the 3rd letter. Carrying a meaning of heaped upon. In a sense, heaped upon is to assemble and here we see His people gathering around God. Psalm 3 presents *God provides salvation from enemies when His people cry to Him*. This psalm is prophetically in line for being upon the return of Christ. At Armageddon, we will see the lesson of Psalm 3 and thus the occasion for coming before Him with singing.);

Candle 4, v.3 (12 Hebrew words – The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of the Son of God and house. Here we see the acknowledgment of being God’s workmanship, the work of His hands. We also see the household of God in being His people and sheep.);

Candle 5, v.4a-b (5 Hebrew words – He is the 5th letter and is the value of “A High Place”, consider the call to enter God’s gates and courts, that is His high place.); **Candle 6, v.4c** (4 Hebrew words – See note on Candle 1. This is further response to God.); **Candle 7, v.5** (9 Hebrew words – Teth the 9th letter with a keyword of “tov” for “good” which is described in the first three words of this verse.).

Psalm 101

Summary Title: How A Righteous Kingdom Is Governed

Structure Type: Menorah

Directions of Address: From David; To God

Psalm Position Number Meaning: Quoff/Aleph; Hole of an axe, the point of empowerment and Aleph of primary things.

In this psalm we see the servant King who is controlled by consecration to follow Yahweh. We also see “he shall serve me” v.6 which carries the axe-head driven to its purpose. The primary issue being of the King’s consecration and that a righteous government has three important aspects:

1. Ruler committed to personal virtue, v.2-4;
2. Ruler committed to purging wicked from the land, v.5,7-8;
3. Ruler committed to protecting “faithful of the land”, v.6.

Hebrew Word-Count:

Text only: 81
 Total (incl. Selahs and intros): 83

Psalms With Matching Counts:

146
 64, 99, 146

5 (4)	.....	Judicial quality of his reign, v.5 Candle 4 might be summarized as “Wicked Cut Off”
3-4 (3)	..... 6 (5)	Eyes - heart; Consecration, keeping from evil ways, v.3-4/ Nature of citizens who will receive the King’s favor, v.6 Candles 3 and 5 might be summarized as “My Eyes And Associations”
2 (2)	..... 7 (6)	Being ready for God by living uprightly – Commitment to good ways, v.2/ Nature of citizens purged by the King, v.7 Candles 2 and 6 might be summarized as “Consecration Of What Will Be In His House”
1 (1)	..... 8 (7)	<i>Divine Name</i> ; Song framework to Yahweh, scales balance of Mercy and Judgment, v.1/ <i>Divine Name</i> ; Commitment to a righteous, speedy purging of the capital, v.8 Candles 1 and 7 might be summarized as “‘I Wills’, ‘Yahweh’ – Mercy And Judgment Then Such Carried Out In Candle 7”

Note: Every Candle builds on “eyes” and “heart” - Candle 1 and 7 from a different angle. Many verses weighed as “internal” with “external”.

V.1 “I will sing” – ashirah – properly meaning to sing “will I sing” – azamerah – I will melody; The “mercy” presents the heart and the “judgment” presents the eyes; The “I will” and “will I” runs thru this psalm. The first 4 are positive and the remaining 5 are negative.

V.2 “wisely” – as’cilah – with understanding, which brings a reference to the eyes; “perfect” – tham – upright and perfect way; King’s consecration to live uprightly before God; “my house” draws it personal. Always being ready for God by living uprightly, commitment to good ways. Conduct is both external (v.2a) and internal (v.2c-d).

V.3 “wicked thing” – d’var-belial – matter of belial (worthlessness); “turn aside” – asah-setim – to swerve, fall away; “cleave to me” – the “to” is – bi – meaning “in” proving internal, the three words can be thought of like dirt that mires one’s clothing or body; “before mine eyes” will not countenance

it. Definitely has an impact on TV viewing or music listened to; V.3b literally, “Does (swerve/fall away) I hate”; Conduct is external (v.3a) and internal (v.3c).

V.4 “heart” on both Candles 2 and 3, v.2 and 4; Such consecration means separation from “wicked” friends and alliances. Necessary for purging and keeping pure the heart.

V.5 As King, consider his judicial actions based upon the preceding personal consecration; Core value is 3,272 (8x409) (80th Prime). Middle word “will I cut off”, v.5 and “destroy” v.8 exact same Hebrew word; The “will I cut off” seems strong and severe to modern “sensitivities”. This psalm is prophetic in the messianic reign to come! This middle word is the seventh thing he will do; “an high look” – givah-ainim – the proud, high lifted eyes; “proud” – rachav – broad, large.

V.6 “serve” – y’shar – minister, prince, the root is different to that used in Psalm 102:22; V.6a “faithful” connects to the heart; The eyes of a righteous king where his favor will fall to protect and sustain.

V.7 “worketh deceit” shows a heart connection; “within my house” – the workers of deceit not to be there and the lairs to be purged; “my sight” presents another eyes connection.

V.8 “land” – aretz; Commitment to RAPID righteous purging of Yahweh’s capital.

Text count of 81 match to Psalm 146 is beautiful. The nature of Yahweh’s eternal reign in Zion.

Total Text count of 83 match to Psalm 64 presents *Wicked consumed with demonic rage but God will pour His wrath upon them. All will see and learn to trust God*; Psalm 99 presents where Yahweh takes the throne in Zion; Psalm 146 is seen for both counts showing the nature of Yahweh’s eternal reign in Zion.

Section counts and matches: **Candle 1, v.1** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. Such is seen as this psalm begins in the servant of God looking at God.); **Candle 2, v.2** (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth*. If we consider this psalm as messianic, we will also see the match of the Messiah, consecrated to live righteously, beginning His reign on earth with that consecration.); **Candle 3, v.3-4** (19 Hebrew words – The decimal of 19 is “Yod [10]” and “Teth [9]” of the working hand and the Teth of twisted and fermenting and servants of the devil. The working hand is seen in the king’s hatred of the “work of them that turn aside”. This Candle turns to a view of the wicked and specifically uses Teth terms of “turn aside”, the changing of direction that comes with a serpent and his servants.); **Candle 4, v.5** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/need*y. The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of house. Here we see the working hand of action in “him will I cut off”. The house is seen in the destruction of the house of the wicked. It uses “slandereth his neighbour” which indicates households in a most literal sense.); **Candle 5, v.6** (10 Hebrew words – Psalm 10 of *Vile working hand of the wicked and God’s working hand to save the oppressed*.);

Candle 6, v.7 (12 Hebrew words – Here is a repeat count of Candle 4 and shows a beautiful match to the focus of that Candle. The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of house. The working hand is that of the wicked in “worketh deceit” and the house is that of the king, seen in “not dwell within my house”.); **Candle 7, v.8** (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth*. The decimal for 11 is “Yod [10]” and “Aleph [1]” so we see

the working hand and the Aleph of primary. The working hand of the king in destroying and cutting off. The primary is seen as two aspects: Speedy action of a righteous judge and “from the city of the LORD”).).

Psalm 102

Summary Title: Prayer Of Suffering Finds Hope In Coming Savior

Structure Type: Menorah

Directions of Address: From “the afflicted”; To God/Congregation

Psalm Position Number Meaning: Quoff/Beth; Hole of an axe, the point of empowerment and the Beth of the Son of God.

In this psalm we see an interesting Quoff in v.10. The axe in use is seen in the suffering and being lifted and dropped. The working power of God was manifest to keep His servants and their children perpetually alive. The Son of God and His Kingdom reign of grace and mercy are displayed. The Beth is seen “upon the house top”, v.7 and God’s dwelling and Zion, v. 13,14 and 16.

Hebrew Word-Count:

Text only: 204 (2x102;4x51)
Total (incl. Selahs and intros): 212 (2x106;4x53)

Psalms With Matching Counts:

<p>12-16 (4).....</p> <p>8-11 (3)_____17-22 (5).....</p> <p>3-7 (2)_____23-24 (6).....</p> <p>1-2 (1)_____25-28 (7).....</p>	<p><i>Divine Name</i> 3x’s; Yahweh’s grace manifest in Zion – His glory and fear to fall upon all nations (<i>Divine Name</i> sandwiches v.12 and v.16), v.12-16 Candle 4 might be summarized as “Eternal Yahweh To Have Mercy On Zion – He Will Be Feared And Glorified There”</p> <p>Appeal from “<u>all the day</u>” to “<u>My days</u>” filled with grief and torment, v.8-11/ <i>Divine Name</i> 3x’s; <i>Yah</i>; Yahweh will respond from heaven to save the afflicted who cry to Him and to proclaim earthly reign in Jerusalem, v.17-22 Candles 3 and 5 might be summarized as “Time Related Cry Of Suffering And Yahweh To Respond In New Earthly Kingdom”</p> <p>Word picture of his physical distress and isolation, v.3-7/ Prayer for mercy and his days not to be shortened, v.23-24 Candles 2 and 6 might be summarized as “Appeal For Mercy In Distress”</p> <p><i>Divine Name</i>; Imploring Yahweh to hear his cry, v.1-2/ All “time-related” – above all things – God is perpetual and the children of His servants, v.25-28 Candles 1 and 7 might be summarized as “Appeal In His Fleeting State And View Of Him And Those Who Will Endure”</p>
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Note: Introduction – Setting, anguished cry to Yahweh.

“Eat” and “Day” concepts play a key role through this Psalm.

V.1 Entry of appeal before Yahweh.

V.2 “in the day” please respond to my cry speedily.

V.3 “my days” consumed like smoke and bones burnt.

V.4 Poetic parallel “heart” to “forget” and “grass” to “bread” – the point being anguish consumes him; “grass” – asef – herb, grass.

V.5 Wasting away in anguish.

V.6 Solitary wilderness birds comparison; “pelican” – qath – ceremonially unclean bird; “desert” – charavoth – ruin, waste.

V.7 Example of isolation upon the house and outside it; “sparrow” – tsipor – bird.

V.8 “all the day” enemy reproach, vowed to be against him; “mad against me” – m’cholali – shine, boast against me.

V.9 These enemies despise this broken man; “ashes” – epher – to be compared with the dust of v.14.

V.10 Perfect axe-head imagery of Christ’s suffering God’s wrath for us, a perfect “Quoff [100]”.

V.11 “My days” sandwiching with v.8 of Candle 3; “withered like grass” was seen in v.4, there it was his heart BUT NOW it is him as a whole.

V.12-16 “the set time” – moed – special appointment time – is come.

V.12 Yahweh is eternal.

V.13 Yahweh will arise to pour “mercy” – racham – tender lovingkindness, upon Zion; “favour” – chanan – have grace upon.

V.14 “dust” – apharah – and “favour” – chen – grace form a parallel of dust to ashes, v.9; Note the disgust of the ashes of v.9 and compare Psalm 103:14; Two middle Hebrew words “favour the dust thereof” 204=101+2+101; Consider the grace God’s servants received thru Christ! Suffering in eating ashes like bread for us, v.9, so we do not go thru that type of God’s wrath on sin and we will simply return to dust at our burial. Cremation is a way of depicting that God’s wrath is still on us but for Christians that is not so, therefore – via burial and “dust to dust” testifies we have been saved from eternal wrath and Jesus bore those ashes for us. This was also shown in the destruction of Sodom and Gomorrah where they suffered the eternal fires of God’s wrath for their sin and is an example of warning. All those of that judgment were cremated; Middle verse line value is 1,787 (277th prime).

V.15 “heathen” – goyim – nations fear “the name of the LORD” – et-shem Yahweh – to the glory of God – World-wide Gospel salvation; “earth” – aretz.

V.16 “Zion” connection with the Second Coming. This brings us up to the millennium; Divine name sandwiches v.12-16.

V.17 God will accept with favor the prayer of the destitute; Note the time frame of v.17-18 yet future.

V.18 “LORD” – short form of Divine Name of “Yah”.

V.19 Heavenly view to earth; Describes the Divine action in favor of v.17.

V.20 The working of God by which the prisoner (sufferer) finds connection with God as He hears their cry; “appointed to death” – bnei-th’muthah – son’s of death; “groaning” – ev’qath – in Hebrew spelled with first letter “Aleph” and fourth and last letter “Tau”, second letter “Waw” of the “human peg” and third letter “Quoff” for means of attachment. Word picture being Jesus (the Aleph and the Tau – Alpha and Omega in the Greek) sandwiching the man (the peg in the tabernacle of God’s people) with a means of connection.

V.21 Purpose for looking down – God’s glory proclaimed in Zion/Jerusalem.

V.22 “serve” – aved – different to that used in Psalm 101:6; A people, all nations to serve Yahweh.

V.23 “shortened” – qitzar – to be short, vexed; The parallel of Candle 2 with this Candle 6 brings back the suffering and “my days” sliding to “eternal” on God’s side in v.24.

V.24 “my days” continuance from v.23.

V.25-28 “earth” – aretz; The beginning of time, the completion of time – God’s eternal nature to be bestowed on His servants.

V.25 The might of the Creator.

V.26 Continues v.25 of maintainer and demolition of that creation when it’s time has come.

V.27 “the same” – hua – “to be” root of the Divine Name; Time – God never changes or wears out – eternal.

V.28 *This eternal life blessing will be upon those axe-heads in God’s service.*

*Section counts and matches: **Candle 1, v.1-2** (20 Hebrew words – Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection*. The decimal for 20 is “Caph [20]” and with the open hands in prayer.); **Candle 2, v.3-7** (32 Hebrew words – The decimal reading for 32 is “Lamed [30]” and “Beth [2]” of the rod/staff of the Shepherd and the Beth of the Son of God. Prophetically this tells of Christ’s sufferings. Hence, we see the Shepherd and that Shepherd is the Son of God.); **Candle 3, v.8-11** (26 Hebrew words – Divine Name number. The decimal for 26 is “Caph [20]” and “Waw [6]” meaning the Caph of open hands in both prayer and specifically, Jesus is*

the open hands of offering for our sins. The Waw of the peg in the tabernacle, symbolizing God’s servants is fulfilled in that Jesus went thru all this suffering as God’s servant. Even the “Quoff [100]” is seen in the axe-head like use in “thou hast lifted me up, and cast me down.” Jesus was worked of the Father for our salvation.); **Candle 4, v12-16** (41 Hebrew words – Psalm 41 presents Yahweh’s mercy and help for those who fear Him. The decimal of 41 is “Mem [40]” and “Aleph [1]” with the Mem of waters, figuratively humanity and the Aleph of primary things. This Candle covers all humanity both “thy servants” and “the heathen” and “all generations”. The Aleph is powerfully seen in Jesus, who is the “Alpha and Omega” or in Hebrew that is the “Aleph and Tau”. Look at those beautiful words that address Jesus coming in all His glory at the Second Coming, “he shall appear in his glory”.); **Candle 5, v.17-22** (44 Hebrew words – In Psalm 44 we see the call to arise for our help and we will glorify You. The decimal of 44 is “Mem [40]” and “Dalet [4]”. The Mem of waters, figuratively of humanity and Dalet of doors. This follows the Mem seen in Candle 4 of “the destitute”, future generations in v.18, “the prisoner”, “the people” and “kingdoms”. The Dalet of the door which is used to indicate interaction and we see Yahweh beholding the earth from heaven and taking action to “loose those that are appointed to death”.); **Candle 6, v.23-24** (14 Hebrew words – Psalm 14 presents *God is watching the affliction of His people, help is coming.* The decimal for 14 is “Yod [10]” and “Dalet [4]” with the working hand of God seen in “take me not away in the midst of my days”. The Dalet relating to the keyword of brokenness is visible in “weakened my strength” and “shortened my days”.); **Candle 7, v.25-28** (27 Hebrew words – Psalm 27 presents *God protects from enemies, behold God’s goodness now. God’s servants cling to him and wait upon Him.* Psalm 27 is a perfect match!).

Psalm 103

Summary Title: God’s Blessings On Those Who Fear Him

Structure Type: Menorah

Directions of Address: From David; To Self/Congregation/Angels/Hosts/Ministers/Creation

Psalm Position Number Meaning: Quoff/Gimel; Hole of an axe, the point of empowerment and the Gimel of heaped upon.

In this psalm we see the axe-heads which follow the direction of the “worker” thru the handle attachment. Whole section on “those who obey God”, that Quoff of use. The heaped upon is seen in God’s provisions for those who fear and obey Him, mercy being the greatest.

Hebrew Word-Count:

<i>Text only:</i>	166 (2x83)
<i>Total (incl. Selahs and intros):</i>	167 (19 th Prime)

Psalms With Matching Counts:

136
49

10-13 (4)..... *Divine Name; Yahweh bestows great mercy on those who fear him, v.10-13*
Candle 4 might be summarized as
“Yahweh, As A Father Has Pity On Those Who Fear Him – Sin Specific”

6-9 (3).....	14-16 (5).....	<i>Divine Name 2x's</i> ; His revelation showed us His gracious mercy, v.6-9/ God considers our fragile mortality, v.14-16 Candles 3 and 5 might be summarized as "Yahweh's Revelation And Treatment Of Us Has Shown He Is Merciful"
3-5 (2).....	17-19 (6).....	Yahweh provides for all our needs, v.3-5/ <i>Divine Name 2x's</i> ; Yahweh's provision of mercy to those who submit to His rule, v.17-19 Candles 2 and 6 might be summarized as "Yahweh's Provision For Those Who Fear And Obey"
1-2 (1).....	20-22 (7).....	<i>Divine Name 2x's</i> ; Mightily bless Yahweh, v.1-2/ <i>Divine Name 4x's</i> ; Bless Yahweh, all under His domain, all who obey Him, v.20-22 Candles 1 and 7 might be summarized as "Bless Yahweh"

Note: V.1 "Bless" – barchi – root of baruch blessing with all his being. We find 6 baruch's throughout this psalm – 2 in Candle 1 and 4 in Candle 7; This presents the same start as Psalm 104:1a.

V.2 Colas 1a and 2a are identical; We are not to forget His "benefits" – gmulaiu – "Gimel [3]" of the 103 psalm position. This Gimel flows strongly throughout this psalm.

V.3-5 We find a list of "Gimels" of supply from Yahweh.

V.3 He forgives and heals.

V.4 "lovingkindness" – chesed – mercy; "tender mercies" – racham; Redeems your life.

V.5 "satisfieth" – mas'biaa – satisfies, fulfills; "thy mouth" – edyech – ornaments, trappings (of horses); Literally, "Who satisfies in good your ornaments" v.5a which is the last of 5 consecutive colas that begin with the Hebrew letter "He"; Renews youth as eagle.

V.6 "oppressed" – ashuqim – oppressed, defrauded; Decrees justice for the oppressed.

V.7 Revelation to His chosen – more "Gimels" of supply.

V.8 "merciful" – racham – see v.4; "gracious" – chanyn – grace; "mercy" – chesed – also seen in v.4.

V.9 Expands on slow anger of v.8 as also not being perpetual.

V.10 Where God has not "Gimeled" – heaped upon us as we deserved such suffering. He has spared us; "rewarded" – gamal – see the Gimel once again.

V.11-12 Holds a value of 3,767 (Prime) - verses of this value being Numbers 35:11; Joshua 10:42; Joshua 12:6 and 2 Samuel 6:17.

V.11 “earth” – aretz; His “mercy” – chesed - is to the qualified being those “that fear him”, seen also in v.13.

V.12 “our transgressions,” separated from us - 2 middle Hebrew words 166=82+2+82.

V.13 “pitieth” – racham – see v.4 and 8; His “pitieth” – racham – is to the qualified being those “that fear him”.

V.14 “frame” – yitsrenu – our form, our framing; “remembereth” – God’s part of remembering, see v.18 for man’s part; “dust” – aphar – see Psalm 102:9 and 14.

V.15 “man” – enosh; “grass” – chatzir – grass, herbage, different to the grass of Psalm 102:4, this is based upon the idea of cutting off, harvested and the form connects it more closely to the “frame” of v.14; “flower” – tzitz – this term is also used in reference to the tassel on the corners of the Jewish male garment. It may carry a couple meanings in reminding us to bear fruit and of how frail we are.

V.16 There for but a moment until wind passes over – frail and temporary.

V.17-19 Divine Name sandwiches Yahweh’s provision of mercy for all who fear and obey.

V.17 “mercy” – chesed – seen in v.4 and 8; Eternal nature of Yahweh’s mercy to those who “fear him”. His mercy is according to His righteousness, multiple generations.

V.18 “commandments” – pikud – precepts or statutes, the term indicates a portion of the law, like a slice of pizza of the whole pizza; “remember” – zachar – this being on man’s part, as opposed to that on God’s seen in v.14.

V.19 Yahweh’s reign is “over all”.

V.20 “Bless” – barchu – a parallel to Candle 1 with blessing Yahweh in a call to several categories, here is the top of the rung in obedient angels; “commandments” and “word” – dvar – word – that do what He says.

V.21 The next “Bless” call to the hosts, the armies who serve Yahweh.

V.22 The last two “Bless” call to all creation and finally from David himself.

Text count of 166 match to Psalm 136 presenting *God’s mercy endures forever. A praise and testimony of national salvation. Calls for national gratitude.*

Total Text count of 167 match to Psalm 49 presenting *Man’s values are twisted, consider eternal things.*

Section counts and matches: **Candle 1, v.1-2** (17 Hebrew words – Pe the 17th letter for mouth and begins the psalm with speech of praise in “bless the LORD”. The decimal of 17 being “Yod [10]” of the working hand and “Zayin [7]” keyword for remember. The working hand is referred to in the same form as the Zayin for remember, for those benefits are things which God works on our behalf. As for the remember, we find the charge to “forget not all his benefits”.); **Candle 2, v.3-5** (18 Hebrew words –

Psalm 18 presents *Testimony of God's salvation victories*. The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand and Cheth keywords of life, grace and mercy. Here we see the working hand of God on David's behalf. The Cheth characteristics of those works being Divine supply of life, grace and mercy.); **Candle 3, v.6-9** (25 Hebrew words – The decimal for 25 is “Caph [20]” of open hands to receive and “He [5]” of “lo/behold”. That which was received was Yahweh's gracious mercy and the lo/behold is the presentation of such mercy. Also we see the revelation given of v.7.); **Candle 4, v.10-13** (32 Hebrew words – The decimal reading for 32 is “Lamed [30]” and “Beth [2]” of the rod/staff of the Shepherd and the Beth of the Son of God and His household. This describes the tender care of the Shepherd for His sheep. The household is seen in “Like as a father pitieth his children”. Psalm 32 presents *How to become part of the King's household. Presents need to confess and repent for God's forgiveness.*); **Candle 5, v.14-16** (24 Hebrew words – In the decimal for 24 we have “Caph [20]” and “Dalet [4]”. Caph is the open hands and worship and Dalet keyword of brokenness. The open hands are those open and dependent for being filled and the worshipers of God. The brokenness is our mortality, “we are dust”.); **Candle 6, v.17-19** (22 Hebrew words – Psalm 22 presents Jesus dying on the cross for us. So we see God's merciful provision for all who fear and obey Him. The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands of receiving and the Beth of house. The Caph being the provision of mercy for God's people and the house being God's household.); **Candle 7, v.20-22** (28 Hebrew words – The decimal of 28 is “Caph [20]” and “Cheth [8]” with the open hands of worship and the Cheth of fence and boundaries. This calls for worship from all quarters. The Cheth of boundaries defines the distinct groupings as “in all places of his dominion”).

Psalm 104

Summary Title: Yahweh Keeps The World Running

Structure Type: Menorah

Directions of Address: From unknown; To God/Congregation/Self

Psalm Position Number Meaning: Quoff/Dalet; Hole of an axe, the point of empowerment and Dalet of door.

In this psalm we see the working empowerment of God in all creation. God controls all creation. The Dalet of door access from heaven to earth to effect work on earth. The commands from heaven go out to control the affairs on earth. Note v.23-24 in man's going forth to his work then God's works following in comparison.

Hebrew Word-Count:

Text only: 269 (57th Prime)
 Total (incl. Selahs and intros): 270 (2x135;10x27)

Psalms With Matching Counts:

None
 None

17-18 (4).....

Admiration of Yahweh's provision, even to animals in high and secure places, v.17-18

**Candle 4 might be summarized as
 “God's Blessings Raise Lowly Creatures To Great Heights”**

11-16 (3)_____19-24 (5).....	<i>Divine Name</i> ; Appreciation for the many blessings His water affords, v.11-16/ <i>Divine Name</i> ; Acknowledging God’s hands at work in the affairs of life on earth – Time related, v.19-24 Candles 3 and 5 might be summarized as “Wisdom Of God’s Works Provides For A Prosperous Blessing”
7-10 (2)_____25-30 (6).....	Admiration of incredible <u>water</u> system God decrees and operates on Earth, v.7-10/ Acknowledging God’s hands at work in the affairs of life - <u>sea</u> related, v.25-30 Candles 2 and 6 might be summarized as “Hands Of God At Work In Water”
1-6 (1)_____31-35 (7).....	<i>Divine Name</i> 2x’s; “Bless Yahweh, oh my soul” – admiration of Yahweh as Creator, v.1-6/ <i>Divine Name</i> 5x’s; <i>Halleluia</i> ; “Bless Yahweh, oh my soul” – Yahweh’s might and works pleasant to behold, v.31-35 Candles 1 and 7 might be summarized as “Bless The LORD, Oh My Soul’ Admiration Of Yahweh’s Works And Might And As Creator Is Pleasant”

Note: This psalm is built upon the framework of the Creation account. Candle 1 covers “Places” and parallels Days 1-2 of creation. Candle 2 covers “Separation of waters from the waters” parallels Day 3 of creation. Candle 5 shows us “Activities of life” all on land and the hand of God managing paralleling Day 4 of creation. Candle 6 covers “Activity in the sea” also showing the hand of God managing paralleling Day 5 of creation. Candle 7 covers when God rested from His work of Day 7 of creation. This presents His works are pleasant to behold and Yahweh is glorious. The Divine Name is a full 5 times (long form) and 1 time in construction of “Halleluia” in this final Candle; This psalm also follows an acrostic-like development in verse to letter meaning, though not “properly” an acrostic. This will be covered in detail in my following book.

V.1 Starts with the same as seen in preceding Psalm 103:1a and ends the same with the addition of “Halleluia”; Admiration of the excellency of Yahweh.

V.2 Brilliancy of light shines from Yahweh; “heavens” – shamayim – comparison to a tent, like the tabernacle was built.

V.3 Literally, “Who builds with beams in waters his roof-chamber”; His creation and appearance at His coming to earth.

V.4 Cherubim and Seraphim part of His creation.

V.5 “earth” – aretz – earth and land; The land’s foundations immovable – perpetually.

V.6 Describes the oceans.

V.7 The seas fled before the voice of Yahweh.

V.8 Water-cycle operates in obedience to God's decree.

V.9 Oceans stay where God put them.

V.10 "hills" – har – mountains; The means by which God has decreed the fresh water comes back upon the land.

V.11 "beast" – chai – life; Water provided for the lives of God's animals.

V.12 "sing" – qol – voice; Also meeting the needs of the birds.

V.13 Rain falls from heaven and the land flourishes.

V.14 "man" – adam; "earth" – aretz – earth and land; Thus providing food and medicine for beast and man.

V.15 "man" – enosh; And further – luxuries for joy and health.

V.16 And trees – which afford further blessings.

V.17-18 These verses move from Candle 3 of looking to waters to looking to dry land heights; Value is 3,882 (6x647) 118th Prime; The exact center of the psalm falls between v.17 and 18.

V.17 Bird's homes in high places – the trees.

V.18 "high hills" – harim – mountains and g'vohim – high, exalted; "conies" – sh'phanim – rock badgers, conies; Refuge/homes in the heights and strongholds for animals.

V.19 "his going down" – literally it is only his going and no "down" in the Hebrew – compare with "ariseh" in v.22; Moon and sun operate according to decrees from Yahweh.

V.20 "beasts" – chai – life; Night life arranged by God.

V.21 Lions dependent upon God to actively continue to provide.

V.22 "ariseh" – mizrach – scatter his rays, compare with v.19. In the Hebrew, the sun does not rise or set, like the English expression. It begins to scatter rays we behold and finally simply "goes"; Lion noonday siestas;

V.23 "man" – adam; Psalm number 104 theme of going out the doors "Dalet [4]" to work "Quoff [100]".

V.24 After "man" example of v.23, now looks to the might of Yahweh paralleling the illustration of man to the greater done by God.

V.25 "beasts" – chai – life; A look at the life of the sea – shows God's greatness.

V.26 Ships and leviathan found there.

V.27 In the sea, all life dependent upon God for food.

V.28 Repeat of v.27 theme of supply.

V.29 “dust” – apha – see discussion on dust and ashes through Psalms 102 and 103; Or withhold food to their destruction; The only place “they die” is mentioned, apart from v.35, is in the “leviathan” Candle.

V.30 “spirit” – ruach – interesting to compare to Genesis 2:7 where we find “breath” – n’shama - in the the creation of man. This may seem of little consequence but I have seen, from a top conservative evangelical preacher’s bible notes something I find appalling. He said they should have translated the Genesis 2:7 as “spirit”, justifying it on such a passage as this v.30. Important issue here is translators CANNOT honestly revise any verse to harmonize, to their way of thinking, any other passage. The word “ruach” is clearly “spirit” or “wind”. The “n’shama” is clearly “breath”. This is the subject of another rather detailed study, but for here, let it be realized that such looseness in holding to the words God actually gave in His text cannot be so loosely treated by someone who really fears God. God’s wrath will be upon anyone who adds, deletes or changes His words. It should be a fearful thing to casually say something like Genesis 2:7 should have been translated as “spirit”; “earth” – adamah – ground, land; Yet again, instead of death, God gives blessings for life.

V.31 Yahweh is glorious. He shall always be in control.

V.32 “hills” – harim – mountains; Powerful effects of God on earth.

V.33 “sing praise” – zamrah – melody; Declaration of choice to worship joyously in song for life.

V.34 Pleasant to focus on Yahweh.

V.35 The wicked to be destroyed – parallels thought of sea life destruction (v.29). Closing praise of v.35c match to v.1a. This close of “Praise ye the LORD” – Halleluia – is the first of the set of three Psalms 104-106 which end with this word.

Section counts and matches: **Candle 1, v.1-6** (48 Hebrew words – Psalm 48 presents *Mark the boundary of God’s city. Focus on national capital of Jerusalem.* Though this doesn’t speak of Zion directly, it speaks of looking toward Yahweh in worship, which in Judaism looks to Jerusalem/Zion.); **Candle 2, v.7-10** (30 Hebrew words – The decimal 30 is “Lamed [30]” and refers to rod/staff which connects to Shepherd. This Candle describes the oversight/control of God upon the waters. Waters are a type of all humanity which, though men do not all know God, they are still “managed” or “shepherded” by Him.); **Candle 3, v.11-16** (50 Hebrew words – Nun is the 14th Hebrew letter with a value of 50 and means to propagate by shoots, figuratively to be perpetual. We also find it for “fish”. This Candle covers the blessings afforded by the waters, the propagation clearly seen in 14 of grass and food out of the earth.); **Candle 4, v.17-18** (13 Hebrew words – Mem is the 13th letter with water as its meaning. This Candle flows from the blessing of flowing water, the rising in the “full” tress of v.16. Looking at those trees, v.17 begins. The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand of different creatures to make their homes, whether in trees or even in rocks. The

“heaped upon” Gimel of supply is that supply which affords the “construction” material for these creatures to have their home and safety.); **Candle 5, v.19-24** (43 Hebrew words – The decimal of 43 is “Mem [40]” and “Gimel [3]” of water and Gimel of “heaped upon”. It is interesting the waters, which are found extensively in this psalm, do not appear in this Candle. Figuratively the waters would be found in what we need for life. From that perspective, we find this as a main theme of this Candle. The heaped upon is covered in the management of day and night with the results of the “earth is full of thy riches”.); **Candle 6, v.25-30** (49 Hebrew words – The decimal of 49 is “Mem [40]” and “Teth [9]” with the Mem of water and the Teth of twisted. This Candle presents another water-based coverage with “sea” both in and upon it. The twisted is seen in that “leviathan” which is the sea serpent and the “they are troubled” and “return to their dust” which are Teth themes.); **Candle 7, v.31-35** (37 {inc. Halleluia} Hebrew words – The decimal of 37 is “Lamed [30]” of rod/staff connection to Shepherd and “Zayin [7]” of sword/weapon. The song to the Shepherd is seen from the devoted sheep in this Candle. The Shepherd’s care in dealing with the wolves is also seen, which brings us to the Zayin theme. The “sinners be consumed out of the earth” is a clear sword/weapon concept.).

Psalm 105

Summary Title: Proclaim The Goodness Of The LORD Upon Israel

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation/Seed of Abraham And Children of Jacob

Psalm Position Number Meaning: Quoff/He; Hole of an axe, the point of empowerment and He of lo/behold.

In this psalm we see the Quoff working of God with the seed of Abraham for His divine purpose. The lo/behold is manifest as this psalm tells the story of God’s working with Israel in upholding His covenant.

Hebrew Word-Count:

Text only: 292 (4x73)

Total (incl. Selahs and intros): 293 (62nd Prime)

Psalms With Matching Counts:

None

None

<p>16-26 (4).....</p> <p>11-15 (3) ____ 27-36 (5).....</p>	<p><i>Divine Name; God’s messengers in Egypt, v.16-26 (Joseph, Israel/Jacob, Moses and Aaron)</i></p> <p>Candle 4 might be summarized as “Israel’s Entry And Exit Leaders In Egypt”</p> <p><i>Promise and protection, v.11-15/ Wondrous plagues rained upon Egypt, v.27-36</i></p> <p>Candles 3 and 5 might be summarized as “Divine Might Manifest On Behalf Of His People”</p>
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6-10 (2)	_____	37-41 (6)	<i>Divine Name</i> ; Yahweh's chosen, covenanted people, v.6-10/ Blessings on the wilderness trek, v.37-41 Candles 2 and 6 might be summarized as "Yahweh's Chosen People Divinely Blessed And Led"
1-5 (1)	_____	42-45 (7)	<i>Divine Name 3x's</i> ; " <i>His Name</i> "; " <i>In His Holy Name</i> "; Pursue Yahweh with heart and mind, v.1-5/ <i>Halleluia end</i> ; Covenant promise remembered by God and fulfilled so He would have a people who would fulfill His Torah, v.42-45 Candles 1 and 7 might be summarized as "God's People Should Seek Yahweh, This Is Why They Were Brought Out"

Note: V.1-5 Thanking Yahweh – God's people should pursue Him with heart and mind.

V.1 Look at Yahweh, preach to the people about Him presenting a "He [5]" of lo/behold of the Psalm number 105.

V.2 "sing psalms" – zamru – melody; "talk ye" – sichi – meditate, muse, speak – of His wondrous works which speaks more of the "He [5]" of lo/behold and the "Quoff [100]" of God's working power.

V.3 Joyful focus on holy Yahweh.

V.4 "Seek" – pursue; "evermore" – tamid – continually; Seek "his strength" which is a "Quoff [100]"

V.5 Remember "he hath done" a "He [5]" of lo/behold and "Quoff [100]" of wonders, works and judicial decrees.

V.6-10 Yahweh's chosen, covenanted people.

V.6 Specifically addressing descendants of Abraham and Jacob – the chosen of God and servant to him.

V.7 "earth" – aretz – earth or land, seen in v.11, 16, 23, 27, 30, 32, 35, 36 and 44 as "land(s)"; Judgments in all "the land", declaration of His being their God.

V.8 Center of Candle 2 presents His covenant to perpetuity.

V.9 Abraham and Isaac covenant. Added third name begun in v.6.

V.10 "law" – hoq - statute and v.45 "statute" is also hoq; Jacob and Israel completes a name dance of all four names for Candle 2.

V.11-15 Yahweh's chosen, covenanted people were protected from the start.

V.11 "lot" – cord, rope, territory – the Promised Land.

V.12 Received land while still a small nation.

V.13 When still nomadic people.

V.14 “man” – adam; “do them wrong” – oppress; Special divine protection.

V.15 Special servants of God “anointed” and “prophets”.

V.16-26 Israel in Egypt.

V.16 Story for entry into Egypt begins with famine.

V.17 “man” – ish; Joseph was sold into slavery.

V.18 “he was” – naphshu – his soul; Joseph suffered imprisonment.

V.19 Time of testing but God had a planned end of suffering.

V.20 Suffering to end decree and Pharaoh stood up to take action for deliverance and promotion.

V.21 Promotion and top place.

V.22 “at his pleasure” – b’naphshu – in his soul; “senators” – zaqen – aged, elders; Above even the elders of the land.

V.23 Middle verse line and middle colas with value of 1,672 (19x88); 3 middle Hebrew words are “Israel Egypt; and Jacob” with “Egypt” dead center. Consider the double surrounding Egypt then the content of v.24 of their multiplying in Egypt greatly; Israel entered Egypt point of middle verse.

V.24 Nation began to multiply and become mighty.

V.25 Egyptians turned on Israel but by God’s design.

V.26 Moses His servant and Aaron His chosen sent.

V.27-36 They suffered judgments.

V.27 Miracles in Egypt began.

V.28 Darkness first listed.

V.29 Water to blood – fish died.

V.30 “brought forth – in abundance” – sharatz – to teem, swarm; Frog plague – to king’s chamber.

V.31 “diverse sorts of flies, and lice” – arov chinim – swarm gnats; Swarms and gnats in all coasts.

V.32 Hail and fire on land.

V.33 Vines and trees smitten.

V.34 Locust trouble.

V.35 “ground” – admath – uses root for Adam; Locust damage.

V.36 Firstborn smitten.

V.37-41 The chosen redeemed.

V.37 Blessing for Israel.

V.38 Egypt glad they went – fear upon them.

V.39 Led by cloud and fire.

V.40 Bread and meat for the way.

V.41 Water in the desert.

V.42-45 Covenant promise fulfilled, now it’s Israel’s part.

V.42 God remembered covenant with Abraham.

V.42 “promise” – d’var – word.

V.43 “gladness” – rina – a cry, shout, used in Psalm 106:44; Joyous deliverance.

V.44 “heathen” – goyim – nations; Inheritance of land given.

V.45 “statutes” – huq – see v.10; “laws” – toroth – singular is Torah; “Halleluia” closes this psalm and is the second following Psalm 104 that ended the same and Psalm 106 is the third and last ending this trio of psalms; Purpose to obey, serve God.

Text count of 292 (4x73); Psalm 4 presents *Seeking God in distress from enemies and God answers*; Psalm 73 presents *Envious of accumulation of the wicked, until he saw their end. God watches the ungodly, they will pay the price for their actions.*

Total Text count of 293 is the value of “In the Land”.

*Section counts and matches: **Candle 1, v.1-5** (34 Hebrew words – Psalm 34 presents *God aids those who are broken before Him. Instructions for God’s children on the fear of Yahweh, how to be a good child.* Psalm 34 is a psalm of praise to God for His glorious works and judgments.);*

***Candle 2, v.6-10** (31 Hebrew words – Psalm 31 presents *God takes care of those who trust and hope in Him.* Psalm 31 is a psalm of trust and salvation showing the Shepherd’s care in meeting the needs of the sheep.); **Candle 3, v.11-15** (35 Hebrew words – Psalm 35 presents *Not all suffering on account of misbehavior. Covers God’s protection, the Shepherd’s care from predators.* Psalm 35 is a psalm of*

dependence on God, as His servant for his safety.); **Candle 4, v.16-26** (70 Hebrew words – Psalm 70 presents *Prayer for enemies disappointment and God’s people sustained. Cry for speedy personal rescue by God.*); **Candle 5, v.27-36** (64 Hebrew words – Psalm 64 presents *Wicked consumed with demonic rage but God will pour His wrath upon them. All will see and learn to trust God.* Psalm 64 matches the Egyptian time perfectly.); **Candle 6, v.37-41** (32 Hebrew words - Psalm 32 presents *How to become part of the King’s household. Presents need to confess and repent for God’s forgiveness.* Psalm 32 is a psalm rejoicing, being blessed by being forgiven, will be safe while passing thru great waters, preserved in trouble and songs of deliverance. Finishes with God’s word calling for obedient disciples.); **Candle 7, v.42-45** (27 {inc. Halleluia} Hebrew words – Psalm 27 presents *God protects from enemies, behold God’s goodness now. God’s servants cling to him and wait upon Him.* This is a beautiful match.).

Psalm 106

Summary Title: National Prayer For Deliverance From Captivity

Structure Type: Menorah of Menorahs; Each Candle Of The Complete Psalm Is A Single Menorah Making A Total Of Eight Menorahs

Directions of Address: From unnamed; To God/Congregation

Psalm Position Number Meaning: Quoff/Waw; Hole of an axe, the point of empowerment and Waw of the pegs of God’s Tabernacle, i.e. God’s people.

In this psalm we see God working for a people for Himself. We see the Waw of the pegs in His Tabernacle. God wanted a people who would obey Him, i.e. be the axe-heads that follow the driving power behind the handle. The problem, the axe-heads rebel and “fly off the handle” to go their own way, suffering the consequences.

Hebrew Word-Count:

Text only: 315 (7x45)
Total (incl. Selahs and intros): 329 (7x47)

Psalms With Matching Counts:

None
None

Menorah (Whole Psalm):

19-27 (4).....

Divine Name; Israel turned from God to an idol, therefore incurring wrath but Moses stood in the gap to save from annihilation, v.19-27

Candle 4 might be summarized as

“Israel’s Idolatry And Faithlessness Incurred God’s Wrath But Moses Was An Intercessor To Save Them”

12-18 (3) _____ 28-34 (5).....	<i>Divine Name</i> ; List of sins and consequences - wily behavior of Israel in wilderness trek, v.12-18/ Further list of sins and consequences - wily behavior of Israel in wilderness trek, v.28-34 Candles 3 and 5 might be summarized as “Sin And Consequences On Wilderness Trek”
6-11 (2) _____ 35-41 (6).....	Confession of Israel’s wickedness and God’s undeserved grace and mercy, v.6-11/ <i>Divine Name</i> ; List of sins and consequences of Israel in the Promised Land, v.35-41 Candles 2 and 6 might be summarized as “Failure To Remember His Redemption From One Nation (Egypt) – Joined Other Nations In The Land”
1-5 (1) _____ 42-48 (7).....	<i>Divine Name 3x’s; Halleluia; Question</i> ; Approaching Yahweh in faith seeking personal and national salvation blessing, v.1-5/ <i>Divine Name 2x’s; Halleluia</i> ; Israel being under oppression, God had mercy – bless, thank and praise God, v.42-48 Candles 1 and 7 might be summarized as “Seeking God, Recognizing His Mercy (Deliverance From Oppression) So We Bless, Praise Thank Yahweh”

Menorah (Candle 1):

(Worship of Yahweh and desire to be in that worshiping group - 37 Hebrew Words – including “Halleluia”)

<u>3 (4)</u>	Blessed (ashrei) those who obey God, v.3 Candle 4 might be summarized as “Blessed Who Obey”
2 (3) _____ 4 (5).....	<i>Divine Name; Question</i> ; Speak and hear of Yahweh, v.2/ <i>Divine Name</i> ; Yahweh remember and visit us, v.4 Candles 3 and 5 might be summarized as “We To God/God To Us”
1b-c (2) _____ 5a-b (6).....	<i>Divine Name</i> ; Giving thanks to God for His mercy, v.1.b-c/ Rejoice with God’s people, v.5a-b Candles 2 and 6 might be summarized as “Corporate Joy And Worship/Corporate Joy”
1a (1) _____ 5c (7).....	<i>Halleluia</i> ; “Hallel” (boast) to Yah, v.1a/ “Hallel” with God’s inheritance, v.5c Candles 1 and 7 might be summarized as “Boast In Yahweh/Boast In His Inheritance”

Menorah (Candle 2):

(Confession of Israel’s wickedness and God’s undeserved grace and mercy – 46 Hebrew Words)

<u>8 (4)</u>	“His Name Sake”; Grace revealed despite the people, v.8 Candle 4 might be summarized as “Grace’s Purpose Was To Reveal His Mighty Power”
7c (3) _____ 9a (5).....	Provoked God at the Red Sea, v.7c/ God rebuked the Red Sea, v.9a Candles 3 and 5 might be summarized as “Provoke At The Red Sea/Rebuke The Red Sea”

7a-b (2) _____ 9b (6).....	Understood not wonders, remembered not God’s mercy, v.7a-b/ Led through the depths as a wilderness, v.9b Candles 2 and 6 might be summarized as “In Face Of Miracles/Miraculous Leading”
6 (1) _____ 10-11 (7).....	Confession, we’ve sinned with our fathers, v.6/ Saved, redeemed, enemies annihilated, v.10-11 Candles 1 and 7 might be summarized as “Sinners/Salvation”

**Menorah (Candle 3):
(Rebellion of Israel in the wilderness – 42 Hebrew Words)**

15 (4).....	Received but not blessed, v.15 Candle 4 might be summarized as “Gift Of God But It Didn’t Profit Them”
14 (3) _____ 16 (5).....	Lusted, tempted “El – God” in wilderness, v.14/ <i>Divine Name</i> ; <i>Envied</i> God’s leaders in camp, v.16 Candles 3 and 5 might be summarized as “Lusted/Envied In Wilderness/Camp Against God/Yahweh”
13 (2) _____ 17 (6).....	Forgot God, didn’t listen to Him, v.13/ Rebel leaders rejected God’s leaders, v.17 Candles 2 and 6 might be summarized as “Rejected God’s Leadership/Judgment On Rebels Who Rejected God’s Leadership”
12 (1) _____ 18 (7).....	Faith and praise, v.12/ Fiery wrath for the wicked, v.18 Candles 1 and 7 might be summarized as “Short-Lived Discipleship/Faithlessness Brought Wrath”

**Menorah (Candle 4):
(Israel’s idolatry and faithlessness – 59 Hebrew -Words)**

23b-d (4).....	Moses stood as an intercessor, v.23b-d Candle 4 might be summarized as “God’s Chosen Turned Away His Wrath”
23a (3) _____ 24 (5).....	Resolved to destroy them, v.23a/ Faithless and despised what He planned for them, v.24 Candles 3 and 5 might be summarized as “God To Destroy The Scorners”
21-22 (2) _____ 25 (6).....	Forgot God (El), saved by wonders in Egypt, v.21-22/ <i>Divine Name</i> ; Murmured and didn’t listen to God, v.25 Candles 2 and 6 might be summarized as “Forgetful Of God’s Works, Murmurers Who Turn Deaf Ear To Yahweh”
19-20 (1) _____ 26-27 (7).....	Rejected God, changed Him for calf idol, v.19-20/ God rejects the rebels, v.26-27 Candles 1 and 7 might be summarized as “Those Who Reject God And Those Who God Rejects”

Menorah (Candle 5):

(List of sins and consequences of Israel in it founding days – 44 Hebrew Words)

31 (4)	.....	Attributed to eternal righteousness, v.31
Candle 4 might be summarized as		
“Blessing From God On Approved Ministry”		
30 (3)	.....	Phinehas’ blessed action, v.30/
32 (5)	.....	Moses’ condemned action, v.32
Candles 3 and 5 might be summarized as		
“A Ministry That Was Blessed And One That Was Not”		
29 (2)	.....	Provoked God, v.29/
33 (6)	.....	Provoked Moses, v.33
Candles 2 and 6 might be summarized as		
“God And Moses Provoked By Israel;		
Israel Sinned And Moses Sinned”		
28 (1)	.....	Joined pagan nations, v.28/
34 (7)	.....	<i>Divine Name</i> ; Failed to destroy pagan nations, v.34
Candles 1 and 7 might be summarized as		
“Joined And Didn’t Destroy Other Nations”		

Menorah (Candle 6):

(List of sins and consequences of Israel in the Promised Land – 46 Hebrew Words)

38 (4)	.....	Defiled, sacrificed innocent blood, idols of Canaan, v.38
Candle 4 might be summarized as		
“Polluted By Blood And The Idols Of Canaan”		
37 (3)	.....	Sacrificed children to devils, v.37/
39 (5)	.....	Defiled thru their wicked ways, v.39
Candles 3 and 5 might be summarized as		
“Israel’s Wicked Ways – Child Murder”		
36 (2)	.....	Served idols, v.36/
40 (6)	.....	<i>Divine Name</i> ; Wrath and rejection by God, v.40
Candles 2 and 6 might be summarized as		
“Israel Rejected God For Idols So God Rejected Israel”		
35 (1)	.....	Israel learned from the Heathen, v.35/
41 (7)	.....	Heathen to rule over Israel, v.41
Candles 1 and 7 might be summarized as		
“Initially Friends Of The Heathen, Eventually Ruled		
By The Heathen”		

Menorah (Candle 7):

(God had mercy and blessed; thank and praise Yahweh – 55 Hebrew Words)

45 (4)	.....	God remembered His covenant, was merciful, v.45
Candle 4 might be summarized as		
“Merciful Covenant”		
44 (3)	.....	God listened to their cries, v.44/
46 (5)	.....	Pitied by captors, v.46
Candles 3 and 5 might be summarized as		
“God Had Pity/Captors Had Pity”		

43 (2)_____	47 (6).....	Cycle – Deliver, rebel, destroy again, v.43/ <i>Divine Name</i> ; Crying for help again, v.47 Candles 2 and 6 might be summarized as “Deliverance Then Failure/Deliver Again But Now To Triumph”
42 (1)_____	48 (7).....	Oppressed under enemies hands, v.42/ <i>Divine Name; Halleluia</i> ; Bless God, let Israel agree, v.48 Candles 1 and 7 might be summarized as “Subjection To The Enemy/Subjection To Yahweh”

Note: V.1-5 Worship of Yahweh and desire to be in that worshiping group; Grateful for “his mercy endureth for ever”.

V.2 “shew forth” – yash’ mia – hear, same root as seen in “hearkened” in v.25 and 44. In v.2 we have both hearing and speaking; Speak/hear exceeds human ability to reflect His wonder.

V.3 “Blessed” – ashrei – blessed those who obey, connects to Psalm 105:45.

V.4 Place of “Waw [6]” of one of God’s pegs in the tabernacle, in the type of God’s people; Favor and salvation.

V.5 Seeking place among God’s people in his inheritance.

V.6-11 Confession of Israel’s wickedness and God’s undeserved grace and mercy.

V.6 Confession begins – national confession of sin.

V.7 Our fathers ignorant, forgetful - provoking God and likewise the place of provoking, the Red Sea.

V.8 Grace revealed despite their provoking.

V.9 Red Sea rebuked and the miracle thru the sea.

V.10 Saved from enemy.

V.11 Enemies drowned.

V.12-18 Rebellion of Israel in the wilderness.

V.12 Faith and a “hallel” of glorifying Yahweh.

V.13 Forgot His works and counsel.

V.14 “desert” – yeshimon, see Psalm 107:4 translated as “solitary”; Lusted and tempted God “El”.

V.15 Gave their request with leanness in their souls.

V.16 “saint” – q’dosh – holy; Against Moses and Aaron – God’s ministers.

