

Psalm 119 Number Meanings

By Darrell Farkas

The Hebrew alphabet is also used to signify their numbers. The letters of the alphabet have their own meanings. The combinations of these letters go a long way to help understand the original significance of the numbers.

Numerical Value of Each Letter

I discovered the verses of Psalm 119 are written in such a way, each line carries the meaning of the number that verse falls on.

In Hebrew, in the decimal value method, the numbers for the alphabet goes as follows:

Aleph (א)	1
Beth (ב)	2
Gimel (ג)	3
Dalet (ד)	4
He (ה)	5
Waw (ו)	6
Zayin (ז)	7
Cheth (ח)	8
Teth (ט)	9
Yod (י)	10
Caph (כ)	20
Lamed (ל)	30

Mem (מ)	40
Nun (נ)	50
Samech (ס)	60
Ayin (ע)	70
Pe (פ)	80
Tzaddi (צ)	90
Koff (ק)	100
Resh (ר)	200
Shin/Sin (ש)	300
Tau (ת)	400

We don't go into numbers above 176 in this study. That's how many verses are in Psalm 119.

The numbers are written as a combination from the highest to the lowest. In Hebrew, it reads from right to left. For example: 56 is nun-waw or 50 + 6, in Hebrew it is written like this נ ו. These letters carry a meaning that is worked into the messages of each line that corresponds with that number. **(A list of full definitions is found in the appendix.)**

Structure of Psalm 119

The numbers were officially added to the Psalm much later, but since this is an acrostic psalm, we know each line's number position, for it begins with the letter of that section.

Psalm 119 is built on 8 verses for each letter, going through the whole Hebrew alphabet. Each acrostic letter section develops a message running a theme on the meaning behind that letter. In addition, the entire Psalm builds on the theme of God's revelations to His people, through many terms, such as law, commandments, testimonies, word, path, way, etc. This Psalm is also structured as a Menorah, a work of poetic art which must be the topic of another study.

You can find a complete study on the acrostic sections of this Psalm at www.basedintheword.org in the library under The Flagship Psalm. Each acrostic is an individual lesson.

Consider the artistry involved in the

creation of this Psalm. The Hebrew contains a total of 1,064 words. That gives an average of 6 words per verse, 3 per colon - 2 colons per verse. Imagine the feat of writing a line of poetry for a total of 6 words per verse and these verses carry the level of meaning revealed in this study. I can't even discuss the verse, limiting myself to six words!

How I Discovered This

Since letters also serve as numbers, whole words have their own value. In ancient Hebrew, there wasn't necessarily a right or wrong way of spelling any particular word or even name. There were more standard ways, but these weren't set in stone. I know the name of David had at least two spellings, giving two values for his name. In doing research on this system, I noticed the entire book of Psalms follows this number/meaning system. I covered this in my book, *The Book of Psalms - The Glory of God Hidden in Plain Sight*.

I was researching the words matching numbers, in progressive order. At number 151 I found an interesting list of words with that value. To be specific: Hebrew words are compounded with either prefixes or suffixes that make the meaning more extensive than our single English words. That leaves us with many short English phrases as single Hebrew words. These finds showed a distinct "rapture" signification. Look at the following of 151 value:

Will I Establish (*Consider Christ's second coming as the establishment of His millennial reign kingdom on earth.*)

And Be Gathered (*The saints will be gathered unto the Lord at the rapture.*)

Jealous (*When Jesus Christ returns, He will be visiting the jealousy of His wrath upon the nations.*)

And From Above (*Of course, that is where Jesus will come from and rapture His body of believers to.*)

And Upward (*That is where we will go at the rapture, we will be taken upward.*)

Whirlwind (*You may remember Elijah was "raptured" to God in a whirlwind.*)

Bird/Fowl (*Birds are the ones who fly away, which is what the rapture is.*)

Mikvah, gathering of waters (*The seas are used as a similitude of humanity. They rage against God, but are earth bound. This humanity, in raging against God, will go to Armageddon for that coming of the LORD with His saints, whom He has just raptured.*)

Upon seeing this list, I so wished there was a canonical Psalm 151. (There is an apocryphal one.) I knew it would be about the rapture. Then I thought, "I wonder, Psalm 119 has 176 verses, might verse 151 show this rapture signification?" I looked and it did:

151 Thou *art* near, O LORD; and all thy commandments *are* truth.

Side Note: Verse 151 is in the "Koff" section. The "Cheth" and "Koff" sections bear incredible similarity, even to the second coming prophecy.