V.17 “earth” and v.22 “land” – erez; Land swallowed/covered leaders of rebels.

V.18 Fire consumed the wicked.

V.19-27 Israel’s idolatry and faithlessness incurred God’s wrath but Moses was an intercessor to save them.

V.19 Calf idol made in Horeb.

V.20 “grass” – aesev – herb; Traded true God for herb-eater.

V.21 Forgot God, their great redeemer from Egypt.

V.22 Wonders in Ham and by Red Sea - they forgot.

V.23 Has a value of 3,199 (7x457) 88th Prime; Exact middle of psalm *without doxology* falls between, “the breach” / “to turn away”; Moses was the intercessor for Israel.

V.24 The word “not” of “they believed not his word” is *the exact middle of whole Psalm v.1-48*. The center verse of text is the whole of v.24 and has a value of 858 (13x66); Despised the heavenly hope, they did not believe.

V.25 “hearkened” – shamau – same root as seen in v.2 and v.44; Murmured in tents – “don’t listen to Yahweh”.

V.26 God’s hand lifted to take them down in the wilderness; In a comparison of v.26 with the NKJV, we find an unacceptable change in making the lifting of God’s hands into a “western-style” of saying an oath as we raise our hand and swear on the Bible. This was not the Hebrew way. We saw their way when Abraham had his servant swear an oath when he was sent to find the wife for Isaac. No, this NKJV has no textual support and helps with a politically correct change to lessen the image of God raising His hand in wrath. To spank a naughty child just doesn’t look appealing to the readers.

V.27 Destroy in dispersion.

V.28-34 List of sins and consequences of Israel in its founding days.

V.28 Joined to Baalpeor – sacrifice of the dead.

V.29 “inventions” – maallihem – deeds, practices; Provoked (vexed) with deeds and plague broke out.

V.30 “executed judgment” – yphallel – intervened; Phinehas intervened, restrained the plague.

V.31 Counted to righteousness forever.

V.32 “of strife” – meribah - which became a place name; Angry upon waters of Meribah, went ill with Moses because of them.

V.33 For they provoked his spirit so that he spoke rashly in his lips; In the NKJV we find a significant change, “*Because they rebelled against His Spirit, so that he spoke rashly with his lips.*” In the KJV we see it was Moses who was angered but the NKJV capitalized the “his spirit”, thus making it God’s Spirit. To support this we see that “provoked” changed to the only way they could alter it to justify such a change. That alteration can only be obtained by saying “a figurative meaning”, which pushed the meaning further away from the obvious intentional one. Even v.32 and v.33b, surrounding the contested v.33a, context makes it clear the spirit being that of Moses. One can’t help but wonder why the alleged, “keep true to the KJV but remove the archaic language only version” would dare such an *alteration*. Something dishonest is going on here.

V.34 “nations” – amim – people; “commanded” – amar – said; Didn’t destroy the nations.

V.35-41 List of sins and consequences of Israel in the Promised Land.

V.35 “mingled” – arvu – engage; “heathen” – goyim – nations; Engaged in nations, learned their works.

V.36 Served idols, became a snare.

V.37 Sacrificed children to “devils” – shadim.

V.38 Shed innocent blood, polluted the land.

V.39 “inventions” – maallihem – deeds, practices; Defiled in their works, went whoring with their “inventions”, seen in v.29.

V.40 Kindle Yahweh’s wrath against His own people.

V.41 Delivered to nations for them to rule.

V.42-48 God had mercy and blessed, thank and praise Yahweh.

V.42 Enemies oppressed – brought under subjection.

V.43 Cycle of deliverance, rebellion and destruction.

V.44 Regarded affliction when they cried.

V.45 Remembered covenant – merciful.

V.46 “pitied” – rachem – tender loving kindness; Captors became merciful, had pity.

V.47 Prayer God-ward for salvation and regathering to thank and praise God.

V.48 Doxology - bless God of Israel and all say Amen, Halleluia.

Section counts and matches: ONLY COVERING MAIN MENORAH - Menorah Candle 1, v.1-5 (37 Hebrew words – Psalm 37 presents *Rest in surety God will bring*

judgment and bless the righteous. Expanded description on the sheep and goats.);

Menorah Candle 2, v.6-11 (46 Hebrew words – Psalm 46 presents *God returns gloriously in reclaiming kingdoms of earth. Seas of humanity will rage against heavenly water but will be subdued.* So Psalm 46 shows God is Israel’s refuge. He is in the midst of her and beholding God’s works to save her.); **Menorah Candle 3, v.12-18** (42 Hebrew words – Psalm 42 presents *Initial joy of conversion faces challenge of public scorn. Desire for living water while water of tears from humanities rejection of those who have chosen living water.* So in Psalm 42 we see a longing for God, the soul cast down because others are not really His followers but remembers assembly with true believers. Enemies constantly reproach and scorn God.); **Menorah Candle 4, v.19-27** (59 Hebrew words – Psalm 59 is imprecatory and wrath is still slated for the wicked. *Read Psalm 59:11-13*);

Menorah Candle 5, v.28-34 (44 Hebrew words – Psalm 44 gives credit to God who gave victories to Israel over nations, in its early days, but now forsaken so we call on You afresh for help.);

Menorah Candle 6, v.35-41 (46 Hebrew words – Psalm 46 where God will subdue the nations. Call to wait upon God for He will be exalted in the earth and Yahweh will be with Jacob.);

Menorah Candle 7, v.42-48 (55 Hebrew words – Psalm 55 presents *God acts on behalf of the righteous when they cry to Him. Being faithful to God, your fellow church-going neighbors turn on you.* In Psalm 55 we see suffering because of the wicked among God’s people.).

Section counts only: **Menorah 1 - Candle 1, v.1a** (1 Hebrew word); **Candle 2, v.1b-c** (7 Hebrew words); **Candle 3, v.2** (7 Hebrew words); **Candle 4, v.3** (7 Hebrew words); **Candle 5, v.4** (6 Hebrew words); **Candle 6, v.5a-b** (6 Hebrew words); **Candle 7, v.5c** (3 Hebrew words);

TOTAL OF 37 WORDS

Section counts only: **Menorah 2 - Candle 1, v.6** (5 Hebrew words); **Candle 2, v.7a-b** (10 Hebrew words); **Candle 3, v.7c** (5 Hebrew words); **Candle 4, v.8** (6 Hebrew words); **Candle 5, v.9a** (4 Hebrew words); **Candle 6, v.9b** (3 Hebrew words); **Candle 7, v.10-11** (13 Hebrew words);

TOTAL OF 46 WORDS

Section counts only: **Menorah 3 - Candle 1, v.12** (4 Hebrew words); **Candle 2, v.13** (6 Hebrew words); **Candle 3, v.14** (6 Hebrew words); **Candle 4, v.15** (6 Hebrew words); **Candle 5, v.16** (6 Hebrew words); **Candle 6, v.17** (8 Hebrew words); **Candle 7, v.18** (6 Hebrew words);

TOTAL OF 42 WORDS

Section counts only: **Menorah 4 - Candle 1, v.19-20** (12 Hebrew words); **Candle 2, v.21-22** (13 Hebrew words); **Candle 3, v.23a** (2 Hebrew words); **Candle 4, v.23b-d** (9 Hebrew words); **Candle 5, v.24** (6 Hebrew words); **Candle 6, v.25** (6 Hebrew words); **Candle 7, v.26-27** (11 Hebrew words);

TOTAL OF 59 WORDS

Section counts only: **Menorah 5 - Candle 1, v.28** (6 Hebrew words); **Candle 2, v.29** (5 Hebrew words); **Candle 3, v.30** (5 Hebrew words); **Candle 4, v.31** (7 Hebrew words); **Candle 5, v.32** (7 Hebrew words); **Candle 6, v.33** (6 Hebrew words); **Candle 7, v.34** (8 Hebrew words);

TOTAL OF 44 WORDS

Section counts only: Menorah 6 - Candle 1, v.35 (4 Hebrew words); Candle 2, v.36 (6 Hebrew words); Candle 3, v.37 (6 Hebrew words); Candle 4, v.38 (13 Hebrew words); Candle 5, v.39 (4 Hebrew words); Candle 6, v.40 (7 Hebrew words); Candle 7, v.41 (6 Hebrew words);
TOTAL OF 46 WORDS

Section counts only: Menorah 7 - Candle 1, v.42 (5 Hebrew words); Candle 2, v.43 (8 Hebrew words); Candle 3, v.44 (6 Hebrew words); Candle 4, v.45 (6 Hebrew words); Candle 5, v.46 (6 Hebrew words); Candle 6, v.47 (11 Hebrew words); Candle 7, v.48 (13 Hebrew words);
TOTAL OF 55 WORDS

END OF BOOK 4

BEGINNING OF BOOK 5

Psalm 107

Summary Title: Look To Yahweh In Distress, He Can Save You

Structure Type: Another Menorah of Menorahs; Each Candle, Except Candle 4 Of The Complete Psalm Is A Single Menorah, Making Seven Menorahs

Directions of Address: From unnamed; To Congregation

Psalm Position Number Meaning: Quoff/Zayin; Hole of an axe, the Zayin of empowerment and provision.

In this psalm we see God’s working on behalf of men as well as Israel being an unworkable axe-head in Yahweh’s hands and the Zayin of provision for men.

Hebrew Word-Count:

Text only: 268 (4x67)
Total (incl. Selahs and intros): 268 (4x67)

Psalms With Matching Counts:

None
None

Menorah (Whole Psalm):

22 (4).....	Joyfully give glory to God for His salvation, v.22/ Candle 4 might be summarized as “Praise Yahweh - His Mercy And Goodness On Behalf Of Men – Joyfully Give Thanks And Witness”
15-21 (3)____23-30 (5).....	<i>Divine Name 3x’s; Praise Yahweh – sinners saved from death when they cried to Him, v.15-21/ Divine Name 2x’s; Sailors cry to Yahweh in distress and are saved (<u>humanity on the sea</u>), v.23-30</i> Candles 3 and 5 might be summarized as “Praise Yahweh, His Mercy To All Who Cry To Him”

- 8-14 (2) 31-37 (6) *Divine Name 2x's*; Praise Yahweh – afflicted then saved from captivity when they cried to Him, v.8-14/
Divine Name; Praise Yahweh (humanity on dry land), congregation to praise Him for His help at home, v.31-37
Candles 2 and 6 might be summarized as
“Praise Yahweh For Help In Captivity Or Help At Home”
- 1-7 (1) 38-43 (7) *Divine Name 3x's*; Praise Yahweh – Redeemed, saved from desolate wandering when they cried to Him, v.1-7/
Divine Name; Yahweh’s mercy understood by the righteous, while the wicked suffer, v.38-43
Candles 1 and 7 might be summarized as
“Praise Yahweh, The Redeemed See God’s Mercy, The Wicked Suffer”

Menorah (Candle 1):
(Praising God For His Redemption: The First Stages – 44 Hebrew Words)

- 4 (4) Wandered, found no city, v.4
Candle 4 might be summarized as
“Lost And Desolate State”
- 3 (3) 5 (5) Gathered from every direction, v.3/
Hungry and thirsty, soul fainted, v.5
Candles 3 and 5 might be summarized as
“First Act Of Redemption, Not At Desired End But Still In A Needy State”
- 2 (2) 6 (6) *Divine Name*; Be grateful, redeemed from enemy hand, v.2/
Divine Name; *Chorus 1*; Cried in trouble, Yahweh delivered them, v.6
Candles 2 and 6 might be summarized as
“Grateful; Redemption From Enemy, Delivered From Distress”
- 1 (1) 7 (7) *Divine Name*; Gratefulness to Yahweh for mercy, v.1/
God’s act of mercy, led to bring to hope, v.7
Candles 1 and 7 might be summarized as
“Grateful For Yahweh’s Mercy, Divine Shepherd Took Care Of Them”

Menorah (Candle 2):
(Yahweh, Who Was Rebelled Against, Offers Mercy And Salvation – 45 Hebrew Words)

- 11 (4) Rejected “El” God and “Alyon” Most High, v.11
Candle 4 might be summarized as
“Rejection Of The Most High”
- 10 (3) 12 (5) Those who’ve lost all hope, v.10/
Helpless under oppression, v.12
Candles 3 and 5 might be summarized as
“Those In The Worst State Seek God And Get Saved; Rebels Brought To Worst State”

9 (2).....13 (6).....Soul desire determines benefactors, v.9/
Divine Name; Chorus 1; Those who cried in soul distress were saved, v.13

**Candles 2 and 6 might be summarized as
“Broken Souls See Salvation Mercy;
Souls In Distress Are Saved”**

8 (1).....14 (7).....*Divine Name; Praise Yahweh, wonders to beni-Adam, v.8/
Deliverance from death and suffering, v.14*

**Candles 1 and 7 might be summarized as
“Bestowed Wonders; Who Wonders Bestowed Upon”**

Menorah (Candle 3):

(Sinners Suffer Because Of Sin But When They Cry To Yahweh, He Saves Them – 44 Hebrew Words)

18 (4).....Life tasteless, death approaches, v.18

**Candle 4 might be summarized as
“Reached Destitute, Hopeless State”**

17 (3).....19 (5).....Fools suffer because of sin, v.17/

Divine Name; Chorus 1; Those who cried in soul distress were saved, v.19

**Candles 3 and 5 might be summarized as
“Suffer Because Of Sin;
Those Suffering Cry And Are Saved”**

16 (2).....20 (6).....Impenetrable doors overcome by God, v.16/
God takes action to heal and deliver, v.20

**Candles 2 and 6 might be summarized as
“God’s Action To Deliver From Prison;
God’s Action To Heal And Save From Pit”**

15 (1).....21 (7).....*Divine Name; Chorus 2; Praise Yahweh, wonders to the
beni-Adam, v.15/*

*Divine Name; Chorus 2; Praise Yahweh, wonders to the
beni-Adam, v.21*

**Candles 1 and 7 might be summarized as
“Bestowed Wonders”**

(Candle 4):

(Sacrifice Of Thanks And Joyous Testimony Of His Mercy For You – 6 Hebrew Words)

22 (4).....Single line Core expressing the call of this psalm

Menorah (Candle 5):

(Sailors Cry To Yahweh In Distress And They Are Saved – 51 Hebrew Words)

27 (4).....Reach state of hopelessness, v.27

**Candle 4 might be summarized as
“Reaches Rock-Bottom”**

26 (3).....28 (5).....Soul melted in distress, v.26/

*Divine Name; Chorus 1; In distress, call to Yahweh and He
saves them, v.28*

**Candles 3 and 5 might be summarized as
“In Distress, Soul Melted And Turns To God”**

25 (2).....	29 (6).....	God starts the waves, v.25/ God calms the waves, v.29 Candles 2 and 6 might be summarized as “God Controls Waves”
23-24 (1).....	30 (7).....	<i>Divine Name</i> ; Sailors can tell of God’s wonders, v.23-24/ Joy for God’s help, v.30 Candles 1 and 7 might be summarized as “God’s Wonders And Help”

**Menorah (Candle 6):
(Praise Yahweh For Blessings On Land – 45 Hebrew Words)**

	34 (4).....	Fruitful land to barren because of sin, v.34 Candle 4 might be summarized as “Consequences On Land Due To Sin”	
	33 (3).....	35 (5).....	Water for desert, v.33/ Water for desert, v.35 Candles 3 and 5 might be summarized as “Water For Desert”
	32 (2).....	36 (6).....	Exalt, Praise in Congregation and Assembly, v.32/ Prepare place to support a city, v.36 Candles 2 and 6 might be summarized as “Exalt God In His Community; God Supplies For A Community”
	31 (1).....	37 (7).....	<i>Divine Name</i> ; <i>Chorus 2</i> ; Praise Yahweh, wonders to the beni-Adam, v.31/ Blessing in fruitfulness of wilderness, v.37 Candles 1 and 7 might be summarized as “Appreciate God’s Gifts For Children Of Men; God’s Gift Of Blessings For Food”

**Menorah (Candle 7):
(Yahweh’s Mercy Understood By The Righteous While The Wicked Suffer – 39 Hebrew Words)**

	40b (4).....	Wandering lost in the wilderness, v.40b Candle 4 might be summarized as “Desolate And Lost”	
	40a (3).....	41 (5).....	Contempt on princes, v.40a/ Poor given place of refuge and family blessings, v.41 Candles 3 and 5 might be summarized as “Rich Receive Scorn; Poor Elevated And Blessed”
	39 (2).....	42 (6).....	Just as easily, God can devastate, v.39/ Vindication; Righteous see and wicked put to shame, v.42 Candles 2 and 6 might be summarized as “God Can Bring Oppression, Affliction And Sorrow; The Wicked Will Be Disabled (Notorious For Causing Oppression, Etc.)”
	38 (1).....	43 (7).....	Blessing – multiplies family and livestock, v.38/ <i>Divine Name</i> ; Wise who considers, understands Yahweh’s mercies, v.43 Candles 1 and 7 might be summarized as “God’s Blessings; Recognize God’s Mercy”

Note: V.1 is the same beginning seen in Psalm 106:1, minus the “Halleluia”. This helps see an intentional connection between the two psalms. This is interesting since Psalm 106 is the last psalm of Book 4 and Psalm 107 the first of Book 5. Another connection between the two is the similar theme and menorah containing a large build of menorahs; Thanking God for His eternal mercy.

V.1-7 of the small menorah divides with Candles 1-3 being the grateful side and Candles 5-7 being the struggle side.

V.2 Redeemed of Yahweh – redeemed from the enemy.

V.3 “lands” – aretz; Gathered from lands from all directions.

V.4 “solitary” – jeshimon – desert, see Psalm 106:14; Wilderness wandering – found no city to inhabit.

V.5 Hungry and thirsty, soul fainted.

V.6 **Chorus 1** – Cried in trouble, Yahweh delivered.

V.7 God led them properly to city of habitation.

V.8-14 Afflicted saved from captivity when they cried to Him.

V.8 “goodness” – chesed – mercy, same word translated as “mercy” in v.1; “men” – adam and repeatedly in *Chorus 2*; **Chorus 2** – Praise Yahweh, mercy – wonders to the “beni-adam” – sons of Adam.

V.9 He meets need of longing and hungry souls.

V.10 Those in shadow of death – imprisoned and hopeless.

V.11 FOR – “rebelled” – himru – bittered against the words of “God” – El; “most High” – alyon – His leadership was despised.

V.12 Judgment for their evil choice – slavery in dispersion.

V.13 **Chorus 1** *Changed from “delivered” – v.6 to “saved”.*

V.14 Brought out of darkness and shadow of death and break bands.

V.15 **Chorus 2** – Exact match to v.8 – Praise Yahweh, mercy – wonders to the “beni-adam” – sons of Adam.

V.16 Impenetrable doors – overcome by God.

V.17 Foolish suffer because of their sin.

V.18 So they end up in that hopeless state – shadow of death.

V.19 **Chorus 1** - Identical match to v.13, cried in trouble, Yahweh saved.

V.20 “destructions” – sh’chith – pits; He commands and they are saved.

V.21 **Chorus 2** – Exact match to v.15.

V.22 The two middle Hebrew words “the sacrifices of thanksgiving,” value of 442 (17x26) 26 is the Divine Name value; The whole of v.22, as the meaningful center, has value of 1,526 (14x109); “rejoicing” – rina – cry, shout.

V.23-30 – Sailors, being a type of humanity (sea) who are separated and cry to God for salvation. God has mercy on those and v.31-38 – congregation on dry land are those of Israel who see God’s mercy.

V.24 These see works of Yahweh and His wonders in the deep (humanity) – **a reflection of Chorus 2.**

V.25 “commandeth” – amar – speaks; Speaks of stormy wind and of its lifting the waves.

V.26 Waves – sailor’s souls melt.

V.27 – “are at their wits’ end” – literally “all their wisdom is swallowed”; Condition of the sailor – like drunk.

V.28 Cry to Yahweh in distress and He saves them.

V.29 God calms storm – waves are still.

V.30 Glad for peace, brings to desired haven.

V.31 **Chorus 2** – Exact match to v.8, 15 and 21 - Praise Yahweh, mercy – wonders to the “beni-adam” – sons of Adam.

V.32 Let them exalt and praise Him in “congregation” and “the assembly”.

V.33 Supplied water in wilderness, desert.

V.34-35 “land” and “ground” – aretz; Reverse of water supply, because of sin then back again to water supplied.

V.36 Makes local livable conditions for future city.

V.37 Sow fields, plant vineyard for increase.

V.38 Blessed to multiply families and livestock.

V.39 Reverse of blessing – means of suffering.

V.40 Scorn on princes and causes them to lose their way.

V.41 Saves the poor – place of refuge and blessing in the family.

V.42a Righteous see and rejoice; V.42b All the wicked shut their mouths.

V.43 “lovingkindness” – chesed – mercy; V.43a Who is wise and observes these; V.43b Understand the mercy of Yahweh; “LORD” is the final word of the Hebrew text.

A special note on the Hebrew of this psalm, the following verses are bracketed with “reverse nuns”, the letter Nun backwards, so they “bracket” a good portion. Reason unknown. Verses 23a, 24a, 25a, 26a, 27a, 28a and 39b. These verses are 2 cola each, designating them as “a” or “b”.

Section counts and matches: ONLY COVERING MAIN MENORAH -

Menorah Candle 1, v.1-7 (44 Hebrew words – The decimal of 44 is “Mem [40]” and “Dalet [4]”. The Mem of waters, figuratively of humanity and Dalet of doors and keyword of brokenness. These waters of humanity being Israel. The doors being those thru which “he led them forth by the right way”. The brokenness clearly found in Chorus 1, v.6); **Candle 2, v.8-14** (45 Hebrew words – The decimal of 45 of “Mem [40]” and “He [5]”. The Mem waters being those of “humanity” in “Oh that men would praise the LORD”. The lo/ behold of God’s salvation message to those who cry to Him in distress.);

Candle 3, v.15-21 (44 Hebrew words – Psalm 44 is from the position of brokenness and suffering and looking to God for help as they suffer for their sin.); **Candle 4, v.22** (6 Hebrew words – Psalm 6 is the psalm that shows the broken man who testifies God has heard his prayer and saves him.);

Candle 5, v.23-30 (51 Hebrew words – Psalm 51 shows us David’s repentance and getting right with God.); **Candle 6, v.31-37** (45 Hebrew words – Match to Candle 2; The decimal of 45 is “Mem [40]” and “He [5]” of water and “lo/ behold”. The whole Candle is based on waters in “his wonders in the deep” and the lo/ behold of how God answers the cries made to him for salvation.);

Candle 7, v.38-43 (39 Hebrew words – Psalm 39 lesson on soul-searching, see Psalm 39:6-7.).

Section counts only: Menorah 1 - Candle 1, v.1 (7 Hebrew words); **Candle 2, v.2** (7 Hebrew words);

Candle 3, v.3 (6 Hebrew words); **Candle 4, v.4** (8 Hebrew words); **Candle 5, v.5** (6 Hebrew words);

Candle 6, v.6 (7 Hebrew words); **Candle 7, v.7** (7 Hebrew words);

Note the menorah of numbers: 7-7-6-8-6-7-7

TOTAL OF 44 WORDS

Section counts only: Menorah 2 - Candle 1, v.8 (6 Hebrew words); **Candle 2, v.9** (8 Hebrew words);

Candle 3, v.10 (6 Hebrew words); **Candle 4, v.11** (7 Hebrew words); **Candle 5, v.12** (6 Hebrew

words); **Candle 6, v.13** (7 Hebrew words); **Candle 7, v.14** (5 Hebrew words);

TOTAL OF 45 WORDS

Section counts only: Menorah 3 - Candle 1, v.15 (6 Hebrew words); **Candle 2, v.16** (7 Hebrew

words); **Candle 3, v.17** (5 Hebrew words); **Candle 4, v.18** (8 Hebrew words); **Candle 5, v.19**

(7 Hebrew words); **Candle 6, v.20** (5 Hebrew words); **Candle 7, v.21** (6 Hebrew words);

TOTAL OF 44 WORDS

Section counts only: Menorah 4 - Candle 1, v.23-24 (13 Hebrew words); **Candle 2, v.25** (6 Hebrew

words); **Candle 3, v.26** (7 Hebrew words); **Candle 4, v.27** (6 Hebrew words); **Candle 5, v.28**

(7 Hebrew words); **Candle 6, v.29** (5 Hebrew words); **Candle 7, v.30** (7 Hebrew words);

TOTAL OF 51 WORDS

Section counts only: **Menorah 5 - Candle 1, v.31** (6 Hebrew words); **Candle 2, v.32** (6 Hebrew words); **Candle 3, v.33** (6 Hebrew words); **Candle 4, v.34** (6 Hebrew words); **Candle 5, v.35** (8 Hebrew words); **Candle 6, v.36** (6 Hebrew words); **Candle 7, v.37** (7 Hebrew words);
TOTAL OF 45 WORDS

Section counts only: **Menorah 6 - Candle 1, v.38** (6 Hebrew words); **Candle 2, v.39** (5 Hebrew words); **Candle 3, v.40a** (4 Hebrew words); **Candle 4, v.40b** (4 Hebrew words); **Candle 5, v.41** (6 Hebrew words); **Candle 6, v.42** (7 Hebrew words); **Candle 7, v.43** (7 Hebrew words);
TOTAL OF 39 WORDS

Psalm 108

Summary Title: Heart Set On God Cries For Defense Of His Boundaries

Structure Type: Menorah

Directions of Address: From David; To God/Personified Instruments Of Praise/Congregation

Psalm Position Number Meaning: Quoff/Cheth; Hole of an axe, the point of empowerment and the Cheth of border, fence.

In this psalm we see God’s empowerment being the only source for military victory. The borders are addressed throughout.

Hebrew Word-Count:

Text only: 95
Total (incl. Selahs and intros): 98

Psalms With Matching Counts:

16, 28, 58, 97
 None

<p>7 (4).....</p> <p>6 (3)..... 8 (5).....</p> <p>3-5 (2)..... 9-11 (6).....</p>	<p>God’s delight in His work of land division, v.7 Candle 4 might be summarized as “Division Of The Land Of Israel Was Something Decreed By God”</p> <p>“Hoshea” request for right-hand of God salvation, v.6/ Regions of Israel are God’s in a favorable manner, v.8 Candles 3 and 5 might be summarized as “Regional Decrees In Danger”</p> <p><i>Divine Name</i>; Lifting God up in worship, mercy and faithfulness - point of admiration, v.3-5/ <i>Questions</i>; Israel dependent upon God for overcoming dishonorable oppressors, v.9-11 Candles 2 and 6 might be summarized as “Yahweh To Be Glorified In Israel And Before All Nations – Depends On Standing On Behalf Of Israel”</p>
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1-2 (1).....12-13 (7).....Heart foundation on God, desire to worship in song and music, v.1-2/
God is the sure provider of victory, v.12-13
**Candles 1 and 7 might be summarized as
“Looking To God, Only Place Of Security”**

Note: Introduction uses “Song” and “Psalm” are both used in v.1 as “sing” and “give praise”.

V.1 “Fixed” – Established which is a Cheth word of keeping to a fixed position; “give praise” – zamru – melody; “my glory” see the text match Psalm 16:9.

V.3 “will praise thee” – odcha – give thanks, praise; “sing praises” – zamru – melody; “nations” – amim – people.

V.5 “earth” – aretz.

V.7 Middle verse line value of 2,072 (37x56). Middle Hebrew word in v.7 “mete out” with value of 49.

V.8 “lawgiver” is “choq” for statute.

V.12 “man” – adam.

Psalm 108:7-13 is the repeat of 60:6-12. In Psalm 60 we saw the Samech of “foundation” in standing on God’s word. Here we find the Cheth of “boundaries” discussed.

Section counts and matches: **Candle 1, v.1-2** (12 Hebrew words – Consider Yod/Beth – the working hand of God’s household to play instruments of praise); **Candle 2, v.3-5** (21 Hebrew words – Psalm 21 praises God for His great blessings, also not the interesting flip of 12 words to 21 words); **Candle 3, v.6** (6 Hebrew words – Psalm 6 shows need and suffering cry for help); **Candle 4, v.7** (9 Hebrew words – Psalm 9 is praising God for protecting and turning back the enemies); **Candle 5, v.8** (9 Hebrew words – Match to v.7, and is standing on the same position of God’s special protection for what He says it His); **Candle 6, v.9-11** (25 Hebrew words – Psalm 25 expresses *My God, in thee do I trust, let not the enemies triumph over me*, 25:1-2); **Candle 7, v.12-13** (13 Hebrew words – Psalm 13 seeking help from the enemies and confession of faith and rejoicing in the provided victory).

Psalm 109

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

Structure Type: Menorah

Directions of Address: From David; To God/Congregation

Psalm Position Number Meaning: Quoff/Teth; Hole of an axe, the point of empowerment and the Teth of that which is twisted and keyword for “good”.

In this psalm we see empowerment for the wicked and God standing behind the good. We also see the motions of the axe-head, being tossed up and down (shaken) from the turmoil suffered, v.23. The twisted way of wicked men and “compassed” and surrounding design detailed thru the psalm.

Hebrew Word-Count:

Text only: 224 (7x32)

Total (incl. Selahs and intros): 227 (49th Prime)

Psalms With Matching Counts:

None

None

14-16 (4)	.....	Divine Name 2x's; Let him receive no mercy for he was merciless, v.14-16 Candle 4 might be summarized as “Sin Not To Be Forgotten For He Was Merciless”		
6-13 (3)	_____	17-20 (5)	.....	Imprecatory curse on the wicked and all he has, v.6-13/ Divine Name; Imprecatory curse upon this wicked man’s body as a reward, v.17-20 Candles 3 and 5 might be summarized as “Imprecatory Curse On Wicked Man’s Life And On His Body”
4-5 (2)	_____	21-26 (6)	.....	Love/prayer surround and evil/hatred surround, v.4-5/ Divine Name 2x's; “Thy Name’s Sake”; Yahweh, (saved and mercy sandwich this Candle v.21-26) Save me, have mercy upon me Yahweh for I am broken down, v.21-26 Candles 2 and 6 might be summarized as “Play Between Love/Hate And Mercy And Merciless”
1-3 (1)	_____	27-31 (7)	.....	Cry to God, assault of wicked mouths, v.1-3/ Divine Name 2x's; Wicked mouths reversed and receive blessing so will show clear evidence this is the hand of God and my mouth will praise You, v.27-31 Candles 1 and 7 might be summarized as “Mouth Use Of The Wicked As Opposed To The Poor Righteous”

Note: V.1 relates praise “O God of my praise”, but doesn’t actually do it. The balancing Candle 7 does the same in v.30 with “I will greatly praise” and “I will praise” – Candle parallelism; Possible reason for such may be due to the fact the prophetic nature of this psalm had yet to be fulfilled.

V.3 “compassed me about” is a Teth (the 9 in Psalm 109) phrase, or word, as the Hebrew is a single word.

V.4-5 create a perfect picture: v.4 Instead my love my adversary,
and I to prayer.

Notice the adversary is at the center and both sides (before and after) presents David’s love and prayer surrounding this wicked man. Surrounding is a Teth theme (the 9 in Psalm 109).

v.5 And he has put upon me evil instead of good,
And hatred instead of my love.

Notice the reverse that is repaid. “Good” is at the center and both sides (before and after) present the enemies evil and hatred surrounding the Good of David. Besides surrounding being Teth in theme, so is “good” a Teth keyword. V.4 and 5 are sandwiched with David’s love, beginning v.4 and ending v.5. Big lesson here on imprecatory prayer. Some may perceive the person praying “imprecatory” must just be a hateful person and shows no love for that person. This Candle shines a light on the truth of the matter.

V.6 A prophetic curse on Judas Iscariot, and speaks of his source of empowerment (“Quoff [100]” of the 109) being a wicked man set over him and Satan at his right hand.

V.11 “extortioner” – nosheah – a creditor.

V.14 The wicked man’s “fathers” and “mother” surround the Divine Name in the verse. The surround presents that “Teth” theme and in this case, it means no forgiveness for the wicked man’s family line.

V.15 “earth” – aretz; Cola v.15a continuous as opposed to v.15b of not continuous.

V.16 “man” – ish; “the poor and needy” being the 2 middle Hebrew words – $224=111+2+111$. The ordinal value of those 2 words is 111. V.16 is the middle verse – $31=15+1+15$ and has a value of 3,545 (5x709) 127th Prime; Psalm 111 is a psalm praising God who is faithful and provides redemption; V.16a of “mercy”, v.16b pursued “the poor and needy”, v.16c murder.

V.21-26 This Candle presents David in suffering prayer but it’s also messianic of the suffering Jesus would go thru for our behalf. Structure of Candle 6 is the sandwiching of v.21 and 26 with the Divine Name and “mercy”. V.22 is a qualifier identifying with v.22a a match to v.16b and v.22b a match to v.16c.

V.22 “wounded” – challal – defiled, profaned.

V.23 “I am tossed up and down” – nin’ar’ti – root “nar” of “to shake”.

V.23 and 25 match each other and surround a core of v.24. V.23 has “tossed up and down”, which is a Quoff axe-head type motion. V. 25 has “shaked their heads” which parallels the tossing. The Hebrew bears a close match of shaking motion. The core of v.24, focuses on weakness and does a poetic play on “fasting” and “fatness”, obviously opposites.

V.25 “they shaked” – y’niaun – root “nua” of “shake, reel, stagger”.

V.29 “mantle” – m’ail – robe.

V.30 “with my mouth” is a parallel from Candle 7 to Candle 1. In Candle 1 we saw “Hold not thy peace”.

V.31 “condemn” – mishpat – judgment.

Text count of 224 (7x32): The Divine Name is found 7 times thru the psalm. 32 is the decimal value of “glory”. This psalm shows God’s glory thru His incredible plan to save humanity.

Quoff Summary – v.6 shows the power behind Judas Iscariot but really, in v.27 we see Yahweh behind the whole event. A second type of Quoff is found in the suffering section v.23 and 25.

Teth Summary – “compassed” and surround-style poetry verses throughout like v.28 of curse turning to bless. Even to be “clothed” of v.29 is an encompassing Teth (9).

Section counts and matches: **Candle 1, v.1-3** (20 Hebrew words – Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection*. The decimal 20 is “Caph [20]” and presents open hands in supplication.); **Candle 2, v.4-5** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” we see the working hand in the treatment each side divvied to the other and the “heaped upon-Gimel” of what each gave to the other. In 13 you have the attitude and the action. Love - “ahava” has a value of 13, this verse is sandwiched love.); **Candle 3, v.6-13** (54 Hebrew words – Psalm 54 presents *God delivers His own, taking vengeance on wicked schemers, church members who are strangers to God’s people*. This Candle presents the imprecatory curse on the man who played the part of one of Jesus’ disciples, fitting this 54 theme.); **Candle 4, v.14-16** (29 Hebrew words – The decimal reading for 29 is “Caph [20]” and “Teth [9]” meaning the Caph of open hands to be filled, and the Teth of being Satan’s servant. Here we see the traditional idea of seeking supply from God in the Caph, with David calling for a block and denial of God’s favor on such a merciless man.);

Candle 5, v.17-20 (32 Hebrew words – The decimal reading for 32 is “Lamed [30]” and “Beth [2]” of the rod/staff of the Shepherd and the Beth of the Son of God. In this particular case the wolf was wearing a sheep outfit. So with Judas Iscariot we see the wolf in sheep’s clothing to be dealt with. The Shepherd (Jesus) will deal ferociously with that Shepherd’s staff on this undercover enemy.);

Candle 6, v.21-26 (41 Hebrew words – See Psalm 41:1, powerful with “the poor”. Keyword of note is “burning”, which does describe the suffering of this Candle. As messianic in content, Jesus was a type of a burnt offering for us. For the decimal value of 41 we have “Mem [40]” and “Aleph [1]” the Mem with keyword value of “and the poor”, seen in v.22, and the Aleph of “ox”. Yes, ox is important for that was the greatest sacrifice one could offer in the Old Testament and Jesus came to replace all of these sacrifices. He was the most valuable sacrifice, the aleph, the first, the primary.);

Candle 7, v.27-31 (35 Hebrew words – The decimal form of 35 is “Lamed [30]” and “He [5]”. Lamed being the rod/staff and points to the Shepherd. The He is the lo/ behold of seeing what God has done to save the poor. As v.27 put is “that they may know.”).

Psalm 110

Summary Title: Messiah To Be Set On Throne

Structure Type: Menorah

Directions of Address: From David; To Congregation

Psalm Position Number Meaning: Quoff/Yod; Hole of an axe, the point of empowerment and the Yod of the working hand.

In this psalm we see the power of the Father thru His Son to reign “rule thou”. The working hand of the Father is the Son and we see the Son to sit “at my right hand” of the Father. We see the working power of the Father in “until I make...”.

Hebrew Word-Count:

Text only: 63
Total (incl. Selahs and intros): 65

Psalms With Matching Counts:

61
 None

4 (4)	.....	<p><i>Divine Name; Appointment to the order of Melchizedek, v.4</i> Candle 4 might be summarized as “Appointed Priest After The Order Of Melchizedek (Both King–Political, and Priest-Religious)”</p>
3 (3)	..... 5 (5)	<p><i>“Day of Thy Power” Second Coming, God’s people will joyfully serve Him, v.3/ Adonai; Might of new king to destroy the enemies in the “Day Of Wrath” Second Coming, v.5</i> Candles 3 and 5 might be summarized as “Day Of Thy Power/Day Of Thy Wrath”</p>
2 (2)	..... 6 (6)	<p><i>Divine Name; “Rule”, Zion starting point of reign, v.2/ “Judge”, Slaughter of kings everywhere, v.6</i> Candles 2 and 6 might be summarized as “Messiah’s Rule And Judgment Will Go Out, Enemies Will Be Subdued”</p>
1 (1)	..... 7 (7)	<p><i>Divine Name; Adoni; Yahweh’s appointment at His right hand, wait for enemies made a footstool, “Sit...until” v.1/ To be sustained for journey and victory, “in the way”, v.7</i> Candles 1 and 7 might be summarized as “Christ Takes His Position And Receives Power Provided By The Father”</p>

Note: V.1 “said” – n’um – utterance, declaration; Messiah to wait beside Yahweh until enemies made footstool.

V.2 “rule” – r’deh – to have dominion; Zion capital in the midst of the enemies.

V.3 Value is 2,726 (47x58); at the Second Coming “day of thy power”; This plan of the messiah has been in place from the dawn of creation. These willing people will probably be those who will be raptured at the return of Jesus and so be returning with Him.

V.4 value is 2,260 (20x113) – Powerful connection seen with Psalm 20 and Psalm 113; Order of Melchizedek as a political king and religious priest – **See Hebrews 6:20-7:11**. Middle word of psalm is “not” which in Hebrew it reads “and not”.

V.5 Addresses Yahweh with “(Adonai) Lord at thy right hand” which we saw this arrangement in v.1; At Second Coming “day of his wrath”, opposing kings destroyed.

V.6 “judge” – yadin – contend; “heathen” – goyim – nations; “countries” – eretz; At His judgment, a great slaughter over many countries. The parallel of “rule”, v.2 fits with “judge” of v.6

V.7 In v.1 we find “Sit...until” where the Messiah was to wait and in v.7 the journey is now “in the way”. A literal rendering of v.7a is “*From that which is received as an inheritance in the way he will drink*”; “brook” - minachal - a primary meaning of possessions, especially those gained by inheritance; I suspect they went with the lesser used “brook” because of their not making the connection with the “drink”; We see drink, much like today, carries a meaning of celebration, a party. This is seen with the use of the word, prefixed with a Mem to indicate such in Esther. So, what is being described is the celebration of the fulfilled time, described in the opposing Candle 1, v.1. There, Jesus was to wait until the Father gave Him His inheritance of the conquered enemies, the “footstool”. In v.7, He has received that inheritance from the Father and celebration is in order. This flows to the final v.7b of lifting up the head. In v.6 the heads were wounded. When Jesus returns their will be great destruction, but for those leaders who survive, they will have their heads lifted in acceptance. (In Psalm 2 we saw they would find mercy if they kissed the Son’s feet, i.e. begged for mercy and sought His forgiveness.)

This is a great psalm for anyone to begin understanding menorahs. The entire format is 1 verse is 1 Candle. The parallels of waiting then beginning journey easy to see in v.1 and v.7; The parallels of “rule” and “judge” likewise easy to understand; The parallels of “day of thy power” and “day of his wrath” are simple matches. Then of course is the center Candle which is a climax of king and priesthood of Messiah.

Section counts and matches: **Candle 1, v.1** (10 Hebrew words – Yod is the 10th letter and is the working hand. We see both the Quoff [100] of empowerment in this verse as the Father will make the enemies a footstool and the Yod [10] in “my right hand”.); **Candle 2, v.2** (8 Hebrew words – Cheth the 8th letter of hedge or fence. We see it here in the boundaries of the capital being defined as “Zion” that is in the “midst” of the enemies. Clear borders.); **Candle 3, v.3** (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth*. Beautiful fit and for brief read Psalm 11:4-7.); **Candle 4, v.4** (11 Hebrew words – Same as in v.3.); **Candle 5, v.5** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sword, weapon. Let’s just say, v.5 describes a weapon use situation.); **Candle 6, v.6** (9 Hebrew words – Psalm 9 presents *Yahweh will judge the wicked, He is a refuge for the oppressed*. For a quick look read Psalm 9:1-5.); **Candle 7, v.7** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sustenance which this verse is describing.).

Psalm 111

Summary Title: Godly Assemble For Worship

Structure Type: Menorah and Acrostic

Directions of Address: From unnamed; To Congregation

Psalm Position Number Meaning: Quoff/Yod/Aleph; The working power in the axe-head, Yod of working hand and Aleph of primary.

In this psalm we see the working power God manifests to redeem and supply for His people. Keyword here is “works”. The Yod of the working hand is also seen in God’s working hands for His people. Finally the Aleph of primary point in redemption and His holy covenant He provided for His people.

Hebrew Word-Count:

Text only: 72
 Total (incl. Selahs and intros): 73

Psalms With Matching Counts:

8, 47, 53,
14

<p>6 (4).....</p> <p>4-5 (3)..... 7-8 (5).....</p> <p>2-3 (2)..... 9 (6).....</p> <p>1 (1)..... 10 (7).....</p>	<p>God’s power manifest provides heritage for His people, v.6 Candle 4 might be summarized as “God’s Powerful Works, His Covenant – Their Righteous Character And Perpetuity” <i>Divine Name; “Remembered” and “ever be mindful”,</i> God’s supply to those who fear Him, v.4-5/ God’s works are eternal, done in truth and uprightness, v.7-8 Candles 3 and 5 might be summarized as “God’s Powerful Works Provide Heritage For His People” <i>Divine Name; God’s works and righteousness, v.2-3/ His Name; God’s redemption sent, He is holy and to be revered, v.9</i> Candles 2 and 6 might be summarized as “God’s Great Works Of Righteousness, Redemption – He Is To Be Revered” <i>Divine Name and Halleluia; Whole-hearted praise offered in the assembly, v.1/ Divine Name; Foundation grounds for being one of the assembly – fear of the LORD; praise based on “hallel”, v.10</i> Candles 1 and 7 might be summarized as “The Assembly – Those Who Fear Yahweh Praise Yahweh”</p>
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THE ACROSTIC

Aleph v.1a; Beth v.1b; Gimel v.2a; Dalet v.2b; He v.3a; Waw v.3b; Zayin v.4a; Cheth v.4b; Teth v.5a; Yod v.5b; Caph v.6a; Lamed v.6b; Mem v.7a; Nun v.7b; Samech v.8a; Ayin v.8b; Pe v.9a; Tsaddi v.9b; Quoff v.9c; Resh v.10a; Shin v.10b; Tau v.10c.

This acrostic develops each letter on the cola level, following the meaning of the letter. The issue of letters meaning carried in the verses is a significant influence in the Psalms. So much so I have decided to cover that in a third book instead of this one.

Note: Introduction – If the first word is to be counted as a separate part, “Halleluia” launches this and is part of a trio of “Halleluia” Psalms 111-113. Being an acrostic, it is notable the Aleph launches after the “Halleluia”. As for the menorah, the “Halleluia” is part of Candle 1 and parallels the praise in the same root of “hallel” to finish Candle 7.

V.1 Come to worship with your whole heart, gather as one body.

V.1a **Aleph** of whole-hearted worship; V.1b **Beth** of when we gather for worship.

V.2-3 Desire and admiration of God empowers our drive to learn of Him;
(An *interesting* “Quoff [100]” to spot).

V.2a **Gimel** of admiration of His works (*Yod of the working hand – 10*); V.2b **Dalet** of pursuing learning about God based on *desire* to learn of Him.

V.3a **He** of admiration of those works; V.3b **Waw** of the nature of His works is righteous.

V.4-5 God’s supply to those who fear Him.

V.4a **Zayin** of remember what He has done – *Remember is the first word of v.4a*; V.4b **Cheth** of gracious and tender lovingkindness (*racham*) traits of Yahweh.

V.5a **Teth** of a prey (*tereph*) given to those who fear Him; V.5b **Yod** of remembering His covenant – “be mindful” is the “remember”, in a different verbal form, beginning the *final* cola of this Candle; We see Candle 3 is sandwiched with “remember” on cola lines and parallels a similar sandwich of Candle 5.

V.6 God’s power for His people; meaningful center value is 2,074 (34x61).

V.6a **Caph** of strength of His works, “*higid*” (think of the Passover *hagidah*, the retelling of the redemption from Egypt account) to His people (Hebrew – *am*); V.6b **Lamed** of to give them the heritage of the nations (*goyim*).

V.7-8 Character and perpetuity of His works.

V.7a **Mem** of works of His hands being “verity” – *emeth* – truth, faithfulness; “judgment” - *mishpat*;
V.7b **Nun** of His statutes being “sure” – *n’emanim* – true, faithful; “commandments” – *piqud* – statutes.

V.8a **Samech** of God’s statutes being eternally secure; V.8b **Ayin** of being done in “truth” – *emeth* – truth, faithfulness and “uprightness” – *yashar* – just, upright; “works” in v.7a and “done” in v.8b being the first words for the first and last colas of Candle 5 create a sandwich with the Hebrew words of the same root. This follows the style of the parallel Candle 3.

V.9 God’s redemption, eternal covenant, the honor and glory of His Name.

V.9a **Pe** of redemption to His people (Hebrew – *am*); V.9b **Tsaddi** of commanded eternal covenant;
V.9c **Quoff** of holy and fearful is “His name”; “reverend” – fearful, same root as translated “fear” in v.10; This parallels with Candle 2 – we see His works, His people and covenant with them, “for ever”, Yahweh’s honor and glory, Yahweh in the one Candle and “His Name” in the other.

V.10 Foundation of being one of God’s people, “His praise” – *T’hilatho* (*Hallel* root).

V.10a **Resh** of fear of Yahweh, beginning of *wisdom*; V.10b **Shin** of *understanding* and obedience of God; V.10c **Tau** of God’s “*hallel*” (*praise*) being eternal; The parallel to Candle one starts with

Halleluia and finishes the final cola on same root word, also the connection to being one of God's people.

The acrostic psalms are Psalms 9, 10, 25, 34, 37, 111, 112, 119 and 145.

Text at 72, compare with Psalm 72. On the text only and total only we find Psalms 14 and 53. This is notable because they are essentially the same psalm.

This acrostic presents two letters per verse. It matches the style seen in the following Psalm 112, which also begins with "Halleluia".

Section counts and matches: **Candle 1, v.1** (7 Hebrew words – Zayin is the 7th letter and two of its meanings are completeness and perfection. With the assembly gathered as one to worship God, this is certainly completeness and is according to God's perfection.); **Candle 2, v.2-3** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/need*. The decimal 12 is "Yod [10]" and "Beth [2]" of the working hand and Beth of house. Here we see the working hands of God and His house seeking to know such works.); **Candle 3, v.4-5** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/need*. The decimal 12 is "Yod [10]" and "Beth [2]" of the working hand and Beth of house. As in Candle 2 we see more of the working hands of God and His house who will remember them, fear Him and abide by His covenant.); **Candle 4, v.6** (8 Hebrew words – Cheth the 8th letter of hedge or fence. Here we see boundaries of the other nations to be given to His people.); **Candle 5, v.7-8** (13 Hebrew words – The decimal reading for 13 is "Yod [10]" and "Gimel [3]" so we see the working hand and the "to benefit" of Gimel. This Candle begins "The works of His hands..." and flows into what benefit comes from those working hands.); **Candle 6, v.9** (9 Hebrew words – Teth the 9th letter with a keyword of "tov" for "good". This verse summarizes the goodness of God for His people.); **Candle 7, v.10** (11 Hebrew words – The decimal for 11 is "Yod [10]" and "Aleph [1]" so we see the working hand and the Aleph of primary. The primary being "the beginning of wisdom" in "fear of the LORD" and the working hands of doing, or put simply, obeying Him.).

Psalm 112

Summary Title: Blessing To Be Poured Upon The Household Of God's Servants

Structure Type: Menorah and Acrostic

Directions of Address: From unnamed; To Congregation

Psalm Position Number Meaning: Quoff/Yod/Beth; The working power in the axe-head, Yod of working hand and Beth of house.

In this psalm we see the outworking of God's righteousness in His people. They are bearing fruit of righteousness. We see that the "fear of God" results in delighting in His commandments – the Quoff means of connection and good results. The Yod of those listed works and behaviors, particularly of the righteous, and the Beth of those who fear the Lord. The household of God's people.

Hebrew Word-Count:

Text only: 77
 Total (incl. Selahs and intros): 78

Psalms With Matching Counts:

None
 None

6 (4)	.....	Eternal security of the good man, v.6 Candle 4 might be summarized as “Eternal Security Of The Righteous”
4-5 (3)	_____7-8 (5)	Basic nature of the upright, v.4-5/ <i>Divine Name</i> ; Upright’s heart is at peace and secure, v.7-8 Candles 3 and 5 might be summarized as “Good Nature Of The Upright Leaves A Man Of Faith Whose Heart Is At Peace”
2-3 (2)	_____9 (6)	Might, wealth, blessing on the righteous, “ <u>his righteousness endureth forever</u> ”, v.2-3/ Generous, exalted, honorable, “ <u>his righteousness endureth forever</u> ”, v.9 Candles 2 and 6 might be summarized as “Looking At The Righteous – His Righteousness Endureth Forever”
1 (1)	_____10 (7)	<i>Divine Name; Halleluia</i> ; Those who fear Yahweh will be blessed, v.1/ The wicked will destroyed, v.10 Candles 1 and 7 might be summarized as “Righteous Versus The Wicked – Blessing Or Destruction”

THE ACROSTIC

Aleph v.1a; Beth v.1b; Gimel v.2a; Dalet v.2b; He v.3a; Waw v.3b; Zayin v.4a; Cheth v.4b; Teth v.5a; Yod v.5b; Caph v.6a; Lamed v.6b; Mem v.7a; Nun v.7b; Samech v.8a; Ayin v.8b; Pe v.9a; Tsaddi v.9b; Quoff v.9c; Resh v.10a; Shin v.10b; Tau v.10c.

This acrostic develops each letter on the cola level, following the meaning of the letter. The issue of letters meaning carried in the verses is a significant influence in the Psalms. So much so I have decided to cover that in a third book instead of this one.

Note: Introduction – If the first word is to be counted as a separate part, “Halleluia” launches this and is the second in a trio of “Halleluia” Psalms 111-113. Being an acrostic, it is notable the Aleph launches after the “Halleluia”.

V.1 “Blessed” – Ashrei – *Same as Psalm 1 begins* and this psalm ends with the same last word Psalm 1 does; A look at the blessed man who fears Yahweh.

V.1a **Aleph** of blessing on the man who fears Yahweh; V.1b **Beth** of delighting in Gods “mitzvoth” – commandments.

V.2-3 Eternal blessings to fall on the house of the righteous.

V.2 “earth” – aretz; “blessed” – baruch – alternate Hebrew word for blessed, usually in reference to God but occasionally to man;

V.2a **Gimel** of being “mighty” – gibor – in the land, his seed speaks of multiple generations; V.2b **Dalet** of a blessed generation.

V.3a **He** of wealth and riches in his house; V.3b **Waw** of his righteousness to stand forever; We see the parallel of v.9 here in “his righteousness endureth for ever”.

V.4-5 Basic nature of the upright.

V.4a **Zayin** literal, “To scatter rays in the darkness light to the upright”; “there ariseth” comes from the root meaning “to scatter rays” and beside reference to the sun appearing in the morning, it is used in reference to leprosy breaking out; V.4b **Cheth** - three big characteristics – gracious, compassionate (racham) and righteous; V.4a presents a “Quoff [100]” empowerment. The light bursting forth is something that happens without to the godly man. From that light we see an inward result in v.4b.

V.5a **Teth** of the good man is gracious and lends; V.5b **Yod** of his dealing is done with “mishpat” – judging, evaluation, consideration of justice.

V.6 “moved” – middle Hebrew word of psalm; V.6a and b are the two middle colas of the Psalm – 10+2+10 with a value of 939 (3x313) 65th Prime. See Psalm 119:161-168, the entire “Shin” acrostic section with a total value of 17,528 (56x313); Eternal security for the righteous man; “Waw [6]” is seen in v.6 when we consider the peg in the tabernacle is secured in its special attachment points in the tent structure. As v.6 expresses an eternal security for the godly man, so the pegs of God’s tabernacle are secure in His house. They will not be moved. In consideration, we must pay attention to this promise being to the “he” spoken of. The first Candle lays that foundation of “the man” who “feareth the LORD” and “delights in his commandments”. It does not apply to someone who once said a prayer of salvation (so called) and lives like the devil. This connects to v.3 and v.9 of eternal righteousness. This man clearly **continues** in his “delighteth” of “his commandments”. For the so-called “Christian convert” who says the prayer and lives like the devil, it clearly cannot be said “his righteousness endureth for ever”. This psalm applies to and describes a true convert.

V.6a **Caph** of eternally secure; V.6b **Lamed** of the righteous to be remembered forever.

V.7-8 Trusting in Yahweh, the righteous man will be at peace.

V.7a **Mem** literal, “Hearing evil not to be afraid”; V.7b **Nun** of “his heart” is established, faith in Yahweh; V.7a is a parallel to v.4a in a “Quoff [100]” empowerment. In v.4a we saw light in darkness. Here we see the “evil tidings”, that from without that now has no effect upon him. It doesn’t “darken” him. Again, like v.4b, we saw the connection of that from without to inward results. Here we see that protection from the outward stimulus being his inward faith.

V.8a **Samech** of “his heart” on a foundation, no fear; V.8b **Ayin** of holds him thru until God’s wrath falls on the wicked enemies.

V.9 This man of compassion will be eternally exalted; The parallel of v.9a is seen in v.3a, “wealth and riches” here changes to generosity of those riches upon the “poor”. V.3b is a clear repeat of v.9b and v.9c of “his horn shall be exalted with honour” is matched in v.2a with “His seed shall be mighty”.

V.9a **Pe** of he gives to the poor; V.9b **Tsaddi** of eternal security; V.9c **Quoff** of his horn is exalted in honor (to be lifted up in authority and power over the enemies).

V.10 “grieved” – chaam – to be vexed, wroth; “perish” – abad – to perish, be destroyed; See the V.1 note of how this psalm matches the first and last words of Psalm 1. The wicked man’s destiny is destruction.

V.10a **Resh** of wicked to see and be vexed; V.10b **Shin** of eternal wrath poured on the wicked; V.10c **Tau** of the wicked’s desire to be destroyed - perish.

In the Beth warp line, (the previous number 2) at Psalm 102:38 (the last verse), we find a perfect connection to this psalm.

The acrostic psalms are Psalms 9, 10, 25, 34, 37, 111, 112, 119 and 145.

Text count at 77. No number matches on psalms but consider Psalm 77 presenting *Rebuilding one’s faith recalling God’s past mercies, instruction on how to strengthen one’s faith.*

Total Text count at 78. No number matches on psalms but consider Psalm 78 presenting *History of Israel’s walk with God. Shows God’s faithfulness but Israel’s constant rebellion. Answers “tears of affliction” question yet shows God still keeps His eyes on them.*

This acrostic presents two letters per verse. It matches the style seen in the previous Psalm 111, which also begins with “Halleluia”.

Section counts and matches: **Candle 1, v.1** (8 Hebrew words – Cheth the 8th letter and used the keywords of grace, mercy and life. Thus we see the blessing on him who fears God.); **Candle 2, v.2-3** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand and the “heaped upon” Gimel of the blessings to be heaped upon the righteous man. These being the working of God’s hand on his behalf.); **Candle 3, v.4-5** (14 Hebrew words – The decimal for 14 is “Yod [10]” and “Dalet [4]” with the working hand of the upright. The Dalet of the door which speaks of interaction, and we see that which goes out thru his door to help others.); **Candle 4, v.6** (8 Hebrew words – Cheth the 8th letter of hedge or fence. Here we see the fence protecting the “good man” and the Cheth keywords of grace, mercy and life of what will be bestowed upon him.); **Candle 5, v.7-8** (16 Hebrew words – Psalm 16 presents *God’s followers know life, joy and hope. God works on their behalf.*); **Candle 6, v.9** (9 Hebrew words – Teth the 9th letter with a keyword of “tov” for “good” which is clearly seen for the righteous. Teth is often seen in reference to “glory”, see Psalm 19 for example. This man will be exalted, given glory.); **Candle 7, v.10** (9 Hebrew words – Teth the 9th letter with the most common usage of twisted and the servants of the serpent. This closing verse informs us what will happen to the servants of the serpent. Psalm 9 presents *Yahweh will judge the wicked, He is a refuge for the oppressed.*).

Psalm 113

Summary Title: Praise Yahweh With A Grateful Heart For His Mercy

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation (Note: Halleluia is instruction to others to “Praise Yahweh”)

Psalm Position Number Meaning: Quoff/Yod/Gimel – Hole of an axe, the point of empowerment, the Yod of the working hand and the Gimel of heaped upon.

In this psalm we see the empowerment and working of God for the Quoff and Yod as God works on behalf of man and enabling barren women to have children. The heaping upon is God’s blessing in provision for the poor and barren as well as praise being heaped upon God.

Hebrew Word-Count:

Text only: 56
Total (incl. Selahs and intros): 58

Psalms With Matching Counts:

None
None

4-5 (4)	Divine Name 2x’s; Question; Divine position on high, v.4-5 Candle 4 might be summarized as “Yahweh, Our God Is Above All”
3 (3) _____ 6 (5)	Divine Name; Praise name <u>all the day</u> , v.3/ Divine humility to behold heaven and earth, v.6 Candles 3 and 5 might be summarized as “Daily Praise God For Considering Creation”
2 (2) _____ 7-8 (6)	Divine Name; Bless name <u>eternally</u> , v.2/ God helps those in lowest, broken position, v.7-8 Candles 2 and 6 might be summarized as “Eternally Bless God For Mercy On Least Of Men”
1 (1) _____ 9 (7)	Divine Name 2x’s; Halleluia; In service of God, praise, v.1/ Halleluia; “ <u>Maketh</u> ” barren woman to become fruitful – in service raising children, v.9 Candles 1 and 7 might be summarized as “Halleluia – Servants Of Yahweh To Boast Of Yahweh”

Note: Introduction – “Praise ye the LORD”, set at beginning of v.1 is the opening “Halleluia”, there is also one closing the final verse. *It is officially part of v.1.* This is the final of a triad of Halleluia set.

V.1-3 Present the “Gimel [3]” which is heaped upon God in praise and glory.

V.1 “Praise, O ye” and “praise the name” – Hal’lu – root of Halleluia, to boast to; Position of “servants” which is paralleled with the “mother” in Candle 7.

Word picture in Hebrew: Boast Him Servants Yahweh
 Boast Him the-name Yahweh.

V.2 “Blessed” – M’vorach – root of “baruch”; Time frame of eternity.

V.3 “from the rising” – mimiz’rach – from the sending forth rays; “the going down” – m’voao – his going; “to be praised” – m’hulal – to be boasted of.

V.4-5 Value is 2,013 (33x61), consider Psalm 33 presenting *A Lesson On The Shepherd And Trusting His Merciful Care*. Psalm 61 presents *Personal safety found in God’s presence. Commitment to God from leaders needed for national safety. Issue of God being our refuge.*

V.4 “high” – the first word of v.4a and indicates exalted (lifted up) upon all the nations; V.4b literal, “upon the heavens his glory” the underlined are the two middle Hebrew words.

V.5 This poses a question, though the KJV doesn’t use the question mark; Yahweh is our God, He is incomparable; “high” is the first word of v.5b and indicates the match of an exalted position; This serves as a sandwich to Candle 4 with the combine of v.4 and 5.

V.6 “earth” – aretz; He humbles himself to even behold what is going on in heaven and on earth; A parallel is seen of Candle 5 to Candle 3 in the “heaven” and “the earth” for the “sun” is placed inside the firmament which is called “heaven” in Genesis 1:8 and this “to be praised” of the call of His servants, who are on earth, as v.7-9 makes real clear.

V.7-8 Present the “Quoff [100]” nature of the axe-head which rises and falls in use. Remember that axe-heads are a type of people. With God’s people, we are His axe-heads for His use. The “raiseth up” and “lifteth” on the one side of use of an axe and the “set” of axe-head lowering.

V.7-9 Present the “Gimel [3]” which is heaped upon men and women. Such is also the “Yod [10]” working hand of God on behalf of His people.

V.7 Yahweh helps the THE LOW – the poor and needy, an example of His humbling of v.6.

V.8 Setting them among THE HIGH – the princes of His people.

V.9 Barren women given a house, joyful mother, God’s servant to raise a God-fearing family; Parallel to v.1 with the closing Halleluia.

Text count of 56, consider Psalm 56 where we find “O thou most High” and the cry for help when David is broken, presenting 56:3 - “What time I am afraid, I will trust in thee.” This fits like a hand in a glove with the highest who helps the poor and needy of Psalm 113.

Total Text count of 58, consider Psalm 58 presenting *Righteous God will judge righteously on earth. Blood of the wicked seen here.*

Section counts and matches: **Candle 1, v.1** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is perfection. Praising Yahweh by His servants is a picture of the ultimate of what is right, i.e. perfection. This perfection flows thru Candle 2 and 3 which are all part of the Gimel package of praise to be heaped upon God.); **Candle 2, v.2** (7 Hebrew words – Read previous Candle 1.);

Candle 3, v.3 (7 Hebrew words – Read previous Candle 1.); **Candle 4, v.4-5** (13 Hebrew words – Mem is the 13th letter with water as its meaning. As for the seas of humanity, this verse details that humanity of the nations upon which Yahweh dwells upon as seen in Psalm 29:10.);

Candle 5, v.6 (4 Hebrew words – Dalet is the 4th letter and uses the keyword of brokenness and humility. This verse speaks of God’s humbling Himself.); **Candle 6, v.7-8** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/need.*); **Candle 7, v.9** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. Here we see the barren woman of His people who is blessed by God. I say “His people” for v.8b makes it clear this is referring to Israel.).

Psalm 114

Summary Title: Israel Left Egypt With God Doing Wondrously In Their Midst

Structure Type: Irregular Ornamental Menorah

Directions of Address: From unnamed; To Congregation/Earth/Sea

Psalm Position Number Meaning: Quoff/Yod/Dalet; The axe-head. The Yod of working hand and the Dalet of doors.

We see the motions of that axe-head with a side to side motion in v.3 and 5 and the up and down motion in v. 4 and 6. The Yod of the working hand of God for Israel’s redemption from Egypt and to give them the Promised Land and the Dalet of doors with God’s opening the doors for Israel’s leaving Egypt as well as those doors of entry into the new land.

Hebrew Word-Count:

Text only: 52
Total (incl. Selahs and intros): 52

Psalms With Matching Counts:

13, 129, 130
None

<p>3 (3)_____4 (4)_____5 (5)_____6 (6).....</p>	<p>Questions; v.3 thru 6 intertwine. <u>Candle 3</u> ties to <u>5</u> and <u>Candle 4</u> to <u>6</u>; The whole is a grouping of <u>26</u> words – speaks of a dance and structure reminiscent of interlocking arms of a couple who twirl about. <u>Candle 3</u> and <u>5</u> speak of blockages removed and <u>Candle 4</u> and <u>6</u> speak of a powerful reception. Candles 3 and 5 (intertwined with 4 and 6) might be summarized as “Blockage Removed” Candles 4 and 6 (intertwined with 3 and 5) might be summarized as “Powerful Reception”</p>
<p>2 (2)_____7 (7).....</p>	<p>God referred to but not named, not identified, v.2/ God finally identified, only in this verse, v.7 Candles 2 and 7 might be summarized as “God’s Presence”</p>
<p>1 (1)_____8 (8).....</p>	<p>Israel leaving foreign place of bondage (<i>the old</i>), v.1/ Israel supplied with living water from the rock, i.e. life/freedom (<i>the new</i>), v.8 Candles 1 and 8 might be summarized as “Departing Old Of Bondage And Receiving The New Of Life”</p>

Note: V.1 “of strange language” – loaez – to speak unintelligibly; Israel’s going out/separation from Egypt; Consider the tower of Babel with the languages divided. Division broke the unified dominion. So here, the oppression was brought to an end by God. Divided languages and going their separate ways; In parallel to Candle 8, the “strange language” makes a connection to “Pe” of mouth. For Israel, Egyptian was alien; The “Pe” – mouth, connection to spirit for the mouth is used for both speech and breath. See Psalms 33:6 with the “ruach pe” – spirit mouth. Candle 8 takes us to another “Pe”.

V.2 God’s abode “Judah” and dominion “Israel”; The nation of God’s presence but the title “God” not actually mentioned.

V.3-6 Present the dancing core of the Menorah with v.3 linking arms with v.5 and v.4 with v.6. Together they are composed of 26 Hebrew words, the Divine Name number. The value is 5,819 (11x23x23; 23x253); Positional value of “glory” is 23 and the psalm is a gaze at God’s glory. Besides this, we see Psalm 23 is the LORD is my Shepherd who prepares a table for His sheep in the presence of their enemies. On the 11 side, Psalm 11 presents us with the lesson that God rules from heaven above in the affairs of men. These numbers paint a perfect picture of God working on behalf of His people.

V.3 Two waters – sea and river – fled and turned back (*the horizontal motion of the Quoff*) manifest at the power and presence of God.

V.4 Two lands – mountains and hills – jumping and leaping (*the up/down motion of the Quoff*) manifest at the power and presence of God.

V.5 Joins with v.3 as it is framed into a question; Two middle words in the Hebrew are “to you the sea” which is translated as “thee, O thou sea;”.

V.6 Joins with v.4 as it is framed into a question.

V.7 “Tremble” – chuli – to twist, whirl, dance; “earth” – aretz; Here we see the term for “dance” in “tremble” which the design of the four middle verses presented; “God” is finally mentioned in this verse and it is the only verse where it happens, 7 being the number of perfection; Cola v.7a first word is “From the face of” and likewise for cola v.7b.

V.8 “fountain” – ma’aino – spring; Living waters supplied from the Rock; The “Pe” – mouth connection is likewise to spirit – ruach. Jesus spoke to the woman at the well, in John 4:10-14 of a living water. That water is the Holy Spirit. Spirit, in Hebrew is “ruach” which is also “wind” connecting with our breath. Spirit and wind relates to the mouth-Pe. This presents the parallel to Candle 1 with the “strange language”, mouth related “Pe”.

First and last section, v.1-2 (12 words) and v.7-8 (14 words) add up to 26, while the Core v.3-6 is 26 words; We have a dance in the word count:

V.1-2	– 12 words-----\		
		\	
V.3 & 5	– 14 words]--\	\	26
V.4 & 6	– 12 words]--/	/	words
		/	
V.7-8	– 14 words-----/		

There is an interlocking core that intertwines and an interlocking reverse of numbers that connects that core to the outer Candles.

Text word count is 52 (2x26) with a match in Psalm 13 presenting *Walk of faith, trusting God for help from enemies during the battle*. There are two other matches being side by side at Psalm 129 and 130. Looking at Psalm 119:129 and 130 we see they are the first two verses of the “Pe” of face section. This Pe section (v.129-136) of Psalm 119 blends beautifully with this psalm.

Section counts and matches: **Candle 1, v.1** (7 Hebrew words – Psalm 7 presents *The righteous seek God for help from persecutors. View the hunter and the hunted*. Such was the deliverance of Israel from Egypt.); **Candle 2, v.2** (5 Hebrew words – He is the 5th letter of “lo/behold” and here we find our attention drawn to God’s presence among Israel, His people.);

Candle 3, v.3 and Candle 5, v.5 (14 Hebrew words – The decimal for 14 is “Yod [10]” and “Dalet [4]” with the working hand of God. The Dalet of door is the removal of the blockages Israel faces in the sea and river.); **Candle 4, v.4 and Candle 6, v.6** (12 Hebrew words – The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of house. It was God’s working hands of deliverance that brought them into the Promised Land. That Promised Land is the new home, i.e. the Beth of house for Israel.); **Candle 7, v.7** (7 Hebrew words – Zayin carries the meaning of sword/weapon and is seen here in the entry of God, who came as the Lord of Hosts for Israel. Bringing them into the land, that was with warfare as the inhabiting nations had to be destroyed. This is spoken in a military context.);

Candle 8, v.8 (7 Hebrew words – Zayin is the 7th letter and another of its meanings is sustenance. This is seen in the water for the journey.).

Psalm 115

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

Structure Type: Menorah

Directions of Address: From unnamed; To God/Israel/Aaron/Ye That Fear Yahweh

Psalm Position Number Meaning: *Quoff/Yod/He; Hole of an axe, the point of empowerment. The Yod of the working hand and the He of lo/behold.

In this psalm we see the empowerment behind the idols, they have none, only Yahweh has power. The working hands are seen in a look at the idols and their makers. The men make them and the idols have no ability to do anything. The lo/behold can be seen as a question, “Where do we look, idols or Yahweh? Where is our trust?” Important – Candle 7’s 15 words connection to the “15” in Psalm 115. Psalm 15 is pertinent in answering the question of who will be in heaven.

**Special note for the numbers 15, 16 and 115 and 116. Contemporary Hebrew uses an alternate form of indicating these numbers because the straight form uses indications for the Divine Name. To avoid this they use the numbers/letters of 100, 9 and 6 for 115, etc. In this kind of research, on holy scripture, I believe the proper means, by which they naturally would have been indicated should be used. The psalms meanings also give clear indication this is how God intended it.*

Hebrew Word-Count:

Text only: 133
Total (incl. Selahs and intros): 134

Psalms With Matching Counts:

None
None

9-11 (4)	Divine Name 4x's; Three parties called to trust in Yahweh their help and shield, v.9-11/ Candle 4 might be summarized as "Trust In Yahweh, Our Help And Shield"
4-8 (3) _____ 12-14 (5)	Work of men's hands as Gods are worthless and those with faith in them, v.4-8/ Divine Name 2x's; Yahweh takes care of those who trust in Him, He will increase us, v.12-14 Candles 3 and 5 might be summarized as "Those Trusting In The Work Of Men's Hands Are Worthless, Those Trusting In Yahweh Are Cared For And Blessed"
3 (2) _____ 15-16 (6)	God in heaven does what He pleases, v.3/ Divine Name 2x's; Yahweh created heaven and earth, He is in heaven and men on earth, v.15-16 Candles 2 and 6 might be summarized as "Yahweh's Connection To Heaven And His Sovereignty"
1-2 (1) _____ 17-18 (7)	Divine Name; "Thy Name"; Question; Glory to Yahweh; scorn of nations, v.1-2/ Divine Name; Yah 2x's; Halleluia; Eternally to bless Yah, those who don't know Yah go into silence, v.17-18 Candles 1 and 7 might be summarized as "Israel Will Always Worship Yahweh But The Nation's Turn From Him, Silent In Praise, Heading For Destruction"

Note: First of the second Halleluia trio, finding the "Halleluia" at the end of the psalms.

V.1 Glory belongs to Yahweh, not people – because of His mercy and faithfulness; Only verse in the psalm addressing God.

V.2 "heathen" – goyim – nations; Response to a question with a question. Nation's doubt is ignorance.

V.3 Our God in heaven does as He likes.

V.4-8 Idols – Worthless faith.

V.4 "men's" – adam, it literally reads "hand's of adam"; World's idols – metal and work of men's hand.

V.5 Their mouths and eyes are worthless.

V.6 Their ears and nose are worthless.

V.7 Their hands and feet are worthless.

V.8 These idolaters are just as worthless.

V.9-11 On stroph level: 7=3+1+3 value is 2,893 (11x263) 56th Prime.

V.9 Middle word “he is their help” with a value of 317 (66th Prime); Israel faith in Yahweh – help and shield.

V.10 House of Aaron faith in Yahweh – help and shield.

V.11 All who fear Yahweh have faith in Yahweh – help and shield.

V.12-14 Yahweh cares for those of faith – blessing them.

V.12 “bless” – root is baruch, same found in v.12-13, 15 and 18; Yahweh mindful of us. Seeing His power and action on behalf of His worshipers – Israel and House of Aaron.

V.13 Continuance of v.12 including those who fear Yahweh – everyone of them.

V.14 Work on behalf of His people and their families.

V.15-16 Yahweh, in heaven, blesses His people on earth – earth for men.

V.15 Blessed of the Creator.

V.16 Heaven of heavens is Yahweh’s and the “earth” – aretz – land, earth - given to the “children of men” – benei adam – sons of adam.

V.17-18 Two types of men – those who don’t know Yah to be destroyed and those of faith to worship eternally.

V.17 “praise” – y’hal’lu – followed by the short form of the Divine Name – Yah; Parallel to Candle 1 of the nations not recognizing the true God. They don’t praise Him.

V.18 “the LORD from” also uses the short form of the Divine Name, like v.17; The “bless” in this verse is directed towards Yah, not men; Eternal worship for God’s people will not go into the silence of v.17; Closes “Halleluia”.

Total Text count of 134 consider Psalm 134 presenting *View of Yahweh’s servants abiding in His house. The place of refuge and worship. Evening scene and approach of temple worship.*

Section counts and matches: **Candle 1, v.1-2** (19 Hebrew words – Psalm 19 presents *God’s glory seen in creation and in His biblical revelation.*); **Candle 2, v.3** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. In this Candle we see the “our” in connection to God and we also find God’s place of abode.);

Candle 3, v.4-8 (38 Hebrew words – The decimal value of 38 is “Lamed [30]” and “Cheth [8]” of the Lamed referring to the Shepherd and the Cheth keyword of life. In connection with this Candle we see the shepherd’s of the nations have no life.); **Candle 4, v.9-11** (20 Hebrew words – Psalm 20 presents

Seeking God for He is the only real provider of salvation/protection. The decimal for 20 is “Caph [20]” with the open hands and indicates worship.); **Candle 5, v.12-14** (23 Hebrew words – Psalm 23 presenting *Resting secure in knowing Yahweh takes care of His own*. The decimal of 23 is “Caph [20]” and “Gimel [3]” for the open hands seen in worshipers and the Gimel of heaped upon, here with blessing.); **Candle 6, v.15-16** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand of God in creation and the “heaped upon” Gimel of the earth given to men.); **Candle 7, v.17-18** (15 Hebrew words [incl. Halleluia] – Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people.*).

Psalm 116

Summary Title: Love Yahweh For He Is Merciful To The Simple

Structure Type: Menorah

Directions of Address: From unknown; To Congregation/Everyone Who Will Listen/Self/God

Psalm Position Number Meaning: *Quoff/Yod/Waw; Hole of an axe, the point of empowerment, the Yod of the working hand and Waw of the peg in the tabernacle.

In this psalm we see the Quoff thru the psalmist (as an axe-head) getting hooked up with the source of life and empowerment (the handle). We see the working hand of God in the psalmist’s salvation and the peg in the tabernacle of God’s man in His presence.

**Special note for the numbers 15, 16 and 115 and 116. Contemporary Hebrew uses an alternate form of indicating these numbers because the straight form uses indications for the Divine Name. To avoid this they use the numbers/letters of 100, 9 and 7 for 116, etc. In this kind of research, on holy scripture, I believe the proper means, by which they naturally would have been indicated should be used. The psalms meanings also give clear indication this is how God intended it.*

Hebrew Word-Count:

Text only: 129
 Total (incl. Selahs and intros): 130 (Halleluia)

Psalms With Matching Counts:

88, 132, 144
 83, 144

<p>9-11 (4).....</p> <p>5-8 (3)_____12-15 (5).....</p>	<p><i>Divine Name</i>; Now consecrated to Yahweh but gives testimony of his despairing view of humanity, which left him totally disgusted, v.9-11</p> <p>Candle 4 might be summarized as “Describing The Moment His Eyes Were Opened And Committed His Life To God”</p> <p><i>Divine Name 3x’s</i>; Tells of God’s grace on the simple. God helped the psalmist with total salvation, v.5-8/ <i>Divine Name 4x’s</i>; <i>Question</i>; Looking to Yahweh, becoming one of His people where he finds salvation, direction in life and love of God, v.12-15</p> <p>Candles 3 and 5 might be summarized as “How He Became One Of God’s People”</p>
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3-4 (2)_____16-17 (6).....*Divine Name 2x's*; Tells of his dire situation that prompted his cry for salvation, v.3-4/
Divine Name 2x's; Now he sees himself in the humble position of a servant of Yahweh and is grateful for His salvation, v.16-17

**Candles 2 and 6 might be summarized as
 “It Was In Great Trouble He Learned He Is Precious In God’s Sight”**

1-2 (1)_____18-19 (7).....*Divine Name*; Testifies how he loves Yahweh because He answers prayer, v.1-2/
Divine Name 2x's; Now he is a dedicated servant, one of His body, identifies God as He whose house is in Jerusalem, v.18-19

**Candles 1 and 7 might be summarized as
 “Testimony Of His Love For Yahweh, Now He Is One Of His People”**

Note: Second of the second Halleluia trio, finding the “Halleluia” at the end of the psalms.

V.1 Love for Yahweh’s receiving his prayers.

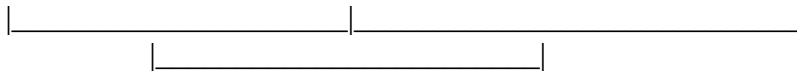
V.2 God hears (compare with idols of Psalm 115 – first of this Halleluia trio) and so will always be the One he goes to.

V.3 “hell” – Sheol; His dire situation needing help.

V.4 Called upon Yahweh to deliver his soul.

V.5 “merciful” – m’racham – of tender loving kindness; Note the layout of the words in this Psalm in the Hebrew arrangement:

Gracious – Yahweh – And Righteous – And Our God – Tender lovingkindness.



V.6 “helped” – y’hoshea – saved; Position of brokenness and humility.

V.7 “dealt bountifully” – gamal – notice the Gimel matching the 13 words of Candle 1; Answered prayer and supply.

V.8 Empowerment supply – salvation, grief relieved and sure footing.

V.9-11 Meaningful center value 3,401 (19x179) 41st Prime, 179 value “of refuge”; Psalm 41 presents *Must bear fruit for God. Fruit-bearers can trust God will take care of them. Waters of humanity violent against those who have partaken of living water*; Hopelessness in men but consecrated to follow God.

V.9 Consecration.

V.10 “I believed, therefore have I spoken” – three middle words (129=63+3+63) and middle cola (41=20+1+20); Faith results in confession born out of suffering.

V.11 “men” – adam; Was in despair – no hope from men and no faith there but it must be mentioned that the following Candles present the men he did find faith in and a community of faith.

V.12 How to respond to His supply of salvation.

V.13 Consider communion of “the cup of salvation”. This is a Passover psalm and “the cup of salvation” is the name given to the third cup of wine which was the cup Jesus used when He referred to the communion of His blood - Luke 22:19-20 and 1 Corinthians 10:16. This cup is drunk and here we see, “call upon the name of the LORD”. When we consider the “this do in remembrance of me”, which applies both to the bread and the third cup of wine, we can see the connection to v.13 to the use of the Divine Name. Jesus appears to be making a clear connection of Himself to the Divine Name.

V.14 The “Waw [6]” of fellowship in God’s house. Vows made in establishing a saving relationship with Yahweh.

V.15 Now of value to God, one of His “saints” – chesedim – holy, based on the root word for mercy.

V.16-17 Now part of Yahweh’s household, freed from shackles, he is grateful and committed to call on Yahweh.

V.16 To belong to God is to be His “servant”, part of His household and note the freedom from the shackles of imprisonment; This speaks of being God’s servant but with the freedom from shackles, not a “slavery” misery here.

V.17 He has done all – what can we offer – gratitude! Plus, call on the name of Yahweh.

V.18-19 Part of Yahweh’s people in fellowship in God’s house in Jerusalem.

V.18 Part of the body of God’s people, he will complete his vows.

V.19 In God’s house – perfect “Waw [6]” peg in Jerusalem, the city of God and city of peace – Halleluia.

Looking at the single psalm that matches on both Text and Total Text count of 129 and 130 to Psalm 144 presenting *Yahweh preserves and blesses those who follow Him. Continues call for help and praise for God’s supplies. Turns to national dependence for protection and God’s blessings.*

Section counts and matches: **Candle 1, v.1-2** (13 Hebrew words – Value of “love” – ahava; The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand of God in answering the psalmist’s prayers and the “heaped upon” Gimel of those supplies requested in prayer. The Gimel becomes prominent thru this psalm, seen in v.7, with “dealt bountifully” and v.12 with “benefits”, thus indicating these answers to prayer are “Gimels”; Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 2, v.3-4** (16 Hebrew words – Psalm 16 presents *God’s followers know life, joy and hope. God works on their behalf.*); **Candle 3, v.5-8** (29 Hebrew words –

Psalm 29 presents *Worship the Almighty. Praise to God for strengthening His people and peace.*); **Candle 4, v.9-11** (17 Hebrew words – Psalm 17 presents *Looking to and trusting God’s protection from enemies founded in a self examination of continued commitment to obey God.*); **Candle 5, v.12-15** (24 Hebrew words – Psalm 24 presents *God will choose from all of His creation those who will enter heaven. Specifies character of whose salvation prayer will be answered.*); **Candle 6, v.16-17** (18 Hebrew words – Psalm 18 presents *Testimony of God’s salvation victories. The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand of God in deliverance and Cheth keywords of life, mercy and grace.*); **Candle 7, v.18-19** (13 Hebrew words – Incl. Halleluia – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand of the psalmist in fulfilling his vows and the “heaped upon” Gimel of a “repayment” in his consecration vows. Word count match to Candle 1.).

Psalm 117

Summary Title: Praise Yahweh For His Merciful Kindness

Structure Type: Brief Two-Stage Call To Worship

Directions of Address: From unnamed; To All People

Psalm Position Number Meaning: Quoff/Yod/Zayin; Hole of an axe, the point of empowerment and the Yod of the working hand and the Zayin of provision.

In this psalm we see the mercy, faithfulness (truth) provided of God. Jesus is the Father’s truth and His mercy was wielded on the cross, by which handle, we worthless axe-heads are picked up and put to use in the Master’s hands (John 14:6). The provision was made for us by Yahweh, thus this Psalm’s call to praise.

Hebrew Word-Count:

Text only: 15
 Total (incl. Selahs and intros): 16 (Halleluia)

Psalms With Matching Counts:

None
 None
 1 (1)..... 2 (2).....
*Divine Name; Invitation to all to join in worship of Yahweh, v.1/
 Divine Name; Halleluia; The why of worship – “For...”
 mercy and faithfulness, i.e. undeserved grace – Halleluia, v.2*

Note: Third of the second Halleluia trio, finding the “Halleluia” at the end of the psalms.

V.1 Invitation to all to join in worship of Yahweh. Being the final of this Halleluia trio, we can note the first - Psalm 115 presented the idols of humanity and the true God of Israel. Psalm 116 presented joining the family of God and worshiping Yahweh. It built on the true God who hears and responds to prayer, unlike the idols of Psalm 115. Finally, Psalm 117 extends the invitation to all humanity to become part of Yahweh’s worshipers.

V.2 The why of worship, “For...” mercy and faithfulness, i.e. undeserved grace, Halleluia.

Text 15 words consider Psalm 15 of who will be in heaven. Full psalm value *without* Halleluia is 2,208 (23x96); 23 is the Positional value for “glory” and Psalm 96 presents a world-wide call for worship.

Total Text 16 words consider Psalm 16 presents “Preserve me God for in thee do I trust, v.1”. For full Total Text of 16, the middle falls between v.1 and 2. Total Text count of 16 words is 62 letters and has a value of 2,294 (62x37; 31x74); 62 plays a prominent value repeated here. Psalms 62 and 37 are very special psalms. Psalm 62 covers Faith and Hope. Psalm 37 is the acrostic “Fret Not” psalm; Psalm 31 is a psalm of trust and salvation and Psalm 74 is a wail of suffering enemies destruction and God’s house destroyed. For this psalm, we can consider those who destroyed God’s house were judged but the remnant were extended the offer to come and worship Yahweh.

Section counts and matches: **V.1** (29 letters – Psalm 29 presents *Worship the Almighty. Praise to God for strengthening His people and peace*; 8 Hebrew words – Cheth the 8th letter of hedge or fence. We see Cheth for both verses of this psalm and they express the two main aspects of Cheth. This first verse covers the fence, or boundaries in that it appeals to all regions of humanity. Psalm 8 presents *Praise for God’s grace upon insignificant man.*); **V.2** (33 letters – Psalm 33 presents *A lesson on the Shepherd and trusting His merciful care*; 8 Hebrew words – This covers the second main aspect of Cheth in the keywords of life, grace and mercy.).

Psalm 118

Summary Title: Praise Yahweh For His Mercy To Save The Righteous

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation/Israel/Aaron/Those Who Fear Yahweh/God

Psalm Position Number Meaning: Quoff/Yod/Cheth; Hole of an axe, the point of empowerment. The Yod of working hand and Cheth of grace and life.

In this psalm we see the power of God at work, that Quoff and His working hand to provide the salvation thru Jesus. The grace and life is that salvation provided thru Jesus Christ.

Hebrew Word-Count:

<i>Text only:</i>	197 (45 th Prime)
<i>Total (incl. Selahs and intros):</i>	197 (45 th Prime)

Psalms With Matching Counts:

<i>None</i>
44

14-17 (4)..... *Divine Name 3x’s; Yah 2x’s; Enemy attack but Yahweh’s salvation, right hand of Yahweh, does valiantly on his behalf and preserves his life, v.14-17*
Candle 4 might be summarized as
“Enemies Attack But Yahweh Saves Him, Right Hand Of Yahweh At Work So Will Not Die But Live”

10-13 (3)_____18-20 (5).....	<i>Divine Name 4x's</i> ; Enemies compassed him about but to be destroyed in name of Yahweh, v.10-13/ <i>Divine Name</i> ; <i>Yah 2x's</i> ; Suffered, but not to death, gate of Yahweh coming answer , v.18-20 Candles 3 and 5 might be summarized as "Enemies Compassed But To Be Overcome, Suffered But A Gate Of Deliverance Provided"
5-9 (2)_____21-25 (6).....	<i>Divine Name 4x's</i> ; <i>Yah 2x's</i> ; <i>Question</i> ; I called upon Yahweh who stood for my defense, best to trust in Yahweh, v.5-9/ <i>Divine Name 4x's</i> ; Praise Him who heard his call, (riddle prophecy between v.21 and 25 of how it was accomplished), finished (v.25) with closing for Yahweh to bring that prophecy to pass, v.21-25 Candles 2 and 6 might be summarized as "Called Upon Yahweh In Faith, He Arose For My Help"
1-4 (1)_____26-29 (7).....	<i>Divine Name 2x's</i> ; Give thanks for God's mercy endures forever, v. 1-4/ <i>Divine Name 4x's</i> ; Blessed is God's messenger, God has shown great light, God's mercy endures forever, v. 26-29 Candles 1 and 7 might be summarized as "Gratefulness For God's Eternal Mercy, His Special Messenger Plays A Part"

Note: V.1-4 Give thanks for God's mercy endures forever; Divine Name sandwiches Candle 1 in v.1 and v.4.

V.1 Gratitude to Yahweh for this is good and for eternal mercy.

V.2 Israel's declaration of faith in God's eternal mercy.

V.3 House of Aaron's declaration of faith in God's eternal mercy.

V.4 Those who fear Yahweh's declaration of faith in God's eternal mercy.

V.5 Short form of "Yah" at the end of cola a and b; Set by God in a large place in time of distress.

V.6 First word "Yahweh"; Last word "man" – adam; No fear on Yahweh's half but the "Yod [10]" of the working hand of man is referenced; "not fear" – irah – a security so has no fear.

V.7 First word "Yahweh"; Link of "shall I see" – er'eh – to see, goes with the "not fear" of v.6a; The last word "upon them that hate me" parallels to the last word of "man" – adam - in v.5; Help from Yahweh of wicked men.

V.8 First word "better" – tov – good; Last word cola a "In Yahweh" and last word of cola b "in man" - contrast to God of the good faith; "trust" – chasoth; "confidence" – betach.

V.9 First word “better” – tov – good; Last word cola a “In Yahweh” and last word of cola b “in princes”; Match repeats intertwining the good of trust and looking to Yahweh over looking to and fearing men.

V.10 All nations “compassed” – surround – attack; Cola b “In Yahweh’s name destroy them”.

V.11 “compassed”; Cola b repeat of cola b in v.10, “In Yahweh’s name destroy them”.

V.12 “compassed” like bees; Cola b – dry up like thorns in fire; Cola c repeat of colas b in v.10 and 11, “In Yahweh’s name destroy them”.

V.13 Enemy attack to cause his fall but helped by Yahweh.

V.14-17 Yah is his salvation – right hand of Yahweh does valiantly and preserves his life.

V.14 Short form of the Divine Name – “Yah” – last word of cola a; Last word of cola b “to salvation”; Melody and his might in recognition of Yah’s salvation; “song” – zimroth – melody.

V.15 Middle cola – $60=29+2+29$ value of 1,649 (17x97); Full center on word count includes “the right hand” beginning of v.16 – “the right hand of the LORD doeth valiantly. The right hand” – $197=96+5+96$ value of 559 (13x43); Rejoicing for “the righteous”; “right hand” with v.16 – 3x’s; Jesus’ victory for our salvation and note “the right hand”, that is Jesus; “rejoicing” – rinah – cry, shout.

V.16 Continues the refrain of the middle words.

V.17 Last word is the short form of the Divine Name “Yah” – sandwiches Candle 4 with v.14. Salvation confession of the working hand – that right hand of Yah!

V.18 “Yah” is the last word of cola a – suffered for sins but not to eternal damnation or even physical death.

V.19 “Yah” is the last word of cola b – Jesus is the gate whereby His sheep come and go – John 10:7-9.

V.20 “This gate of the LORD” literally, “This the gate to Yahweh” the righteous will go in thru Him.

V.21-25 Praise Him who heard his call – sandwiches the prophecy of how it was accomplished – sandwich bottom with furtherance of prosperity; Note this sandwich changes direction of address with the bread layers of v.21 and 25 addressing God.

V.21 Gratitude for salvation.

V.22 Headstone, rejected of the builders becomes the headstone used.

V.23 Yahweh’s doing – marvelous.

V.24 Day Yahweh made – we will rejoice and be glad in HIM; This day in the Passover week could refer to Passover day itself or “Reshit Katzir” – beginning of the harvest. It is the first Sabbath after the

Passover when the barley sheafs are brought out by the priest and waved before God. This being a type of the resurrection of Jesus who was the offering brought forth before God and victoriously resurrected. After Reshit Katzir the people proceed to harvest the barley for themselves. The offering is the first fruits to God. So it ties in to v.25 with “send now prosperity” on the rest of the harvest for the people.

V.25 Cola a and b match parallel with the Divine Name 2x’s and two theme requests – first, “Save” and second “send now prosperity”.

V.26 The blessing on Him who comes in Yahweh’s name. Blessing from the house of Yahweh. Divine Name is the last word of each cola.

V.27 “sacrifice” – chag – festival – i.e. the festival sacrifice, very specific day – bind the “festival” sacrifice to the altar – Jesus was the Passover lamb; “God is the LORD” – El Yahweh – and to shine light to us.

V.28 My God You are – praise and exalt You.

V.29 “good” – tov – seen in Candle 1; Connection to Candle 1 with “for his mercy endureth for ever.”

In the Text and Total Text count of 197, it is interesting to note it is the 45th prime number. Psalm 45 is a messianic psalm and so is Psalm 118.

Section counts and matches: Candle 1, v.1-4 (27 Hebrew words – The decimal of 27 is “Caph [20]” and “Zayin [7]” of open hands in worship and Zayin of sustenance in that for which they give gratitude and the idea of the keyword “remember” in that God remembers His mercy forever.);

Candle 2, v.5-9 (30 Hebrew words – The decimal 30 is “Lamed [30]” and refers to rod/staff and connects to the Shepherd. We see him taking Yahweh as his Shepherd.);

Candle 3, v.10-13 (28 Hebrew words – The decimal of 28 is “Caph [20]” and “Cheth [8]” with the open hands which receive the victory given by Yahweh and the Cheth of fence, enclosure seen in “compassed”.);

Candle 4, v.14-17 (29 Hebrew words – Psalm 29 presents *Worship the Almighty.*

Praise to God for strengthening His people and peace.); Candle 5, v.18-20 (20 Hebrew words – The decimal for 20 is “Caph [20]” with the open hands indicating worship. Part of worship being the offering which, in this case Jesus is the ultimate offering this Candle refers to. Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection.*);

Candle 6, v.21-25 (34 Hebrew words – The decimal reading for 34 is “Lamed [30]” of rod/staff and points to the Shepherd and “Dalet [4]” of door. Jesus is the gate, or door thru which the sheep pass.);

Candle 7, v.26-29 (29 Hebrew words – Psalm 29 presents *Worship the Almighty. Praise to God for strengthening His people and peace.*).

Psalm 119

Summary Title: The Goodness Of God’s Revelation For His Servants

Structure Type: Acrostic And Menorah

Directions of Address: From unnamed; To God/Congregation/Evildoers

Psalm Position Number Meaning: Quoff/Yod/Teth; Hole of an axe, the point of empowerment, the Yod of the working hand and the Teth keyword for “good”.

In this psalm we see the lessons on loving God, His ways and teaching and all of the supply for living for Him He gives His servants. Thus, the Quoff axe-head for use in the Master’s hands is the point of this Psalm. The working hand is a combination of God’s hand at work and ours seeking to live for Him. The whole point of this psalm is its focus on that which is good and our keeping that point in focus.

Hebrew Word-Count:

Text only: 1,064 (19x56)
Total (incl. Selahs and intros): 1,064 (19x56)

Psalms With Matching Counts:

None
None

73-104 (4)	Candle 4 might be summarized as “Standing In Grace, Dependent Upon God, Standing On The Sure Rock And Provided With Sustaining Life”
49-72 (3)____105-128 (5)	Candles 3 and 5 might be summarized as “Testimony From The Mature And Mighty – God Is Faithful, Being A Mighty Man For God, Being A Good Example”
25-48 (2)_____129-152 (6)	Candles 2 and 6 might be summarized as “Fundamentals – Brokenness, Consecration, Victory”
1-24 (1)_____153-176 (7)	Candles 1 and 7 might be summarized as “Choosing God - Lifelong Choice, Commitment, Stance As God’s Servant”

Candle ONE: CHOICE, NEW BIRTH & TAKING PLACE IN GOD’S SERVICE, ENTERING GOD’S ARMY: **ALEPH** (48 words) - foundational beginning of walk with God, choice and commitment; **BETH** (45 words) - the commitment of youth for God and direction; **GIMEL** (50 words) – taking position and right attitude as God’s servant; **Candle SEVEN:** BASIC PRINCIPALS OF SERVING GOD SEEN AS LIFELONG PROCESS: **RESH** (51 words) - standing in right position, cry of God’s servant; **SHIN** (48 words) - cry of youth reflected in princes persecuted, place of lesser; **TAU** (49 words) - cry reflecting foundations of Aleph’s path.

Candle TWO: FUNDAMENTALS IN A WALK WITH GOD, THE JOURNEY: **DALET** (42 words) - brokenness seeks God; **HE** (48 words) - consecration; **WAW** (49 words) – holding the line and place of victory; **Candle SIX:** ILLUSTRATES Candle TWO’S PRINCIPALS FROM EXPERIENCED FOLLOWERS: **PE** (50 words) - holding the line and the heart of victory; **TSADDI** (42 words) - the commitment to God’s ways, reflects that consecration; **QUOFF** (44 words) - brokenness demonstrated in heart’s desire.

Candle THREE: TESTIMONY OF THE MATURE: ZAYIN (47 words) - words from faithful experience, cameo of good example; **CHETH (49 words)** - testimony of the mighty man of faith, power in the midst seen; **TETH (54 words)** - acknowledges God's faithfulness, the "why" of suffering understood and accepted with appreciation; **Candle FIVE: TESTIMONY FROM POSITION OF MIGHT: NUN (49 words)** - the "teth" message in action; **SAMECH (46 words)** - the "cheth" mighty-man in action, warrior and real strength; **AYIN (49 words)** - the "zayin" of faithful experience in action.

Candle FOUR: SHAMASH of central four letters which spells "malchi" which means "my king". The shamash encompasses the high ground of our walk with God *We have the rock of His words, power and authority. *We are His servants, standing in mercy and grace. *We are inwardly alive from His living water.: **YOD (51 words)** - God's servant is the work of His hands, GRACE; **CAPH (50 words)** -brokenness and faithfulness of servant, MERCY; **LAMED (49 words)** - speaks of servants, place of security and surety, SURE ROCK; **MEM (54 words)** - place of satisfaction, joy of the living waters, SUSTAINING LIFE.

THE ACROSTIC

Aleph v.1-8 Value 11,978 (106x113); **Beth v.9-16** Value 14,429 (47x307); **Gimel v.17-24** Value 15,346 (2x7,673); **Dalet v.25-32** Value 14,212 (17x19x44); **He v.33-40** Value 14,195 (85x167); **Waw v.41-48** Value 16,252 (68x239); **Zayin v.49-56** Value 16,167 (3x17x317); **Cheth v.57-64** Value 15,226 (46x331); **Teth v.65-72** Value 13,580 (97x140); **Yod v.73-80** Value 12,718 (2x6,359); **Caph v.81-88** Value 16,256 (127x128); **Lamed v.89-96** Value 13,610 (10x1,361); **Mem v.97-104** Value 15,937 (Prime); **Nun v.105-112** Value 15,686 (22x23x31); **Samech v.113-120** Value 17,147 (13x1,319); **Ayin v.121-128** Value 14,322 (11x31x42); **Pe v.129-136** Value 14,372 (4x3,593); **Tsaddi v.137-144** Value 13,664 (7x32x61); **Quoff v.145-152** Value 14,999 (53x283); **Resh v.153-160** Value 14,847 (101x147); **Shin v.161-168** Value 17,528 (56x313); **Tau v.169-176** Value 19,524 (12x1,627).

This acrostic develops each letter following the meaning of the letter. The issue of letters meaning carried in the verses is a significant influence in the Psalms. So much so I have decided to cover that in a third book instead of this one.

Notes: The acrostic psalms are Psalms 9, 10, 25, 34, 37,111, 112, 119 and 145.

Following is a list of key-words, found repeatedly, which touch on various areas:

Journey To Take:

ar'ch – way
derek – way, path, journey

Heart, Soul, Thought Processes:

darash – seek, pursue
lamed – teach
ntsar – watch, keep, preserve
pachad – fear, terror
shachach – forget
shmar – keep, watch, guard
sicha – meditate
vin – understanding

Types Of People:

abed – servant
y'reecha – they that fear thee
zedim – the proud

Legal Terms:

chuq – statutes
eduth – testimonies, witnesses
mishpat – judgments
mitzvoth – commandments
pikud – precepts
torath – law, term indicates direction pointed at such as God shoots an arrow and says go that direction.

That Which God Communicates (A Sub-Group Of Legal Terms):

dvar – word primarily something published, oral or written
imrath – word primarily indicating concept of “said”

Favorable Graces:

ahevah – love
chai – quicken also connects to “life” and “live”
chanen – graciously also connects to “supplication” and “grace”
chesed – mercy
emunah – truth also connects to “believe” and “faithfulness”
y'shuah – salvation

Righteousness:

tam – sound, upright
tsedeq – righteous, justice

Psalm 120

Summary Title: Grief From The Neighbors, Look To Yahweh

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation/God/Wicked Neighbors

Psalm Position Number Meaning: Quoff/Caph; Hole of an axe, the point of empowerment the Caph of open hands.

In this psalm we see the cry to God to start the work of vengeance. The open hands are seen in the crying to God in need.

Hebrew Word-Count:

Text only: 49
Total (incl. Selahs and intros): 51

Psalms With Matching Counts:

54
None

4 (4).....	The judgment coming, v.4 Candle 4 might be summarized as “Glimpse Of The Actual Judgment God Is Bringing”
3 (3)..... 5 (5).....	Questions; Addresses enemy, indicates “your reward is coming”, v.3/ Mourning – dwells in place of “Drawing Out” (Mesech) of “Darkness” (Kedar), v.5 Candles 3 and 5 might be summarized as “Reward Is Coming To Those Tents Of Darkness”
2 (2)..... 6 (6).....	Divine Name; Crying for help from those of criminal speech, v.2/ Long-time dwelling with enemy, v.6 Candles 2 and 6 might be summarized as “Liars And Deceitful People - Those Who Hate Peace”
1 (1)..... 7 (7).....	Divine Name; Crying in distress to Yahweh, v.1/ Description of turmoil situation, v.7 Candles 1 and 7 might be summarized as “Distress And Turmoil”

Note: 1st Psalm of Ascents (Degrees) - Pilgrimage songs. This starts the journey at home, place of dwelling, v.5. There are different theories on the Psalm’s of degrees. I believe they were songs sung at different stages of the pilgrimages to the Temple in Jerusalem sung at the festivals. The progressive context seems to support this. This is the first and runs thru Psalm 134. As would be proper for such pilgrimage songs it would begin from home, which is precisely what we see in this psalm. Sadly this home presents dwelling in a sorrowful place with godless neighbors. A match to what we see Israel facing today. I also see a close connection here with Elijah when he fled into the wilderness from Jezebel. His grief, and being in the wilderness with the broom plants looks a lot like this psalm. This is also the “Aleph” of the pilgrimage collection. As an “Aleph [1]” we see a beginning, the starting point.

V.1 Cried to Yahweh, He heard.

V.2 “deceitful” and “false” of v.3 – r’miah – deceit, treachery; Deliver from liars, those of treacherous tongues.

V.3 Reward to come to the evil tongue.

V.4 Middle verse value is 1,626 (6x271) 58th Prime – Psalm 61:5a core has same value; “mighty” – giber – mighty man; “juniper” – r’thamim – broom plant; Glimpse of wrath at the Second Coming.

V.5 “Mesech” – Drawing out; “Kedar” – Black skinned man, black skin and darkness; Mourning where he sojourns.

V.6 Gone on a long time – neighbor hates peace.

V.7 I am for peace, they for war.

Text count of 49 matches Psalm 54 presenting *God delivers His own, taking vengeance on wicked schemers. Church members who are strangers to God's people.*

Section counts and matches: **Candle 1, v.1** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants who wait on Him and abide in His "refuge".);

Candle 2, v.2 (7 Hebrew words – Psalm 7 presents *The righteous seek God for help from persecutors. View the hunter and the hunted.*); **Candle 3, v.3** (8 Hebrew words – Cheth the 8th letter and used the keywords of grace, mercy and life. So you wonder how that connects to these questions? It presents the query of what the wicked neighbors should expect. Just consider today the Muslims that dwell with Israel. They believe that if they die as a martyr, killing the Jewish enemies of "Allah" they will go to heaven and be able to bring 70 others they name with them. These treacherous people expect to see grace, mercy and life. See the reason for the question? They will find themselves to be greatly deceived when they get to the other side and find the opposite of that grace, mercy and life awaiting them.);

Candle 4, v.4 (6 Hebrew words – Waw is the 6th letter and has been used in reference to all men, seen in Revelation 13. Here is the answer to v.3 questions. These men who gather against Israel will see burning wilderness trees and military might against them. A picture of Armageddon. The coming wrath to be poured upon wicked men.); **Candle 5, v.5** (9 Hebrew words – Teth the 9th letter with the meaning of twisted and the servants of the serpent. Also note the "Woe", which is an anguish of turmoil, which is a Teth of churning and twisting he is going thru.); **Candle 6, v.6** (7 Hebrew words – Psalm 7 presents *The righteous seek God for help from persecutors. View the hunter and the hunted.* Here we see the "Zayin [7]" of swords/weapons in these neighbors "hateth peace".); **Candle 7, v.7** (6 Hebrew words – Waw here follows the match seen in Candle 4. Interestingly we see 6 at the three main points of this psalm – Candles 1, 4 and 7. Posing the good and the bad in opposition on the Menorah and the conflict/battle in the middle. Thus we see both kinds of men and their opposition and basic nature revealed in Candle 7.).

Psalm 121

Summary Title: God Preserves The Faithful In Their Daily Lives

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation

Psalm Position Number Meaning: Quoff/Caph/Aleph; Hole of an axe, the point of empowerment, the Caph of open hands which receive or make an offering and the Aleph of primary things.

In this psalm we see Yahweh empowering us in our pilgrimage in providing help, v.1 and preservation "from all evil". The open hands are receiving from God such care. The primary issue being that God keeps His people.

Hebrew Word-Count:

Text only: 54
Total (incl. Selahs and intros): 56

Psalms With Matching Counts:

124
None

4-5 (4)	Divine Name 2x's; Israel's keeper, Yahweh, is our personal keeper as well (shade for the journey), v.4-5 Candle 4 might be summarized as "The God Of Israel Takes Care Of You, As An Individual And Will Be Your Needed Shade In The Pilgrimage"
3 (3) _____ 6 (5)	Travel on Pilgrimage secure. He is faithful to take up our interests, v.3/ Always protects us from being smitten, v.6 Candles 3 and 5 might be summarized as "God Doesn't Slumber Day Or Night"
2 (2) _____ 7 (6)	Divine Name; Strength, who to depend upon – Creator Yahweh, v.2/ Divine Name; Yahweh will preserve you in every way, v.7 Candles 2 and 6 might be summarized as "Help And Preservation From The Creator Yahweh"
1 (1) _____ 8 (7)	Location – focus to look for help, v.1/ Divine Name; Eternal preservation in journeys of life, v.8 Candles 1 and 7 might be summarized as "In Pilgrimage, Heading To Those Hills And Yahweh To Protect In The Journey"

Note: 2nd Psalm of Ascents (Degrees) - Pilgrimage songs. The progressive nature of the "Song of degrees" moves one step closer towards Jerusalem. This is the second, running thru Psalm 134. As proper for pilgrimage songs, it began from home with Psalm 120. Psalm 121 looks to safety for the journey "unto the hills". As the "Beth [2]" in Ascent order we see the protection of God's household for the journey to God's house in Jerusalem.

V.1 "hills" is harim – mountains; Direction looking from home.

V.2 "earth" – aretz – land and earth; Man depends upon the Creator.

V.3 Faithful protector.

V.4-5 Middle words with a value of 2,687 (390th Prime - 6x65) 14 words for 54=20+14+20; Israel's keeper always alert.

V.6 Day and night protection.

V.7 Yahweh preserves our souls.

V.8 Preserve in all our ways.

Keyword in the Positional value of 54 (same as text count) is for "keep, guard".

Text count of 54 has a match at Psalm 124 presenting *Israel saved from destruction for Yahweh was with them. Testimony of God's faithfulness in keeping them safe.*

Section counts and matches: **Candle 1, v.1** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sustenance. This verse looks at God's supply for need on the journey. Psalm 7 presents *The righteous seek God for help from persecutors. View the hunter and the hunted.*);

Candle 2, v.2 (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants who wait on Him and abide in His shelter. Such is seen in the special care provided for His people in His creation.);

Candle 3, v.3 (7 Hebrew words – This matches Candle 1 in word count and Zayin meaning of sustenance and preservation. Psalm 7 presents *The righteous seek God for help from persecutors. View the hunter and the hunted.*);

Candle 4, v.4-5 (14 Hebrew words – Psalm 14 presents *God is watching the affliction of His people, help is coming.* The decimal for 14 is “Yod [10]” and “Dalet [4]” with the working hand of God in “he that keepeth Israel” and “thy keeper”. The Dalet of the door of Dalet, which indicates an interaction either direction. Here it is God's actions for His people.);

Candle 5, v.6 (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants who wait on Him and abide in His shelter, seen in the sun and moon not being able to smite you.);

Candle 6, v.7 (7 Hebrew words – Another Zayin verse, with the meaning of preservation and sword of defense. Psalm 7 presents *The righteous seek God for help from persecutors. View the hunter and the hunted.*);

Candle 7, v.8 (7 Hebrew words – The final Zayin verse of preservation for the journey. Psalm 7 presents *The righteous seek God for help from persecutors. View the hunter and the hunted.*).

Psalm 122

Summary Title: Jerusalem – Where The House Of God Sits

Structure Type: Menorah

Directions of Address: From unnamed; To Self/Congregation/Jerusalem

Psalm Position Number Meaning: Quoff/Caph/Beth; Hole of an axe, the point of empowerment. Caph of the open hands and Beth of house.

In this psalm we see a “connection point” – hole of the axe, of God and His people being in Jerusalem at God's House. The open hands are those offered in worship and the house is God's that is in focus.

Hebrew Word-Count:

Text only: 59
Total (incl. Selahs and intros): 62

Psalms With Matching Counts:

43, 149
54

5 (4)	..... Davidic kingdom set up in Jerusalem, v.5 Candle 4 might be summarized as “Kingdom Capital In Jerusalem”
3-4 (3) _____ 6-7 (5)	..... <i>Divine Name; Yah;</i> Destination of unified worship of Israel, giving thanks to Yahweh, v.3-4/ <u>(Note the cities physical unity - v.3 and 7; and national unity v.4 and 6; and addressing God in thanks - v.4 and prayer - v.6)</u> National love for Jerusalem, prayer offered for it. Let it live up to its name as the “City of Peace”, v.6-7 Candles 3 and 5 might be summarized as “City God’s People Gather To In Love And Worship”
2 (2) _____ 8 (6)	..... Community pilgrimage destination – Jerusalem, v.2/ Pilgrim’s arrival wishing “ <u>Peace</u> ” upon Jerusalem, v.8 Candles 2 and 6 might be summarized as “Favorable City Of Destination - Jerusalem”
1 (1) _____ 9 (7)	..... <i>Divine Name;</i> Community pilgrimage to Yahweh’s house, “joyous”, v.1/ <i>Divine Name;</i> Reason to seek the good of Jerusalem, the House of Yahweh, “ <u>seek thy good</u> ”, v.9 Candles 1 and 7 might be summarized as “Yahweh’s House, Focus Of Pilgrimage”

Note: 3rd Psalm of Ascents (Degrees) - Pilgrimage songs. The progressive nature of the “Song of degrees” advances. This is the third, running thru Psalm 134. As proper for pilgrimage songs, it began from home with Psalm 120; Psalm 121 looked to safety for the journey; Number 3 we see the community aspect of this journey and destination being God’s house and Kingdom capital. Whole towns would join for the journey. They had to go to the same place at the same time. As the “Gimel [3]” in Ascent order we see the gathering, i.e. heaping upon the city of Jerusalem and we see the “prosper” that love Jerusalem. Prosper is a Gimel term.

Something that stands out is the large number of occurrences of the letter “Shin”, 22 times in such a short psalm. For that letter, that is a large amount. Shin, to this day, is used to represent God Almighty. Remember Spock of Star Trek legend? His famous hand greeting was taken from his memories as a youth. He was Jewish and remembered the ministers holding their hands up like that as they blessed the congregation in the name of God Almighty. That hand positioning looked like the letter “Shin”. This psalm speaks of thrones in Candle 4. It is thus connected to might and clearly connects to God’s house. Another thing to note is 22 is the same as Psalm 122. The “Quoff [100]” lies in that connection city of God with His people. *The 22 is seen clearly in Psalm 22:22-28.*

V.1 Glad community invitation to join the pilgrimage to the House of Yahweh.

V.2 Looking towards the destination – Jerusalem. “Our feet” reflecting the community aspect.

V.3 Initial description of Jerusalem’s physical unity.

V.4 “tribes of the LORD” – is the short form of the Divine Name – “Yah”; Tribes ascend to Yah’s Testimony of Israel to thank Yahweh; National unity.

V.5a “For there are set thrones of judgment.” - 5 middle Hebrew words – 59=27+5+27, value is 1,639 (11x149). Value of the whole v.5 is 2,582 (2x1,291 [210th Prime]) Decimal value of “sword” is 210; Thrones of the house of David.

V.6 Jerusalem’s peace needs prayer; Prosperity to come back on individuals who love her.

V.7 Peace in “thy walls” and “prosperity” in the palaces; Looking back at the physical city, like v.3.

V.8 Community with other pilgrims; Wish for “Peace” in Jerusalem; A parallel to the “our” of v.2.

V.9 “house of the LORD” parallel to v.1; The “glad” of v.1 connects to “seek thy good” in v.9.

Text count of 59 matches Psalm 43 and Psalm 149. Psalm 43 presents *Inner strength found in hope of God’s righteous judgment and defense from ungodly.* Psalm 149 presents *Rejoice in Yahweh. He delights in His people and comes for judgment. Looks to the Second Coming of Jesus and Armageddon.*

Total Text count of 62 matches Psalm 54 presenting *God delivers His own, taking vengeance on wicked schemers. Church members who are strangers to God’s people.* This proves interesting when we consider that all the men were to make the pilgrimage at the same times to Jerusalem, thus leaving their cities essentially helpless to enemies within or otherwise. God protected His people from such who would harm Israel when they went to worship Him.

Section counts and matches: **Candle 1, v.1** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence.);

Candle 2, v.2 (5 Hebrew words – Psalm 5 presents *Establishing a right heart and primary prayer lessons.* It is a psalm on seeking God and Candle 2 is the declaration of going to Jerusalem for the purpose of seeking God.); **Candle 3, v.3-4** (16 Hebrew words – Psalm 16 presents *God’s followers know life, joy and hope. God works on their behalf.* The decimal reading for 16 is “Yod [10]” and

“Waw [6]” so we see the working hand, i.e. “Jerusalem is builded” and the peg of the tabernacle, i.e. God’s people, those tribes of Yahweh.); **Candle 4, v.5** (8 Hebrew words – Cheth the 8th letter of hedge or fence. Here we see Israel’s capital identified as being the thrones of David in Jerusalem. Hedge or fence descriptions defining specific location.); **Candle 5, v.6-7** (10 Hebrew words – Yod is the 10th letter and is the working hand. This working is calling to “Pray”. A calling for God’s people to a spiritual task.); **Candle 6, v.8** (7 Hebrew words – Zayin is the 7th letter and carries the meanings of sustenance, nourishment, completeness and perfection. Such is the blessing of “Peace” this verse calls for. No lack, no want - to be complete.); **Candle 7, v.9** (7 Hebrew words – Following Candle 6 with another 7, and final, words it reiterates the blessing for Jerusalem’s good, its completeness and sustenance).

Psalm 123

Summary Title: Waiting Upon God In Need

Structure Type: Menorah

Directions of Address: From unnamed/Israel/God’s People; To Yahweh

Psalm Position Number Meaning: Quoff/Caph/Gimel; Hole of an axe, the point of empowerment. The Caph of open hands and the Gimel of heaped upon.

In this psalm we see the empowerment in their dependence upon God for help. Key theme of where the eyes are looking. The open hands seeking God’s supply of mercy and the mercy is that which they are seeking to be heaped upon them. We also see the proud heaping scorn and contempt upon them.

Hebrew Word-Count:

Text only: 39
Total (incl. Selahs and intros): 41

Psalms With Matching Counts:

None
None

2c (4)	Divine Name; Our eyes to Yahweh, our God, v.2c Candle 4 might be summarized as “Ultimately, Our Eyes Look To Yahweh, Our God”
2b (3) 2d-3a (5)	Eyes of maid servants to their mistresses, v.2b/ Divine Name; Triple cry for mercy to Yahweh, v.2d-3a Candles 3 and 5 might be summarized as “God’s Women Look To Him - Cry For Mercy”
2a (2) 3b-4a (6)	Eyes of men servants to their masters, v.2a/ Soul filled with scorn, v.3b-4a Candles 2 and 6 might be summarized as “God’s Men Look To Him - Derided By The Proud”
1 (1) 4b-c (7)	Eyes turned to God in heaven, v.1/ The proud who are secure, source of scorn, v.4b-c Candles 1 and 7 might be summarized as “God’s Servants, In Humility, Look Upwards To God In Heaven Versus The Proud, Who Are Secure (With Lofty Eyes – Prov. 30:13) Look In Scorn Upon His People”

Note: 4th Psalm of Ascents (Degrees) - Pilgrimage songs. The progressive nature of the “Song of degrees” moves another step closer towards Jerusalem. This is the fourth, running thru Psalm 134: Psalm 120 was leaving home; Psalm 121 looked to safety for the journey; Psalm 122 looked to the communal aspect of the journey and destination; Psalm 123 progresses from God at His house in Jerusalem to His heavenly abode; As the “Dalet [4]” of door, often indication of communication or action from earth to heaven or visa-verse. In Ascent order we see that door of communication between heaven and earth. In this case it is from earth to heaven. Dalet is also for the keyword of brokenness and we find the supplicants praying, “for we are exceedingly filled with contempt”.

V.1 Raises focus to Yahweh in heaven; Presenting the two forces, the good and the evil, Candle 1 is the good and 7 are the evil.

V.2a “Behold, as the eyes of servants look unto the hand of their masters” – this presents eyes of the men servants to their “adon” – master, lord; V.2a Masculine with Candle 6 parallel detailing the problem.

V.2b “and as the eyes of a maiden unto the hand of her mistress” – presenting the eyes of the female servants to their “g’virtah” – lady who is the woman of power over them, the root for the masculine is gibor of mighty man; V.2b Feminine with Candle 5 parallel detailing the request for help.

V.2c “so our eyes wait upon the LORD our God.” - 5 middle Hebrew words – 39=17+5+17 with value of 425 (5x85); Main theme of “eyes” seen in the core.

V.2d-3a “mercy” – chen – grace; “until that he have mercy upon us. Have mercy upon us, O LORD, have mercy upon us” – triple cry for grace from Yahweh.

V.3b-4a “for we are exceedingly filled with contempt. Our soul is exceedingly filled” – “contempt” – buz – contempt, scorn.

V.4b-c “scorning” – laag – mocking, derision; “with the scorning of those that are at ease, and with the contempt of the proud.” Mocking from the secure of this world, contempt of the proud; Note the proud are noted for having proud eyes: See Psalm 131:1; Proverbs 21:4 and 30:13. Such eyes don’t look to heaven but are lifted up and look down on those who do look heavenward. It is also worth noting Job 38:13 and 15 - “wicked” contains the letter “Ayin” meaning “eye” that is raised above the line indicating both eyes of the wicked are high and lifted up. Also, in this Psalm we see the eyes of both the men and the maidens looking to their masters and the lifting up his eyes in v.1, looking heavenward and “eyes” in the core.

Section counts and matches: **Candle 1, v.1** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His shelter. This Candle presents the servant who looks heavenward.); **Candle 2, v.2a** (6 Hebrew words – Another 6 following Candle 1 and expounds on the communal aspect of the same theme, male side.);

Candle 3, v.2b (5 Hebrew words – He is the 5th letter of “lo/behold” and here we might well expect another 6, like Candle 2 but this uses only 5. It can be seen to carry that theme with the women looking, i.e. to lo/behold to the attention of their “mistress”.); **Candle 4, v.2c** (5 Hebrew words – Another 5 match to Candle 3 and we see the theme of lo/behold looking to the attention of “our God”.);

Candle 5, v.2d-3a (5 Hebrew words – The third 5 in a row, we find the lo/behold of a different nature in looking earnestly for God’s grace. Grace three times in this Candle and follows a match of 5 words for three Candles in a row.); **Candle 6, v.3b-4a** (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man*. Since they are seeking grace, it is notable Psalm 8 similarly looks at grace. Cheth the 8th letter and used the keywords of grace, mercy and life. This Candle cries from being filled with the opposite of grace, mercy and life directed at them from the proud of this world.);

Candle 7, v.4b-c (4 Hebrew words – Dalet is the 4th letter and uses the keyword of brokenness. This final Candle is a cry from brokenness from the evil they are suffering.).

Psalm 124

Summary Title: Israel Saved From Destruction For Yahweh Was With Them

Structure Type: Menorah

Directions of Address: From David; To Israel

Psalm Position Number Meaning: Quoff/Caph/Dalet; Hole of an axe, the point of empowerment. The Caph of open hands and the Dalet of both brokenness and door.

In this psalm we see the actions of God in preservation of Israel. God supplies all Israel needs to stay alive showing supply from heaven through those doors to save an overwhelmed (broken) people. The praise of God is given that He did not give them over as a prey, that maneuvering of His axe-head.

Hebrew Word-Count:

Text only: 54
Total (incl. Selahs and intros): 57

Psalms With Matching Counts:

121
23

4-5 (4)	Overwhelmed by proud waters (of humanity), v.4-5 Candle 4 might be summarized as “Danger Of Being Drowned By Proud Waters”
3 (3) _____ 6 (5)	Devour theme: Would have swallowed us, v.3/ <i>Divine Name</i> ; Delivered from their teeth, v.6 Candles 3 and 5 might be summarized as “Those Who Would Have Consumed Them, Denied To Their Teeth”
2 (2) _____ 7 (6)	<i>Divine Name</i> ; Yahweh protected us when men rose against us, v.2/ We escaped as bird from snare, v.7 Candles 2 and 6 might be summarized as “Those Who Would Have Hunted Them, Denied Success In The Hunt”
1 (1) _____ 8 (7)	<i>Divine Name</i> ; Israel’s testimony of Yahweh’s being with them, v.1/ <i>Divine Name</i> ; Yahweh, the Creator, is our help, v.8 Candles 1 and 7 might be summarized as “The Creator Yahweh Is The Only Reason Israel Has Survived”

Note: 5th Psalm of Ascents (Degrees) - Pilgrimage songs. The progressive nature of the “Song of degrees” moves towards Jerusalem. This is the fifth, running thru Psalm 134: Psalm 120 was leaving home; Psalm 121 looked to safety for the journey; Psalm 122 looked to the communal aspect of the journey and destination; Psalm 123 progressed from God at His house in Jerusalem to His heavenly abode; Psalm 124 draws attention to God’s people of His constant protection. As the “He [5]” of lo/behold, this is accomplished in a mini-sermon to God’s people to make them aware of God’s special action, without which, they would have already been destroyed.

V.1 Cola 1a identical to v.2a – the calling to attention that Yahweh is on Israel’s side, focus is Israel.

V.2 - “men” – adam; Repeat call to attention of v.1 but focus is the enemy.

V.3, 4 and 5 are three consecutive verses beginning with “Then” – azai; “quick” – chaim – alive; “wrath” – apam – nostril, anger; Cola 3a makes a parallel of terms with v.3b with the “quick” of life on

Israel's part to the "wrath" of nostrils, through which they breath – connection to life of the enemies side; Enemy would have devoured them in wrath.

V.4 – "stream" – nahal – river; Waters of humanity would have overwhelmed Israel in their wrath.

V.4-5 Value is 2,616 (24x109). The exact middle is between v.4 and 5 with 27 words each side; "our soul" is the last word of v.4b and the last word of v.5a (stacked colas) and "the waters" in v.4a and "the waters" in v.5a encasing the Candle 4 section; V.5 "proud" brings us to the connection to the last verse of Psalm 123. This "proud" showing a development of the situation of Psalm 123:4 being found in Psalm 124.

V.6 "Blessed" – baruch – worship of Yahweh; Delivered from their teeth, parallel to Candle 3 in being swallowed.

V.7 "fowlers" – yoq'shim – those who lay a snare or lure; The devices of the wicked were broken and Israel was saved – Divine action for their salvation.

V.8 Israel's help comes from Yahweh the Creator.

Text count of 54 has a match at Psalm 121 presenting *When God's people leave church (speaking in type), He goes with us and keeps us through the week. God faithfully preserves the faithful in their daily living. Dependence upon God for national preservation. Ascends to behold the hills around Jerusalem.*

Total Text count of 57 has a match at Psalm 23 presenting *Resting secure in knowing Yahweh takes care of His own. The LORD is my Shepherd psalm.*

Section counts and matches: **Candle 1, v.1** (7 Hebrew words – Psalm 7 presents *The righteous seek God for help from persecutors. View the hunter and the hunted.*); **Candle 2, v.2** (7 Hebrew words – A match to Candle 1 of word count and Psalm 7 meaning.); **Candle 3, v.3** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants who wait on Him and abide in His house. Here we see the enemy's desire to bring them from God's presence into their own body, seen in the "swallowed us up quick".); **Candle 4, v.4-5** (13 Hebrew words – Mem is the 13th letter with water as its meaning. As for the seas of humanity, so this Candle speaks in water terms in relation to the "proud water" seeking Israel's destruction. Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 5, v.6** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants who wait on Him and abide in His presence. So we see the gratitude to Yahweh for keeping them safe for being devoured.); **Candle 6, v.7** (9 Hebrew words – Psalm 9 presents *Yahweh will judge the wicked, He is a refuge for the oppressed.*); **Candle 7, v.8** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants who wait on Him and abide in His presence. So this final Candle ends with that confession of where their help comes from.).

Psalm 125

Summary Title: Behold The Security God Provides For The Righteous

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation/God

Psalm Position Number Meaning: Quoff/Caph/He; Hole of an axe, the point of empowerment. The Caph of open hands and the He of lo/behold.

In this psalm we see the working hand of God through His government. The open hands of a righteous people receiving God’s provision. The lo/behold in seeing the reason for a righteous government and behold God’s goodness for His people.

Hebrew Word-Count:

Text only: 47
Total (incl. Selahs and intros): 49

Psalms With Matching Counts:

67
 None

3 (4)	Righteous government helps preserve righteous people, v.3 Candle 4 might be summarized as “Righteous Government For The Purpose Of Preserving Righteous People”
2b-c (3) _____ 4 (5)	<i>Divine Name;</i> Yahweh eternally around His people, v.2b-c/ <i>Divine Name;</i> Yahweh’s goodness to righteous people, v.4 Candles 3 and 5 might be summarized as “Yahweh Surrounds His People With Good”
2a (2) _____ 5a (6)	Jerusalem security, surrounded by mountains, v.2a/ Wicked surrounded by devious ways, v.5a Candles 2 and 6 might be summarized as “Comparison Shot – Look At The Good And Bad”
1 (1) _____ 5b-c (7)	<i>Divine Name;</i> Trust in Yahweh, eternally secure, v.1/ <i>Divine Name;</i> Yahweh shows goodness to a righteous people by separating the wicked from their midst, v.5b-c Candles 1 and 7 might be summarized as “Yahweh’s Goodness To A Righteous People”

Note: 6th Psalm of Ascents (Degrees) - Pilgrimage songs. The progressive nature of the “Song of degrees” moves towards Jerusalem. This is the sixth, running thru Psalm 134: Psalm 120 of leaving home; Psalm 121 of safety for the journey; Psalm 122 of the communal aspect of the journey and destination; Psalm 123 from God at His house in Jerusalem to His heavenly abode; Psalm 124 of God’s people dependent on constant protection; Psalm 125 is a contemplation for the pilgrims of God’s faithfulness and goodness to His people who walk with just hearts. As the “Waw [6]” of peg in the tabernacle, i.e. God’s people who abide in His presence so we see safety for those people.

V.1 “They that trust” – positional value of 47 which matches the text count; “removed” – y’mot – to totter, shake, slip; Eternal security as the mountains about Zion to stand forever.

V.2a “As the mountains are round about Jerusalem”.

V.2b-c “so the LORD is round about his people from henceforth even for ever” – eternal position of Yahweh around His people.

V.3 “upon” middle Hebrew word; Candle 4 value is 3,032 (8x379) 75th Prime; Righteous reason for Divine protection of Israel’s government.

V.4 “good” to surround the “good” and “upright” – just, in their hearts.

V.5 “turn aside” – hamatim – pervert; “crooked ways” – aqalqaloth – winding, devious, crooked;

V.5a “As for such as turn aside unto their crooked ways” – a look at the evil and crookedness that surrounds the wicked is a parallel to compare to Jerusalem surrounded by secure, strong mountains of Candle 2; V.5b-c Yahweh to separate the workers of iniquity from Israel but not harm the righteous there.

Candle 1 and 3, both using the Divine Name and eternal security surround Candle 2 whose parallel is seen in the surrounding mountains of Jerusalem.

Candle 5 and 7, both using the Divine Name and the goodness Yahweh bestows on His people surround Candle 6 of the wicked surrounded by their wicked ways who will be extracted from the midst of God’s people. The Divine Name nicely falls in a skip of every other Candle surrounding the core.

Text count of 47 match to Palm 67 presenting *God will bless Israel and rule over the world. Longing for the whole world to turn to God which will result in world-wide blessing.*

Section counts and matches: **Candle 1, v.1** (8 Hebrew words – Cheth the 8th letter and used the keywords of grace, mercy and life which is the blessing upon “They that trust in the LORD”. An eternal security.); **Candle 2, v.2a** (4 Hebrew words – Dalet is the 4th letter and speaks of doors. In this case, “the mountains” are the barriers of Jerusalem through which the pilgrims will pass.);

Candle 3, v.2b-c (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence of which this Candle is so clear of Yahweh being around His people.); **Candle 4, v.3** (14 Hebrew words – Nun is the 14th letter. Among other things it is “fish” and represents individuals. Here it speaks of the restrictions of the bad fish in regards to the good fish. Psalm 14 presents *God is watching the affliction of His people, help is coming.*);

Candle 5, v.4 (5 Hebrew words – He is the 5th letter of “lo/behold” and here is a prayer for God to lo/behold the “good” and “upright” to supply them with “good”.); **Candle 6, v.5a** (2 Hebrew words – Decimal of 2 is “Beth [2]” for house. This Candle identifies the house of the wicked.);

Candle 7, v.5b-c (8 Hebrew words – Cheth the 8th letter of hedge or fence. Here we see Yahweh is the hedge for Israel and He divides the good from the wicked. Psalm 8 presents *Praise for God’s grace upon insignificant man.* Cheth the 8th letter and used the keywords of grace, mercy and life which is seen here in “peace shall be upon Israel”).

Psalm 126

Summary Title: Mercy Of Yahweh To Bring His Lost Sheep Back Home

Structure Type: Menorah

Directions of Address: From unnamed but clearly after a time of captivity; To Congregation/God

Psalm Position Number Meaning: Quoff/Caph/Waw; Hole of an axe, the point of empowerment and the Caph of open hands. The Waw of the pegs in the tabernacle.

In this psalm we see the empowerment change from sorrow to joy. The open hands of dependence for God's supply. The pegs of the tabernacle seen in the captivity of Zion, the place of God's dwelling and worldly twisting side of 6 seen in "turning" throughout psalm. *(The Hebrew 6, which is a straight line and the crooked Arabic 6, which is our English styled six, which is twisted, picture the two types of people. The straight six of God's people and the twisted six, after the pattern of "Teth" 9 – Serpent and twisted, set on its side, are the other kind of people, those who serve Satan. Remember, six is the number of man, it shouldn't surprise us there are two ways of writing for the good and bad.)*

Hebrew Word-Count:

Text only: 48
Total (incl. Selahs and intros): 50

Psalms With Matching Counts:

87
None

3 (4)	Divine Name; Testimony of Yahweh's amazing grace bestowed upon Zion, v.3 Candle 4 might be summarized as "Yahweh's Great Work Is Source Of Our Joy"
2c-d (3) 4 (5)	Divine Name; Nations took note of God's amazing grace on the captives of Zion, v.2c-d/ Divine Name; Appeal to Yahweh, salvation depends on God Taking action, v.4 Candles 3 and 5 might be summarized as "Our Deliverance Is The Work Of Yahweh"
2a-b (2) 5 (6)	The occasion of joyous shouts, v.2a-b/ The transformation from sorrow to joy, v.5 Candles 2 and 6 might be summarized as "Change From Sorrow To Joy"
1 (1) 6 (7)	Divine Name; Shock at Yahweh's amazing grace in saving Zion from captivity, v.1/ Amazing results in sorrowful situation being turned into a blessed flourishing, v.6 Candles 1 and 7 might be summarized as "Wonderful Salvation Yahweh Bestowed Upon Captives Of Zion"

Note: 7th Psalm of Ascents (Degrees) - Pilgrimage songs. "Song of degrees" moving towards Jerusalem. This is the seventh, running thru Psalm 134: Psalm 120 of leaving home; Psalm 121 of safety for the journey; Psalm 122 the communal aspect of journey and destination; Psalm 123 from

God at His house in Jerusalem to His heavenly abode; Psalm 124 of God's people dependent on constant protection; Psalm 125 is a contemplation for the pilgrims of God's faithfulness and goodness to those who walk with just hearts; Psalm 126 recollection of Yahweh's mercy in bringing Israel back after exile. In the pilgrimage memory lane – grateful they can be making the journey at all. Their time of suffering made them aware of just how much of God's grace they depend on. The "Zayin [7]" of sustenance, nourishment and completeness. So this psalm shows God's provision for those of the captivity and reaping in joy bringing in the sheaves.

V.1 "Zion" number value is 48, match to the text number of the Psalm. Zion captivity turned as those who dream.

V.2a-b "singing" – rinah – a shout, usually in joy, see "joy" in v.5 and "rejoicing" in v.6, same word used in all three places; Mouths express joy, laughter and a shout; V.2c-d "heathen" – goyim – nations; THEN... the nations take note of God's hands on Israel; *Vocal issues*.

V.3 Middle words (6) of 48=21+6+21, value is 1,523 (241st Prime). 241 is the value for the word "bitter" and Psalm 20:5c "The LORD fulfill all thy petitions" (4x241) and seen at Psalm 134:2 (6x241) of worshipping Yahweh in His sanctuary; Thank God for His mercy and blessing of Israel – cause for joy.

V.4 "Turn" and "captivity" surround Divine Name in the Hebrew word arrangement. These two words are almost a match spelling; "Turning" and "twisting streams" applied to their captivity, which "captivity" is a turning. A "Waw [6]" applies to the people who had twisted away from God.

V.5 The change from sorrow to joy the captives were to receive.

V.6 Development of the "sower" of v.5; Sow in sorrow but will return better off than when we went out. Now seed has flourished to a joyous harvest.

Text count of 48 matches Psalm 87 presenting *God's choice of Zion above all other cities. Views location of God's temple and where His laws are obeyed. Where God's face does behold in favor.*

God's promised deliverance found in Psalm 50, for the First Case presented before God in that Psalm, connection to Total Text count of 50. This psalm showing the mercy they received when they repented and all was to the glory of God.

Section counts and matches: Candle 1, v.1 (7 Hebrew words – Zayin is the 7th letter and one of its meanings is sword/weapon. So we find "captivity" which speaks of warfare. Psalm 7 presents *The righteous seek God for help from persecutors. View the hunter and the hunted.*);

Candle 2, v.2a-b (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants who wait on Him and abide in His presence. So here we see God's people receive His mercy being the cause of their joy.); Candle 3, v.2c-d (8 Hebrew words – Psalm 8 presents *Praise for God's grace upon insignificant man*; Cheth the 8th letter and used the keywords of grace, mercy and life. Such is seen in the declaration of the nations over the mercy Israel has received from God.);

Candle 4, v.3 (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants who wait on Him and abide in His presence. Like Candle 2, we see God's people telling of His mercy received.); Candle 5, v.4 (6 Hebrew words – A match in words to Candles 2 and 4, so we see

God’s people seeking God’s favor. This is tabernacle business.); **Candle 6, v.5** (4 Hebrew words – Dalet is the 4th letter and uses the keyword for brokenness, so we see “sow in tears”.); **Candle 7, v.6** (11 Hebrew words – Psalm 11 presents *God is righteous and controls heaven and earth*. The decimal for 11 is “Yod [10]” and “Aleph [1]” so we see the working hand compared to field workers planting seeds, referring to a repentant heart of sorrow, and the Aleph of primary. The primary to the planters is to get produce. So those who sow in sorrow of repentance will harvest in salvation.).

Psalm 127

Summary Title: Beloved Of Yahweh Are Well Taken Care Of

Structure Type: Menorah

Directions of Address: From probably David for Solomon; To Solomon

Psalm Position Number Meaning: Quoff/Caph/Zayin; Hole of an axe, the point of empowerment and the Caph of open hands. The Zayin of weapons.

In this psalm we see the Quoff of God’s working of blessed keeping and prospering for His beloved, working on their behalf. The open hands are receiving from God the numerous blessings of life. The weapons are seen in “arrows”, v.4 and “quiver”, v.5 and standing firm in face of “the enemies”.

Hebrew Word-Count:

Text only: 57
Total (incl. Selahs and intros): 60

Psalms With Matching Counts:

None
None

2d (4).....	Blessed rest God provides for His beloved, v.2d Candle 4 might be summarized as “Going With God One Finds Rest”
2a-c (3)..... 3 (5).....	Vain to push for success after worldly manner, v.2a-c/ <i>Divine Name</i> ; God prospers with families, v.3 Candles 3 and 5 might be summarized as “Blessing Comes From Yahweh, Not Our Endeavors”
1c-d (2)..... 4 (6).....	<i>Divine Name</i> ; Vain to guard if Yahweh not keeping, v.1c-d/ Blessing in children is a mighty man’s artillery, v.4 Candles 2 and 6 might be summarized as “Military Protection Only Good If Yahweh Is With You (Guard/Arrows And Mighty Man)”
1a-b (1)..... 5 (7).....	<i>Divine Name</i> ; Vain to build if Yahweh isn’t in it, v.1a-b/ Mighty man’s household is one that is blessed, v.5 Candles 1 and 7 might be summarized as “House Not Built In Vain Is One Yahweh Builds (Building/Family)”

Note: 8th Psalm of Ascents (Degrees) - Pilgrimage songs. “Song of degrees” moving towards Jerusalem. This is the eighth, running thru Psalm 134: Psalm 120 of leaving home; Psalm 121 of safety for the journey; Psalm 122 the communal aspect of journey and destination; Psalm 123 from God at

His house in Jerusalem to His heavenly abode; Psalm 124 of God's people dependent on constant protection; Psalm 125 a contemplation for the pilgrims of God's faithfulness and goodness to those who walk with just hearts; Psalm 126 recollection of Yahweh's mercy in bringing Israel back after exile; Psalm 127 shows labors of life on our own is futile, blessing comes walking with God. In being the 8th of Ascents, consider "Cheth [8]" which is fence/protection and here seen as from God and the keywords of "chai" for life, "chesed" of mercy and "chen" of grace which is the running theme through this psalm.

On either side of Psalm 127, in the Ascents, the Divine Name occurs 24 times.

Psalm 127 and 128 find direct connection to value of Caph section of Psalm 119:81-88 whose value is 16,256 (127x128).

V.1 "vain" – shau'a – vanity, emptiness – this word starts three colas, v.1b, 1d and 2a; To build and preserve.

V.2 Pushing one's limits in "rise early" and "sit up late" with "bread of sorrows"; Three word meaningful center "he giveth his beloved sleep" leaves 54 words surrounding (27+27=54) – 57=27+3+27 with a value of 875 (7x125). Note the keyword "guard" has a positional value of 54.

V.3 "reward" – sachar – hire, wages; Children of God's blessing.

V.4 "mighty man" – gibor – is the same word used in v.5 translated "man"; His strength in a host of children.

V.5 "Happy" – ashrei – happy, blessed; "the man" – hageber – the mighty man; Large family of v.4's mighty man will enable him to stand with might when facing his enemies.

Section counts and matches: **Candle 1, v.1a-b** (9 Hebrew words – Teth the 9th letter with a keyword of "tov" for "good". This Candle starts by telling us what is the good labor. That which is "Quoff [100]" empowered by God.); **Candle 2, v.1c-d** (8 Hebrew words – Cheth the 8th letter of hedge or fence. This Candle progresses from Candle 1 but turns to guarding, preservation. Such is the function of the fence. It is the boundary that stops unwanted entry.); **Candle 3, v.2a-c** (9 Hebrew words – Teth the 9th letter with a meaning of twisting, churning and connects strongly with such as "sorrows", inner anguish or churning.); **Candle 4, v.2d** (4 Hebrew words – Dalet is the 4th letter and speaks of brokenness. In this core we find that for Yahweh's beloved, they do not get the "sorrows" that connect to that brokenness but instead of staying up nights, sleepless they have rest, the "sleep". This is the opposite of that brokenness from the striving of this world. There is brokenness that comes from repentance, but here it is speaking of brokenness from "running the rat-race" of this worldly system.);

Candle 5, v.3 (7 Hebrew words – Zayin is the 7th letter and carries the meanings of sustenance and completeness. Here we see the payment of Yahweh that speaks of sustenance and completeness in blessings of a large family.); **Candle 6, v.4** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants who wait on Him and abide in His presence. For the mighty man with God, his tent is also filled with "arrows" – straight shafts, like the pegs in the tabernacle who abide in his presence.); **Candle 7, v.5** (14 Hebrew words – Nun is the 14th letter. Among other things it is "fish" and represents individuals. Here is the face off of the "mighty man", who is a good fish, with

the bad fish, “the enemies”. The decimal for 14 is “Yod [10]” and “Dalet [4]” with the working hand of the “mighty man” who is armed with the full quiver. The Dalet of the door is seen “in the gate”).

Psalm 128

Summary Title: Blessed Are Those Who Fear Yahweh

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation

Psalm Position Number Meaning: Quoff/Caph/Cheth; Hole of an axe, the point of empowerment and the Caph of open hands and the Cheth of life, grace, mercy and borders, fences.

In this psalm we see the working of God’s hands to bless those who fear and serve Him, those usable in His hands. The open hands are those receiving the blessing and life, grace and mercy of “Cheth” seen in fruitfulness, good and peace. The Cheth of fences are seen in the regions: enclosures of house, capital and nation.

Hebrew Word-Count:

Text only: 45
 Total (incl. Selahs and intros): 47

Psalms With Matching Counts:

93
 70

<p style="text-align: center;">3c-d (4).....</p> <p style="text-align: center;">3a-b (3)_____ 4 (5).....</p> <p style="text-align: center;">2 (2)_____ 5 (6).....</p> <p style="text-align: center;">1 (1)_____ 6 (7).....</p>	<p>Table surrounded by children, v.3c-d Candle 4 might be summarized as “He Who Feared Yahweh Will Have Many Children”</p> <p>Wife to be fruitful, v.3a-b/ <i>Divine Name</i>; The mighty man who fears Yahweh will see fruit (baruch) in his family, v.4 Candles 3 and 5 might be summarized as “Man Who Feared Yahweh Will Have A Fruitful Wife”</p> <p>You will prosper, it will go well (ashrei), v.2/ <i>Divine Name</i>; National stability – blessing (baruch) on capital will flow from Zion, and you will see it, v.5 Candles 2 and 6 might be summarized as “Blessed Personally And In Capital”</p> <p><i>Divine Name</i>; Yahweh’s blessing (ashrei) upon those who fear and obey Him, v.1/ Long-term blessing upon your family and the nation, v.6 Candles 1 and 7 might be summarized as “Long-Term Blessing Upon Those Who Fear And Obey Yahweh – Personal And National”</p>
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Note: 9th Psalm of Ascents (Degrees) - Pilgrimage songs. “Song of degrees” moving towards Jerusalem. This is the ninth, running thru Psalm 134: Psalm 120 of leaving home; Psalm 121 of safety for the journey; Psalm 122 the communal aspect of journey and destination; Psalm 123 from God at His house in Jerusalem to His heavenly abode; Psalm 124 of God’s people dependent on constant

protection; Psalm 125 a contemplation for the pilgrims of God's faithfulness and goodness to those who walk with just hearts; Psalm 126 recollection of Yahweh's mercy in bringing Israel back after exile; Psalm 127 shows labors of life on our own is futile, blessing comes walking with God; Psalm 128 shows the general blessings on individuals, production, family, capital and country. In being the 9th of Ascents, consider "Teth [9]" which is twisted and encircles and keyword of "good". See the round-about encircling of Teth in the core - "round about thy table".

V.1 "Blessed" – ashrei – First word of v.1a and first word of v.2b, thus closely connecting the first two Candles in a "sandwich" of "blessed"; In connection to the previous Psalm 127:5, final verse, began with "Happy" – ashrei – of blessed; Interesting to compare this with the "bless" double in the second half of this psalm using the alternate word of baruch, see v.4 and 5; Blessing to those who fear Yahweh and go in His ways.

V.2 "hands" – caph – open hands, and since this speaks of "labour of thine", which would be the "yod" working hand, one would wonder why it used "caph". Consider this with Psalm 127 and the Caph of Psalm 119:81-88 whose value is 127x128. I would suspect the parallel idea of Psalm 127 in our "labor in vain" if Yahweh is not the true empowerment of that labor. Thus, the hands of work are truly the open Caph hands of receiving; "happy" – ashrei – the blessed of v.1a; You will see the profit of your work – sustaining and it will be well with you.

V.3a-b "Thy wife shall be as a fruitful vine by the sides of thine house:" the sides of your house defines a "Cheth [8]" of borders for your blessed home; V.3c-d "thy children like olive plants round about thy table" is Candle 4 with the middle cola being v.3d of "round about thy table" – 15=7+1+7 with a value of 512 (16x16) – Square number, is this table square?; Middle word of psalm is "about thy table" – 45=22+1+22; Candle 4 picks up the blessing inside the house, where the wife was the vine surrounding the house in Candle 3. Both are compared to plants of blessing.

V.4 "man" – gaber – mighty man; "blessed" – barach – the blessed most commonly used in praise of God; Here we find the "mighty man" picked up again, as seen repeatedly in Psalm 127, thus indicating another close point of connection between the two psalms. This "mighty man" is not on his own, he is distinctly one who fears Yahweh.

V.5 "bless thee" – y'barech'cha – root of baruch blessing is the first word of v.5, thus we find Candles 5 and 6 are closely connected with the other kind of blessing to that found in the connection of Candles 1 and 2; V.5 brings a close-knit of the pilgrims to their destination of Jerusalem. Yahweh's command of blessing upon His people issues from His dwelling place and the national peace of its capital, center of worship and thus to the whole nation.

V.6 Blessings of "good" and "peace" to be seen both nationally and multi-generational that you will personally witness.

Text count of 45 matches Psalm 93 presenting *God clothed with majesty and strength. Nations may rage but Yahweh is above all.*

Total Text count of 47 matches Psalm 70 presenting *Prayer for enemies disappointment and God's people sustained. Cry for speedy personal rescue by God.*

Section counts and matches: **Candle 1, v.1** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. This group of people are certainly in view here.); **Candle 2, v.2** (7 Hebrew words – Zayin is the 7th letter and carries the meanings of sustenance and nourishment. Here it speaks of what you shall eat.; **Candle 3, v.3a-b** (5 Hebrew words – He is the 5th letter of “lo/behold” and here is a view of one of the blessings to be received.); **Candle 4, v.3c-d** (5 Hebrew words – He is the 5th letter of “lo/behold” and is a match view of Candle 3 of further blessings to be seen.); **Candle 5, v.4** (7 Hebrew words – Zayin is the 7th letter and carries the match to Candle 2 in sustenance and provision for growth of your personal family.); **Candle 6, v.5** (9 Hebrew words – Teth the 9th letter with a keyword of “tov” for “good”. The actual word for “good” is even seen.); **Candle 7, v.6** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence, parallel to Candle 1 and the blessing seen upon God’s household.).

Psalm 129

Summary Title: Prayer For Enemies Of God And Israel To Suffer Loss

Structure Type: Menorah

Directions of Address: From unnamed; To Israel

Psalm Position Number Meaning: Quoff/Caph/Teth; Hole of an axe, the point of empowerment and the Caph of open hands. The Teth of twisting, turning.

In this psalm we see the cutting work with the evil plowers, a tool being empowered Quoff. The open hands are seen in those of the wicked being empty, v.7. The twisted men to be “turned back”, v.5.

Hebrew Word-Count:

Text only: 52 (2x26)
 Total (incl. Selahs and intros): 54

Psalms With Matching Counts:

13, 114, 130
 87, 130

<p>5 (4).....</p> <p>4 (3)..... 6 (5).....</p> <p>3 (2)..... 7 (6).....</p>	<p>Plea for Zion’s enemies to be turned back, v.5 Candle 4 might be summarized as “Righteous Divine Action – Enemies Defeated And Confounded”</p> <p><i>Divine Name</i>; Yahweh takes righteous action against the wicked, v.4/ Let them be as scorched grass, v.6 Candles 3 and 5 might be summarized as “Great Defeat Of Enemies Who Hate Zion – i.e. God”</p> <p>Persecution likened to plowers cutting, breaking up, v.3/ Let them suffer disappointment and lack, v.7 Candles 2 and 6 might be summarized as “Farm Activities: Plowing, Mowing, Binding Sheaves”</p>
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1-2 (1) _____ 8 (7) Israel persecuted but not overcome, v.1-2/
Divine Name 2x's; Let them be deprived of their basic
 blessing of food, v.8 (blessing at harvest)
Candles 1 and 7 might be summarized as
“Israel’s History Of Persecution But Always Sustained
But Curse And Lack Of Sustenance On Persecutors”

Note: 10th Psalm of Ascents (Degrees) - Pilgrimage songs. “Song of degrees” moving towards Jerusalem. This is the tenth, running thru Psalm 134: Psalm 120 of leaving home; Psalm 121 of safety for the journey; Psalm 122 the communal aspect of journey and destination; Psalm 123 from God at His house in Jerusalem to His heavenly abode; Psalm 124 of God’s people dependent on constant protection; Psalm 125 a contemplation for the pilgrims of God’s faithfulness and goodness to those who walk with just hearts; Psalm 126 recollection of Yahweh’s mercy in bringing Israel back after exile; Psalm 127 shows labors of life on our own is futile, blessing comes walking with God; Psalm 128 shows the general blessings on individuals; Psalm 129 presents the curse upon Israel’s enemies and those who curse Zion. In being the 10th of Ascents, consider “Yod [10]” which is the working hand. Here is seen the working hand of Israel’s enemies in afflicting Israel and “plowed upon my back”.

V.1-2 Many times enemies afflicted Israel from the beginning but haven’t prevailed; V.1a and v.2a are identical; V.1 Israel’s recollection and v.2 Israel’s acknowledgment of coming thru victorious.

V.3 “furrows” – m’anutham – plowing, ground; Plowers upon their back.

V.4 Yahweh’s action on their behalf. Enemies oppression defeated.

V.5 Imprecatory; V.5a Three word meaningful center on cola level “Let them all be confounded and turned back” – 17=8+1+8 with a value of 618 (6x103). The “all” is part of cola v.5b; Two middle words “and turned back” 52=25+2+25 with a value of 300, which is the decimal value of “Shin [300]” used for teeth, cutting and to represent the Almighty; Those who hate Zion, i.e. hate the Almighty God’s rule, let them be “turned back” which is a “Teth [9]” of twisting and turning.

V.6 Continues imprecatory thru end of psalm. Grass that gets scorched and unwanted on house tops – applied to the people themselves, who hate Zion.

V.7 “hand” – caph – the open hand; Farmers to suffer disappointment.

V.8 “blessing” and “bless” use root baruch. Same as seen in the blessings of the second half of the previous psalm; No passers to bless them; I find it interesting to see “they which go by” – haaobrim – which is the root for “Hebrews” – for they were those who crossed over the Jordan into the Promised Land. So we might recognize Israel, who are the Hebrews, will not bless these wicked attackers in Yahweh’s name; In Candle 1 we find “Israel now say” and in v.8 we find ““the Hebrews’ say”, a neat little parallel with the opposing Candles of 1 and 7.

Text count of 52 (2x26) with matches at Psalm 13, 114 and 130: Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle*; Psalm 114 presents *Israel departs Egypt with God doing wonders in his midst. Shows God’s working hand of redemption from Egypt and all creation*

subject to obey Him; Psalm 130 presents Approach and wait on Yahweh in fear of God for He is merciful. Personal and national. Hope in Yahweh for He forgives those who turn to Him.

Total Text count of 54 (2x27) with matches at Psalm 87 and 130: Psalm 87 presents *God's choice of Zion above all other cities. View location of God's temple and where His laws are obeyed. Where God's face does behold in favor;* Psalm 130 is described in the Text count above.

Section counts and matches: **Candle 1, v.1-2** (13 Hebrew words – Mem is the 13th letter with water as its meaning. As for the seas of humanity, this Candle speaks of how humanity has treated God's nation of Israel. The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand of the enemies of Israel and the “heaped upon” Gimel of affliction; Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 2, v.3** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants who wait on Him and abide in His presence but is also used for all men, seen in Revelation 13. In this case, both are seen in the enemies treatment of Israel. Also note a plower making long furrows down their backs. Plowers plow in straight lines, preferably and most certainly upon the back. Like whip marks we can sense the straight peg of the Waw symbolism.); **Candle 3, v.4** (5 Hebrew words – He is the 5th letter of “lo/behold” and here is the declaration of God's working hand for Israel's deliverance. The lo/behold of He has saved us.); **Candle 4, v.5** (6 Hebrew words – We saw 6 first in v.3. Now we see it for three Candles in a row creating the 666 pattern. {Compare with Psalm 89 – Menorah 2} In all these we see a curse on those men who hate the rule of Yahweh. So these 6s deal with fallen men as seen in Revelation 13. We also should note the “turned back” of the twisted “Teth [9]” men who serve the serpent. Remember we have the straight 6s who are pegs in God's tabernacle and the twisted 6s who are servants of the serpent. These who are twisted are to likewise taste of the “confounded” and “turned back” who “hate Zion”, all are twisted Teth characteristics.); **Candle 5, v.6** (6 Hebrew words – Continuing from Candle 4, we have the next 6 of what will happen to the crooked men. It speaks of grass but is applied to the crooked men. The call is for them to be scorched before they reach maturity. Such will happen when Christ returns and scorches those fighting against Him. They will not bring their plans to fruition.); **Candle 6, v.7** (6 Hebrew words – Continuing from Candle 5, we have the next and last 6 of the empty hands “caph” in “fillet not his hand” when the harvest would be expected. Again we see defeat for Israel's enemies.); **Candle 7, v.8** (10 Hebrew words – Yod is the 10th letter and is the working hand. These haters of Israel are to be found wanting and not see any blessing in their evil working. Psalm 10 of *Vile working hand of the wicked and God's working hand to save the oppressed.*).

Psalm 130

Summary Title: Approach And Wait On Yahweh In Fear Of God For He Is Merciful

Structure Type: Menorah

Directions of Address: From unnamed; To God/Congregation/Israel

Psalm Position Number Meaning: Quoff/Lamed; Hole of an axe, the point of empowerment and keywords of “voice” and “wait” and the Lamed of staff.

In this psalm we see one seeking God’s work of redemption in him and Israel, that axe-head being picked up and used by God as well as the Quoff keywords of “voice” - 2xs, v.2 and “wait” - 2xs, v.5 and the Lamed of dependence of God’s people on provision of mercy and redemption of their Shepherd in whose fear they will walk.

Hebrew Word-Count:

Text only: 52
 Total (incl. Selahs and intros): 54

Psalms With Matching Counts:

13, 114, 129
 87, 129

5 (4)	.....	<p><i>Divine Name</i>; His soul looks to God with hope, v.5 Candle 4 might be summarized as “Waiting On Yahweh With Hope – Standing On The Word”</p>
3-4 (3)	..... 6 (5)	<p><i>Yah; Question</i>; Hopeless unless He is merciful and He IS merciful, v.3-4/ My soul waits very diligently for the Lord, v.6 Candles 3 and 5 might be summarized as “Waiting For Adonai With All Diligence Because He Knows He Is Forgiving”</p>
2 (2)	..... 7 (6)	<p>Appeal to hear sincere cries, v.2/ <i>Divine Name 2x’s</i>; National hope on His mercy, v.7 Candles 2 and 6 might be summarized as “Appeal To Yahweh To Receive His Prayer For He Is The Hope”</p>
1 (1)	..... 8 (7)	<p><i>Divine Name</i>; Truly crying to Yahweh, v.1/ National redemption, v.8 Candles 1 and 7 might be summarized as “Sincerely Crying To Yahweh, Both Personal And National, Will See Redemption”</p>

Note: 11th Psalm of Ascents (Degrees) - Pilgrimage songs. “Song of degrees” moving towards Jerusalem. This is the eleventh, running thru Psalm 134: Psalm 120 of leaving home; Psalm 121 of safety for the journey; Psalm 122 the communal aspect of journey and destination; Psalm 123 from God at His house in Jerusalem to His heavenly abode; Psalm 124 of God’s people dependent on constant protection; Psalm 125 a contemplation for the pilgrims of God’s faithfulness and goodness to those who walk with just hearts; Psalm 126 recollection of Yahweh’s mercy in bringing Israel back after exile; Psalm 127 shows labors of life on our own is futile, blessing comes walking with God; Psalm 128 shows the general blessings on individuals; Psalm 129 presents the curse upon Israel’s enemies and those who curse Zion; Psalm 130 turns the focus to approaching God acceptably first personal then national; In being the 11th of Ascents, consider “Caph [11]” which is the open hand which presents seeking God in supplication, v.2.

V.1 “Out of the depths” – mima’amaqim – from the depths - but the root word also applies to “valleys”, so in consideration of the pilgrimage and the journey up to Jerusalem, this would appear to reflect their physical position as they approach God as well as spiritual need; Out of depth cried to Yahweh speaks of “from”, location.

V.2 “Lord” – adonai – lord, master; “my voice” – b’qoli – in my voice; “to the voice” – l’qol – to the voice; Appeal for God’s audience.

V.3 “LORD” – short form Yah; “Lord” – adonai – lord, master; If Yah marks iniquity, who would stand?; We find a parallel in “mark” – tish’mar – root is shomer of keep, watch and guard and this is used twice in the parallel Candle 6.

V.4 But forgiveness, giving the possible hope attached to walking in the fear of Yahweh; Approaching God with expectation of an audience means sin issue must be dealt with, summarized with question of v.3 and hope of v.4.

V.5 Keyword “wait” – qiwitthi and qiu’tah; with, positional value of 52 (text number) in “my soul doth wait”; Soul waits and hopes in Yahweh – speaks of faith and hope in seeking Yahweh’s face; V.5 as meaningful center – $52=23+6+23$ with a value of 2,157 (3×719) - 128th Prime; In hoping in His word we see this core reflecting the issue of our listening to what God has to say. We hope for Him to listen to our voice in the preceding Candles so it is only natural He should expect we will be eagerly waiting to hear what He has to say in return.

V.6 “Lord” – adonai – lord, master; “watch” – shomrim – uses the root of shomer, seen in v.3, in use of a parallel of opposing Candles; Diligently waiting for Lord, more than morning watchers presents the kind of earnestness required in seeking God acceptably – with one’s whole heart and soul.

V.7 Israel to hope on Yahweh’s mercy and redemption; Direction turns from personal to national.

V.8 Israel redeemed from all iniquities; Concludes with point that God will redeem Israel if they seek Him properly.

This psalm makes a connection to the total number of people Sampson slew in his life. Sampson was a type of Israel, he slew 4,030 (31×130) - note to this Psalm’s number. In the account of Sampson (as a type of Israel), though he strayed and suffered from his enemies, at the very end, when he cried to God (Judges 16:30) he saw great mercy and victory.

Text count of 52 matches Psalm 13, 114 and 129; Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle*; Psalm 114 presents *Israel departs Egypt with God doing wonders in his midst. Shows God’s working hand of redemption from Egypt and all creation subject to obey Him*; Psalm 129 presents *Prayer for enemies of God and Israel to suffer loss. Addresses why Israel historically suffered and testifies God’s saving them. Turns to see God’s wrath focused on enemies, to be seen completely at the Second Coming*. In Psalm 129 and this Psalm 130 being next to each other with matching Text we see a tighter connection and that first verse Psalm 130:1 presents us with more of a perspective of “the depths” from which the cry goes forth.

Total Text count of 54 matches Psalm 87 and 129; Psalm 87 presents *God’s choice of Zion above all other cities. View location of God’s temple and where His laws are obeyed. Where God’s face does behold in favor*; Psalm 129 is described in the Text count above.

Section counts and matches: Candle 1, v.1 (3 Hebrew words – Gimel is the 3rd letter. Carrying a meaning of heaped upon. So we see the psalmist crying to God in need, i.e. seeking supply.); Candle 2, v.2 (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man*. Cheth the 8th letter and used the keywords of grace, mercy and life. So we can sense that desire in this verse.); Candle 3, v.3-4 (12 Hebrew words – Psalm 12 presents *God preserves/protects His*

household/poor/need. The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand, in this case the working hand that has done wrong in “mark iniquities” and Beth of house in the hope of becoming part of His household. Lamed the 12th letter is the rod/staff and carries the concept of teach and to goad. So we see the reason for hope that He may be feared. i.e. to be accepted and be His disciple/sheep.); **Candle 4, v.5** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. So this Candle presents the member of God’s house who waits on Yahweh.); **Candle 5, v.6** (6 Hebrew words – Like Candle 4, we see God’s people being those who wait on Him with their whole being in diligence.); **Candle 6, v.7** (11 Hebrew words – Caph is the 11th letter and is the open hand of receiving. This Candle addresses Israel to wait in hope of receiving mercy and redemption.); **Candle 7, v.8** (6 Hebrew words – As seen in Candles 4 and 5, the pegs in God’s house is turned to include all Israel.).

Psalm 131

Summary Title: Godly Are Paragons Of Humility

Structure Type: Menorah

Directions of Address: From David; To God/Israel

Psalm Position Number Meaning: Quoff/Lamed/Aleph; Hole of an axe, the point of empowerment and the Lamed of rod/staff. The Aleph of primary.

In this psalm we see the total dependence on the working of God, the Quoff of empowerment. The rod/staff of leadership/teaching in being ready to learn as that child who is too young to boast of anything yet simply dependent on the supplier. The primary issue being the condition to abide in before God being that as a little, content child.

Hebrew Word-Count:

Text only: 30
Total (incl. Selahs and intros): 33

Psalms With Matching Counts:

None
None

2a (4).....	Walking in humility, v.2a Candle 4 might be summarized as “Tranquility Abiding As A Little Child”
1c-d (3).....2b-c (5).....	<u>Walk</u> – Not proud, v.1c-d/ Soul likened to weaned child – picture of coming before God as well-behaved (content) little child, v.2b-c Candles 3 and 5 might be summarized as “Not Striving For Greatness - As Content Little Child”
1b (2).....3a (6).....	<u>Eyes</u> , not arrogant, v.1b/ Pulls to national application – Israel simply trusting God as that humble child, v.3a Candles 2 and 6 might be summarized as “Not Arrogant But Content And Dependent”

1a (1) _____ 3b (7) *Divine Name; Heart* – humble state of child of God, v.1a/
 Commitment to perpetual dependence upon God, v.3b
Candles 1 and 7 might be summarized as
“God’s People Must Always Abide In Humility”

Note: 12th Psalm of Ascents (Degrees) - Pilgrimage songs. “Song of degrees” moving towards Jerusalem. This is the twelfth, running thru Psalm 134: Psalm 120 of leaving home; Psalm 121 of safety for the journey; Psalm 122 the communal aspect of journey and destination; Psalm 123 from God at His house in Jerusalem to His heavenly abode; Psalm 124 of God’s people dependent on constant protection; Psalm 125 a contemplation for the pilgrims of God’s faithfulness and goodness to those who walk with just hearts; Psalm 126 recollection of Yahweh’s mercy in bringing Israel back after exile; Psalm 127 shows labors of life on our own is futile, blessing comes walking with God; Psalm 128 shows the general blessings on individuals; Psalm 129 presents the curse upon Israel’s enemies and those who curse Zion; Psalm 130 turns the focus to approaching God acceptably (dealing with sin issue) first personal then national; Psalm 131 steps up from 130 in coming humbly and hoping in God, first personal then national. In being the 12th of Ascents, consider “Lamed [12]” meaning to teach or learn, which indicates being in the position of a disciple, the child who is dependent and must be completely provided for. No pride here. Taking on such a state is part of the preparation of heart in approaching God as they get closer to His temple in their pilgrimage.

V.1a “LORD, my heart is not haughty” – humble condition of his “heart”; V.1b “nor mine eyes lofty:” “eyes” parallel to “heart” in being lifted up. We have seen elsewhere the haughty eyes that are lifted up and looking down on the humble; V.1c-d “neither do I exercise myself in great matters, or in things too high for me”; “do I exercise myself” – hilach’ti – do I go/journey; “things too high” - niph’laoth – wondrous; He does not walk in matters that are beyond him; All of v.1 builds upon his person in “heart”, “eyes” and “walk”.

V.2a – Middle cola “Surely I have behaved and quieted myself,” value 1,744 (16x109); Literally, “Surely—not I have become like / and to be silent my soul,” - “/” - indicates exact middle point of psalm; First word “Surely” – im – is a demonstrative expressing something akin to “behold, surely”, what is of note because it’s the same spelling as “mother” which is the last word of the next cola; V.2b-c “weaned child” – ch’gamel – the Hebrew is a metaphor of a child who is still nursing and rides on the back of his mother. He has been fed and is quieted on his mother’s back, the root being “Gamel” of heaped upon and for camel, which has a hump on its back; The lofty never know contentment; 6 Hebrew word arrangement for v.2b-c is:

As fed, quieted child (ch’gamel) - upon (aalei) - his mother (imo)
 As fed, quieted child (ch’gamel) - upon (aalei) - my soul (naphshi);

V.3a “Let Israel hope in the LORD” – pulls the lesson to implore Israel, as a whole, to do likewise; “hope,” positional value of 30 and is a Text count match; V.3b “from henceforth and for ever.” the time-scope for this call of humble dependence and contentment.

*Section counts and matches: **Candle 1, v.1a** (4 Hebrew words – Dalet is the 4th letter and keyword of brokenness. So we see the none haughty heart that is found through brokenness.);*

***Candle 2, v.1b** (3 Hebrew words – Psalm 3 presents *God provides salvation from enemies when His people cry to Him.* Read Psalm 3 considering this “eyes not lofty” presenting the humble state David presents there, even to God being “the lifter up of mine head”, Psalm 3:3.);*

Candle 3, v.1c-d (5 Hebrew words – He is the 5th letter of “lo/behold” and here is the call for God to take note, to lo/behold his humble conduct.); **Candle 4, v.2a** (5 Hebrew words – This follows Candle 3 count and likewise draws God’s and our attention to this chosen state of humility.); **Candle 5, v.2b-c** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. So this Candle is drawing a comparison to a family relationship, being in God’s household.); **Candle 6, v.3a** (4 Hebrew words – Psalm 4 presents *Seeking God in distress from enemies and God answers*. Read Psalm 4:3-4. Even note the connection of behaving and quieting oneself to the core theme and this Candle 6 calls for Israel to follow this lesson.); **Candle 7, v.3b** (3 Hebrew words – Gimel is the 3rd letter. Carrying a meaning of heaped upon. We saw this count match in Candle 2 and here we see the adding, presented in “heaped upon” of year upon year, i.e. for ever.).

Psalm 132

Summary Title: Glory Of God’s House And His City

Structure Type: Menorah

Directions of Address: From unnamed and God; To God/Congregation

Psalm Position Number Meaning: Quoff/Lamed/Beth; Hole of an axe, the point of empowerment. The Lamed of the rod/staff and leadership. The Beth of house and Son of God.

In this psalm we see the empowerment of the Davidic Kingdom being dependent upon God’s covenant of preservation and blessing. The Lamed of accepting Yahweh’s shepherding, v.12 and the position of king, scepter of rod/staff. The house of God, v.5-7 and that of David throughout with the messiah of promise who is the Son of God.

Hebrew Word-Count:

Text only: 129
 Total (incl. Selahs and intros): 131

Psalms With Matching Counts:

88, 116, 144
 42

<p>10-12 (4).....</p> <p>6-9 (3)_____ 13-14 (5).....</p>	<p><i>Divine Name</i>; Davidic dynasty dependent upon keeping divine covenant for preservation, v.10-12</p> <p>Candle 4 might be summarized as “Kingdom Dependent On Kings Following Yahweh”</p> <p><i>Divine Name</i>; Focus on pilgrimage to God’s tabernacles and noting those present in service and worship, v.6-9/ <i>Divine Name</i>; Zion chosen by Yahweh as place to dwell, v.13-14</p> <p>Candles 3 and 5 might be summarized as “God’s Tabernacle, Place Of Worship, Goes From Mobile To Fixed In Zion”</p>
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3-5 (2)_____15-16 (6).....	<i>Divine Name</i> ; Content of vow to Mighty of Jacob, v.3-5/ Blessing to flow from Zion, v.15-16 Candles 2 and 6 might be summarized as “David’s Vow Seeking God’s Interest In Tabernacle Establishment And God’s Promise To Bless People Of The Land From That Place”
1-2 (1)_____17-18 (7).....	<i>Divine Name</i> 2x’s; Call for remembrance of David’s covenant with Yahweh, v.1-2/ Blessing on house of David, v.17-18 Candles 1 and 7 might be summarized as “David’s Covenant With Yahweh And Yahweh’s Promise Of Blessing on Davidic Dynasty”

Note: 13th Psalm of Ascents (Degrees) - Pilgrimage songs. “Song of degrees” moving towards Jerusalem. This is the thirteenth, running thru Psalm 134: Psalm 120 of leaving home; Psalm 121 of safety for the journey; Psalm 122 the communal aspect of journey and destination; Psalm 123 from God at His house in Jerusalem to His heavenly abode; Psalm 124 of God’s people dependent on constant protection; Psalm 125 a contemplation for the pilgrims of God’s faithfulness and goodness to those who walk with just hearts; Psalm 126 recollection of Yahweh’s mercy in bringing Israel back after exile; Psalm 127 shows labors of life on our own is futile, blessing comes walking with God; Psalm 128 shows the general blessings on individuals; Psalm 129 presents the curse upon Israel’s enemies and those who curse Zion; Psalm 130 turns the focus to approaching God acceptably (dealing with sin issue) first personal then national; Psalm 131 steps up from 130 in coming humbly and hoping in God; Psalm 132 turns focus on the destination of the pilgrimage of God’s house and the national kingdom to be found in Zion and the ministers of God in His temple; In being the 13th of Ascents, consider Psalm 13 of Walk of faith, trusting God for help from enemies during the battle. Also “Mem [13]” letter with the following carrying the decimal 40 value of Mem: “The Fat (as of the land)”, “The Bounds (set around Mt. Sinai), and “The Poor”.

V.1-2 Launches with focus of Davidic vow with the Mighty of Jacob.

V.1 Call upon Yahweh to remember.

V.2 David’s vow to the “mighty God of Jacob”.

V.3 “tabernacle” – ohel – tent; “house” – beth – house which begins the vow on the “Beth [2]” of the psalm’s number; “bed” – aeres – couch, divan, bed; The vow, seeking God’s interest first. God’s house over his own rest, posed as a negative of what he won’t do.

V.4 Further development of the vow on rest found in his house, posed as negative of what he won’t do.

V.5 Completion of vow in seeing God’s place of rest being seen to. Posed as the positive of what he will do; Note the “mighty God of Jacob” finishes out Candle 2 as it finished out Candle 1.

V.6 “Ephratah” – Also called Bethlehem. David’s town of birth and the Messiah’s birthplace; “We heard of it” – I suspect this refers to hearing of where God’s ark was to be found was told him and his family in Bethlehem. From there, they made the pilgrimage to go worship before the ark and describes finding it in an undeveloped country area.

V.7 “tabernacles” – mishcan – dwelling place, another word connecting to the “Beth [2]” theme running through this psalm; “his footstool” indicates God’s resting place for His feet on this earth for the heavens hold His throne and His footstool at His ark on earth; Going to His tabernacle for worship; V.6-7 address “we”, the congregation.

V.8 Turning to addressing God, connecting Yahweh to His ark; Interesting use of opposing terms of “arise” and “rest”; The “ark” is nothing without Yahweh’s presence. It is a testimony, which is important, but God Himself is the provision of “strength”.

V.9 “shout for joy” – y’rananu – shout, cry aloud; Ministers and joyous saints in his place of worship.

V.10 “thine anointed” - meshichecha – note the placement value of this word of 63, see note in v.11; David’s sake, position as servant, performing service of king of Israel. Even the king is a servant.

V.11-18 We find 10 “I’s” of God speaking. This “Yod [10]” of the working hand of God.

V.11 – 3 word meaningful center “The LORD hath sworn” and “unto David” with 129 text – 129=63+3+63 and value of 492 (12x41); The 63 should be noted in the placement value to the keyword of “thine anointed” - meshichecha – which surrounds the pivotal 3 Hebrew word center; Center words now tell us of Yahweh’s oath to David. Until now we only saw David’s to Yahweh. Covenant from God’s side to David; God’s oath to establish a Davidic Dynasty.

V.12 “I shall teach them” – alam’dim – here is that “Lamed [30]” of teaching, the 30 of this psalm’s placement number; “for evermore” – adei-ad – unusual form used 2 times in this psalm, here and “for ever” v.14; God’s promise of Davidic Dynasty preservation conditioned on obedience as faithful servants, just as David came in v.10. Candle 4 is sandwiched with the position of standing as servant of Yahweh.

V.13 Now a place name for God’s house finally appears, after throne is settled, that of “Zion” chosen for God’s “habitation” – a complete “Beth [2]” themed verse of house.

V.14 Further “Beth [2]”, joining with v.13, only now we hear Yahweh Himself say this is His choice, confirming His approval; Also note the “here will I dwell” – this word “here” – poh – begins these words, which is a different form to the letter “Pe”, which speaks of mouth and face indicating God’s face will shine there!

V.15 “bless” – baruch – blessing of provision; Promised blessing upon Zion’s inhabitants, poor are specifically mentioned and bread. Consider how Jesus, who is the bread of life was made available to the poor. It is the poor before God who humble themselves and come as seen in Psalm 131.

V.16 In v.9, the priest were clothed in “righteousness”, here they are clothed with “salvation”; The “saints” continue to be clothed with a “shout aloud for joy”, as seen in v.9; V.15-16 both come from God directly speaking and present what God will pour on His people.

V.17 “horn” – qeren – horn, as is found on animals. This represents power and authority, i.e. David’s lineage would flourish in might but we also see “lamp” – ner – which lamp is seen in the “anointed” messiah of Jesus who was the light to come into the world.

V.18 “crown” – nizru – indicates consecration, to be set apart; King’s enemies clothed in shame and crown of Davidic Dynasty to flourish.

Text count of 129 matches Psalm 88, 116 and 144: Psalm 88 presents *Only hope is in God as savior. Messianic in Jesus suffering for our sins on the cross*; Psalm 116 presents *Love Yahweh for He is merciful to the simple. A testimony of personal salvation. In affliction, call upon Yahweh, He will save the humble. Saved become His servants*; Psalm 144 presents *Yahweh preserves and blesses those who follow Him. Continues call for help and praise for God’s supplies. Turns to national dependence for protection and God’s blessings*.

Total Text count of 131 matches Psalm 42 presenting *Initial joy of conversion faces challenge of public scorn. Desire for living water while water of tears from humanities rejection of those who have chosen living water*. It is worth noting Psalm 132 ends with the “enemies will I clothe with shame”.

Section counts and matches: **Candle 1, v.1-2** (12 Hebrew words – Lamed the 12th letter is the rod/staff and the Candle presents the vow made of the leader of Israel. A staff is a symbol of a king.); **Candle 2, v.3-5** (22 Hebrew words – The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands, in this case of offering in what he will do for Yahweh and the Beth of house. That offering to be finding the place for Yahweh to rest.); **Candle 3, v.6-9** (22 Hebrew words – The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands of worship, as seen in Candle 2 and the Beth of the house of entering “his tabernacles”.); **Candle 4, v.10-12** (33 Hebrew words – Decimal of 33 is “Lamed [30]” and “Gimel [3]” of rod/staff and includes discipline, correction which this Candle covers the Davidic staff of leadership and the “heaped upon” Gimel of the enduring throne.); **Candle 5, v.13-14** (15 Hebrew words – Samech is the 15th letter for foundation and the means to stand fast which is seen here in God’s choice of Zion for that foundation of His place of habitation; Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people*. Connection to Zion, God’s dwelling place.); **Candle 6, v.15-16** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/need*. The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand, in this case it is God’s working on behalf of His people and Beth of house. This house being his household of people who would receive His blessing.); **Candle 7, v.17-18** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand of God on the Davidic Dynasty for budding and flourishing and the “heaped upon” Gimel of that blessing the Davidic line would receive; Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle*).

Psalm 133

Summary Title: God’s Supply Of Eternal Life In Zion

Structure Type: Menorah

Directions of Address: From David; To Congregation

Psalm Position Number Meaning: Quoff/Lamed/Gimel; Hole of an axe, the point of empowerment. The Lamed of rod/staff/leading and the Gimel of heaped upon.

In this psalm we see the empowerment in God’s oil of blessing and life. We see His anointing. One might even say the axe is Mt. Zion with the dew of life empowering Zion. The staff of leadership is seen in Aaron as spiritual leader who received the blessing. The heaped upon is seen in both the blessings, anointing oil and eternal life.

Hebrew Word-Count:

Text only: 37
 Total (incl. Selahs and intros): 40

Psalms With Matching Counts:

None
 None

2b-c (4).....	Ran down Aaron’s bear and garments, v.2b-c Candle 4 might be summarized as “Full Blessing Of His Anointing Covers All”
2a (3).....3a (5).....	Good oil upon the head, v.2a/ Dew of Hermon ran down upon Mt. Zion, v.3a Candles 3 and 5 might be summarized as “Oil Upon The Head/Dew Upon Hermon”
1b (2).....3b (6).....	Brethren as one, v.1b/ <i>Divine Name</i> ; There is Yahweh’s blessing, v.3b Candles 2 and 6 might be summarized as “Blessing Of Yahweh On His Single Body”
1a (1).....3c (7).....	Behold – good and pleasant, v.1a/ Eternal life, v.3c Candles 1 and 7 might be summarized as “Good And Pleasant – Blessing Of Eternal Life”

Note: 14th Psalm of Ascents (Degrees) - Pilgrimage songs. “Song of degrees” moving towards Jerusalem. This is the fourteenth, running thru Psalm 134: Psalm 120 of leaving home; Psalm 121 of safety for the journey; Psalm 122 the communal aspect of journey and destination; Psalm 123 from God at His house in Jerusalem to His heavenly abode; Psalm 124 of God’s people dependent on constant protection; Psalm 125 a contemplation for the pilgrims of God’s faithfulness and goodness to those who walk with just hearts; Psalm 126 recollection of Yahweh’s mercy in bringing Israel back after exile; Psalm 127 shows labors of life on our own is futile, blessing comes walking with God; Psalm 128 shows the general blessings on individuals; Psalm 129 presents the curse upon Israel’s enemies and those who curse Zion; Psalm 130 turns the focus to approaching God acceptably (dealing with sin issue) first personal then national; Psalm 131 steps up from 130 in coming humbly and hoping in God; Psalm 132 focuses on the destination of the pilgrimage of God’s house; Psalm 133 draws us to the gathering in unity of brethren of God’s people among the mountains of Zion. In being the 14th of Ascents, consider “Nun [14]” meaning fish, to propagate by shoots and figuratively, to be perpetual. As for the fish, these are the good fish who gather in mass (that which has propagated) and the perpetual in “life for evermore”, v3.

V.1a “Behold, how good and how pleasant”; “good” – tov – good is a running theme through this psalm with our attention being drawn to realize what is covered in v.1b is “good” and “pleasant”; V.1b “for brethren to dwell together in unity!”; “together in unity” – gam-yachad – also-one; Something beautiful but how elusive in our day. Interesting to consider how Israel had a “temple” center to which they all must go. In Christianity, we don’t have a single structural center. We have our denominations of division but realize even Israel had theirs. In Jesus’ time they had the Herodian, Pharisee, Sadducee, Essene and maybe more.

V.2a “It is like the precious ointment upon the head” – “precious” – hatov – the good, the second “good” of this psalm, the holy oil, which I believe points to the Holy Spirit who brings the unity; “ointment” – ch’shemen – as oil; V.2b “Aaron’s beard” the 2 middle words with value of 413 (7x59) but it should be noted the positional value of “Aaron” and “beard” are each 40 which matches the Total Text count number, i.e. showing them to be keywords as they are also the center words; As Israel ascends to worship, Yahweh’s blessing descends in that special locale; V.2b-c of Candle 4 has a value of 2,059 (29x71). Consider Psalm 29 of *Worship the Almighty. Praise to God for strengthening His people and peace*. Psalm 71 of *True conversion results in witnesses to God’s glory. Such converts lean upon God for help*.

V.3a “As the dew of Hermon, and as the dew that descended upon the mountains of Zion”; “Hermon” is a type of Heaven, from whence the water of life flows down, of which “dew” is a type. Notice the “and as the dew” is italicized. It is not in the Hebrew and the passage reads that the dew that started upon Hermon descended to the mountains of Zion. This water descends towards Jerusalem in the Jordan River, “Jordan” meaning descending. So we see God’s living water sent from heaven to earth; V.3b “for there the Lord commanded the blessing”; “Lord” – Yahweh – since the Divine Name is used in the Hebrew, this should be in ALL CAPS in the KJV; “blessing” – hab’racheh – the blessing using the root of “baruch” descended upon Yahweh’s special chosen place of Zion. Though it doesn’t use the word “good” here, this blessing is clearly part of that good and adds to the unity, the Holy Spirit and eternal life, seen in final cola; V.3c “even life for evermore” – eternal life was the ultimate blessing Yahweh chose to dispense at a special location. Jesus came to this site and was offered upon the mountains of Zion for our eternal salvation.

Section counts and matches: **Candle 1, v.1a** (5 Hebrew words – He is the 5th letter of “lo/ behold” and here we find the call to “Behold”.); **Candle 2, v.1b** (4 Hebrew words – Psalm 4 has some verses to consider here of brethren in unity, read Psalm 4:5-6. These verses come from a brethren position of fellowship in the worship of Yahweh.); **Candle 3, v.2a** (4 Hebrew words – This follows the count of Candle 2 and matches the same point of consideration in being a type of the Holy Spirit in bringing the spirit of unity.); **Candle 4, v.2b-c** (9 Hebrew words – Teth the 9th letter with a keyword of “tov” for “good”. The actual word “good” was seen in v.2a but here it looks at the path, or journey of that good anointing oil.); **Candle 5, v.3a** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. So we see that fellowship of life imparted from God to His people.); **Candle 6, v.3b** (6 Hebrew words – This follows the count of Candle 5, a pattern like that of Candle’s 2 and 3, on opposing Candles. In this case, the 6 of life imparted from God to His people, gives the specific of location for this blessing to occur.); **Candle 7, v.3c** (3 Hebrew words – Gimel is the 3rd letter. Carrying a meaning of heaped upon. So in only three words we are told of what that great blessing will accomplish in heaping eternal life upon His people.).

Psalm 134

Summary Title: View Of Yahweh’s Servants Abiding In His House

Structure Type: Menorah

Directions of Address: From unnamed; To Yahweh's Servants

Psalm Position Number Meaning: Quoff/Lamed/Dalet; Hole of an axe, the point of empowerment. The Lamed of rod/staff/lead. The Dalet of doors.

In this psalm we see the offering of a holy service, the work done by the axe-head on God's behalf. The shepherding leadership is seen as the leaders, ministers in the temple at night who provide worship through the night. The Dalet of doors thru which things pass from earth to heaven in worship and from heaven to earth in blessing.

Hebrew Word-Count:

Text only: 23 (Glory #)
Total (incl. Selahs and intros): 25

Psalms With Matching Counts:

None
None

2a (4)	Holy hands of service, v.2a Candle 4 might be summarized as "Offering Of Holy Worship"
1c (3) 2b (5)	Divine Name; Unseen by man, night service in Yahweh's house, v.1c/ Divine Name; Bless Yahweh, v.2b Candles 3 and 5 might be summarized as "Unseen, Faithful Worship Of God Continues When Others Have Gone To Bed"
1b (2) 3a (6)	Divine Name; The class of worshipers – Yahweh's servants, v.1b/ Divine Name; Blessing poured from Zion, v.3a Candles 2 and 6 might be summarized as "Blessings Of Yahweh Will Be Poured Upon His Servants From Zion"
1a (1) 3b (7)	Divine Name; Looking at the one and only "et-Yahweh" in worship, v.1a/ The Creator, v.3b Candles 1 and 7 might be summarized as "Looking At The True God Yahweh Our Creator In Worship"

Note: 15th Psalm of Ascents (Degrees) - Pilgrimage songs. "Song of degrees" moving towards Jerusalem. This is the fifteenth, and final Psalm of Ascents: Psalm 120 of leaving home; Psalm 121 of safe journey; Psalm 122 the communal journey and destination; Psalm 123 from God at His house in Jerusalem to His heavenly abode; Psalm 124 of God's people dependent on constant protection; Psalm 125 contemplation of God's faithfulness and goodness to those who walk with just hearts; Psalm 126 recollection of Yahweh's mercy in bringing Israel back after exile; Psalm 127 shows labors of life on our own is futile, blessing comes with God; Psalm 128 shows general blessings on individuals; Psalm 129 presents the curse upon Israel's enemies, those who curse Zion; Psalm 130 turns to approaching God acceptably (dealing with sin), personal then national; Psalm 131 in coming humbly, hoping in God; Psalm 132 focuses on the destination - God's house; Psalm 133 brethren gathering in unity among the mountains of Zion; Psalm 134 end of day closure of worship in God's house; This, being the fifteenth corresponds to the letter Samech (foundation). This closes the pilgrimage with the night shift in God's temple in Zion. The "foundation" is at the end. Why? The goal,

God's house where worship never ends. Also consider Psalm 15 of *Answers the question of who will be in heaven*.

V.1a "Behold, bless ye the LORD," "ble^ss" – barchu – root of baruch; First use of Divine Name which marks the first Candle, found 5 times in this little psalm and prefixed with "et" which is something not translated in English but is used to identify particular "nouns", so in this case it could be seen as something akin to "the one and only-Yahweh". This is the focus in looking at the true God when we worship Him; V.1b "all ye servants of the LORD," - this second use of the Divine Name marks Candle 2 and presents us with the "who" are the worshipers, which in this case Candle 3 tells us the select group of servants; V.1c "which by night stand in the house of the LORD," - this third use of the Divine Name marks Candle 3 and draws us to a good closing for the pilgrimage psalms – night in the temple. It teaches us God's worship never ceases from His servants.

V.2a "Lift up your hands in the sanctuary," - "Lift up" is the middle word, the core of worship in offering; "the sanctuary" – kodesh, not mikdash (sanctuary). Kodesh is "holy" which is an adjective, not a noun. Could refer to a place but since the "sanctuary" is "mikdash" I would lean to see this as referring to the servant's hands being holy, lifted in the offering of worship. The Divine Name is not used here but a pure offering of worship is seen.; "hands" – yad – working hands, interesting choice for the verse; Value of v.2a is 785 (5x157) 37th Prime; V.2b "and bless the LORD," - Divine Name is taken up again in Candle 5 as it moves from the Core of the Menorah; "ble^ss" – using the root baruch, as seen in v.1 and the "et" as seen there as well. This Candle tells us the beginning of the psalm is being fulfilled in the core.

V.3a "The LORD" "ble^ss thee out of Zion" – this is the first cola of v.3. Word order is different in Hebrew to the English. Literally reads, "To bless thee Yahweh from Zion" – we see the "ble^ss" for the third and final time in this psalm, only here it is turned back from blessing God to God blessing in response upon His worshipers. Of course, as the business sellers like to say, "location, location, location is everything", so we see the blessing from "Zion". We also find the Divine Name marking out Candle 6 for the fifth and last use; V.3b "that made heaven and earth" – "earth" – aretz – earth, land; Though we see Zion, we expand here to see what He has done and He gets the credit for all places. Yahweh is not used but we see another important defining characteristic in the God whom they worship, "et-Yahweh" as "The Creator".

Section counts and matches: **Candle 1, v.1a** (4 Hebrew words – Dalet is the 4th letter and speaks of doors. The doors are used in interaction, communication from one direction to the other. In this case it is a looking to and worshiping Yahweh.); **Candle 2, v.1b** (3 Hebrew words – Gimel is the 3rd letter. Carrying a meaning of heaped upon. In this case the servants are those attending to Yahweh's service. They would be Levites and possibly priests of Aaronic line. Those who were specifically appointed to perform such service in the temple. Those being a special class of people from the whole of Israel. They were "Gimel" to surround Yahweh as servants.); **Candle 3, v.1c** (4 Hebrew words – Dalet is the 4th letter and speaks of doors. These servants have entered those temple doors and are found inside. Thus we see thru the door interaction from man to God and, in another sense, from earth to heaven.); **Candle 4, v.2a** (3 Hebrew words – We saw 3 words in Candle 2 but now we find a round of four threes in Candles 4-7. Here the Gimel of further heaping upon in holy hands of worship. From God's view, it would be the collection of hands lifted to His glory. Consider one may be called to serve, it is another to offer worship.); **Candle 5, v.2b** (3 Hebrew words – The next of the 3 line speaks of more than just lifted holy hands, it speaks of true worship which comes from the heart. This being heaped upon God in

true worship. Thus blessing God.); **Candle 6, v.3a** (3 Hebrew words – Provides the third 3 in a row where the direction changes of Yahweh heaping back upon His worshipers in “**blessing**”.); **Candle 7, v.3b** (3 Hebrew words – The fourth in a row of Gimel, finishes with a view of the creation. All that heaped upon of absolutely everything. Yahweh gets the credit. The ultimate of Gimel.).

Psalm 135

Summary Title: Yahweh Revealed In Israel, Gods Of Other Nations Worthless

Structure Type: Menorah

Directions of Address: From unnamed; To The Servants Of God/Yahweh/Egypt

Psalm Position Number Meaning: Quoff/Lamed/He; Hole of an axe, the point of empowerment. The Lamed of rod/staff/teaching. The He of lo/behold.

In this psalm we see the axe-head that Yahweh chose to use, Israel and the driving force behind Israel as opposed to the worthless driving force of idols to the nations. God’s shepherding staff of Israel, who He chose as His sheep, were led to the Promised Land and the opposing “shepherds” of the nations in their worthless, powerless idols. The lo/behold is a look at the true God versus the idols of men.

Hebrew Word-Count:

Text only: 163 (38th Prime)
Total (incl. Selahs and intros): 165 (11x15)

Psalms With Matching Counts:

None
 9, 34

10-12 (4)..... 6-9 (3)_____13-14 (5)..... 3-5 (2)_____15-18 (6)..... 1-2 (1)_____19-21 (7).....	Promised land cleared and given to Israel by God, v.10-12 Candle 4 might be summarized as “Dispossessed Others And Gave Land To Israel” <i>Divine Name;</i> Yahweh exercises natural management and Egyptian conquest, v.6-9/ <i>Divine Name 3x’s;</i> Eternal Yahweh judges His people but exercises mercy on His servants, v.13-14 Candles 3 and 5 might be summarized as “Yahweh Does As He Pleases: Revealed Himself To Israel, Separated As His People - He Judges His People With Mercy” <i>Divine Name 2x’s; Yah 2x’s;</i> Praise Yah for He is good, has chosen Israel and is the Almighty, v.3-5/ Nations serve worthless idols, v.15-18 Candles 2 and 6 might be summarized as “Yahweh Is The Almighty, His People Are Israel But Nations Gods Are Worthless Idols” <i>Divine Name 3x’s; Yah;</i> Let Yahweh’s servants praise Him, v.1-2/ <i>Divine Name 6x’s; Yah;</i> Israel and all God’s people to worship Yahweh in Jerusalem, v.19-21 Candles 1 and 7 might be summarized as “All Yahweh’s People – His Servants Worship”
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Note: First of two psalms known as “The Great Hallel” – Psalm 135 and 136. Opens and closes with “Halleluia”.

V.1-2 From the beginning, in v.1-2, we see a close connection to the previous Psalm 134 of “servants of the LORD” and “stand in the house of the LORD” then flowing into praise in v.3.

V.3 “Praise the LORD” – hal’lu-yah – The same as the first and last words sandwiching this psalm only it is hyphenated. Also presents the short-form of the Divine Name; Divine Name is found 15x’s and the short form 2x’s in text, here and v.4 and 2x’s in the encapsulating “Halleluias”; “sing praises” – zamru – melody.

V.4 Jacob and Israel are chosen – same person, same nation.

V.5 Yahweh is great and above all gods; “Lord” – adonai – term indicating being His servant.

V.6 “earth” – aretz – land, earth, seen here and v.7 and as “land” in v.12; Yahweh is the true God who rules everywhere. He is the “Quoff [100]” of the working power behind all creation.

V.7 Yahweh controls the weather. With the science of weather manipulation seen today, we need to realize Yahweh still has oversight and control. He allows men to go so far and when He so judges, He restrains the hand of man.

V.8 “man” – adam; Judged in Egypt. He did this literally but Egypt is a type of the world and God does so with all humanity.

V.9 God’s hands seen at work on country leader and the servants to that leader. We can blame the politicians but the people also share in judgment of God. This verse actually addresses Egypt. It isn’t just telling the congregation about what happened. So consider, those sitting in the pews of churches who don’t really know God are thus warned of God’s wrath, for they are there to hear that warning.

V.10-12 Meaningful center, middle strophe – 9=4+1+4 with value of 4,845 (15x17x19). I would recommend comparing Psalm 15 presenting *Answers the question of who will be in heaven. Shows the character of these people.*; Psalm 17 presenting *Looking to and trusting in God’s protection from enemies founded in a self examination of continued commitment to obey God*; Psalm 19 presenting *God’s glory seen in creation and in His biblical revelation.*

V.10 God defeated others after Egypt. Those standing in the way.

V.11 Those on the road to and in the Promised Land were all dealt with by God.

V.12 Their lands given to Israel, God’s people.

V.13 The name of Yahweh is something that will always be. It is not just for the Old Testament. Among other things, His name is revelatory. Just like our names. Such things are not found through “discovery”. A stranger doesn’t just look at us and discern our name from looking at our race, height, sex, hair color, etc. They can tell things about us thru such observations but our name can only ever be known because we are told, i.e. “revelation”.

V.14 The nations suffered judgment and were removed from the land but God's people, though not perfect and will be judged by God, are called "his people" and "his servants" and will see mercy.

V.15-18 is a parallel to Psalm 115:4-8 and describes the mix up of powerless idols and their makers.

V.15 "heathen" – goyim – nations; "men's" – adam, which is singular; "hands" – yad – working hand and it is built in a construction with "men's", thus a literal reading, "hand's of adam".

V.19-21 Compare to Psalm 115:12-14 with "blessing" going the other direction; "bles" – baruch root of blessing, i.e. give glory to God in praise. In Psalm 115:12-14 the baruch coming from God to man is the ability to thrive and flourish; Four classes called to worship Yahweh. The outer of "Israel" and "ye that fear the LORD" overlap and "house of Aaron" and "house of Levi", the inner overlap as well.

V.21 In Candle 1 we saw Yahweh's servants standing in His house called to worship. On this opposing Candle 7 we see the servants named and the location of that house given.

Total Text count of 165 (11x15) matches Psalm 9 and 34: Psalm 9 presents *Yahweh will judge the wicked, He is a refuge for the oppressed*; Psalm 34 presents *God aids those who are broken before Him. Instructions for God's children on the fear of Yahweh. How to be a good child.*

Section counts and matches: Candle 1, v.1-2 (13 Hebrew words – The decimal reading for 13 is "Yod [10]" and "Gimel [3]" so we see the working hand, as that same "Yad" of His servants in worship in Psalm 134:2, which this is a direct content connection to that psalm in v.1-2 of this psalm and the "heaped upon" Gimel of giving glory to Yahweh. Heaping praise upon Him.);

Candle 2, v.3-5 (25 Hebrew words – Psalm 25 presents *Heart of true disciple: faith, eager to learn, humility, fear of God, dependence. Shows kind of heart God favors in answering prayer* – fits these verses in seeing who God has chosen.); Candle 3, v.6-9 (34 Hebrew words – Psalm 34 presents *God aids those who are broken before Him. Instructions for God's children on the fear of Yahweh, how to be a good child.* Keywords "Redeemer" and "Weeping" carry this value. This Candle touches on God's hands upon Egypt in redeeming Israel and in such, touches on the "weeping" Egyptians went through.);

Candle 4, v.10-12 (21 Hebrew words – Psalm 21 presents *Nations must make same choice as individuals. Kingdom reign.* The decimal form of 21 is "Caph [20]" and "Aleph [1]" with the open hands that Israel received as "an heritage". The Aleph of first things. This being Israel receiving the Promised Land; Candle 5, v.13-14 (14 Hebrew words – Psalm 14 presents *God is watching the affliction of His people, help is coming.* The decimal for 14 is "Yod [10]" and "Dalet [4]" with the working hand of God with His people. The Dalet of the door speaking of God's action in regards to Israel. Actions from heaven to earth. Also we can sense the Dalet keyword of brokenness in that Israel suffers under God's judgment, speaking of brokenness, but also extends mercy, a light of hope in that brokenness.); Candle 6, v.15-18 (31 Hebrew words – The decimal for 31 is "Lamed [30]" and "Aleph [1]" with the rod/staff and Shepherd of Lamed and Aleph of primary things. This Candle takes a look at the opposing side, the idols. The "Shepherds" of the nations being worthless. The Aleph of those idols and their makers being powerless. Such is a "Quoff [100]" of the wielders of these axe-heads illustrating the complete confusion of reality. God made us and works with us but for the nations, they twist this and are the creators of their gods and thus are without power and operation.);

Candle 7, v.19-21 (25 Hebrew words – A match in word count to Candle 2. Psalm 25 presents *Heart of true disciple: faith, eager to learn, humility, fear of God, dependence. Shows kind of heart God favors in answering prayer* – fits these verses perfectly. In the decimal value for 25 we have "Caph [20]" of

open hands in worship and “He [5]” of “lo/ behold” in looking with worship towards Yahweh who dwells in Zion and Jerusalem.).

Psalm 136

Summary Title: God’s Mercy Endures Forever

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation/Israel

Psalm Position Number Meaning: Quoff/Lamed/Waw; Hole of an axe, the point of empowerment. The Lamed rod/staff and type of Shepherd. The Waw of pegs in the tabernacle, God’s people.

In this psalm we see Israel as the axe-head of choice. God selected and took them for His will. The staff is seen in the Shepherd of Israel leading His flock. The people of God’s house is seen as Israel chosen for His people.

Hebrew Word-Count:

Text only: 166 (2x83)
Total (incl. Selahs and intros): 166 (2x83)

Psalms With Matching Counts:

103
 None

<p style="text-align: center;">13-14 (4).....</p> <p style="text-align: center;">10-12 (3)____15-16 (5).....</p> <p style="text-align: center;">4-9 (2)_____17-22 (6).....</p> <p style="text-align: center;">1-3 (1)_____23-26 (7).....</p>	<p>Give thanks to God who divided the Red Sea and brought Israel thru, v.13-14 Candle 4 might be summarized as “Give Thanks To God For Israel’s (Baptism) As His People”</p> <p>Give thanks to God who judged Egypt and saved Israel from them, v.10-12/ Give thanks to God who protected and led Israel on wilderness journey, v15-16 Candles 3 and 5 might be summarized as “Giving Thanks To God For Redeeming Israel From Egypt”</p> <p>Give thanks to God the wondrous creator, v.4-9/ Give thanks to God who defeated Israel’s enemies and gave them those lands, v.17-22 Candles 2 and 6 might be summarized as “Giving Thanks To God For His Wondrous Creation And For Heritage Given His People”</p> <p><i>Divine Name;</i> Give thanks to Yahweh, God, Lord, v.1-3/ Give thanks to God who bestows mercifully from heaven, v.23-26 Candles 1 and 7 might be summarized as “Giving Thanks To God Who Is Above All And Bestows Mercy On Israel And All Flesh From His High Place In Heaven”</p>
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Note: Second of “The Great Hallel” Psalms 135 and 136. Chorus usage is composed of 78 words; non-chorus text totals 88 words.

26 verse lines and the chorus 26 times, 26 being the Divine Name number.

Value of Chorus is 284 (4x71) is the value of “crown”; Consider Psalm 4 presenting *Seeking God in distress from enemies and God answers*; Psalm 71 presents *True conversion results in witnesses to God’s glory. Such converts lean upon God for help.*

V.1-3 Gratitude to the true God – Yahweh.

V.1 Thanks to Yahweh/Chorus.

V.2 Thanks to God of gods/Chorus.

V.3 Thanks to Lord of lords/Chorus.

V.4-9 Wondrous Creator/Maker; Seven objects created/made: 1 – v.4a; 2 – v.5a; 3 – v.6a; 4 – v.7a; 5 – v.8a; 6 – v.9a; 7 – v.9a.

V.4 “doeth” – l’oseah – to make; He alone made great wonders/Chorus.

V.5 “wisdom” is bith’vunah – in understanding; He, in understanding made heavens/Chorus.

V.6 “stretched out” – l’roqaa – to beat, stamp, spread out showing a working hand process in the creation of the land, also shows the nature of the land and significant cosmology characteristics; “earth” – aretz – earth, land; He made land *above* waters/Chorus.

V.7 He made great lights/Chorus.

V.8 Sun for day/Chorus.

V.9 Moon and stars for night/Chorus.

V.10-12 Powerful salvation.

V.10 Smote Egypt/Chorus.

V.11 Saved Israel/Chorus.

V.12 “hand” – yad – working hand; Done mightily/Chorus.

V.13-14 Middle verse lines value is 2,562 (42x61); Exact middle between v.13 text and its chorus “into parts:/for his...”; Distinction for salvation for Israel at Red Sea/Chorus.

V.13 Parted Red Sea/Chorus.

V.14 Israel passed thru Red Sea/Chorus.

V.15-16 God's taking of His people.

V.15 "overthrew" – niar – to shake out or off; Egypt defeated/Chorus.

V.16 Israel identified as His people who were shepherded, a "Lamed [30]" of shepherd.

V.17-22 God leading His people in journey to Promised Land.

V.17 Enemies defeated on journey (great kings)/Chorus.

V.18 "famous" – adirim – great, majestic; Enemies defeated on journey (mighty kings)/Chorus.

V.19 Sihon of Amorites/Chorus; "Sihon" – Sweeping Away, i.e. a leader carrying everything before him; "Amorites" – Mountain Dwellers; Seen in Numbers 21:21 and Deut. 31:4.

V.20 Og of Bashan/Chorus; "Og" – In stature, long-necked or gigantic, Numbers 21:33; "Bashan" – Soft Sandy Soil; Comparing these two kings we see the overwhelming king on the firm mountains and the giant on not-firm sand. Either way, the obstacles we face that seem overwhelming in this life are destroyed before us with the hand of God. Obstacles that have secure, rock strong-holds or the unstable foundations upon which we seem to found our lives. All can be defeated before God.

V.21 "land" – aretz – earth, land; Their lands given to God's people/Chorus.

V.22 Heritage to Israel His servant/Chorus.

V.23-26 Worship and thank Him in heaven who redeemed us and sustains everything.

V.23 "low estate" – root of shphal – low estate, lowliness; In humble state, He looked on us/Chorus.

V.24 "And hath redeemed us" – vayiph'r'qenu – And hath torn us off; Torn us off from enemies/Chorus.

V.25 Provider of food to all/Chorus.

V.26 Thanks to God of heaven/Chorus.

Text only count of 166 (2x83) match to Psalm 103 presenting *God's blessings on those who fear Him. Praise for the price Jesus paid for our redemption. Confirms place of God's throne.*

Section counts and matches: **Candle 1, v.1-3** (19 Hebrew words – Psalm 19 presents *God's glory seen in creation and in His biblical revelation.*); **Candle 2, v.4-9** (41 Hebrew words – The decimal of 41 is "Mem [40]" and "Aleph [1]" with the Mem of waters looking what we have to have for life and the Aleph of primary things. This Candle speaks of the foundation created for all life. This is Aleph of primary and Mem of those waters necessary for life.); **Candle 3, v.10-12** (19 Hebrew words – Quoff is the 19th letter and presents the power that works the axe-head, thru that axe-head hole. So we see the

mighty arm of the LORD who swings the axe. Psalm 19 presents *God's glory seen in creation and in His biblical revelation.*); **Candle 4, v.13-14** (13 Hebrew words – Mem is the 13th letter with water as its meaning. This middle Candle focuses on the waters of the Red Sea. Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle.*); **Candle 5, v.15-16** (14 Hebrew words – Psalm 14 presents *God is watching the affliction of His people, help is coming.* The decimal for 14 is “Yod [10]” and “Dalet [4]” with the working hand of God in stopping the enemies and leading His people and the Dalet of the door that was shut on “Pharaoh and his host in the Red sea”.); **Candle 6, v.17-22** (36 Hebrew words – The decimal value of 36 is “Lamed [30]” and “Waw [6]” with the rod/staff and Shepherd of God's leading Israel safe from predators with the Waw of the peg in God's tabernacle, i.e. one of God's people. This speaks of those people carefully shepherded by God through the wilderness. Psalm 36 presents *Wicked rotten to the core, righteous flourish. Contrast of sheep and goats.*); **Candle 7, v.23-26** (24 Hebrew words – Psalm 24 presents *God will choose from all of His creation those who will enter heaven. Specifies character of whose salvation prayer will be answered.* In the decimal value for 24 we have “Caph [20]” and “Dalet [4]”. Caph is the open hands, seen here in what is given to fill those hands, “food to all flesh” and Dalet keyword of brokenness. This is seen in “remembered us in our low estate”).

Psalm 137

Summary Title: Never Forget Jerusalem

Structure Type: Menorah

Directions of Address: From unnamed; To Captives/Congregation/Jerusalem/Yahweh/Daughter Of Babylon

Psalm Position Number Meaning: Quoff/Lamed/Zayin; Hole of an axe, the point of empowerment. The Lamed of rod/staff and the Zayin of sword.

In this psalm we see Jerusalem/Zion which is the life source of joyous empowerment. The rod and staff was the discipline in Jerusalem's destruction. This from Israel's Shepherd's rejection because they had rejected God. The sword is seen in the psalm's wailing the destruction of the enemy.

Hebrew word-count:

Text only: 84
 Total (incl. Selahs and intros): 84

Psalms with matching counts:

26
 6

5-6 (4).....Jerusalem 2x's; Self imprecatory curse if Jerusalem loses first place in his love, v.5-6
Candle 4 might be summarized as
“Wail From The Loss Of One's Dearly Beloved”

4 (3)_____7 (5).....	<i>Divine Name; Question; The right songs must be sung in the right place, v.4/ Divine Name; Jerusalem; Imprecatory on Edom over Jerusalem's suffering – their delight to be repaid, v.7</i> Candles 3 and 5 might be summarized as “Question Of Devastation And Remember Those Who Delighted In Its Devastation”
2-3 (2)_____8 (6)	<i>Zion; Shattered heart's response to the loss of Zion, v.2-3/ Imprecatory on Babylon who did the killing, v.8</i> Candles 2 and 6 might be summarized as “Babylonians Rubbing Salt In The Wounds, Joy For The Day Of Vengeance”
1 (1)_____9 (7)	<i>Zion; Foreign location – reflect on loss of Zion, v.1/ The joy of vengeance on such crimes, v.9</i> Candles 1 and 7 might be summarized as “Babylon In Focus And Weeping Versus Joy For Babylon To Suffer”

Note: This is a well sung psalm among the Jews today. The breaking of the glass at Jewish weddings reflects this sorrow, not to be forgotten even at the joyous occasion of marriage. I have noticed that this psalm is sung word for word but always quits at v.7. I know those final verses seem “vulgar” to the modern perception from those who have never been through such an experience. Consider this for a spiritual application: Satan seeks to destroy Christians, perverting them. From the position of a true Christian, mourning the loss of one's brethren to the devil, is it not true that the faithful Christian could say such things in seeking the devil's children to be lost to him and converted to the truth? Should we not desire the enemy to see the loss of his children and for him to wail such loss?

V.1 Reflecting on the loss of Zion in a foreign location.

V.2 “willows” – aravim – willows, poplars; Harps hung on willows, no more joyous occasions in captivity.

V.3 “mirth” – simchah – joy; “For” bridging a connection with v.2; “Song” connecting with “song” in v.4; “they that wasted us” – u'tholalainu – root of tholal – tormentor, plunderer; In Babylonian territory, faced with our despair and the conflict of the enemies request versus shattered hearts in the loss of Zion.

V.4 Parallel of Candle 3 and Candle 5 seen in an interesting manner: v.4 we see “land” – admath – ground, same root as v.7 of “Edom”, also the v.4 “strange” parallels v.7 and Edom's treatment of their own brethren, Israel, they made themselves as if they were no relation, just strangers. We also find the Divine Name in these Candles only; How can there be joy in the face of Zion's destruction; The right song *must* be sung in the right place.

V.5-6 Value is 3,124 (44x71); Psalm 44 presents *God's mercy of old needed fresh for today. Stormy waters of humanity rage against heavenly waters. Rejection of those tasting the living water; Psalm 71 presents True conversion results in witnesses to God's glory. Such converts lean upon God for help; Self-imprecatory curse if Jerusalem loses first place love.*

V.5 “If” – “forget” forming a parallel of connection with v.6, likewise with “Jerusalem” and “my right hand” with “my tongue”.

V.6 “If” – “do not remember”, see v.5’s note; Exact middle of psalm falls, “let my tongue cleave / to the roof”; In consideration of sectarianism, gathering on the grounds of true believers in Christ, following Him is the only acceptable place to gather in worship. So when we see gatherings based on sectarianism, we should not be content to sing our hymns there. We should hold to the position this psalm presents on only one common ground for God’s house. There is no acceptable alternative.

V.7 “Remember” directly following the “do not remember” of v.6; Edom to be noted by Yahweh for their treachery to their brethren. See note on v.4; This remembering occurred and Edom was judged for their wickedness.

V.8 “happy” – ashrei – happy, blessed; “rewarded” – root for shalom, i.e. to complete appropriate what it needs as in justice to the criminal; “as thou hast served us” – uses the root Gamel of heaped upon, the Hebrew does this in a *repeat* fashion; Babylon, the actual agent of destruction, will likewise be mercilessly destroyed.

V.9 “Happy” parallels with v.8’s “happy”.

Collection of parallels in terms: **1.** v.1 “rivers” with v.2 “in the midst thereof”; **2.** v.1 “Zion” with v.3 “Zion” being Candles 1 to 2 along with **3.** v.1 “wept” with reverse match v.3 “mirth”; **4.** v.3 “mirth” with v.6 “joy”; **5.** v.3 “song” with v.4 “song”; **6.** v.5 “forget” with v.6 “do not remember”; **7.** v.5 “my right hand” with v.6 “my tongue” and “my mouth”; **8.** v.5 “Jerusalem” with v.6 “Jerusalem”; **9.** v.6 “Jerusalem” with v.7 “Jerusalem”; **10.** v.6 “do not remember” with v.7 “Remember”; **11.** v.7 “Remember” with v.8 “that rewardeth thee”; **12.** v.7 “children” with v.8 “daughter”; **13.** v.7 “Rase it” 2x’s with v.8 “to be destroyed”; **14.** v.8 “happy” with v.9 “Happy”; **15.** v.8 “that rewardeth thee” with v.9 of reward detail; **16.** v.8 “as thou hast served us” – see note on v.8 on Hebrew doubling which makes it similar to the “Rase it” 2x’s of v.13.

This might not be complete. There are many parallel “ideas” and “terms” thru this short psalm.

Text count of 84 matches Psalm 26 presenting *God’s followers make choices and adopt attitudes reflecting their faith. They seek God to prove they are real converts.*

Total Text count of 84 matches Psalm 6 presenting *Discipline for God’s children and God’s mercy.*

Section counts and matches: **Candle 1, v.1** (10 Hebrew words – Psalm 10 of *Vile working hand of the wicked and God’s working hand to save the oppressed.* Position of Candle 1 is from the anguish of the vile working hand of the wicked.); **Candle 2, v.2-3** (17 Hebrew words – Psalm 17 presents *Looking to and trusting God’s protection from enemies founded in a self examination of continued commitment to obey God.* The decimal of 17 is “Yod [10]” and “Zayin [7]”. The working hand refused to work in playing the harp – seen clearer in v.5. The Zayin of sword in reference to their captors.); **Candle 3, v.4** (8 Hebrew words – Cheth the 8th letter of hedge or fence. This fence or border is that of the “strange land”.); **Candle 4, v.5-6** (19 Hebrew words – The decimal of 19 is “Yod [10]” and “Teth [9]” of the working hand which further develops the 10 of the working hand of playing the harps, discussed in Candle 2, and the Teth of twisted and fermenting in the anguish Candle 4 expresses.); **Candle 5, v.7** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see

the working hand in the effort the Edomites extended to see Jerusalem’s destruction and the “heaped upon” Gimel in their cry seeking for destruction to be heaped upon Jerusalem.);

Candle 6, v.8 (10 Hebrew words – Psalm 10 of Vile working hand of the wicked and God’s working hand to save the oppressed.); **Candle 7, v.9** (7 Hebrew words – Zayin is the 7th letter and means sword/weapon. Here we see the desire for the enemies destruction in war to be repaid. Psalm 7 presents *The righteous seek God for help from persecutors. View the hunter and the hunted.*).

Psalm 138

Summary Title: Yahweh’s Help Dispensed To The Lowly

Structure Type: Menorah

Directions of Address: From David; To Yahweh/Congregation

Psalm Position Number Meaning: Quoff/Lamed/Cheth; Hole of an axe, the point of empowerment. The Lamed of rod/staff. The Cheth of boundary, fence and keywords of life, grace and mercy.

In this psalm we see the empowerment in that all kings will eventually be usable in the heavenly wielder’s hands (knowingly). The rod/staff of the heavenly Shepherd. This psalm is very Messianic. David is dependent upon the Shepherd. The boundary is seen in the temple boundary looked to in worship, v.2 and the life, grace and mercy seen throughout.

Hebrew Word-Count:

Text only: 75
 Total (incl. Selahs and intros): 76

Psalms With Matching Counts:

None
 None

<p>4-5 (4).....</p> <p>3 (3)..... 6 (5).....</p> <p>2 (2)..... 7 (6).....</p>	<p>Divine Name 3x’s; All kings (not just David) will give honor to Yahweh, v.4-5 Candle 4 might be summarized as “Eventually All Kings Will Honor Yahweh”</p> <p>God answers prayer and gives inner strength, v.3/ <i>Divine Name</i>; Yahweh’s dealing between the good and the evil, v.6 Candles 3 and 5 might be summarized as “Coming Before Yahweh, Being Received Favorably (Answered Prayer) Dependent Upon Coming Humbly”</p> <p>“Thy Name” 2x’s; Reasons David’s worships toward temple, v.2/ David’s dependence on God for inner strength, to protect and save, v.7 Candles 2 and 6 might be summarized as “Reasons For Worship Of Yahweh”</p>
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1 (1) _____ 8 (7) God to get all David's worship, v.1/
Divine Name 2x's; Walk of faith is constantly
dependent on God's mercy, v.8
Candles 1 and 7 might be summarized as
"True Worship Of Yahweh Dependent On Living
Faith, Dependent On Him"

Note: V.1 "the gods" – elohim – possibly a reference to the kings of the earth, seen in v.4, for we have seen in Psalm 82:6 such in reference to leaders of men; "sing praise" – zamru – melody; Whole-hearted praise with musical worship before all challengers to God's glory.

V.2 "lovingkindness" – chesed – mercy; "thy truth" – amitecha – your truth, your faithfulness; "thy word" is taken up again in v.4; David to praise God for characteristics he has seen manifested from Yahweh to him.

V.3 Yahweh answered his prayer and poured strength into his soul the very day he cried to Him. This is a beautiful "Quoff [100]" example of empowerment. Such also portrays the "Cheth [8]" of life, grace and mercy.

V.4-5 Meaningful center on 2 middle verse lines value is 2,245 (5x449) 87th Prime. 449 value seen in words of this value being, "As The Judgment" and "The Sanctuary". Consider Psalm 87 presenting *God's choice of Zion above all other cities. Views location of God's temple and where His laws are obeyed. Where God's face does behold in favor*; "He [5]" of lo/behold and Psalm 5 presenting *Establishing a right heart and primary prayer lesson*. Which gives the lesson of praying in Jesus' name (see study notes on Psalm 5 final verses); Divine Name *triple* usage in Middle Candle.

V.4 "earth" – aretz – earth, land; "the words" is seen here, bringing more light to their use in v.2. Yahweh's words will be heard by all kings then they will give glory to God. Prophetically, Jesus is the Word made flesh (John 1:14), who will rule the nations and it is Him who will be magnified before all kings and they will submit to Him; "thy mouth" is the middle Hebrew word of text; All kings will likewise glorify Yahweh. Divine Name first appears in the middle Candle.

V.5 "the ways of the LORD" – the ways of Yahweh. Jesus is also the Way (John 14:6). This worship from the world's kings will be the acknowledgment of Yahweh's glory.

V.6 "lowly" – shaphal – low, humble; Point of hope for humanity in that Yahweh will receive those who come to Him in humility. A warning in that the proud will be shunned by Him.

V.7 Affliction is the name of the game. If we humble ourselves before Yahweh, which is a breaking of our proud, individual, fallen nature, we will see "revive me" – t'chaieni – to give me life, root of "Chai" with is the keyword of "Cheth [8]"; We see the working hand of God against the enemies. In this we see more of the "Quoff [100]" of God's empowerment, working behind the scenes on behalf of the humble; His "right hand shall save me" is so powerfully pointing at Jesus, who is the Father's right hand for our salvation (Isaiah 53).

V.8 "perfect" – yig'mer – complete; "forsake" – tereph – to sink down, to let drop; Divine Name used 2x's in final Candle and begins colas v.8a and v.8b; Cola 8b is a restatement of the Chorus of Psalm

136, making a close connection only two psalms later; These works, discussed in v.7, David pleads for Yahweh's mercy to finish the job. This speaks of such wonderful grounds for hope. We turn to Christ and face such conflict of the world and temptations but we can place our trust that He will carry us through, we can count on His mercy to help as we call and depend upon Him.

Text count of 75, look in Psalm 75 presenting *God sees all and will judge uprightly. Answer to Psalm 74 that God sees and takes action.*

Total Text count of 76, look in Psalm 76 presenting *God defends His house and those in alliance with Him. Invitation to become part of His house. Salvation for the meek. National level.*

Section counts and matches: **Candle 1, v.1** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants who wait on Him and abide in His presence. Here we see the start in the foundation of that special relationship with God.); **Candle 2, v.2** (17 Hebrew words – Psalm 17 presents *Looking to and trusting God's protection from enemies founded in a self examination of continued commitment to obey God.* The decimal of 17 is “Yod [10]” and “Zayin [7]”. The working hand in God's “thou hast magnified” and Zayin of sword. That “sword” seen in God's “word” lifted above “thy name”. In the New Testament we see the word of God likened to a sword in Ephesians 6:17. In Revelation 1:16 we see a sword from the mouth of Christ.); **Candle 3, v.3** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God's human servants who wait on Him and abide in His presence. Like Candle 1, this furthers the description of someone with that special relationship with God.); **Candle 4, v.4-5** (16 Hebrew words – Ayin the 16th letter for Eye and we see Yahweh is to be glorified before all kings. This is an “eye” of both what is to be seen and what they will see. Psalm 16 presents *God's followers know life, joy and hope. God works on their behalf.*); **Candle 5, v.6** (8 Hebrew words – Cheth the 8th letter and used the keywords of grace, mercy and life and we see the condition upon which to have hope for receiving such favor from God in putting away pride and becoming humble. Psalm 8 presents *Praise for God's grace upon insignificant man.*); **Candle 6, v.7** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/need.*); **Candle 7, v.8** (10 Hebrew words – Yod is the 10th letter and is the working hand clearly seen in “forsake not the works of thine own hands”. Psalm 10 of *Vile working hand of the wicked and God's working hand to save the oppressed.*).

Psalm 139

Summary Title: Yahweh Is Omnipresent And Constantly Cares For His Own

Structure Type: Menorah

Directions of Address: From David; To God/Bloody Men

Psalm Position Number Meaning: Quoff/Lamed/Teth; Hole of an axe, the point of empowerment. The Lamed of rod/staff and the Teth of keyword “good” and twisted.

In this psalm we see David is all of God's work-empowerment and very clear in v.5. The rod/staff of leading is seen in the leading and care of the Shepherd. The “good” is in ALL glory to God – He is the

only good one, as Jesus said. The twisted is seen in the wicked who David despises and the burning anger of David towards God’s enemies, for he despises them, v.22.

Hebrew Word-Count:

Text only: 174 (6x29)
 Total (incl. Selahs and intros): 177 (3x59)

Psalms With Matching Counts:

None
 None

<p>13-14 (4)</p>	<p>David’s focus on the works of God in His own creation – will praise Him, v.13-14 Candle 4 might be summarized as “Worship Of God, David’s Ultimate Creator”</p>
<p>11-12 (3) ____ 15-16 (5)</p>	<p>When all seems helpless, it isn’t for God, v.11-12/ While in the womb, God had everything under His control – he was a work of God, v.15-16 Candles 3 and 5 might be summarized as “A Dark Place, Where You Have No Resource For Your Own Provision And Care – God Is There”</p>
<p>5-10 (2) _____ 17-18 (6)</p>	<p><i>Question</i>; No matter where David finds himself, God is with him, will lead and protect him, v.5-10/ Appreciation of God’s omniscience and omnipresence – David is never separated from God, v.17-18 Candles 2 and 6 might be summarized as “Comfort Knowing God Is Always With Him”</p>
<p>1-4 (1) _____ 19-24 (7)</p>	<p><i>Divine Name 2x’s</i>; Yahweh knows everything about David’s directions, motives, speech, v.1-4/ <i>Divine Name</i>; <i>Questions</i>; Standing on God’s side means despising the wicked and consecration to being searched out and led by Yahweh, v.19-24 Candles 1 and 7 might be summarized as “Surrounded By Yahweh (1) And Yahweh Inside, In His Midst (7) God Stands With David And David Stands With God”</p>

Note: V.1 “LORD” – Divine Name seen here and v.4, encapsulating Candle 1; Yahweh has searched and known David. David knows nothing hides from God.

V.2 God knows and understands all our thoughts. Even when we will lie to ourselves, God knows the truth.

V.3 “compasses” – zeritha – to spread, disperse – interesting to consider our journey and rests are all determined by Yahweh.

V.4 “a word” – milah – word, speech, utterance – not the typical term for “word” of “debar” or even “amar”; Divine Name finishes in this verse, which sandwiches the first Candle 1 but also notice “knowest” is also paralleled with “known”.

V.5 “thine hand” – capechah – thy open hand; See discussion on the encapsulation of this Candle in note of v.10 below; Complete action on God’s part to care for David.

V.6 We find the “knowledge” – using that root for “know” again. We will see what he does “know” in Candle 4. This time it is David’s knowing that is handicapped by his awe of how great God is.

V.7 “from thy presence” – mipaneycha – from your face – here we see that favorable, shining face of God on David; The question is embedded in the middle of Candle 2, i.e. it is encased but never hidden from God’s Spirit and His face. Beautiful connection with the encasing hands of v.5 and 10.

V.8 “hell” – sheol – the underworld; Presents God’s presence either high or low.

V.9 Presents God’s presence the other directions of first east, sunrise or west, beyond the sea.

V.10 “thy hand” – yad’cha – your working hand; “thy right hand” – y’minencha – your right hand; In Candle 2 we see three forms of “hand” and notice these hands encase this Candle in v.5 and v.10 as the reference to such as v.5 indicates “behind and before” and “thine hand upon me”.

V.11-12 Light in time of darkness for God’s people.

V.11 Even in despair, there is the comfort of God’s presence in that darkness.

V.12 In all times of darkness, God’s presence offers light and thus hope and comfort of our great Shepherd’s care.

V.13-14 Middle strophe – value 5,150 (50x103); Psalm 50 presents the court-case of God’s people and seeking Him in time of darkness and He will be glorified in saving them; Psalm 103 presents *God’s blessings on those who fear Him. Praise for the price Jesus paid for our redemption. Confirms place of God’s throne*; Exact middle falls between v.13 and 14.

V.13 From his beginning, David was cared for by God. When he was in the place of darkness, where no human could see and perceive any distress, or help much for that matter, if they did.

V.14 “wonderfully” and “marvellous” are based on the same root “naphal” of wondrous; We see an awe here and note the “knoweth” of what David does know. He knows God is awesome and so is His work in David’s creation.

V.15 “My substance” – ats’mē – my bones; “earth” – aretz – earth, land; In the womb, David was seen by God. This section speaks clearly to the issue of abortion. People are not simply “embryos” or “fetuses”, they are people from conception and have people’s rights. The Old Testament addresses a child in the womb as a child. A child before birth is still the same being as after in being a child.

V.16 That developing child was seen as “My substance” – ats’mē – my bones in v.15 and now as “my substance” – gal’mi – something rolled together, not yet properly formed, in v.16. Totally different word but notice the clear message that no matter what stage of growth of a child, *God has that person accounted for in His book!*

V.17 “great” – ats’mu – same root as “my bones” seen in v.15. The base for bones refers to their firmness. So here we see a purposeful connection to v.15 in the term but with another intended point of

God's thoughts being something bone-hard in intent for David's life. God is not wishy-washy about the life of a person. To him a human is most decidedly of value.

V.18 A parallel of "sand" in the Candle 2 to Candle 6 being "the sea" also the "cannot attain unto it" with "If I should count" and the implied unaccountability of it; The marvel of God's constant attention in care for him. Even through the night, he can sleep in peace for God is concerned for him even when he is unaware of himself, not on-guard.

V.19 Confession of something very important David also claims to "know" about. He "knows" "God" – Eloha – will slay the wicked; Such structure of the verse also reveals the consecration of David to be one of the righteous, for he wants to be separated from the wicked because of the destruction to befall them.

V.20 "against thee wickedly" – lim'zimah – to purpose, devise, plot; Note the important description of "enemies". There are those who believe God loves everyone but here we see such is not so. These are accounted God's enemies. Also consider that those who do such devising against God are not accounted as God's people. Clearly, we can look at the conduct of certain individuals and will know these folks are not just wayward people but actually enemies of God. The King James Bible uses "take thy name in vain." The "thy name" is italicized, meaning it is not in the original Hebrew. This literally reads, "to lift up to vanity your enemies." If it does not refer to taking God's name in vain, then I would say it refers to the devising of the enemies as being a rebellion that is vain. However, if the reasoning of the "speak against thee" is a reference to blasphemous speech, such as using God's name in vain and so connects to cola v.20b, then it would be looking at this. If this be the case, we can see that those who use God's name in vain are accounted enemies of Him. It leaves little room to say God's friends would ever do such. In the church today, how much do we hear the "members" taking His name in vain? This verse would then tell us "they" are God's enemies. This is no small matter and should be seriously considered by everyone who calls themselves Christian. If they say they can't help doing such, I say that we all have the option to choose the kind of communications we listen to. If we encounter such blasphemers at work, we will be repulsed but cannot avoid them. If we watch TV, we have a choice to make and can cut off such listening. If we do not really hate such communication, we won't bother to walk away or change the channel. If we are not really repulsed by such, we shouldn't expect victory in our personal speech. We must first be repulsed. That is the beginning to breaking free of it. Cry to God in repentance and seek with the whole heart to be delivered.

V.21 In these questions we find the final and third use of the Divine Name. Providing a parallel match to Candle 1 with Candle 7; "grieved" – eth'qotat – to be grieved, to loathe. This is not just a feeling of nausea. It expresses a hatred. Considering David presents this hatred of a certain class of people to God, we can safely conclude David felt such hatred has a proper place for the righteous. More so, that to lack such hatred would be a serious mark of something being wrong in one's relationship with God. This also provides us with further weight with v.20 of the attitude we should have towards our choice of entertainment.

V.22 From this we see David clearly saw "hatred" of certain people is right for the righteous. This was his understanding that God desires to see such an attitude in His people.

V.23 Here we find another “know” parallel to Candle 1. The invitation for God to do the searching. The invitation for God to come inside and see what He will find. This isn’t just soul-searching, though David had to have done such to willingly invite God to do so. David is asking God to do the searching.

V.24 “wicked” – aotser – pain, sorrow, idol; This closes that invitation with final consecration. As I said in v.19 we saw the marks of consecration. The first verse of Candle 7 and so in the final we see the sandwich format of “consecration” as we saw Candle 1 sandwiched with the Divine Name. Also we see the Divine Name in the middle of this final Candle where Candle 1 was encased by that name.

*Section counts and matches: **Candle 1, v.1-4** (24 Hebrew words – Psalm 24 presents *God will choose from all of His creation those who will enter heaven. Specifies character of whose salvation prayer will be answered.* In the decimal value for 24 we have “Caph [20]” and “Dalet [4]”. Caph is the open hands and Dalet keyword of door. The open hands, in this case being like an open book. David is expressing how all is open before him in specific regards to all that proceeds from him. The door is seen in that David has been an open door to Yahweh in a thorough “searched me”.);*

***Candle 2, v.5-10** (39 Hebrew words – First, it should be noted this is Psalm 139, so we see a 39 word Candle. This will reveal some of what the 39 meaning is. Some words of 39 value are “The Redeemer” and “Thy Brother” and we should note that the Redeemer to come was one of their brethren. The decimal for 39 is “Lamed [30]” and “Teth [9]” of the rod/staff of the Shepherd and Teth of twisted and keyword of “good”, churning. This expresses the constant presence of the Shepherd and the Teth is seen in God being whichever way David turns. Even “flee” carries the changing directions to evade. There is also the keyword of good. Which the constant presence of the Shepherd is very good!);*

***Candle 3, v.11-12** (17 Hebrew words – Pe the 17th letter for mouth and face and is closely connected to the face of God shining on a person or place in favor. In this Candle, we see nothing hides from the face of God.); **Candle 4, v.13-14** (17 Hebrew words – As in Candle 3, we see the face of God beholding David even when he was in the darkness of the womb. The decimal of 17 is “Yod [10]” and “Zayin [7]”. The working hand and Zayin of perfect and complete. The working hand seen in “made” and “thy works”. The perfect and complete seen in “fearfully and wonderfully made” and “marvellous”.); **Candle 5, v.15-16** (22 Hebrew words – The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands of receiving and the Beth of house. The receiving is his body, incredibly built by design, support and protection from God. The house is talking about the building of David’s house, i.e. his body.); **Candle 6, v.17-18** (14 Hebrew words – Psalm 14 is an interesting comparison in that it looks at the wicked who have no understanding. They lack the knowledge that “God is in the generation of the righteous” Ps. 14:5. Here David is rejoicing in that God is taking great care and concern for His people.); **Candle 7, v.19-24** (41 Hebrew words – Psalm 41 presents *Must bear fruit for God. Fruit bearers can trust God will take care of them. Waters of humanity are violent against those who have partaken of living water.* The decimal of 41 is “Mem [40]” and “Aleph [1]” with the Mem of waters, figuratively humanity and the Aleph of primary things. Here we see the end game for the two sides of humanity, the wicked and the righteous. The primary lesson of their destiny - The wicked to be destroyed and the righteous’ consecration and request for God to “lead me in the way everlasting.”).*

Psalm 140

Summary Title: David Prays For Yahweh’s Protection From The Wicked, God Supports The Righteous

Structure Type: Menorah

Directions of Address: From David; To God/Congregation

Psalm Position Number Meaning: Quoff/Mem; Hole of an axe, the point of empowerment. The Mem of water.

In this psalm we see God’s empowerment, His work on behalf of David and the righteous to protect from the working of the wicked, prayer for their defeat. We should also consider the Psalm 40 presenting *Yahweh provides redemption for those who seek Him. Miry clay turn to secure footing. Salvation in Jesus and initial heart of convert.* The water of life is supplied in salvation, v.7, 12-13. We see “footing” dealt with in this psalm. As is common with “water” themes, we see the seas of humanity hatred for God’s people.

Hebrew Word-Count:

Text only: 110
Total (incl. Selahs and intros): 116

Psalms With Matching Counts:

62
84

7 (4)	.....	Divine Name; Yahweh adonai – declaration God has answered his cry for help, v.7 Candle 4 might be summarized as “David’s Praise Of Yahweh For Saving Him In Battle”
6 (3)	.....	8 (5) Divine Name 2x’s; Yahweh, hear David’s supplication, v.6/ Divine Name; Reject desires of the wicked, v.8 Candles 3 and 5 might be summarized as “David’s Desire As Opposed To The Wicked’s Desire”
4-5 (2)	.....	9-11 (6) Divine Name; Keep me – cry for Yahweh’s intervention to block the assaults of the wicked, v.4-5/ Let persecutors be brought down - fiery destruction, v.9-11 Candles 2 and 6 might be summarized as “Hands Of The Wicked – Their Works Then Heads Of The Wicked – To Be Brought down”
1-3 (1)	.....	12-13 (7) Divine Name; Deliver me – cry for Yahweh’s intervention to save David from the wicked, v.1-3/ Divine Name; “Thy Name”; Confident statement of faith Yahweh will protect the righteous, v.12-13 Candles 1 and 7 might be summarized as “Cry For Help – Looks At The Wicked Then Prayers Answered – Look At The Righteous ”

Note: Divine Name is used 7x’s; 77 words directly addressed to God; 33 words about God.

V.1 “evil man” – man is adam; “violent man” – man is ish; Deliver and preserve from the evil and violent.

V.2 “continually” – cal-yom – all the day; Mischievous hearts, gathered for war.

V.3 “adders” – aach’shuv – asp, viper; Tongues like serpents, poison like adders.

V.4 First word of v.4a is “Keep me” – sham’reni – keep, watch, guard me; Last word of v.4b is “preserve me” – tin’ts’reni – preserve, watch, guard me and with v.4a creates a sandwich of protection; Preserve him from the wicked and violent who are set against him.

V.5 “gins” – moq’shim – equipment, weapons; Hunting devices set against him.

V.6-7 **excluding speech direction portion, “I said unto the LORD”** is $110=48+14+48$ with a value of 4,426 ($2 \times 2,213$) 330th Prime (33×10) – based on 33, we saw this psalm contains 33 words about God.

V.6 Appeal to God who is Yahweh.

V.7 “O GOD the Lord,” - Yahweh adonai - 2 middle Hebrew words of text - $110=54+2+54$; “covered” – sacotha – this is based on the root word for tabernacle, a shelter-like tent. This is a different word to the “cover” to fall upon the wicked in v.9; “battle” – nesheq – equipment, weapons; Yahweh provides his salvation and protection.

V.8 Refrain the wicked’s success.

V.9 “those that compass me about” – m’sibai – round about me; “mischief” – amal – toil, trouble, labor; “cover” – ychsumu – this is an irregular word, even the Massorets didn’t place vowel markings around it. The closest word in the Hebrew indicates “to shear, to shave” which actually denotes a covering being removed. Also, in the Hebrew, the “covered” of succoth of v.7 is spelled with a Samech-Caph but the word found here reverses to see Caph-Samech. Such would commonly indicate a close connection between these words, but ultimately, these verses present the reversal of the wicked to the righteous; First of four “lets”; The encompassers, “let” them be encompassed with mischief of their own lips.

V.10 “into deep pits” – b’mahammoth – into a flood, a watery pit; Second “let” of coals of fire destruction (to be seen at Armageddon; and third “let” of pit of lake of fire, to be cast there.

V.11 “evil speaker” – ish lashon – man tongue; “earth” – aretz – earth, land; Fourth “let” of the evil speaker to not find footing on earth (he who laid snares to take the righteous’ footing); Evil to hunt the violent and be overthrown.

V.12 “the cause” – din – judge, contend a case; “right” – mishpat – judgment; Divine Name appears after the view of the wicked and the only time in this section since last Selah; David professes “I know” regarding Yahweh will maintain causes and rights of the afflicted and poor. Interesting the appearance of “I know” following the many “knows” of Psalm 139 preceding it.

V.13 Statement of faith, gratitude of the righteous and their dwelling before His face.

Text count of 110 matches Psalm 62 presenting *Hold to true source of security and blessing in our faith. Salvation comes from God. He is our power, rock and defense.*

Total Text count of 116 matches Psalm 84 presenting *Passage through the heavenly doors as the great goal. God will not withhold any good from those who follow Him. Need to desire God and come with repentance.*

Text count **by Selah** break sections: **v.1-3 Selah – 23 words** - “Glory” positional-value number. Psalm 23 presenting *Resting secure in knowing Yahweh takes care of His own.*; **v.4-5 Selah – 23 words** – A match to v.1-3 and carries the same needs as Psalm 23 presents; **v.6-8 Selah – 25 words** - Psalm 25 presents *Heart of true disciple: faith, eager to learn, humility, fear of God, dependence. Shows kind of heart God favors in answering prayer.*; **v.9-13 – 39 words** – The decimal for 39 is “Lamed [30]” and “Teth [9]” of the rod/staff of the Shepherd and Teth of twisted, churning and servants of the serpent. We find the Shepherd’s care for His sheep in dealing with the wolves and keeping His sheep before His face. The Teth of the judgment to fall upon the servants of the serpent is covered in some detail. We even see the encircling of Teth in the appropriate number 9 verse with two encirclings in view, that of “compass” and “cover them”.)

Section counts and matches: **Candle 1, v.1-3** (23 Hebrew words – Psalm 23 presenting *Resting secure in knowing Yahweh takes care of His own.*); **Candle 2, v.4-5** (23 Hebrew words – A match to v.1-3 and carries the same needs as Psalm 23 presents.); **Candle 3, v.6** (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man.* Cheth the 8th letter and used the keywords of grace, mercy and life. “Supplications” is a Cheth keyword and is the root for the word “grace”.); **Candle 4, v.7** (8 Hebrew words – Cheth the 8th letter of hedge or fence. This follows the same as Candle 3 but additionally we see the fence in the shelter provided.); **Candle 5, v.8** (9 Hebrew words – Teth the 9th letter with the meaning of twisted and the servants of the serpent and such is in view here. Psalm 9 presents *Yahweh will judge the wicked, He is a refuge for the oppressed.*); **Candle 6, v.9-11** (23 Hebrew words – We find the third 23 word Candle in this psalm. We also see the same meanings carried. An additional note on “glory” – cabod – of 23 positional value, being that the Hebrew indicates “weight”. Upon God such “weight” is to add the weight of how mighty He is, adding admiration and praise. Weight upon the wicked though can also be seen in “Let burning coals fall upon them”. Wow! Fantastic play on the meaning.); **Candle 7, v.12-13** (16 Hebrew words – Psalm 16 presents *God’s followers know life, joy and hope. God works on their behalf.* The decimal reading for 16 is “Yod [10]” and “Waw [6]” so we see the working hand of Yahweh for His people and the peg of the tabernacle, i.e. the type of God’s people. This Candle describing them beautifully in v.13.).

Psalm 141

Summary Title: God’s Marching Orders For Soldiers Of Faith

Structure Type: Menorah

Directions of Address: From David; To God

Psalm Position Number Meaning: Quoff/Mem/Aleph; Hole of an axe, the point of empowerment. The Mem of water. The Aleph of primary things.

In this psalm we see the axe-head cleaving in v.7. The fountain of tears (a water) in v.1 and the waters of humanity which rage against God’s people. The Aleph of primary issues of our choosing righteous fellowship, making sure we are walking right before God and opposition to the wicked; Also consider Psalm 41 which proves to be an excellent match with this psalm.

Hebrew Word-Count:

Text only: 93
 Total (incl. Selahs and intros): 95

Psalms With Matching Counts:

None
 97

5 (4)	Choice of godly fellowship realizing this means facing rebuke when necessary, v.5 Candle 4 might be summarized as “What It Means To Choose Righteous Fellowship”
4 (3) _____ 6 (5)	Prayer for God’s oversight of his heart, conduct and fellowship, v.4/ King to uphold righteous judges in the land, v.6 Candles 3 and 5 might be summarized as “Commitment To Stand Against The Wicked And Support The Righteous”
3 (2) _____ 7-8 (6)	<i>Divine Name</i> ; Prayer for help in controlling his speech, v.3/ <i>Divine Name</i> ; Dire situation looks to Yahweh in faith, v.7-8 Candles 2 and 6 might be summarized as “Commitment Of Mouth And Eyes To Yahweh”
1-2 (1) _____ 9-10 (7)	<i>Divine Name</i> ; Desperate need cry for speedy help, v.1-2/ When you don’t go with the wicked, you become their target. Prayer for mercy which reverses their wicked scheming, v.9-10 Candles 1 and 7 might be summarized as “Prayer For Help From Destruction At The Hands Of The Wicked”

Note: In this psalm it is worth noting the many “body” parts: hands, ear, mouth, lips, head, bones and eyes for a total of 7, which is the number of perfection. It could have included feet in the final candle, for it references them but does use the term. The choice of 7 was intentional. When we consider Psalm 139 on David’s being fearfully and wonderfully made, speaking of his growth in the womb, (note the “snare, net and gin” in Psalm 140) then combined with fully developed terms relating to the body with the wicked using the same “snare, net and gin” in Psalm 141. We also see the inner working: heart and soul. The heart speaking of desire and the soul indicating condition, either standing in faith or destitute.

V.1 Urgent cry of one of God’s people using “Quoff [100]” keywords of “voice” and “cry” in opening verse.

V.2. “hands” – caph – open hands, used often in position of worship and offering, which passage is describing.

V.3 “watch” – sham’rah – keep, watch, guard; “keep” – nitz’rah – preserve, watch, guard; Parallel of Candle 2 in “mouth” and “lips” with a watch on them with Candle 6 on “mouth of Sheol”. Also a parallel in the use of the Divine Name.

V.4 “men” – ish; “dainties” – man’amihem – their delicacies; Candle 3 parallels the “eat of their dainties” with Candle 5 of “for they are sweet”.

V.5 “kindness” – chesed – mercy; “excellent” – rosh – match word to “my head” – roshi; “break” – yanu – to hinder, hold back; Rebuke from the righteous is something desirable for this is for good, not destruction; Core value is 3,813 (41x93). Psalm 41 presents *Must bear fruit for God. Fruit-bearers can trust God will take care of them. Waters of humanity violent against those who have partaken of living water*; Psalm 93 presents *God clothed with majesty and strength. Nations may rage but Yahweh is above all*; “shall not break my head” are the 3 middle words – 93=45+3+45.

V.6 “in stony places” – videi-selaa – in the hands of the rock; I believe the idea here is that David, as king, who listens to the rebukes that come, even from judges under him in the land, is committed to a righteous government. Thus, those righteous judges, when they face destruction have the commitment of King David to stand behind them and know they have a king who will support their case. From here, David moves to present his like-need, in a face of destruction, to the King of Kings who is over him, v.7-8.

V.7 “grave’s mouth” – literally the mouth of Sheol; “earth” – aretz – earth, land; V.7a “As when one cleaves and splits in the land/earth”; V.7b “to be scattered our bones to the mouth of Sheol.” Note this is a reverse order to that presented in the KJV. Also note the “our” indicating a group. We have seen David praying in distress and we have seen the authorities, i.e. the righteous “judges” of v.6 who David will stand behind so I suspect we are seeing David, as a king and military leader applying the need for help in regards to his armies, whose bones are scattered at the mouth of Sheol; In dire situation of death and defeat; A powerful “Quoff [100]” is seen here for the description is the work of the axe-head in splitting wood.

V.8 “GOD the Lord” – Yahweh adonai – uses Divine Name; “leave ... destitute” – t’aar – to be bare, discover; Dependent upon God; In comparison with Candle 5 where David would stand behind righteous judges, so he looks to his higher authority (God) to step to his aid in the time of need.

V.9 “snares” and “gins” – as seen in Psalm 140:5; Seeking protection from the hunters tools of destruction.

V.10 “nets” – mc’mor – net, snare; Poetic Divine justice on workers of iniquity and preservation of David.

Text Total count of 95 matches Psalm 97 where we see “Most High” – eliyon – just translated “high” in Psalm 97:9, exalted as far above all “gods”. We see the promise of deliverance in Psalm 97:10, for the righteous delivered from the hand of the wicked. Psalm 97 presents an excellent discussion match with this psalm.

Section counts and matches: Candle 1, v.1-2 (16 Hebrew words – The decimal reading for 16 is “Yod [10]” and “Waw [6]” so we see the working hand, of God being sought and the Waw of the peg of

the tabernacle, i.e. a type of God’s people. Here we see the prayer offered in the place of sacrifice, where “incense” and “the evening sacrifice” are offered.); **Candle 2, v.3** (8 Hebrew words – Cheth the 8th letter of hedge or fence. In this case we see an essential feature of effective fences, the door or gate used in reference to his lips.); **Candle 3, v.4** (15 Hebrew words – Samech is the 15th letter for foundation and the means to stand fast which is being sought in prayer for the firmness of his heart to stay away from all evil. Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people.*); **Candle 4, v.5** (13 Hebrew words – The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand in the “smite me” of the righteous and the “heaped upon” Gimel of such smiting being compared to “an excellent oil, which shall not break my head”, i.e. something put upon him being a Gimel.); **Candle 5, v.6** (8 Hebrew words – Cheth the 8th letter of hedge or fence. Such is what David looks to be for the righteous reprovers in their time of need. Cheth as used with the keywords of grace, mercy and life are seen in David’s sweet words in their time of need.); **Candle 6, v.7-8** (18 Hebrew words – Psalm 18 presents *Testimony of God’s salvation victories*. The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand of God being sought and Cheth of fence, boundary seen in looking to Yahweh for the same kind of favor to help, protect in time of need, that was exhibited in v.6. The Cheth of grace, mercy and life are also seen in that cry for help in the face of death.); **Candle 7, v.9-10** (15 Hebrew words – Samech is the 15th letter for foundation and the means to stand fast which protection from snares and gins means a safe and secure footing. In reverse, the “workers of iniquity” to receive insecure footing. The decimal 15 is “Yod [10]” and “He [5]” of the working hand of the wicked and He of lo/behold in an appeal for God to look on what they are doing and take action.).

Psalm 142

Summary Title: Hopeful Cry In Distress Of The Enemies

Structure Type: Menorah

Directions of Address: From David; To Congregation/God

Psalm Position Number Meaning: Quoff/Mem/Beth; Hole of an axe, the point of empowerment. The Mem of water and Beth of house and Son of God.

In this psalm we see the first word of the first two colas being keywords for Quoff. In Hebrew it begins, “Qoli”. This being “My voice”, or displaying his cry to God which is also a Mem theme of water of tears. We see the empowerment in that God’s handiwork is needed to save David. More on the water being the living water found in God alone, v.7 and insufficiency of help from men (which would be a thirst, as Psalm 42 began). The Beth sees the fellowship of the saints of God’s house, v.7; Psalm 42 presents a powerful match in tears, enemy opposition, fellowship with the righteous, soul cast down, praise God who is his help, mourning because of the oppression of the enemy, hope in God.

Hebrew Word-Count:

Text only: 70
Total (incl. Selahs and intros): 75

Psalms With Matching Counts:

None
98

4 (4)	When looking to supporters among men, none found, v.4 Candle 4 might be summarized as “Looking For Help From Men Is Vain”
3 (3) _____ 5 (5)	God hearkened to appeal for help from enemy threats, v.3/ <i>Divine Name</i> ; Yahweh alone is his supporter and refuge in this life, v.5 Candles 3 and 5 might be summarized as “Looking To Yahweh For Refuge”
2 (2) _____ 6 (6)	Presentation before God’s face, v.2/ Presentation of his need for help from those mightier, v.6 Candles 2 and 6 might be summarized as “Presentation Of His Case Before God”
1 (1) _____ 7 (7)	<i>Divine Name 2x’s</i> ; My cry, my cry to Yahweh, v.1/ “ <i>Thy Name</i> ”; Confession of faith his imprisoned soul will be set free to God’s glory, v.7 Candles 1 and 7 might be summarized as “Trusting Yahweh Means Crying To Him In Faith For Salvation”

Note: Introduction – “in the cave” is a symbol of death, background for the level of turmoil. Interesting to find this reference of death after Psalm 141 reference to Sheol.

V.1 First word of v.1a and v.1b both the same “my voice” – qoli – my voice being a “Quoff [100]” keyword. Being doubled and first word to both colas draws attention to this word. We also find the Divine Name twice in the opening verse; Crying in supplication. Supplication word based on the root for grace.

V.2 “my complaint” – sichi – my complaint, my musing; “my trouble” – tsarathi – my trouble, my distress; “before him” – l’phanaiu – to His face, used once in each cola making for another double usage; Looks at who his distress cry was brought before.

V.3 – “my spirit was overwhelmed within me” is also seen in very next Psalm 143:4; “was overwhelmed” – b’hith’aateph – in fainting away; “path” – n’thibathi – pathway, trodden by the feet; Now we see more of the snare, laid out in Psalm 140 and 141; We also find “spirit” which is interesting to see as the “body parts” and “inner part” of soul and heart were seen in Psalm 141. He saved the further development of “spirit” for this psalm, which he will carry over into the next.; Presents his condition of trauma before God in being hunted. Indicates God payed attention to his prayer, received his face.

V.4 – “refuge failed me; no man cared for my soul” – middle words – 70=32+6+32 with value of 1,324 (4x331) 67th Prime. 4 being the Dalet of brokenness and 67 being the value of “The Altar”; Speaks of isolation from men, men of “my right hand” indicating a source of strength, even primary trust for help. None to be found; We saw “spirit” in v.3, now it goes back to the “soul” and connection to Psalm 141 “destitute” situation.

V.5 “land” – aretz – land, earth; Where we find the Divine Name again we also find the same “I cried”, found in union with Yahweh in v.1a; We also find David’s hope was not just for the “after-life”. He specifies his need for refuge in the here and now on earth.

V.6 “my cry” – rinathi – my shout, cry; “brought ... low” – daleothi – here we see the Dalet of brokenness with the very root of dalet; Not only did David fail to find help with men, he found his opponents to be even more powerful than he was, thus his despairing cry.

V.7 “soul” – in his destitute situation, soul begun in v.4, encases the second half of this psalm; This action of deliverance on earth will bring praise to God; “shall compass ... about” – yach’tiru – to surround, a Teth word of note, for his end will not be a surrounding by the wicked, it will be a surrounding by the righteous. The final cola gives another Hebrew letter of note in Gimel of heaped upon for “thou shalt deal bountifully with me” – thig’mol aali – literally the “deal bountifully” is the Gimel of “heaping upon” and the “with me” is “upon me”; We see his soul set free and the Teth a reversal of being surrounded by bad - the prison and the wicked, to be all good.

Total Text count of 75 matches Psalm 98 presenting *Yahweh reveals His salvation. Timing is immediately after the Second Coming. Jesus begins reigning on earth.* Also we know that David will be surrounded by the righteous at that time.

Section counts and matches: **Candle 1, v.1** (8 Hebrew words – Cheth the 8th letter and used the keywords of grace, mercy and life. Such is seen in the keyword of “supplication” whose root is the Chen of grace.); **Candle 2, v.2** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. Such is seen in being before the face of God.); **Candle 3, v.3** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/needy.*); **Candle 4, v.4** (12 Hebrew words – Another 12 word Candle. Candle 7 also uses 12 words. The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand of help, was missing from men and David’s own “right hand” is the working hand and Beth of house. In looking to his right hand, we see David looked to those near him, those in his own house. One’s house is also one’s “refuge”. This presents the Beth of house and that household.); **Candle 5, v.5** (9 Hebrew words – Psalm 9 presents *Yahweh will judge the wicked, He is a refuge for the oppressed.*); **Candle 6, v.6** (11 Hebrew words – Caph is the 11th letter and is the open hand of receiving. This Candle brings us back to David’s position of supplication in his cry. Psalm 11 presents *God is righteous and controls heaven and earth.*); **Candle 7, v.7** (12 Hebrew words – The third and final 12 word Candle. Psalm 12 presents *God preserves/protects His household/poor/needy.* The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand in God bringing his soul out of prison and Beth of house. This house of the prison being exchanged for a household of the righteous.).

Psalm 143

Summary Title: Learn How To Think Like A Faithful Servant

Structure Type: Menorah

Directions of Address: From David; To God

Psalm Position Number Meaning: Quoff/Mem/Gimel; Hole of an axe, the point of empowerment. The Mem of water and the Gimel of heaped upon.

In this psalm we see the consecration to be a worthwhile servant. Such is being a usable axe-head in God’s hands. The water is seen in “thirsty land”, v.6 and waters of humanity being “the enemy” who rage against him. The heaping upon Gimel to be seen in his seeking the supply of “mercy” as well as the opposition the enemy is heaping upon him.; Psalm 43 presents a powerful match in *distress from the wicked, oppressed by the enemy, crying to God for help, hope in God, to praise God and confession of Him being his God*. Also important to notice Psalm 42 and 43 were part of the same base (used the same chorus) and Psalm 142 and 143 also show a strong connection with “my spirit was overwhelmed within me” in both psalms as well as many other common features.

Hebrew Word-Count:

Text only: 114
 Total (incl. Selahs and intros): 117

Psalms With Matching Counts:

None
 62

<p>7 (4).....</p> <p>5-6 (3)_____8-9 (5).....</p> <p>3-4 (2)_____10 (6).....</p> <p>1-2 (1)_____11-12 (7).....</p>	<p><i>Divine Name</i>; The gasping cry for help like the cries of a drowning man, v.7 Candle 4 might be summarized as “Desperate Cry To Yahweh As His Spirit Is Failing”</p> <p>Appeal to God with a fervent heart, standing on God’s grace, v.5-6/ <i>Divine Name</i>; Seeking Yahweh’s favor, like he received in the past, for needed help today, v.8-9 Candles 3 and 5 might be summarized as “Learning From God, Lifting Of Hands And Soul In Time Of Need”</p> <p>Description of dire situation from persecution, being desolate, v.3-4/ Showing his desire to hear and follow God, v.10 Candles 2 and 6 might be summarized as “One Has Become The Enemies Target, The Child of God Should Take An Inward Course - Seeking God, Taking Delight In Him And Consecration To Follow”</p> <p><i>Divine Name</i>; Seeking Yahweh’s help as a servant under grace, v.1-2/ <i>Divine Name</i>; “<i>Thy Name</i>”; Appeal for help of God’s servant, v.11-12 Candles 1 and 7 might be summarized as “Appeal To Yahweh For Help – In His Righteousness For His Servant”</p>
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Note: V.1 Divine Name is first Hebrew word of v.1. Psalm begins with “supplications” after the same manner of Psalm 142; Cola v.1c finds the “answer me” sandwiched between faithfulness and righteousness, in the Hebrew; Need for God to hear and answer him.

V.2 “man living” – cal-chai – all life, no word specifically for “man”; Taking stand in his case presentation as God’s “servant”, appeal based on need for grace and mercy, for he knows all are unrighteous before God; Addresses issue of God’s seeing, and our unworthiness, stand of humility.

V.3 “ground” – aretz – land, earth; “long” – olam – forever, very interesting term, for who has been “forever” dead? One could say if someone hasn’t been born-again, they have never been alive so have always been spiritually dead but they haven’t always existed so it would fail there. I believe the term “olam” is temporal in nature. To the Hebrew mind such a term was not as dogmatically locked in meaning as an English speaker takes such. The covenant with the Aaronic priests was eternal in nature. The law of Moses uses such terms. In the New Testament such was done away for the New Covenant in Jesus Christ. The Aaron priesthood came to an end. So the eternal nature of Aaron’s priesthood was for the “complete” period of the Old Testament. That forever, and others like that, are for the duration of the covenant. That covenant had an “enclosure” within a time frame; We find the soul again being persecuted, hunted by the enemy. Smitten to the ground in brokenness.

V.4 “my spirit overwhelmed within me” both here and in previous Psalm 142:3; We saw “life” – chai – life in v.3 and “soul”, here we see “my spirit” – ruchi – wind, spirit; “my heart” – libi – my heart; A number of “inner” workings of man.

V.5 “muse” – asochecha – to meditate, to muse; “I meditate” – hagithi – I mutter under my breath, indicating a talking to oneself about something; “I muse” – asochecha – I meditate, muse, a dwelling in thought on something, an analyzing thought process; We find a “remember”, always important, those days of seeing God’s working of grace and mercy in his life and in history; An important part of handling the dilemmas of life is setting one’s heart on God’s works of salvation.

V.6 “hands” – yad – the closed, working hands, not the open “caph” hands; “thirsty” – aeiphah – faint, exhausted, weary; “land” – aretz – land, earth and “ground” in v.3; In stretching our working hands to God they will become open hands. If not, they present a fist (yod is most specifically a fist) to God. That speaks of rebellion and of coming in one’s own works. God’s servants come with open hands and as such, seeking His grace; Soul also appears again. Ends this Selah group in a dry, lifeless land.

V.7 “my spirit faileth” – two middle words in Hebrew – 114=56+2+56; Cola v.7a “Hear me speedily, O LORD: my spirit faileth” value of 1,130 (10x113). Psalm 10 presents *Vile working hand of the wicked and God’s working hand to save the oppressed*; Psalm 113 presents *Praise God for His mercy on the poor and needy. Place of victory. Incredible mercy in God’s humbling Himself on our behalf*; This presents that “speedily” of “make haste”, the dire need for immediate help; Cola v.7a also uses a sandwiching format, as seen in v.1c. Begins with two Hebrew words with an appeal to make haste, then the Divine Name middle followed by two more Hebrew words sandwiching with a consuming or failing of his spirit. The suffering soul has become a failing spirit; V.7b brings us to that ever needed face of God to shine in favor on him. Apart from such favor, he will be like those who go to that “pit”. A type of “Sheol” seen in the previous psalm.

V.8 “lovingkindness” – chesed – mercy; Seeing this psalm began with an appeal to be heard, it is interesting the request to personally “hear” God’s mercy and at the beginning of the light, which is also an end of the darkness; V.8b connects that hearing of mercy to his acting in “trust”, which is faith. This faith immediately followed with consecration to obey, seen in “the way wherein I should walk”. This includes the safe path to walk as well as obedience. This verse of mercy received, followed and obedience ends with his soul lifted up. An offering in sacrifice to God. Remember we are told we are bought with a price. The saved are God’s purchased possessions.

V.9 “to hide me” – cisithi – to hide, conceal me; Summarizes David’s basic action in seeking deliverance from the enemies via a being covered by God.

V.10 “land” – aretz – land, earth; The consecration prayer of requesting God to teach us His will. Many, who call themselves Christians, don’t seem to want to know this. They shout and sing of His greatness and even tell how He saved them in distress but how many are EAGER to learn what God wants of them? This consecration stands on the foundation of calling Yahweh “His God”. That is a bowing to Him as the mighty one whose wishes are to be obeyed; God’s “Spirit” is good. Remember that none is good but God, so Jesus told us. We see the contact between the failing spirit of man with the good Spirit of God who brings life, restoration and direction; Speaking of leading and guiding, we see the Shepherd who now leads His sheep beside the still waters. This is a place of “uprightness” – mishor – using the root of “yasher” of rightness and justice. We see a walk with God of righteous living and coming out of dens of iniquity we used to go to. Such is the change of life a convert will, yea, even must see.

V.11 “Quicken me” – t’chayini – Give me life, using root of “chai” – life; Appeal finds foundation in seeking glory for the sake of God’s honor in “for thy name’s sake”; Deliverance of his soul, i.e. salvation, founded in the honor of God’s name and in the connection of our salvation and God’s righteousness. We are saved by grace in God’s righteousness being applied to us thru the sacrifice of His Son on our behalf.

V.12 “mercy” – chesed – same as seen in v.8 as “lovingkindness”; Mercy will clearly mean a dealing with enemies in their being “cut off” and destroyed. This is imprecatory. Closed with the parallel to Candle 1 with this Candle 7 of “thy servant”.

V.1-6 to Selah - Text count of 53 words matches Psalm 15 Text presenting *Answers the question of who will be in heaven. Shows the character of these people*; **V.7-12 after Selah** - Text count of 61 match to Text count of Psalm 3 presenting *God provides salvation from enemies when His people cry to Him*.

Total Text count of 117 has a match at Psalm 62 presenting *Hold to true source of security and blessing in our faith. Salvation comes from God, He is our power, rock and defense*.

Section counts and matches: Candle 1, v.1-2 (20 Hebrew words – Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection*. The decimal for 20 is “Caph [20]” and with the open hands of “supplications” see here.); **Candle 2, v.3-4** (17 Hebrew words – The decimal of 17 is “Yod [10]” and “Zayin [7]”. The working hand and Zayin of sword. This Candle describes the wicked working hand of the enemy. The sword of his “smitten my life down to the ground”.); **Candle 3, v.5-6** (16 Hebrew words – Ayin the 16th letter for “eye” and we see David’s looking on the works of God. Psalm 16 presents *God’s followers know life, joy and hope. God works on their behalf*. The decimal reading for 16 is “Yod [10]” and “Waw [6]” so we see the working hand of God in remembrance and the peg of the tabernacle, typologically God’s people. Here it is God’s servant who waits upon Him.); **Candle 4, v.7** (13 Hebrew words – Psalm 13 presents *Walk of faith, trusting God for help from enemies during the battle*.); **Candle 5, v.8-9** (19 Hebrew words – Quoff is the 19th letter and presents the power that works the axe-head, thru that axe-head hole. This entire Candle is a beautiful description of the axe-head that is empowered by God. It presents David’s part, by which he is made available in “trust”, “lift up my soul unto thee” and God’s working power flowing of mercy, instruction

for his walk and deliverance from the enemies. Remember the axe-head account of Elisha and the saving the axe-head from the water, floating and being picked up from that watery grave of humanity.); **Candle 6, v.10** (11 Hebrew words – Caph is the 11th letter and is the open hand of receiving. One of the ultimates of receiving is seen here being God’s “Spirit”, which is “good”.); **Candle 7, v.11-12** (18 Hebrew words – Psalm 18 presents *Testimony of God’s salvation victories*. The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand of God being sought and Cheth of fence, boundary in that David seeks for God to “bring my soul out of trouble”. The trouble being that fence of suffering from which he needs help to escape.).

Psalm 144

Summary Title: Yahweh Preserves And Blesses Those Who Follow Him

Structure Type: Menorah

Directions of Address: From David; To Congregation/God

Psalm Position Number Meaning: Quoff/Mem/Dalet; Hole of an axe, the point of empowerment. The Mem of water and the Dalet of door.

In this psalm we see God’s working on behalf of Israel. His empowering David, being the might behind his action, v.1. The water is seen in “great waters”, v.7 they are delivered from. The door is that from heaven thru which Yahweh descends on behalf of Israel, v.5; In comparison of Psalm 44 we find a beautiful match, *God delivering Israel from the nations, their own arm did not save them but God’s. Through God will push enemies. Presents time of suffering sheep so seek God’s help, as seen before.*

Hebrew Word-Count:

Text only: 129
Total (incl. Selahs and intros): 130

Psalms With Matching Counts:

88, 116, 132
83, 116

<p style="text-align: center;">9-10 (4).....</p> <p style="text-align: center;">5-8 (3)..... 11 (5).....</p> <p style="text-align: center;">3-4 (2)..... 12-14a (6).....</p>	<p><i>New Song</i>; New song of worship and praise for God’s salvation/deliverance in the war, 9-10 Candle 4 might be summarized as “New Song Of Worship For God’s Military Salvation”</p> <p><i>Divine Name</i>; <i>Chorus</i>; Second Coming of Yahweh and rapture of His people, v.5-8/ <i>Chorus</i>; Repeat of v.7-8 of Candle 3, v.11 Candles 3 and 5 might be summarized as “Second Coming And Rapture, Deliverance Of God’s People From Idolaters”</p> <p><i>Divine Name</i>; <i>Question</i>; Amazement that Yahweh should take care of such a “fleeting son of man”; V.3 is a question, though the KJV uses exclamation marks, v.3-4/ Blessing and prosperity to follow in Israel, v.12-14a Candles 2 and 6 might be summarized as “Amazement Of Yahweh’s Care For Fleeting Men And List Of Those Blessings”</p>
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1-2 (1)_____14b-15 (7).....*Divine Name*; Praise Yahweh for David’s military victories and protection in war, v.1-2/
Divine Name; Blessings upon people of Yahweh, v.14b-15
Candles 1 and 7 might be summarized as
“Bless Yahweh For Protective Help And Blessing Upon Man From Yahweh For Protection From Harm”

Note: V.1 “strength” – tsurī – rock; Blessed by Yahweh who teaches me to fight - offense; Parallels noted on v.15.

V.2 “goodness” – chesed – mercy; Descriptions of v.1 expanded – defense and maintain control of one’s army.

V.3 “what is man” – adam; “son of man” – enosh; Question with amazement that Yahweh should care about him; First word is the Divine Name in balance, like a scale, the “what” in the middle, then “man” on the other side of the scale. Hence the question of comparison, or weight of Yahweh against man and the obvious deficiency on man’s side.

V.4 Man is vanity, so fleeting. Nothing is even worth comparison of man to Yahweh.

V.5 Divine Name starts Candle 3; Yahweh’s descent from heaven on his behalf. Even in this we see the highest part of the earth cannot but begin to smoke when Yahweh descends. His effect is of the earth, not the other way around.

V.6 “lightning” – barak – a flashing lightning – word is used double here of the observed phenomenon; “destroy” – uth’memim – to confuse, to break, to crush; Continuance of the Second Coming description. Very clear that such an appearance is in the midst of a battle scene and will afford incredible display of power and conquest of the enemy.

V.7-8 Specifically v.7b-8 is a Chorus matching to v.11.

V.7 “thine hand” – yadecha – your hand is something that can refer to Jesus for Jesus is God’s right hand of power who will come mightily from heaven and deliver Israel in the Armageddon day of battle. A “rid me” and “deliver me” can refer to either the Rapture at the Second Coming or/and the great conquest of the battle.

V.8 Here we see the “right hand” of the enemies is a lie. The “hand” of God’s might, v.7 is true and will deliver; If in regards to the Rapture (from the midst of wicked idolaters), such is a perfect picture of the Elisha axe-head being picked up from the midst of the waters, “deliver me out of great waters” of v.7.

V.9 Five middle Hebrew words, “I will sing a new song unto thee, O God” – 129=62+5+62 with a value of 1,474 (22x67). Psalm 22 presents *Christ’s suffering on the cross, providing redemption*; Psalm 67 presents *God will bless Israel and rule over the world. Longing for world-wide turning to God which will result in a world-wide blessing. Especially compare Psalm 22:20-29*; “The Altar” carries the 67 value; “sing praises” – zamru – melody; “a new song” an expression also found in Psalms 33, 40, 96, 98 and 149 – See Appendix E. Special note that this expression is found in the middle words. Upon Rapture deliverance, description of worship music of melody.

V.10 Continued declaration of divine deliverance. Praise for God’s salvation in the battle.

V.11 Chorus, first occurring in v.7b-8 but a shorter form; Cry for deliverance from idolaters. Note that these idolaters words are vanity, of no value.

V.12 Blessings for the families of Israel. A consequence of this saving action of God.

V.13 “garners” – m’zauinu – our garners – granaries; Blessing on Israel’s land and cattle sought.

V.14a Blessings on Israel’s labor, that done with their farming engines, “That our oxen may be strong to labour;”;

V.14b-c “complaining” – tsuachah – outcry, shout; “streets” – rachovoth – broad or open places; **Protection** from harm and occasions of discontent.

V.15 “Happy is that people” – ash’rei haam – blessing (man-ward) the people – first two words for both colas v.15a and v.15b; This happiness to be upon those whose “Elohi” – God, is Yahweh; Parallel to v.1, Candle 1 in seeing a “Blessed” of the other form - “baruch” and a “blessing, happy” man-ward in Candle 7. Both Candles also use the Divine Name, in Candle 1 it is the second word in and in Candle 7 it is the second word from the end.

Text count of 129 matches Psalm 88, 116 and 132; Psalm 88 presents *Only hope is in God as savior: Messianic in Jesus suffering for our sins on the cross*; Psalm 116 presents *Love Yahweh for He is merciful to the simple. A testimony of personal salvation. In affliction, call upon Yahweh, He will save the humble. Saved become His servants. Personal and national*; Psalm 132 presents *The glory of God’s house in Zion and lineage of David to man throne eternally*.

Total Text count of 130 matches Psalm 83 and 116; Psalm 83 presents *Israel’s enemies covet their land and possessions. An assault on God’s houses. Call for God to fill their attackers faces with shame*; Psalm 116 is seen in Text count match above.

Section counts and matches: **Candle 1, v.1-2** (19 Hebrew words – Quoff is the 19th letter and presents the power that works the axe-head, thru that axe-head hole. This feature of God’s empowerment is clearly seen in Candle 1.); **Candle 2, v.3-4** (13 Hebrew words – Mem is the 13th letter with water as its meaning. As for the seas of humanity, such is the question of why God even pays attention to us. The decimal reading for 13 is “Yod [10]” and “Gimel [3]” so we see the working hand of God in David’s wondering He bothers to involve Himself on our behalf and the “heaped upon” Gimel of what God does, instead of just ignoring us. We have His attention, “thou makest account of him!”); **Candle 3, v.5-8** (30 Hebrew words – The decimal 30 is “Lamed [30]” and refers to rod/staff and connects to the Shepherd. This Candle beautifully pictures the Shepherd appearing for the sake of saving His sheep and dealing with the predators.); **Candle 4, v.9-10** (18 Hebrew words – Psalm 18 presents *Testimony of God’s salvation victories*. The decimal of 18 is “Yod [10]” and “Cheth [8]” the working hand and Cheth keywords of life, grace and mercy. In these verses we see the working hand is that of God and that work providing His life, grace and mercy.); **Candle 5, v.11** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/needly*.); **Candle 6, v.12-14a** (22 Hebrew words – The decimal of 22 is “Caph [20]” and “Beth [2]” with the open hands of receiving and the Beth of house. Such is seen in the households of Israel receiving God’s

blessings.); **Candle 7, v.14b-15** (15 Hebrew words – Samech is the 15th letter for foundation and the means to stand fast which this “no breaking in” “nor going out” is a holding the position of blessings provided of God. Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people*. So here we see the blessed situation in the heavenly kingdom of God’s people.).

Psalm 145

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

Structure Type: Menorah and Acrostic

Directions of Address: From David; To God/Congregation/All Flesh

Psalm Position Number Meaning: Quoff/Mem/He; Hole of an axe, the point of empowerment. Mem of water and He of lo/behold.

In this psalm we see an opportunity to consider the choice of following God or going the way of the wicked, with the lure to choose the way of blessing and the warning of certain destruction if one chooses the path of wickedness. Its purpose is for praise, as told in its introduction. As for the empowerment, we see Yahweh mighty works throughout. The Mem waters of humanity are present giving glory to Him, and loving Him and the wicked destined for destruction. The He is seen in lo/beholding God from start to finish of this psalm; Psalm 45 is a Messianic psalm and speaks of the Messiah’s glorious Kingdom rule and it also speaks of those who will be blessed in choosing to take Him as their Lord. So here we see v.12 of that Kingdom glory and the blessing upon “all them that call upon him ... in truth” and His righteous judgment in “the wicked will he destroy”.

Hebrew Word-Count:

Text only: 150
 Total (incl. Selahs and intros): 152 (8x19)

Psalms With Matching Counts:

None
 None

11-13 (4).....	Declare the glory, power and endurance of God’s Kingdom, v.11-13 Candle 4 might be summarized as “Proclamation Of Glory And Might Of God’s Eternal Kingdom”
8-10 (3)_____14-16 (5).....	Divine Name 3x’s; All will praise and bless Yahweh for His grace and mercy, v.8-10/ Divine Name; Yahweh’s “racham” (tender loving kindness) in meeting the needs of all, v.14-16 Candles 3 and 5 might be summarized as “God Is Good To All”

4-7 (2)_____17-18 (6).....	Will proclaim God’s works, might and goodness to others, v.4-7/ <i>Divine Name 2x’s</i> ; Yahweh’s character must be at the forefront of our heart when we approach Him with our needs, then we can pray with confidence of answered prayer, v.17-18 Candles 2 and 6 might be summarized as “Worshippers Will Tell Of God’s Glory And Yahweh Will Receive Sincere Worshipers”
1-3 (1)_____19-21 (7).....	<i>Divine Name</i> ; “ <i>Thy Name 2x’s</i> ”; Praise to Yahweh forever, v.1-3/ <i>Divine Name 2x’s</i> ; “ <i>Holy Name</i> ”; Yahweh will save those who fear and love Him. The wicked to be destroyed. God is holy, His name to be proclaimed and blessed, v.19-21 Candles 1 and 7 might be summarized as “Name Reference, Divine Name, Forever And Ever And Praise In Both Candles, Candle Seven Tells Who This Praise Will Be By”

THE ACROSTIC

Aleph v.1; Beth v.2; Gimel v.3; Dalet v.4; He v.5; Waw v.6; Zayin v.7; Cheth v.8; Teth v.9; Yod v.10; Caph v.11; Lamed v.12; Mem v.13; Nun buried in Samech, see v.14 note below; Samech v.14; Ayin v.15; Pe v.16; Tsaddi v.17; Quoff v.18; Resh v.19; Shin v.20; Tau v.21.

This acrostic develops each letter following the meaning of the letter. The issue of letters meaning carried in the verses is a significant influence in the Psalms. So much so I have decided to cover that in a third book instead of this one.

Note: The acrostic psalms are Psalms 9, 10, 25, 34, 37, 111, 112, 119 and 145; Being the 9th acrostic it is interesting to note the “Teth [9]” nature. The Teth keyword of “good”, also seen at the Teth v.9 (and v.7). This whole psalm proclaims the goodness of God. This is a psalm of pure worship. Being such it also features the Teth, seen easily in Psalms 19 and 29 of God’s glory; Also of note is the Divine Name is used 9x’s; This psalm is filled with MANY different words for speaking and communicating.

V.1 “bless” – baruch root for bless (also in v.2) seen in Psalm 144:1.

V.3 God’s greatness goes beyond anything we could exhaust in our ability to search and investigate.

V.4 The faith passed on from generation to generation. Focus not on do’s and don’ts but on His works.

V.6 Interesting to consider how men in our society speak of the greatness of their favorite athlete or team but not a word of admiration and excitement of God’s greatness. David was very different in this respect.

V.7 “abundantly utter” – yibiau – to spring up, bubble up; “sing” – y’ranenu – shouting type noise.

V.8 “gracious” – chanun – grace root word; “full of compassion” – racham – tender lovingkindness; “mercy” – chesed; In the Hebrew, Divine Name in the middle of two elegant characteristics each side, total of four.

V.9 “tender mercies” – racham – as seen in v.8; This is the Teth verse in the acrostic and begins with the “Tov” of “good”, discussed in the introductory notes.

V.10 “bless” – another baruch root of praise, noted in v.1, given by “saints” – chasid – holy by God’s mercy.

V.11 Here we see some of what God’s people will talk about when they are cheering their favorite subjects – God and His glorious kingdom and power. Notice the focus is not just talking about the power of the enemy, it forgets that and is amazed at God’s power. As we saw in the “New Song” of Psalm 144, the change began in his nature reaching a point of victory and seeing God as mighty enough to supply, care and protect. Now we see the focus fully turned in joy to God.

V.12 Central meaningful verse value is 1,643 (31x53). Psalm 31 presents *God takes care of those who trust and hope in Him*; Psalm 53 presents *Seeking life, liberty and pursuit of happiness in the face of atheist oppression*; Exact middle of Hebrew text falls between “glorious majesty / of his kingdom”; “men” – haadam – the adam; God’s “mighty acts” is repeatedly used thru this psalm. This verse speaks of bearing witness, giving testimony of God’s glory. May we see this more among His people.

V.13 Multiple generations connection to v.4.

V.14 “that fall” – see Deuteronomy 30:11 (“not hidden” – niphlaoth – fallen); “Nun” is not seen on its own verse line. I must theorize this is for a special reason. That being the Nun is buried in the “Samech” of v.14. Here Nun appears only once in the word “that fall” indicating “the fallen”. The fallen typically is not a good thing but in the light of humble repentance, these are the good who Yahweh “upholdeth” – the Samech (foundation). This message is seen in the Nun section of the 50’s in David’s Psalm 51. The fallen in repentance (line dropped out) are still present, upheld by Yahweh and He raises up those who are bowed down – remainder of message of the Samech verse.

V.15 “meat” – ach’lam – that which is eaten; As seen in the Lord’s Prayer, give us this day our daily bread – this is God’s way for us. We could just ask at one time for God to always supply our food needs but He wants us to ask daily for that day.

V.16 God cares for and supplies for all life, not just men.

V.17 “holy” – chasid – mercy; “his ways” and “his works” being in poetic parallel to each other.

V.18 Who does Yahweh draw near to? This tells us to those who call on Him in truth. We must mean serious, and considered business when we approach God. He knows if our prayers are sincere or anything falling short of “calling in truth”.

V.19 Part of that “calling in truth” is defined here with “of them that fear him”. This goes even further in telling of the salvation cry to God that will be answered.

V.20 Goes further in telling us God “preserveth” – shomer – keep, watch, guard – those who “love him” – ahavaiu – that pure word for “love”; The wicked will be destroyed.

V.21 “bless” – root of baruch for praise, seen in Candle 1, closing here in Candle 7; We also see the “for ever and ever” in balance in both Candles; “holy” – qadosh – holy in application to His name. His name is holy, not by mercy but by absolute purity.

Section counts and matches: **Candle 1, v.1-3** (21 Hebrew words – Shin the 21st letter, is used to refer to “The Almighty”. These verses present a gaze of worship to God. He is the One in view. The decimal form of 21 is “Caph [20]” and “Aleph [1]” with the open hands in worship. The Aleph of first things. Such worship is also truly one of the first, primary things and purposes in life.);

Candle 2, v.4-7 (23 Hebrew words – This is the “Glory” positional-value number and speaks of admiration seen in this Candle. The decimal of 23 is “Caph [20]” and “Gimel [3]” for the open hands in worship and the Gimel of heaped upon. Here we see God’s people heaping glory upon God in worship and declaration of His greatness.); **Candle 3, v.8-10** (20 Hebrew words – Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection*. The decimal for 20 is “Caph [20]” and with the open hands indicates worship and the open hands that receive. This Candle expounds “The LORD is good to all” of things received from God.);

Candle 4, v.11-13 (20 Hebrew words – Resh the 20th letter and is the chief or head. Position as head is seen here. Candle 4 holds God’s Kingdom in view, which is the head/chief of all kingdoms. Here, the glory of God’s Kingdom is proclaimed.);

Candle 5, v.14-16 (24 Hebrew words – Psalm 24 presents *God will choose from all of His creation those who will enter heaven. Specifies character of whose salvation prayer will be answered*. In the decimal value for 24 we have “Caph [20]” and “Dalet [4]”. Caph is the open hands and is seen here in “Thou openest thine hand” in God’s supply to all and Dalet keyword of door. The doors of heaven being opened through which God “gives them their meat in due season”. Heaven’s response earthward.);

Candle 6, v.17-18 (15 Hebrew words – Samech is the 15th letter for foundation and Candle 6 presents this basic foundation of God being “righteous” and “holy” and that Yahweh will draw nigh to all who call upon Him with honesty. Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people*.); **Candle 7, v.19-21** (27 Hebrew words – Psalm 27 presents *God protects from enemies, behold God’s goodness now. God’s servants cling to him and wait upon Him*. The decimal of 27 is “Caph [20]” and “Zayin [7]” of open hands receiving seen in “He will fulfill the desire of them that fear him”, the open hands in worship seen in “My mouth shall speak the praise of the LORD:” and Zayin of sword and weapon seen in “all the wicked will he destroy”).

Psalm 146

Summary Title: Yahweh Alone Is Source Of Life And Hope

Structure Type: Menorah

Directions of Address: From unknown; To Congregation

Psalm Position Number Meaning: Quoff/Mem/Waw; Hole of an axe, the point of empowerment. Mem of water and Waw of pegs of tabernacle, i.e. man.

In this psalm we see where true empowerment can be found. Help and hope found in Yahweh, v.5. The water is seen in “the sea, and all that therein is”, v.6. – 5 middle Hebrew words; also God is the source of life, not man. The number of man weighs out God’s people and those of the world; Psalm 46 covers

God as our refuge and help in trouble. Not fear though waters roar and mountains shake. There is God's city and He in the midst of it. God of Jacob our refuge.

Hebrew Word-Count:

Text only: 81
 Total (incl. Selahs and intros): 83

Psalms With Matching Counts:

101
 64, 99, 101

5-7b (4)	.....	<p><i>Divine Name</i>; Those who look to the glorious Yahweh are blessed. He is the Creator and overseer, v.5-7b Candle 4 might be summarized as “Blessed Situation For Those Who Look To Glorious Creator And Sustainer Yahweh”</p>
4 (3) _____ 7c-8 (5)	.....	<p>Fleeting nature of man, v.4/ <i>Divine Name</i> 4x's; The help afforded those who trust and love Yahweh, v.7c-8 Candles 3 and 5 might be summarized as “Sobering View Of Man, Whom One Might Trust In, As Opposed To The Situation For Those Who Trust And Love Yahweh”</p>
3 (2) _____ 9 (6)	.....	<p>Warning to not place trust in man, no matter how impressive, v.3/ <i>Divine Name</i>; Yahweh's help to the broken, needy and action against the wicked, v.9 Candles 2 and 6 might be summarized as “Both Cover Salvation Issue (Help In This Life) And Man's Lack Of Saving Strength”</p>
1-2 (1) _____ 10 (7)	.....	<p><i>Halleluia</i>; <i>Divine Name</i> 2x's; Praise Yahweh with soul, whole life, v.1-2/ <i>Halleluia</i>; <i>Divine Name</i>; Eternal nature of Yahweh's Zion reign, v.10 Candles 1 and 7 might be summarized as “Both Halleluia, Divine Name, Length Of Life And Eternal Reign, Elohai (God)”</p>

Note: “Halleluia” opening and closing words; Divine Name is used 9x's plus the short form twice in the “Halleluia” construction.

V.1 Praise from the “soul” – naph'shi – my soul.

V.2 “sing praises” – zamru – melody; A parallel to “soul” of “live” – chai – the functioning soul.

V.3 “trust” – betach – trust, which is another way of saying “faith”; “man” – adam; “help” – th'shuah – this help is a “salvation”; Warning of not placing our faith to save us in men, no matter how “esteemed” they are in the eyes of men.

V.4 “breath” – rucho – also “his spirit”; “earth” – admath – ground; Interesting addition on the discussion on “spirit”. The spirit of man cannot be retained by man. He has no control on its preservation or destiny. He is temporal and limited.

V.5-7b Core is 26 Hebrew words (Divine Name number); Candle 4 – value of 7,965 (59x135); Psalm 59 presents *God is David's defense from wicked enemies. Addresses personal enemies*; Psalm 135 presents *Behold Yahweh is revealed in Israel. The god's of other nations are worthless*;

V.5 “Happy” – ash'rei – blessed, happy – first word of Candle 4; “in” – al – upon; The blessed man has his trust in the God of Jacob for help and hope.

V.6 “earth” – aretz – earth, land; “truth” – emeth – truth or faithfulness; “all” is the middle Hebrew word – 81=40+1+40; The God of Jacob is the Creator. He made the sea and all that is in it. The sea, as a type of humanity is also something to consider as all humanity is a creation of God; “keepeth truth for ever” with the consideration of the meaning of “faithfulness” we see God will always keep His word. Princes, not so but God, for ever.

V.7 “oppressed” – ashuqim – to those exploited, crushed, defrauded, oppressed; We see some of that faithfulness in supplying food. We see two important points we need in justice and supply;

V.7c Yahweh sets prisoners free. If princes imprison, Yahweh can free.

V.7c, 8a, 8b, 8c and 9a – 5 colas in a row all begin with the Divine Name.

V.8 Yahweh gives sight to the blind, raises those bowed and loves the righteous; For those who hold to God loves everyone, v.8c doesn't really mean much.

V.9 “preserveth” – shomer – to keep, watch, guard; “strangers” – gerim – sojourners; “turneth upside down” – y'aveth – to make crooked; Yahweh is the one to be trusted for protection in our travels, not St. Christopher; The orphans and widows are likewise cared for. The “wicked”, hum, what happened to the loves everyone. God is actively working against these folks. The wicked are the servants of the serpent – a “Teth [9]” and found here in v.9 they are always twisting, like all serpents must do to travel anywhere, their path will be made crooked – long and hard to traverse, as is befitting such slitherers.

V.10 The God of Jacob is likewise the God of Zion, the people and the place. Outgoing verse gives us a view of the eternal reign of Yahweh in Zion.

Text count of 81 match to Psalm 101 description seen in Total Text count list below.

Total Text count of 83 match to Psalm 64, 99 and 101: Psalm 64 presents *Wicked consumed with demonic rage but God will pour His wrath upon them. All will see and learn to trust God*;

Psalm 99 presents *Exalt Yahweh, He is holy and supreme. Presents the new righteous kingdom and call to bow in worship*; Psalm 101 presents *Three aspects needed for national righteousness – godly leaders, commitment to punish the wicked and protect those who fear God*.

Section counts and matches: **Candle 1, v.1-2** (10 Hebrew words – Yod is the 10th letter and is the working hand. In this case it is the hand playing the instruments in worship, for “sing praises” is the “zamru” of melody with the hands upon the stringed instruments. Remember Psalm 137:5 of cunning right hand.); **Candle 2, v.3** (8 Hebrew words – Cheth the 8th letter of hedge or fence. Here is the hedge for protection we are warned not to trust in for defense.); **Candle 3, v.4** (8 Hebrew words – Cheth the 8th letter and used the keyword of life. This follows Candle 2 of 8 words with the other side of Cheth. As Candle 2 warned to not trust in their protection, likewise here that trust cannot even preserve its

own life.); **Candle 4, v.5-7b** (26 Hebrew words – Divine Name number and these verses focus on Yahweh. They talk of Him.); **Candle 5, v.7c-8** (12 Hebrew words – Psalm 12 presents *God preserves/protects His household/poor/need*. Lamed the 12th letter is the rod/staff and connects to Shepherd. Here we see the Shepherd’s care for His sheep – the prisoners, blind, bowed down those who are righteous.); **Candle 6, v.9** (10 Hebrew words – Yod is the 10th letter and is the working hand. The working hand of God in help for stated classes of people and His working hand against the wicked. Psalm 10 of *Vile working hand of the wicked and God’s working hand to save the oppressed.*); **Candle 7, v.10** (7 Hebrew words – Zayin is the 7th letter and one of its meanings is perfection and completion. Such is seen in the eternal reign of Yahweh in Zion.).

Psalm 147

Summary Title: Delight In Yahweh, He Has Chosen Israel

Structure Type: Menorah

Directions of Address: From unknown; To Congregation/Jerusalem/Zion

Psalm Position Number Meaning: Quoff/Mem/Zayin; Hole of an axe, the point of empowerment. The Mem of water and the Zayin of sword and completeness.

In this psalm we see the Quoff of direction of everything, including His statutes and judgments, v.15, 19-20. Especially consider v.13-14 of reinforcing what His people had. The Mem of water is throughout. See rain, v.8, 16-18. The Zayin of weaponry seen in defense, v.13 and completeness in provision throughout; Psalm 47 begins *with worship and admiration of the mighty God over all the earth. Special care for Jacob, whom He loved. God is king over all the earth. Princes of His people assembled for God is their protector.*

Hebrew Word-Count:

Text only: 137
Total (incl. Selahs and intros): 139

Psalms With Matching Counts:

72
None

<p><u>10-11 (4)</u>.....</p> <p>6-9 (3)_____ 12-14 (5).....</p>	<p><i>Divine Name</i>; Focus on where Yahweh’s favor lies, those who fear Him and depend on His mercy, v.10-11 Candle 4 might be summarized as “Yahweh’s Delight Is Not As Man’s, He Favors Those Who Fear And Look To Him”</p> <p><i>Divine Name 2x’s</i>; Yahweh, who cares for us and all life, deserves our worship and thanks, v.6-9/ <i>Divine Name</i>; Glory should be given to Yahweh by Jerusalem for He protects and blesses her, v.12-14 Candles 3 and 5 might be summarized as “Praise Yahweh For His Merciful Provisions – First In A World-Wide Focus Then In The Capital Jerusalem, Provision And Care”</p>
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4-5 (2)_____15-18 (6).....	Number, " <u>callet</u> h them", Adonai is so mighty and majestic, His understanding without number, v.4-5/ <i>Question</i> ; Blessings go out over all Israel by power of God's word – focus on water effects for control and blessing, v.15-18 Candles 2 and 6 might be summarized as "God's Speech – Assignment And Control Over Elements Of Creation"
1-3 (1)_____19-20 (7).....	<i>Halleluia; Divine Name</i> ; Praise Yahweh, He is bestowing mercy on Israeli captives and rebuilding Jerusalem, v.1-3/ <i>Halleluia; Divine Name</i> ; Yahweh's word of revelation has only been dispersed in Jacob, v.19-20 Candles 1 and 7 might be summarized as "Halleluia And Divine Name – A Praise To Yahweh For His Special Graces Bestowed On Israel"

Note: V.1 The "Halleluia" sandwich being the first and last words are clearly connected. "For" is the first word following, "For" must have something before it to make sense; "sing praises" – zamru – melody; Worship of God is the good thing.

V.2 Jerusalem is Yahweh's building project and regathering His people back to Israel.

V.3 Yahweh will see to the healing needs of the broken hearted and wounded of His people.

V.4 Attention to the vastness of the stars, God even knows all their names. So we can have a confidence God is also aware of each and everyone of us.

V.5 The stars have a number, a limitation, but God's understanding is beyond that, with no limit.

V.6 "ground" – aretz – land, earth; Yahweh's differentiation between the meek and the wicked.

V.7 "Sing" – first word of verse "anu" – answer; "sing praise" – zamru – melody; Call for gratitude and worship of our God Yahweh.

V.8 "earth" – aretz – land, earth; Yahweh blesses His people with rain for vegetation.

V.9 Blessings also to all life but the son of the raven is a type of the wicked of this world. The "young ravens" – livni aorev – to the sons of the raven – that word for raven is the same as "evening". The raven being a black bird and the evening the time of darkness. So the sons of the darkness, who will cry to God will yet find mercy.

V.10-11 Core value 3,640 (40x91). Psalm 40 presents *Yahweh provides redemption for those who seek Him. Miry clay turn to secure footing. Salvation in Jesus and initial heart of convert*; Psalm 91 presents *God protects from a level of suffering for those who trust and obey. In God's shadow, refuge and safety provided.*

V.10 On one side, God's favor not found where man looks admirably.

V.11 On the other side, God's favor is for those who fear and hope in Him.

V.12 Jerusalem and Zion called to praise Yahweh.

V.13 "For..." His "Quoff [100]" working behind you. Note the bars and gates, made by men are enhanced for blessing by God. Also the children, born by men will see blessing from God.

V.14 Provision of peace, quality food and sufficient. Such are the "Quoff [100]" workings of God on their behalf.

V.15 "commandment" – imrath – spoken words; Begins the list of "water" blessings and events. God is in control of these weather phenomenon.

V.16 White frosty water effects of snow and frost, under His control.

V.17 God also controls the frozen "hail". Here the question is framed that presents a fear of such weather event, like hail, that God is powerful to dispense but man cannot stand against.

V.18 "word" – dbaru – his word, more on the line of official record decree. Not that seen translated at "commandment" in v.15; At a simple decree from God these frozen waters and fearful hail are turned to life giving water.

V.19 God has chosen Israel/Jacob to reveal Himself and His laws to.

V.20 No other nation has had this privilege. We need to seriously consider this. I remember an occasion with a woman who would not let go of the American Indian "Great Spirit", she was convinced was the same true God. According to this verse, God has NOT revealed Himself in any of the other nations "deities".

*Section counts and matches: **Candle 1, v.1-3** (19 Hebrew words – Quoff is the 19th letter and presents the power that works the axe-head, thru that axe-head hole. We see Yahweh doing all the working with four groups. The decimal of 19 is "Yod [10]" and "Teth [9]" of the working hand being that of Yahweh and the Teth of keyword good which is the second Hebrew word in v.1a.); **Candle 2, v.4-5** (13 Hebrew words – The decimal reading for 13 is "Yod [10]" and "Gimel [3]" so we see the working hand in the Lord's "great power" and the "heaped upon" Gimel of glory and majesty the Candle is admiring.); **Candle 3, v.6-9** (29 Hebrew words – Psalm 29 presents *Worship the Almighty. Praise to God for strengthening His people and peace.* The decimal reading for 29 is "Caph [20]" and "Teth [9]" meaning the Caph of open hands receiving the blessings mentioned, and the Teth of being Satan's servant. In that case we see "the wicked" cast to the ground. We also see the Teth of keyword "good" in the blessings given.); **Candle 4, v.10-11** (15 Hebrew words – Psalm 15 presents *Answers the question of who will be in heaven, shows the character of these people.* Here we see the people upon whom God's pleasure falls.); **Candle 5, v.12-14** (20 Hebrew words – Psalm 20 presents *Seeking God for He is the only real provider of salvation/protection.* The decimal for 20 is "Caph [20]" and with the open hands indicates worship and blessings received.); **Candle 6, v.15-18** (27 Hebrew words – The decimal of 27 is "Caph [20]" and "Zayin [7]" of open hands receiving and Zayin of sword and weapon. That received in the open hands, whether for blessing or wrath, is what is received upon earth. God sends forth His commandment and things happen on earth. The Zayin speaking of warfare, in this case*

is highlighted by the question in this Candle, v.17. The question poses the inability to resist, hold one's ground before God's cold.); **Candle 7, v.19-20** (14 Hebrew words – Nun is the 14th letter. Among other things it is “fish” and represents individuals. This Candle speaks of who, of all humanity, God has revealed Himself to. The chosen fish. Psalm 14 presents *God is watching the affliction of His people, help is coming.*).

Psalm 148

Summary Title: Praise Yahweh For His Glory Is Above All

Structure Type: Menorah

Directions of Address: From unnamed; To All Creation

Psalm Position Number Meaning: Quoff/Mem/Cheth; Hole of an axe, the point of empowerment. Mem of water and Cheth of fences, boundaries.

In this psalm we see the Quoff of all creation is made and managed by God, v.5-6. The water is seen in the Core, v.8 “and vapor” which is the middle word. The boundaries are seen in v.6; Psalm 48 presents *Praise of God in His city and Mountain Zion. Kings of the nations were assembled and passed by, they were troubled and hurried away. They were in fear. God will establish Mount Zion forever. God's praise to the ends of the earth. Note the impressiveness of Zion, God's city.*

Hebrew Word-Count:

Text only: 107
Total (incl. Selahs and intros): 109 (Halleluias)

Psalms With Matching Counts:

None

7-10 (4)	Divine Name; Praise Yahweh earthly creations, v.7-10 Candle 4 might be summarized as “All Things Below The Height (Of V.1-4) To Praise Yahweh”
6 (3) _____ 11-12 (5)	Praise Yahweh for His creation's preservation, v.6/ Praise Yahweh all humanity, v.11-12 Candles 3 and 5 might be summarized as “ ‘Hag’-‘Ordinance’ Issuance From Yahweh And Ordinance Issuers And Enforcers Amidst Humanity”
5 (2) _____ 13 (6)	Divine Name; Praise “the name of Yahweh” for He is the Creator, v.5/ Divine Name; “His Name”; Praise “the name of Yahweh” for He is more glorious than all His creation, v.13 Candles 2 and 6 might be summarized as “Cola 5a And 13a – Exact Match; Cola 5b And 13b-c – Creator and Above His Creation”

1-4 (1).....14 (7)..... *Halleluia; Divine Name; All things of height praise Yahweh, v.1-4/*
Halleluia; The people, whom Yahweh has raised their horn on high – praise Him, v.14
Candles 1 and 7 might be summarized as
“All Things Of Height And His People Of Height - Halleluia”

Note: V.1-4 Things Above to Praise Yahweh and v.7-10 Things Below To Praise Yahweh; Upper half first then lower.

V.1 (Including the introductory Halleluia) form chain of colas thru v.4a of Praise Yahweh or Praise Him, leading all the colas; Launches in calling for praises to Yahweh from the heavens and in the heights – starts at the top.

V.2 “angels” – mal’achaiu – his messengers; “hosts” – tsvau – his armies.

V.3 The lights of creation; Remember Jesus’ response when He was rebuked when the children were praising Him. If these kept silent the rocks would cry out. How? Of course we don’t know but we do know such is possible.

V.4 Scripture teaches of three heavens; V.4a “the heaven of heavens” would be the top, or third heaven; V.4b The second heaven, or firmament (called heaven in Genesis 1:8) which Genesis tells us it divided the water above from that beneath. That is why this verse refers to the waters that “be above” – meaal – from upon. We should also note these continue to exist when this Psalm was written, which was after the flood, which some claim removed the canopy of waters.

V.5a Closes the Hallel chain using Yahweh to begin and end the chain. Match cola at v.13a; Special grouping of creation in the preceding verses.

V.6 This verse tells us those things are permanent, confirming the allegations of the waters above the firmament being gone, is a false position.

V.7-10 Middle Candle 4 value 7,432 (8x929) 158th Prime. Psalm 18:3 holds the 929 value.

V.7 “earth” – aretz – earth, land; “dragons” – taninim – dragon, serpent; Now the call to praise goes to this realm and the depths. Even the domain, which attaches to the devil will give glory to God.

V.8 “and vapor” – middle word; The “and vapor” balances Candle 1 with 7 of God’s people who, affected by the sun, *rise to the heights* (exalted the horn); Weather elements under God’s control.

V.9 Height on earth and trees of blessing.

V.10 “Beasts” – chaiah - living things; Call to all air and land life. In this we see the first heaven, for that is where the birds “of heaven” fly. All three heavens are seen in this psalm. It is also where “vapour” of v.8 ascends.

V.11 Call to all people though 3 of the 4 are authorities. Such division might be in relation to those who the authorities are in “authority” over.

V.12 Call to all ages of people.

V.13 V.5a and v.13a are identical; His glory is over all.

V.14 Finishes with a sandwiching close of “Halleluia”. This start and finish pattern has been carried out starting at Psalm 146 and continues to the end in Psalm 150; “his people” – to be specially exalted – the children of Israel.

Total Text count of 109 match with Psalm 65 presenting *God provided for all to enter His courts with hope and blessing. Presents basics of Gospel foundation on how to be saved in turning to God.*

Section counts and matches: **Candle 1, v.1-4** (27 Hebrew words – The decimal of 27 is “Caph [20]” and “Zayin [7]” of open hands in worship and Zayin of perfection, completion. We have seen this use of Zayin elsewhere in the manner of giving praise to God.); **Candle 2, v.5** (8 Hebrew words – Cheth the 8th letter and used the keyword of life. In this sense of being created, being given life, so we see all this “life” to give praise to God. As far as how such can be done, see the text telling all the listed things to praise Him.); **Candle 3, v.6** (7 Hebrew words – Zayin is the 7th letter and we see more of the perfection and completion. This creation was finished and set in place.); **Candle 4, v.7-10** (29 Hebrew words – The decimal reading for 29 is “Caph [20]” and “Teth [9]” meaning the Caph of open hands in worship, and the Teth of Satan and the keyword of good. The good being for all on earth to give glory to Yahweh. The serpent will do so as well and is seen in “ye dragons”.); **Candle 5, v.11-12** (14 Hebrew words – Nun is the 14th letter. Among other things it is “fish” and represents individuals. So this Candle covers all people will be called to praise Yahweh.); **Candle 6, v.13** (12 Hebrew words – The decimal 12 is “Yod [10]” and “Beth [2]” of the working hand and Beth of the house. The working hand is that of God who created all things. All other hands are to be open in worship but His alone is the One of glory and praise. The house is seen in all created things are ultimately “His house”. All is His abode and His creation.); **Candle 7, v.14** (10 Hebrew words – Psalm 10 of *Vile working hand of the wicked and God’s working hand to save the oppressed*. In exalting the horn of His people, so He presents the final working hand in such “exalting” work.).

Psalm 149

Summary Title: Rejoice In Yahweh, He Delights In His People And Comes For Judgment

Structure Type: Menorah

Directions of Address: From unnamed; To Israel/Congregation

Psalm Position Number Meaning: Quoff/Mem/Teth; Hole of an axe, the point of empowerment. The Mem of water, both as a type of humanity and of life. The Teth of twisted and the wicked.

In this psalm we see the empowerment of God’s saints for the victory. The water as the type of humanity and life is seen as humanity is defeated and this is a source of joy for God’s people. The twisted, those wicked of the serpent and “glory” (which is a common 9 theme) are placed throughout the psalm. We also see the “turning” of events for the twisted kings of the nations who will have their places reverse to become the captives instead of the captors.

Hebrew Word-Count:

Text only: 59
 Total (incl. Selahs and intros): 61 (Halleluias)

Psalms With Matching Counts:

43, 122
 82

5 (4)	.....	The saints to be in a constant joyful state, v.5 Candle 4 might be summarized as “Saints Promised Honor, A Cause For Joy”
4 (3)	_____ 6-7 (5)	<i>Divine Name</i> ; Yahweh to pour saving grace upon His people, v.4/ In praising God, faith follows with a confident action knowing His salvation is a sure thing, v.6-7 Candles 3 and 5 might be summarized as “Because Of Yahweh’s Pleasure In His People, They Will Have Salvation, Defeating The Enemy”
3 (2)	_____ 8 (6)	<i>“His Name”</i> ; Boast to His name in the dance and melody with instruments, v.3/ The boast of the nations, i.e. their leaders, to be brought down, v.8 Candles 2 and 6 might be summarized as “Boast Belongs To Yahweh, Not The Nations”
1-2 (1)	_____ 9 (7)	<i>Halleluia</i> ; <i>Divine Name</i> ; <i>New Song</i> ; Joyful boasting of Yahweh in the congregation of the saints, v.1-2/ <i>Halleluia</i> ; Saints receive the promised honor of defeating their enemies, so Halleluia, v.9 Candles 1 and 7 might be summarized as “Halleluia By The Saints – New Song For The Promised Honor Has Come”

Note: In Candles 1, 2 and 3 we find an encapsulation of the Divine Name in 1 and 3 with a reference to “his name” in 2. On the opposite side, where the Saints gain honor, we see the point where this will happen in Candles 5, 6 and 7. The “execute vengeance” and “execute ... the judgment” encapsulation in Candles 5 and 7 with a reference to that action in Candle 6 with “To bind their kings ... nobles”.

V.1 “a new song” an expression also found in Psalms 33, 40, 96, 98 and 144 – See Appendix E; “his praise” – t’hilatho – root of hallel seen in Halleluia; “saints” – chasidim – root indicates “mercy”, i.e. those who are holy by being in God’s mercy; “Saints” is found in Candles 1, 4 and 7, the balance points of first, last and center.

V.2 “be joyful” – yagilu – indicating a leaping, dance; Israel to rejoice, be joyous, in their Creator; “the children of Zion” – those born of God, His offspring.

V.3 “Let them praise” – y’hal’lu – using the hallel root seen in Halleluia; “sing praises” – zamru – melody, interesting to see the making of music with these two instruments. A harp certainly plays

melody but the “timbrel” – b’taph – in the drum, is usually not considered a melody instrument but it doesn’t seem to be seen that way in this Hebrew concept of “music theory”.

V.4 Yahweh “taketh pleasure” – rotseh – a favoring, His people; Salvation coming for the meek.

V.5 “Let the saints be joyful in glory:” 3 middle Hebrew words – 59=28+3+28; “saints” – chasidim – root indicates “mercy”, i.e. those who are holy by being in God’s mercy; V.5 whole verse value is 1,513 (17x89). Psalm 17 presents *Looking to and trusting in God’s protection from Enemies founded in a self examination of continued commitment to obey God*; Psalm 89 presents *In the midst of suffering from the wicked, hope and promises of God held up for view*. So in Candle 4 we see the new song when the change for good has fully come. The time of joy and dance. Even the “sing aloud upon their beds” shows a literally “laid-back” posture of ease and not “on guard” for all is now safe. Positionally indicates a rest before the great battle to commence in following Candles.

V.6 “high” – rom’moth – uplifting, arising; “mouth” – big’ronam – their neck, throat; Launches the position of the great battle, with certain knowledge God will bring the victory over their enemies.

V.7 “To” – a list of to’s begins; “heathen” – goyim – nations; “vengeance” tells us this isn’t just “expansion of territory” it’s a pay-back for crimes committed against them.

V.8 Nations leaders to be turned into prisoners. A reverse of their fortunes, a “Teth [9]” of facing the twisting of their fate.

V.9 Fulfillment of Scripture. Clearly speaking of a special day the Scripture is talking of. This is to be seen at Armageddon. “Hallel” as in Halleluia is “to boast, to shine” as one boasts of God’s greatness and tells all about how wonderful He is. This psalm begins and ends with an encapsulating “Halleluia” and we also see “his saints” also receive an “honour”. The “saints” receive a “boasting” in the end.

Text count of 59 matches Psalm 43 and 122: Psalm 43 presents *Inner strength found in hope of God’s righteous judgment and defense from the ungodly*; Psalm 122 presents *Jerusalem is the place of God’s throne and kingdom capital. Throne of judgment of house of David operate there. Destination is God’s city*.

Total Text count of 61 matches Psalm 82 presenting *Warning to world-wide leaders – judge righteously. King Jesus demands righteous leadership under His new government*.

Section counts and matches: Candle 1, v.1-2 (14 Hebrew words – The decimal for 14 is “Yod [10]” and “Dalet [4]” with the working hand of God, “in him that made him”. The Dalet of the door, which indicates an interaction either direction. Here it is from the saints heavenward.);

Candle 2, v.3 (7 Hebrew words – Zayin is the 7th letter and one of its meanings is perfection. This worship is because the time of perfection has come. Redemption for Israel, to be covered in the rest of the psalm. Such is crowned with a joyful worship. Notice the build on 7’s, Candle 1 – 2x7; Candle 2 – 7 and the next is also a 7.); Candle 3, v.4 (7 Hebrew words – Following the previous build on 7s, we also see this matches Candle 2’s reason of perfection in worship, which in a way is completeness, which is a Zayin theme.); Candle 4, v.5 (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. This Candle speaking distinctly about these “saints”.); Candle 5, v.6-7 (11 Hebrew words – Caph is the 11th letter

and is the open hand of receiving. This Candle presents the victory God is giving them in the battle against enemies. Psalm 11 presents *God is righteous and controls heaven and earth.*);
Candle 6, v.8 (6 Hebrew words – This follows the 6 for all mankind, as seen in Revelation 13. Looking at the wicked leaders of humanity who will be brought from their height into bondage.);
Candle 7, v.9 (8 Hebrew words – Psalm 8 presents *Praise for God’s grace upon insignificant man.* Cheth the 8th letter and used the keywords of grace, mercy and life. Such is seen in the “honour” to be bestowed on the “saints”).

Psalm 150

Summary Title: Halleluia Tzitzit (tzitzit are the tassels worn on the corners of observant Jewish men)

Structure Type: Menorah

Directions of Address: From unnamed; To Congregation/Humanity/All Flesh

Psalm Position Number Meaning: Quoff/Nun; Hole of an axe, the point of empowerment. The Nun of fish.

In this psalm we see the perfect empowerment for the glory of God’s praise. Those instruments played to His glory. The fish being the good fish of humanity who come to worship.

Hebrew Word-Count:

Text only: 33
 Total (incl. Selahs and intros): 35 (Halleluias)

Psalms With Matching Counts:

None
 None

3b (4).....	Boast of Yahweh with the stringed instruments that melody <i>(To and From meet when God comes in the Flesh to Kinneret the “harp”, later known as Galilee), v.3b</i> Candle 4 might be summarized as “Worship In Yahweh’s Presence – The TO And FROM MEET”
3a (3)..... 4 (5).....	Boast of Yahweh with shofar blast – instrument announces His Coming <i>(TO God coming from Heaven), v.3a/</i> Boast of Yahweh with high energy – all processional, parade possibility <i>(FROM processional men of earth to meet the King who is coming, called the Rapture), v.4</i> Candles 3 and 5 might be summarized as “Boast Of Yahweh – Speaks Of His Coming In Power And Of His Greeting In A Procession – In Prophetic Sense TO And FROM”
2 (2)..... 5 (6).....	Boast of Yahweh Acknowledging His Power <i>(TO God in Heaven), v.2/</i> Boast of Yahweh with temple instruments, local of temple, stationary <i>(FROM temple on earth), v.5</i> Candles 2 and 6 might be summarized as “Boast Of Yahweh’s Power With Instruments Of Power, TO And FROM”

1 (1) _____ 6 (7)..... *Halleluia; Boast of Yahweh where we find Him, in His upward abode (TO God in Heaven) or possibly as He is surrounded by His holiness, as distinct from all else, v.1/ Halleluia; Yah; Boast of Yahweh by all living (FROM life on earth, life as separate from the Creator), v.6*
Candles 1 and 7 might be summarized as
“Boast Of Yahweh, Who Is Above, By All Breathing
Life, From His Created Life On Earth –
TO (God in heaven) And FROM (us on earth)”

Note: Hallel is typically translated at “praise” but designates that which one is boasting, shining the spot-light on to glorify, therefore I have used “boast of Yahweh” in the layout above to outline this psalm.

This Menorah balances between a TO (first half) and FROM (second half) and meet in the middle Candle 4, prophetically when Christ would be in our midst at Kinneret – the Sea of Galilee.

V.1 “in his sanctuary” – b’qad’sho – in his holiness or could be used as reference to the tabernacle. We saw something similar in Psalm 134:2, see note there. For use as an adjective it would make perfect sense to praise Him who is clothed in holiness; “firmament” – bir’qia – firmament, expanse, root indicates something solid that was beat-out, like metal into a bowl shape being pounded to the form. The English term comes from a transliteration of the Latin Vulgate; Why the firmament? Simple. When we see the firmament, we see the handiwork of God. Many atheists have turned to God when they came to understand the reality of the firmament and what it is. I am not making this up. I have seen a fair number of internet postings from atheists who have testified to this. Yes, the firmament does bring glory to God; Admiration looking upward.

V.2 “for his mighty acts:” - big’vurothaiu – in his ‘mighty man’, simply put, in the deeds that demonstrate His incredible power; “according to his excellent greatness” – ch’rov gud’lo – as high/exalted his greatness; Admiration looking heavenward.

V.3a “Praise him with the sound of the trumpet:” - b’thqaa – sound, blast; “trumpet” – shofar – the ram’s horn trumpet; Interesting to consider when Jesus Christ returns, He will come with the shofar blast. Such a blast is exactly what this “sound of the trumpet” indicates. A shofar blast that draws attention and gives glory to God.

V.3b “praise him with the psaltery and harp.”, Value is 448 (7x64); 7 possibly in connection to “perfection”; 64 possibly in connection with words of this value of “Redeemer” and “Kinsman”; Middle word is “and harp” – and kinor. Consider that this points prophetically to the Sea (Lake) of Kinneret (Galilee). Named after a town of that name on the lake. The lake is in the shape of a harp. This is where Jesus’ ministry headquartered (Matthew 4:13-17). Candle 4 of boasting to Yahweh and Yahweh in our midst. This has also changed from the military imagery of the shofar to the worship instruments that “melody” to Yahweh.

V.4 Such change to “timbrel” – thofph – drum, and the dance and are active, possibly used in a “parade” style presentation. The “with stringed” – b’minim – in string (possibly of harp) and “and organs” – u’augav – possibly something akin to the bagpipes. All this, of v.4, can be used in

processional manner. i.e. in a type of marching band. I did some research and even saw stringed instruments played in that manner, esp. a 4-stringed Russian instrument.

V.5 The “high sounding” cymbals is th’ruah, which is like a blast, it is a statement of power which parallels to v.2; These two cymbals were used in the Temple and specially cast giving two specific tones; I believe this verse points to the footing of the Temple itself in the worship.

V.6 “that hath breath” – han’shamah – the life which breathes, not “nephesh” for soul. Finally, we see all breathing creation to join in the worship heavenward. Psalm finishes with the encapsulating of “Halleluia” seen also as the first word of the Psalm.

Section counts and matches: **Candle 1, v.1** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. Here we see the appropriate worship from His people.); **Candle 2, v.2** (5 Hebrew words – He is the 5th letter of “lo/ behold” and here is the focus of observing/noting God’s powerful deeds.);

Candle 3, v.3a (3 Hebrew words – Psalm 3 presents *God provides salvation from enemies when His people cry to Him*. In my prophetic view of the Second Coming in application here, such salvation will be seen at that shofar blast.); **Candle 4, v.3b** (3 Hebrew words – Gimel is the 3rd letter. Carrying a meaning of heaped upon. In my prophetic view of the First Coming in application here, Jesus was literally God in the flesh added to humanity. Psalm 3 presents *God provides salvation from enemies when His people cry to Him*. This also matching the theme of Psalm 3 with Jesus’ coming as Savior to meet the cry of His people.); **Candle 5, v.4** (6 Hebrew words – Waw is the 6th letter and is the peg in the tabernacle, i.e. God’s human servants who wait on Him and abide in His presence. In my prophetic view of the Second Coming, God’s people will come into His presence at the Rapture, the processional characteristic of this verse.); **Candle 6, v.5** (6 Hebrew words – Another 6 presenting the further worship of God that would come from His people in His earthly temple.); **Candle 7, v.6** (4 Hebrew words – Dalet is the 4th letter and speaks of doors. This is used to indicate communication, from heaven to earth or visa versa. Here it is the invitation for all on earth to communicate their praise heavenward to God.).

APPENDIX A

Double Number Psalms:

The double number psalms present interesting points of relay to other such numbers. I have set forth a list of connecting numbers within these psalms to their other double number psalms. In consideration of Psalm 22 on the Messiah’s suffering, I thought how Psalm 88 covers more of that suffering. When we consider that 88 is 4x22 and 4 is Dalet of brokenness, it proves noteworthy that brokenness x 22’s suffering brings an expected match to 88 and a Messianic grief. Upon this, I felt the nudge to consider the lessons/meanings of the double number psalms and see how or even if they connect on a special “Divine Lesson”. The results of that search are noted in the *italics* and *italics ALL CAPS* below:

Psalm 11 presents us with 22 and 66. The text of Psalm 11 is 66 words. The relay to 22 is seen in the middle two Hebrew words of the total text count of 68, in English the words are broken but they are “LORD’s” and “in heaven” in verse 4. Their value is 418 (22x19). *Psalm 11 sets the ground-work for God’s people that God does control the affairs from heaven on earth. All would be hopeless if God was not ruling from heaven in our midst. We have reason for hope and faith. FOUNDATION FOR HOPE BEING GOD DOES RULE FROM HEAVEN ON EARTH. WITHOUT THIS ALL WOULD BE LOST.*

Psalm 22 presents us with 11 and 55. The total word count of Psalm 22 is 253 words (11x23). The shamash, v. 19-22 has a value of 7,535 (55x137). Also the count of Candle 3, v. 12-18 is 55 words. *Psalm 22 presents the suffering Messiah for our salvation. Consider its multiple of $4 \times 22 = 88$ of the Messianic psalm on the suffering Messiah. Furthering from Psalm 11 we see God’s action taken on our behalf for salvation. MESSIANIC FOR OUR SALVATION. ACTION TAKEN FROM HEAVEN TO SAVE MEN ON EARTH.*

Psalm 33 presents us with 22. This is the exact number of verse lines in this Psalm. *This psalm progresses from Psalm 22 in trusting the Shepherd’s merciful care. It is also a praise psalm in gratitude for that great work of God done for us. Again we see the progressive nature from the previous double number psalms. God is Creator and Manager of His creation. He works in the affairs of this world. Connecting tightly with its third, Psalm 11 and its double Psalm 66. GOD’S WORK ON EARTH, HIS COUNSEL IS WHAT ENDURES, HE LOOKS ON THOSE WHO FEAR HIM TO SAVE THEM.*

Psalm 44 presents 888. This number is way beyond the scope I was focusing on but needs to be noted. In v. 12a we find “Thou sellest thy people for nought,” which is found in the core of the Psalm and has a value of 888. Notice the Text count of 192 for Psalm 44 and 192 Total Text count for Psalm 55. *This psalm moves to a future generation who needs to see the salvation fresh for their day. They are in despair again and speaks of consecration to be His people. A clear brokenness is seen. In Psalm 22 and 88 we see a brokenness of the Messiah. In the midpoint we see the brokenness of His people. GOD’S PEOPLE SUFFERING FROM THE NATIONS.*

Psalm 55 presents 22 and 66. The final section of this Psalm, following after the Selah in the middle of verse 19, it breaks down into 3 sections by content of 22+22+3. Consider that 3×22 takes us to 66 and Psalm 66 points us to Psalms 55 and 77. I realize this may seem a little far-fetched but should be listed along for comparative figures. Notice the Text count of 192 for Psalm 44 and 192 Total Text count for Psalm 55. *This continues the brokenness of God’s servant, seen back in Psalm 44. A beautiful progression from Psalm 44 with a light of hope. Also presents the fact there are treacherous ones in the midst of God’s people who don’t really serve God. GOD’S PEOPLE SUFFERING FROM FALSE BRETHREN.*

Psalm 66 presents us with 55 and 77. In the two middle Hebrew words for “as silver is tried” the value is 550 (55x10). The total words of Psalm 66 is 146 (2x77) and this Total Text matches Psalm 77. *Psalm 66 turns upbeat in praise and glory to God for His heavenly action among men. It recalls the suffering they have seen but speaks of consecration and praise for God’s saving him. Connects closely with Psalms 11 and 33, multiples of 66. GOD’S WORK ON EARTH TO SAVE HIS PEOPLE – TESTIMONY OF GOD’S FAITHFULNESS.*

Psalm 77 presents 66 and 77. Its Text word count is 146 (2x77) and its Total Text word count is 154 which is a match to Psalm 66. *This carries the theme seen in Psalm 22, 44 and 55 of brokenness.*

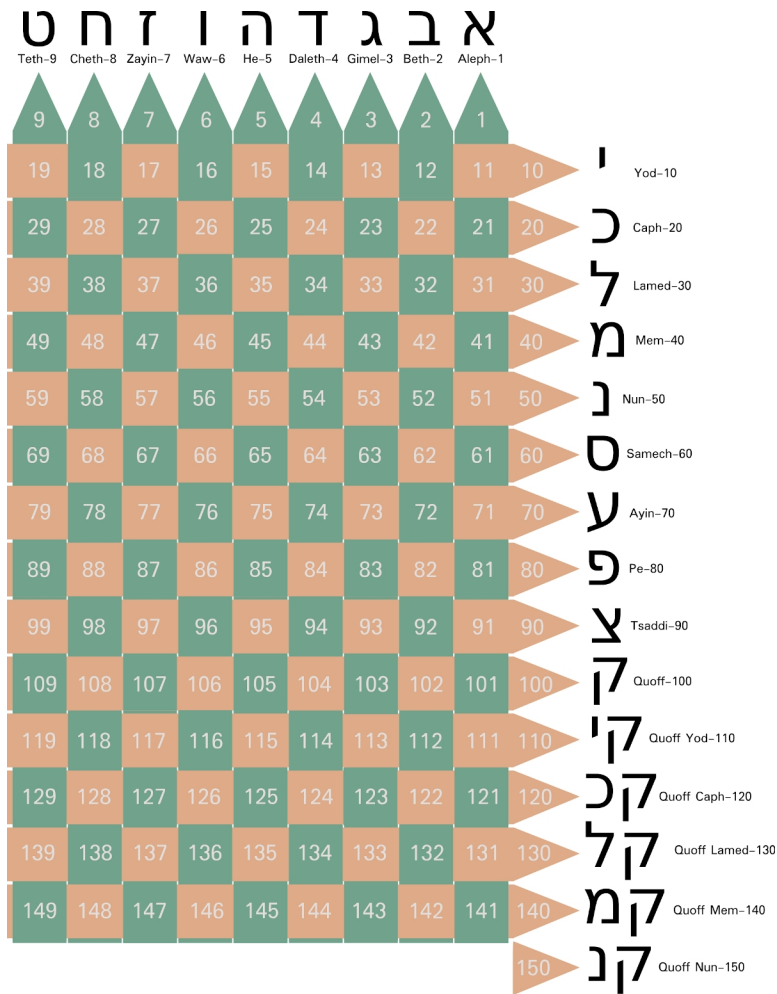
Psalmist finds strength in his brokenness in “remembering” God’s works of salvation and comes out of his hopeless state. WHEN ALL HOPE LOST, REMEMBER GOD’S WORKS OF SALVATION AND HIS WORKING IN THE AFFAIRS OF MEN.

Psalm 88 presents 88. The middle two verse lines, v. 9-10 hold a value of 4,136 (47x88). *Psalm 22 presents the suffering Messiah for our salvation. Consider its multiple of 4x22=88 of the Messianic psalm on the suffering Messiah. MESSIANIC SUFFERING. A SUFFERING GOD BORE FOR THE SAKE OF AND TO SAVE MEN.*

Psalm 99 presents us with nothing really concrete that I found but wanted to point out a few things: the final group of Candles 5, 6 and 7 total value of 9,900 which presents a double letter connection of sorts (3x3,300; 3x3x1,100); Another unique characteristic is in the total value of 20,189 (13x1,553) 245th Prime (7x7x5) but 1,553 is the value of 2 Samuel 22:33 and Psalm 51:10. Both worth a consideration in regards to this psalm. *A beautiful completion to the starting foundation exhibited in Psalm 11 of God ruling from heaven over the affairs of men on earth. YAHWEH REIGNS FROM HEAVEN OVER ALL PEOPLE. HE CHOSE ISRAEL AND THEY SUFFERED BECAUSE OF SIN BUT THEY WERE FORGIVEN. CALL TO WORSHIP GOD.*

Upon this comparison, I saw a distinct intentional arrangement. Then I felt the nudge of architectural structure design. When laying a foundation, the builder measures the distance from opposing corners and notes that measurement. Then he measures the other two opposing corners. If they match, the builder knows he has a square or rectangle and not just a parallelogram. He knows the corners are properly squared at 90 degree angles. I thought, I will take a look at the psalms that line up going to the other matching corners to see if they also presented a “Divine Lesson”.

I have covered the psalms layout as a woven fabric with a warp and woof of the horizontal and vertical weave in Book 1. I have included the diagram here (below) for ease of comprehension. The double number psalms can be seen to form a 45 degree angle across the “fabric” of the book of Psalms. The matching opposite measurement can be seen to be Psalms 19, 28, 37, 46, 55, 64, 73, 82, 91 and has an additional one in 100. They share the middle of 55. Just looking at the messages I found an incredible, and beautiful “Divine Lesson” crossing those psalms, confirming the proper numerical layout of the psalms as found in the Masoretic and King James Bible numbering. The so-called “Septuagint” and I have heard the “Latin Vulgate”, have a faulty numbering system. Such error should be noted in God’s hand of preservation being with the Masoretic Text and additional proof the “Septuagint” is unreliable. It would fail the measurement text of the architect.



A summary of the counter-diagonal measurement is as follows:

Divine Lesson Diagonal 19-100:

Two classes of humanity: One class whose destiny will be God’s wrath. The other class will be to enjoy God’s presence forever.

The first Psalm 19 launches this lesson with a cameo of two classes of people. The general mass who knows of God only through observation of creation. The other class who knows God by revelation, knows His word and His name. This class speaks of a relationship with the Creator:

Psalm 19 presents *Glory to God. Revelation in creation to all men. Revelation in scripture to Israel.*

The next continues the conflict of the two classes and fills in that these wicked ignore the revelation they have been given:

Psalm 28 presents *Strength. Prayer for help from the wicked. Imprecatory of just dessert. Those who ignore that Revelation in creation. Yahweh hears the prayer of His people. View of the faithful and of the evil.*

Next, provides instruction for God's people in how to respond to the wicked and how to seek God. It gives us a good outline for what the end of the wicked will be:

Psalm 37 presents *Fret not psalm. View of the faithful and of the evil and the ends of both parties.*

Then, looks to God who will deal with the rebellious class. God will support those He was revealed to, Israel:

Psalm 46 presents *God our refuge and strength. Will put fear though water roars. A heavenly place with God. Rebellion of mankind but Yahweh on Israel's side, our refuge. He will still all warring nations. He will be exalted.*

Here is the cross-over psalm to the comparison diagonal. The righteous finds himself surrounded with the wicked. Interesting this falls "surrounded", being in the middle of this diagonal X. Direct meet up of the wicked with the righteous. The clash of the two classes of humanity:

Psalm 55 presents *Suffering from enemy, they hate me. Imprecatory – divide their tongues and specifies those in the city. Wickedness, deceit, guile in streets. It was a friend and fellowshipped with God. I will call on Yahweh. He will save me. Cast your burden on Yahweh – He shall sustain thee. I will trust in Yahweh.*

Arrogant confidence of the wicked being God will not call them to account. The righteous will deal with them and the righteous will see it:

Psalm 64 presents *Preserve, hide me from the wicked who are always seeking to slay the perfect. The wicked are confident they won't be called to account by God. God will deal with them. The righteous will see God's action and be glad.*

For the righteous who is grieved with the apparent prosperity of the wicked, we see we will live in peace if we keep our focus on God's word and learning and abiding our time with Him:

Psalm 73 presents *I saw the wicked and they looked like all was peachy roses. They speak against the heavens. The ungodly who prosper in the world set me in despair. Went to sanctuary and learned their end and held to my consecration to look heavenward. God is the strength of my heart. Good to draw near to God and trust in Him.*

Beginning of call to accountability of authorities on earth:

Psalm 82 presents *God calls the wicked judges to account. They are ignorant and walk in darkness. They will be destroyed, V.8, the final verse, "Arise, O God, judge the earth: for thou shalt inherit all nations."*

The perky side is looking up in seeing the wicked being judged, as we have been told. We know the righteous will also be specially protected:

Psalm 91 presents *He who dwells with God says He is my refuge and my fortress, in Him will I trust. Will be protected from judgments of God's wrath on the wicked. The reward of the wicked will be seen but not experienced. Safe because you choose to make Yahweh thy habitation.*

Finally, we see the saint in worship with God. The end of the era of two classes of people has come to a close. The wicked are gone and the righteous remain as God's good sheep:

Psalm 100 presents *All lands to rejoice before Yahweh. Serve Yahweh, He is God and our Creator. We are His people. Worship Him.*

This line of psalms clearly develops the theme of two sides of humanity. Those who fear God and the wicked who disregard Him. The lesson God will judge the wicked and protect those who find their strength in Him. Eventually all the wicked will be judged and those who follow God will be grateful to their Creator and glorify Him. It is of note that not one of these psalms fell out of sink with this primary lesson. It was not a cacophony, disjointed from each other but a perfect fit and development of the common theme.

Carrying this further with a rather intriguing possibility: Does this “Divine Lesson” appear with every diagonal connection of psalms? I have demonstrated it does in the warp and woof of Book 1. If it does, it would add an additional collection of “Divine Lessons” to be studied, if including even the short ones of only two psalms, the count of all 45 degree diagonals is 44. That is a lot of lessons! I haven’t examined these as yet, but suspect these lessons are there.

APPENDIX B

Identified Menorah Count & Psalm Characteristics:

Psalm 1	1	Whole of Psalm	
Psalm 2	1	Whole of Psalm	
Psalm 3	2	1 – Whole of Psalm/1 - 9-Branched Of Portion	
Psalm 4	1	Whole of Psalm	
Psalm 5	1	Whole of Psalm	
Psalm 6	1	Whole of Psalm	
Psalm 7	1	Whole of Psalm	
Psalm 8	1	Whole of Psalm	
Psalm 9	1	Whole of Psalm;	Acrostic (Part A)
Psalm 10	1	Whole of Psalm;	Acrostic (Part B)
Psalm 11	1	Whole of Psalm	
Psalm 12	1	Whole of Psalm	
Psalm 13	1	Whole of Psalm	
Psalm 14	1	Whole of Psalm;	<i>Match of Psalm 53 with minor variations</i>
Psalm 15	1	Whole of Psalm	
Psalm 16	1	Whole of Psalm	
Psalm 17	1	Whole of Psalm	
Psalm 18	1	Whole of Psalm;	<i>Match of 2 Samuel 22 with variations</i>
Psalm 19	1	Whole of Psalm	
Psalm 20	1	Whole of Psalm	
Psalm 21	1	Whole of Psalm	
Psalm 22	1	Whole of Psalm	
Psalm 23	1	Whole of Psalm	
Psalm 24	1	Whole of Psalm	
Psalm 25	1	Whole of Psalm;	Acrostic
Psalm 26	1	Whole of Psalm	
Psalm 27	1	Whole of Psalm	
Psalm 28	1	Whole of Psalm	

Psalm 29	1	Whole of Psalm	
Psalm 30	1	Whole of Psalm	
Psalm 31	1	Whole of Psalm	
Psalm 32	1	Whole of Psalm	
Psalm 33	1	Whole of Psalm;	*A New Song
Psalm 34	1	Whole of Psalm; Acrostic	
Psalm 35	1	Whole of Psalm	
Psalm 36	1	Whole of Psalm	
Psalm 37	1	Whole of Psalm; Acrostic	
Psalm 38	1	Whole of Psalm	
Psalm 39	0	<u>Twisted Menorah – 7 Sections</u>	
Psalm 40	2	1 - Whole of Psalm; 1 – V.13-17 (seen in Ps. 70 w/ variations);	*A New Song
Psalm 41	1	V.1-12; V.13 is Doxology - END OF BOOK 1	

Psalm 42	1	Whole of Psalm	(Part A in pair with Ps. 43)
Psalm 43	1	Whole of Psalm	(Part B in pair with Ps. 42)
Psalm 44	1	Whole of Psalm	
Psalm 45	1	Whole of Psalm	
Psalm 46	1	<i><u>Irregular Menorah</u></i>	
Psalm 47	1	Whole of Psalm	
Psalm 48	1	Whole of Psalm	
Psalm 49	1	Whole of Psalm	
Psalm 50	1	Whole of Psalm	
Psalm 51	1	Whole of Psalm	
Psalm 52	1	Whole of Psalm	
Psalm 53	1	Whole of Psalm; <i>Match of Psalm 14 with minor variations</i>	
Psalm 54	1	Whole of Psalm	
Psalm 55	1	Whole of Psalm	
Psalm 56	1	Whole of Psalm	
Psalm 57	1	<i><u>Irregular Menorah</u></i>	
Psalm 58	1	Whole of Psalm	
Psalm 59	1	Whole of Psalm	
Psalm 60	1	Whole of Psalm	
Psalm 61	1	Whole of Psalm	
Psalm 62	1	Whole of Psalm; Three Blocks Of Four	
Psalm 63	1	Whole of Psalm	
Psalm 64	1	Whole of Psalm	
Psalm 65	1	Whole of Psalm	
Psalm 66	1	Whole of Psalm	
Psalm 67	1	Whole of Psalm	
Psalm 68	1	Beginning of Psalm – V.1-7 Selah	
Psalm 69	1	Whole of Psalm	
Psalm 70	1	Whole of Psalm (Seen in Psalm 40:13-17 with minor variations)	
Psalm 71	2	1st Menorah - V.1-5; 2nd Menorah – V.6-24; Combine to Whole of Psalm	
Psalm 72	1	V.1-17; V.18-20 is the Doxology and Davidic Credit - END OF BOOK 2	

Psalm 73	1	Whole of Psalm
Psalm 74	2	1st Menorah – V.1-12; 2nd Menorah – V.13-23
Psalm 75	1	<u>Irregular Menorah</u>
Psalm 76	1	Whole of Psalm
Psalm 77	1	Whole of Psalm
Psalm 78	3	1st Menorah – V.1-8; 2nd Menorah – V.9-64; 3rd Menorah – V.65-72
Psalm 79	1	Whole of Psalm
Psalm 80	1	Whole of Psalm
Psalm 81	2	1st Menorah – V.1-7; 2nd Menorah – V.10-16; 2 <i>verse connection between them</i>
Psalm 82	1	Whole of Psalm
Psalm 83	1	Whole of Psalm
Psalm 84	1	Whole of Psalm
Psalm 85	1	Whole of Psalm
Psalm 86	1	Whole of Psalm
Psalm 87	1	Whole of Psalm
Psalm 88	0	<u>Twisted Menorah – 7 Sections</u>
Psalm 89	2	1st Menorah V.19-26; 2nd Menorah V.27-37; V.52 - Doxology - END OF BOOK 3

Psalm 90	1	Whole of Psalm
Psalm 91	1	Whole of Psalm
Psalm 92	1	Whole of Psalm
Psalm 93	1	Whole of Psalm
Psalm 94	1	Whole of Psalm
Psalm 95	2	1st Menorah V.1-7b (Worship Portion); 2nd Menorah V.1-11 (Whole of Psalm)
Psalm 96	1	Whole of Psalm *A New Song
Psalm 97	1	Whole of Psalm
Psalm 98	1	Whole of Psalm *A New Song
Psalm 99	1	Whole of Psalm
Psalm 100	1	Whole of Psalm
Psalm 101	1	Whole of Psalm
Psalm 102	1	Whole of Psalm
Psalm 103	1	Whole of Psalm
Psalm 104	1	Whole of Psalm
Psalm 105	1	Whole of Psalm
Psalm 106	8	Whole of Psalm V.1-48; 1st Menorah V.1-5; 2nd Menorah V.6-11; 3rd Menorah V.12-18; 4th Menorah V.19-27; 5th Menorah V.28-34; 6th Menorah V.35-41; 7th Menorah V.42-48; V.48 - Doxology - END OF BOOK 4

Psalm 107	7	Whole of Psalm V.1-43; 1st Menorah V.1-7; 2nd Menorah V.8-14; 3rd Menorah V.15-21; 4th Menorah V.23-30; 5th Menorah V.31-37; 6th Menorah V.38-43
Psalm 108	1	Whole of Psalm
Psalm 109	1	Whole of Psalm
Psalm 110	1	Whole of Psalm
Psalm 111	1	Whole of Psalm Acrostic – 1 Cola Per Letter

Psalm 112	1	Whole of Psalm	Acrostic – 1 Cola Per Letter	
Psalm 113	1	Whole of Psalm		
Psalm 114	1	<u>Irregular Ornamental Menorah</u>		
Psalm 115	1	Whole of Psalm		
Psalm 116	1	Whole of Psalm		
Psalm 117	0	Brief 2-Stage Call To Worship		
Psalm 118	1	Whole of Psalm		
Psalm 119	1	Whole of Psalm;	Acrostic – 8 Verses Per Letter	
Psalm 120	1	Whole of Psalm		
Psalm 121	1	Whole of Psalm		
Psalm 122	1	Whole of Psalm		
Psalm 123	1	Whole of Psalm		
Psalm 124	1	Whole of Psalm		
Psalm 125	1	Whole of Psalm		
Psalm 126	1	Whole of Psalm		
Psalm 127	1	Whole of Psalm		
Psalm 128	1	Whole of Psalm		
Psalm 129	1	Whole of Psalm		
Psalm 130	1	Whole of Psalm		
Psalm 131	1	Whole of Psalm		
Psalm 132	1	Whole of Psalm		
Psalm 133	1	Whole of Psalm		
Psalm 134	1	Whole of Psalm		
Psalm 135	1	Whole of Psalm		
Psalm 136	1	Whole of Psalm		
Psalm 137	1	Whole of Psalm		
Psalm 138	1	Whole of Psalm		
Psalm 139	1	Whole of Psalm		
Psalm 140	1	Whole of Psalm		
Psalm 141	1	Whole of Psalm		
Psalm 142	1	Whole of Psalm		
Psalm 143	1	Whole of Psalm		
Psalm 144	1	Whole of Psalm		<i>*A New Song</i>
Psalm 145	1	Whole of Psalm;	Acrostic	
Psalm 146	1	Whole of Psalm		
Psalm 147	1	Whole of Psalm		
Psalm 148	1	Whole of Psalm		
Psalm 149	1	Whole of Psalm		<i>*A New Song</i>
Psalm 150	1	Whole of Psalm		

**A New Song* – See Appendix E

TOTALS

Regular Menorahs: 168 (inc. irregular menorahs except Ps. 114 with sufficient deviation from norm)

Twisted Menorahs: 2 (7 sections each) – Not properly menorahs.

Irregular Menorahs: 4

Psalms with No Menorahs: 1

Acrostics: 9

New Songs: 6

APPENDIX C

Hebrew Word Count Text And Total:

<u>No.</u>	<u>Text</u>	<u>Total</u>	<u>No.</u>	<u>Text</u>	<u>Total</u>
15	Psalm 117		110	Psalm 62	Psalm 32
16		Psalm 117		Psalm 140	
23	Psalm 134		111		Psalm 5
25		Psalm 134			Psalm 48
30	Psalm 131		112	Psalm 91	Psalm 91
33	Psalm 150	Psalm 131		Psalm 96	Psalm 92
35		Psalm 150			Psalm 96
37	Psalm 133		113		Psalm 60
39	Psalm 123		114	Psalm 143	
40		Psalm 133	116	Psalm 41	Psalm 84
41	Psalm 100	Psalm 123			Psalm 140
43		Psalm 100	117		Psalm 62
44	Psalm 70				Psalm 143
45	Psalm 93	Psalm 93	119		Psalm 41
	Psalm 128		120	Psalm 81	Psalm 56
47	Psalm 67	Psalm 70	122	Psalm 17	
	Psalm 125	Psalm 128	123	Psalm 19	
48	Psalm 87			Psalm 39	
	Psalm 126		124		Psalm 17
49	Psalm 54	Psalm 125	125		Psalm 81
	Psalm 120		126	Psalm 83	Psalm 19
50		Psalm 126	127	Psalm 42	
51		Psalm 120	129	Psalm 88	Psalm 39
52	Psalm 13	Psalm 114		Psalm 116	
	Psalm 114			Psalm 132	
	Psalm 129			Psalm 144	
	Psalm 130		130	Psalm 79	Psalm 83
53	Psalm 15	Psalm 67			Psalm 116
54	Psalm 121	Psalm 87			Psalm 144
	Psalm 124	Psalm 129	131	Psalm 7	Psalm 42
		Psalm 130			Psalm 132

55	Psalm 23	Psalm 13 Psalm 15	132		Psalm 79
56	Psalm 113	Psalm 121	133	Psalm 115	
57	Psalm 127	Psalm 23 Psalm 124	134		Psalm 115
58	Psalm 82	Psalm 113	135	Psalm 80	
59	Psalm 43	Psalm 43	136	Psalm 90	
	Psalm 122		137	Psalm 72, Psalm 147	
	Psalm 149		139		Psalm 147
60		Psalm 127	140		Psalm 90
61	Psalm 3	Psalm 82 Psalm 149	141	Psalm 51	Psalm 80
62		Psalm 54 Psalm 122	142		Psalm 7 Psalm 88
63	Psalm 61		143	Psalm 59	
	Psalm 110		145	Psalm 86	
65		Psalm 110	146	Psalm 77	
66	Psalm 11		146	Psalm 77	
	Psalm 20		147		Psalm 86
67	Psalm 1	Psalm 1	148	Psalm 27	
68		Psalm 11 Psalm 61	149	Psalm 66	Psalm 27
70	Psalm 142	Psalm 3 Psalm 20	150	Psalm 145	
71	Psalm 4		152	Psalm 45	Psalm 145
	Psalm 14		153		Psalm 51
72	Psalm 8		154		Psalm 66 Psalm 77 Psalm 59
	Psalm 47		156	Psalm 9	
	Psalm 53		157	Psalm 72	
	Psalm 111		158	Psalm 34	
73	Psalm 52	Psalm 14 Psalm 111	159	Psalm 25	Psalm 25
74	Psalm 12		160		Psalm 45
	Psalm 98		161	Psalm 33	Psalm 33
75	Psalm 138	Psalm 98 Psalm 142	162	Psalm 49	Psalm 10 Psalm 72
76		Psalm 138	163	Psalm 11	
77	Psalm 112	Psalm 4 Psalm 8 Psalm 47 Psalm 53	164	Psalm 135	Psalm 9 Psalm 34
		Psalm 112	165	Psalm 38	Psalm 135 Psalm 136
78	Psalm 6		166	Psalm 103	
79		Psalm 12	167	Psalm 136	Psalm 49 Psalm 103
80	Psalm 64		168		Psalm 38 Psalm 94
	Psalm 75		169	Psalm 94	
81	Psalm 101		174	Psalm 139	
	Psalm 146		175	Psalm 50	
			177		Psalm 139

83	Psalm 76 Psalm 99	Psalm 64 Psalm 99 Psalm 101 Psalm 146	178 182 185 186		Psalm 50 Psalm 40
84	Psalm 26 Psalm 137	Psalm 6 Psalm 137	191 192	Psalm 55 Psalm 73	
85	Psalm 24	Psalm 26	193	Psalm 44 Psalm 74	Psalm 55 Psalm 73
87		Psalm 75	195		Psalm 74
88	Psalm 60 Psalm 63		197	Psalm 118	Psalm 44 Psalm 118
89	Psalm 29 Psalm 95	Psalm 24 Psalm 95	203 204	Psalm 71 Psalm 102	Psalm 71
90		Psalm 52 Psalm 76	212 217		Psalm 102
91	Psalm 46 Psalm 85	Psalm 29	220 224	Psalm 31 Psalm 109	Psalm 31
92	Psalm 2 Psalm 30	Psalm 2	227 228		Psalm 109
93	Psalm 141	Psalm 63	229	Psalm 35	Psalm 35
94	Psalm 57		247	Psalm 22	
95	Psalm 16 Psalm 28 Psalm 58 Psalm 97 Psalm 108	Psalm 97 Psalm 141	253 268 269 270		Psalm 22 Psalm 107
96	Psalm 36	Psalm 28 Psalm 85	287 291 292	Psalm 107 Psalm 104 Psalm 69 Psalm 105	Psalm 104 Psalm 69 Psalm 105
97		Psalm 16 Psalm 30	293 297	Psalm 37	Psalm 37
98		Psalm 108	298		
100	Psalm 21	Psalm 36 Psalm 46 Psalm 58 Psalm 21	303 310 315 329	Psalm 68 Psalm 106	Psalm 68 Psalm 106
104		Psalm 57	372	Psalm 89	
105	Psalm 32 Psalm 65		377	Psalm 18 Psalm 89	
106	Psalm 5 Psalm 48		379		Psalm 89
107	Psalm 148		384		Psalm 89
108	Psalm 84 Psalm 92		397 528	Psalm 78	Psalm 18
109	Psalm 56	Psalm 65 Psalm 148	530 1,064	Psalm 119	Psalm 78 Psalm 119

APPENDIX D

Hebrew Letter Meanings:

Hebrew Letter (Positional Value/Decimal Value):

Aleph (1): First, primary, a key point; Oxen; a chief friend, counselor.

Beth (2): Son of God (Jesus); Creator of the house; House; Dwellings, Tents.

Gimel (3): Benefits (Psalm 103:2); Heaped upon (good or bad); Blessing or lack/insufficiency; Camel; Gathering, assembly; Prosperity; Foundations and Established (Psalm 87:1, 5c).

Dalet (4): Door (opens for passage either direction – from heaven to earth – response or earth to heaven); Brokenness, poor; Doors used as a barricade seen in Job 38:8, 10 (shut up the sea and seen connected with “bars and doors”); Keywords – “sought”, “pursue”; Door of the lips seen in Psalm 141:3.

He (5): Lo/behold; Here is something you need to look at; Windows that let light in.

Waw (6): Peg in the tabernacle; Men – either God’s people or those of the world; That which connects, stitches to something else; And.

Zayin (7): Sword, weapon, pit, net, attacking and various means of hunting; Completion; Perfection; Sustain.

Cheth (8): Fence, boundary, borders – relates to cities, regions as well as principal of boundaries in “law”, “statutes” and “ordinances”, those boundaries of life we should not “trespass”; Keywords of Life, Grace and Mercy.

Teth (9): Anger, chide (that which twists, churns); Fermentation connections – Gall and a type of mud; Serpent, snake; Those who serve the serpent; Twisted (things or men); Braided (twirling); A particular crown design that is braided; Rope (for it is braided); Dance (twirling); Fool (a teth man of twisting, turning); Break (for something that is straight that is bent back upon itself will twist to break); Keyword “good” which connects closely to “glory”; Reproached – a turning away in scorn (Psalm 89:51).

Yod (10): Working hand, fist; The work one does, accomplishes.

Caph (11/20): Open hand; Hands open in worship and in need to be filled; Waiting in dependence upon; We see an open hand of God in Isaiah 40:12 in “the hollow of his hand” – shoal – not using Caph but notable parallel meaning. His hand, though open, is the working hand of creation.

Lamed (12/30): Rod/staff; Learn or to teach; Shepherding (leading, guiding) which connects to authority over.

Mem (13/40): Water; Life; Humanity as a whole.

Nun (14/50): Fish; Men as individuals or classes; Propagate, sprout; Close connection to Pentecost/Shavuot and associated “oaths” made to God at Shavuot. This makes a close tie to “covenant” and “vows”.

Samech (15/60): Foundation (whether strong or weak); Keyword for trembling of flesh (Psalm 119:120).

Ayin (16/70): Eye; What we look at or see; Lift up, as in pride (Job 38:13 and 15 in both “wicked” occurrences in the Hebrew has raised “Ayins” in the text – the proud with two raised, lofty eyes); Spring or fountain, as in tears of the eye.

Pe (17/80): Mouth; Speech related; Countenance; Keywords “face” and “redemption”.

Tsaddi (18/90): Men kneeling/bowing in prayer/worship; To descend, bow down; Seen in two ways, God descends to behold men and men bow down in prayer and worship; Keyword “righteousness”.

Quoff (19/100): Hole of an axe; Ape, monkey (for they are imitators); A picture of “Quoff” usage is found in Judges 9:48 with Abimelech taking the axe in his hand and telling his men to imitate him; Empowerment; Servant (empowered by his leader); “That remember His commandments to do them” – Psalm 103:18; Kingdom rule; “Bless Yahweh that do His pleasure, commandments, hearkening...” Psalm 103:20-22; Dominion; Those who obey God; That from without that affects us, directs us; Keywords “holy” and “voice”.

Resh (20/200): Chief, head, the top, first; Keyword “impoverished”.

Shin/Sin (21/300): Almighty; Cutting (for teeth are for cutting); Teeth.

Tau (22/400): End, completion; Redemption – His work on the cross.

APPENDIX E

A New Song:

BASIC OF HOW TO BE SAVED:

Psalm 33 – (New Song – Verse 3) First New Song section takes us down the walkway to conversion. Consecration, calling on God as redeemer, choosing to take on God’s way of thinking about evil. Call to stand fast for God. Blessing is upon all who have chosen to go this path in confession of sin, calling upon Yahweh for forgiveness. From this, the New Song breaks forth and this changed, redeemed individual is now able to be a witness to God’s glory. Calling others to come to God.

Psalm 31 presents a consecration, a sinner’s prayer. Acknowledges God as redeemer, and hatred of idolatry. Goes into Messianic prophecy of Jesus’ suffering for our sins. But David has placed his faith in Yahweh and confesses Him as his God. Takes place as a servant of God and dependent upon Him for goodness in protection from the “pride of man”. Call for all saints to love and be of courage.

Psalm 32 is a blessing announcement to those forgiven and have come to God without “guile” in his spirit. Enduring suffering for sin, we must acknowledge our sin and confess it to Yahweh. Upon this we can be assured of forgiveness. Upon this will “compass me about with songs of deliverance”, such a new song to come in next psalm. We see God’s promise to disciple us but warns we need to guard against a thick mule-headed stubbornness. Trust in Yahweh and walk with an uprightness in heart.

Psalm 33 is the New Song invitation to all to come worship Yahweh. Details His nature and His being the Creator. Tells of Yahweh running everything from heaven and evaluating every one of us. Powers of this world are nothing. Put your hope upon Him and fear Him. Our soul must wait upon Him and place our faith in His holy name.

PLACE OF CONVICTION AND BURDEN OF SIN UNTO SALVATION:

Psalm 40 – (New Song – Verse 3) Section seems to start at Psalm 38 and presents the burden of sin and guilt. Seeks to get right with God and consecrates himself, inviting God to help him to continue in this walk of consecration. Prays for forgiveness and takes place as pilgrim with God in this world. The New Song issues as a declaration of God saving him and now will bear witness to others of such salvation. This New Song change from the moaning of guilt and sin to a new life of glory to God, though we can still see there will be the constant dependence on God for the journey of this life.

Psalm 38 is a cry from under the suffering of God’s wrath for sin. David speaks of his great burden from sin. Place of the battle and looks forward to redeeming Messiah. Expresses confession of sin and sorrow. Enemies are lively and unrighteous, help cry to God.;

Psalm 39 is a consecration to follow God, seeking revelation as to what he is really like. Considers the natural way of man as vanity. Decision to follow God, placing his hope in Him. Prayer for forgiveness and protection from those of the world. He has suffered for his sin, seeks mercy and place a pilgrim with God.;

Psalm 40 of the New Song that issues from a gratitude of Yahweh's rescuing David from the "horrible pit" and "miry clay". His testimony of this rescue will be the means for others to see and turn to the fear of God.

ISRAEL FIRST, ALL NATIONS TO FOLLOW IN SERVING YAHWEH:

Psalm 96 – (New Song – First Verse) This section presents the rough going of Israel in following God. Some seek God and others are brutish. The nations rage against God. God's people presently see suffering from the nations. Longing for God's speedy return. A matter of holding on. Israel's worship of God and God's response and warning: Be sincere in serving Him. New Song of change of direction where the invitation, extended to Israel in previous psalm now goes world-wide for all humanity to change their direction and join Israel in worship of Yahweh.

Psalm 90 begins this section with the prayer of Moses. Groaning under the burden of sin and consequences. Looking for Yahweh's return with a "how long?";

Psalm 91 follows with trust in Yahweh. He will deliver you from His wrath to be poured upon the wicked.;

Psalm 92 is a song for the Sabbath. Those who worship versus the "brutish" who temporarily flourish but eventually to be destroyed.;

Psalm 93 shows Yahweh is above all. He reigns though the nations rage against Him.;

Psalm 94 sees Cry for avenging Yahweh to come and judge. Wicked, at present triumph against God's people. "Brutish" idolaters are fools. Hold on, Yahweh will not cast off His people. Still trusting in Yahweh for defense.;

Psalm 95 shows Come worship Yahweh. He is our God and we are His people. Do not harden your hearts. Israel in focus.;

Psalm 96 is the "New Song" with all the earth to worship. All nations invited to join in change in direction. Before they did not sing to God, now they are called to change their song for the new one of worship of Yahweh and not their idols.

MILLENNIAL REIGN CALL TO ALL NATIONS TO WORSHIP YAHWEH:

Psalm 98 – (New Song – First Verse) Short, following the previous New Song psalm. This section presents the victorious return of Christ and marks the beginning of the Millennial Kingdom reign. Such presents a "New Song" call in invitation to all the nations to turn to God and be saved. This is the official announcement of a new government on earth and things will be different from here on out.

Psalm 97 of Jesus' Second Coming description. Jesus reigns, defeating all that challenge His reign. Timing – immediately upon Jesus' return having defeated and shamed idolaters and comforting Judah and Zion.;

Psalm 98 is the "New Song" with a call upon His victorious return. Yahweh reveals His salvation openly in sight of the nations. He is about to sit as world judge.

TRANSFORMATION FROM THE OLD FALLEN MAN TO THE BORN-AGAIN BELIEVER:

Psalm 144 – (New Song – Middle at V.9) This section presents the "New Song" of the born-again experience. Beginning at the marvelous creation of the "first Adam", we are all born into, it jumps into the conflicts and fear of death our fallen nature will immediately face in this world. It

increases from the broken soul to the broken spirit. Upon the brokenness of the spirit there is the change to the “New Song”. The born-again believer struggled and suffered until he was fully broken before God. After the working of God in the second birth, the troubles were still there but now a changed tone is seen. He can trust God with a living faith. This “New Song” changes from what preceded of the old suffering man to the life of hope and faith.

Note the journey that brought David to the New Song. Starting at [Psalm 139](#) we saw the first birth, the natural first Adam born into this world;

[Psalm 140](#) we begin to see symbols of death with the cave, Sheol, grave, etc., across the following psalms. Enemies setting traps, hunting him and his cry for help;

[Psalm 141](#) further enemies snares and the need for deliverance;

[Psalm 142](#) the spirit is overwhelmed;

[Psalm 143](#) the spirit continues to be overwhelmed. We have seen that from the womb, death and suffering ensued. It afflicted his inner heart and soul being broken. Finally, it progressed to the spirit. Upon completion of the spirit being ready to fail we see a breakthrough;

[Psalm 144](#). Here is the New Song and a change from the brokenness and despair. With these psalms, we see death from the natural birth. We see brokenness that must progress to our spirit. At the point the spirit is broken, we find the change finally comes in Psalm 144. Here is the New Song, which typifies the born-again position. The Second Adam in Christ. In this psalm the “4” would lead me to expect more brokenness. In a sense we do in the problems of enemies continue but now we see a place of victory and expectation of blessing. Such is the spirit broken, born-again experience.

GIVE PRAISE TO YAHWEH ALL CREATION, ISRAEL’S HORN FINALLY EXALTED:

Psalm 149 – (New Song – First Verse) Giving glory to God and focus on Him. Call for all creation to praise God and acknowledges His mercy on some and opposition to the others. Brings into focus Israel’s special place in God’s plans. Climaxes in Israel’s day of exaltation, at the Second Coming, thus the “New Song”.

Immediately following the “New Song” of Psalm 144, this final section, starting at [Psalm 145](#) presents the born-again attitude of joy and glorifying God in praise. Delighting to talk about how wonderful He is.;

[Psalm 146](#) continues praise and focus on the greatness of God. Praise for His mercy upon the righteous as opposed to His working against the wicked.;

[Psalm 147](#) continues praise and focus on the greatness of God. Detailing that God has chosen Israel as His special people of revelation and His favor and blessing to be upon those who fear Him.;

[Psalm 148](#) presents call to praise Yahweh going out to all His creation. Israel is particularly named as having their horn exalted;

Reaching the last “New Song” in [Psalm 149](#) we see the praise of Israel expanded upon, following Psalm 148. The change of “Song” is seen at the Second Coming, when Israel will experience the salvation nationally and will “execute upon them the judgment written”.

Special thanks to the strophic work and logotechnical analysis of Casper Labuschagne. Though he does not appear to believe in God’s hand of providential preservation, he does recognize the incredible wonder of the Psalms. He is not a native English speaker but his works have been translated and connection to his work may be found at BIBAL.net