I began checking the entire Psalm for number of the verse/line meaning connections. It works! Some are difficult to discern, but are there. It is the abundance of clear ones and the number of astounding ones that lay enough foundation to know this is intended design. A few number-meaning to line matches could be coincidence, but a large number of easy matches tell of intentional design. It also helps us understand thoughts the psalmist was working with. Different cultures mean differing ways of looking at things.

With that evidence, we can venture to discover the meaning of the verses, without fear of simply stretching them, to force matches. I have given my best effort to ferret out the thoughts, though I certainly could be missing the point on some occasions. I hope and pray though, this work will help readers to see the glory of God.

Tell-tale Matches Showing Intention of Design

The following is a list of some of the most astounding matches: verses 42, 62, 65, 75, 105, 123*, 130, 131*, 132*, 135*, 141*, 158*, 160*, 166 and 176.

I have colored these verses red for a quick reference overview on what the psalmist has done. If you only look at a few, those with the asterisks (*) would be my top recommendations.

Of secondary remarkableness in matches: verses 19, 22, 26, 29, 32, 38, 41, 43, 44, 66, 67, 74, 79, 88, 91, 100, 101, 106, 117, 118, 119, 120, 134, 139, 164 and 165.

I have colored these verses purple for quick reference.

For the remaining verses, it may take deeper thought perceiving the number meaning connection.

Overview of Verse By Verse Coverage

With each verse I have listed the letter(s), value(s) and meaning utilized in that specific verse. **The letters have several meanings.** At each verse, I list the meaning I perceive being used.

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

Hebrew Letter Definitions

Note: Values listed are based on the most commonly used decimal system.

Aleph - א (Value of 1) 1st Hebrew letter - To learn, teach, utter; bring forth thousands; ox. Being the first letter, it carries the focus of primary and first things. Jesus is the Alpha and Omega, in Hebrew that would be the Aleph and the Tau, the Beginning and the End.

Beth - ב (Value of 2) 2nd Hebrew letter - A house, tent, the inner part; Son of God (who is in God’s house and the creator of it).

Gimel - ג (Value of 3) 3rd Hebrew letter - To benefit, requite, camel in the sense of bearing a burden. Carries the idea of seeking God’s supply, seeking for Him to give what we need; Keywords are “roll upon” or “roll off”.

Dalet - ד (Value of 4) 4th Hebrew letter - Something swinging, the valve of a two-leaved door. Carries idea of two-way interaction, swings either direction. Carries the theme of brokenness and humility. “Cleaving”, as to the dust is a “dalet” word, also “cleaving” to God’s testimonies.

He - ה (Value of 5) 5th Hebrew letter - Lo! Behold!; possibly original form represented a window. Carries the idea of “wake up and pay attention”, letting light in.

Waw - ו (Value of 6) 6th Hebrew letter - A nail or hook for hanging curtains, or pegs in the holy sanctuary (the tent Moses built for the worship of God). Functioned as stitching that held the tent together.

Zayin - ז (Value of 7) 7th Hebrew letter - A weapon or sword; sustenance, nourishment, completeness and supply, i.e. to each its appropriate judgment. Perfection. A key zayin word is “to remember”, and “plotteth”, which speaks of attack, a weapon.

Cheth - ח (Value of 8) 8th Hebrew letter - A hedge or fence, a boundary marker. A theme is a portion or tract of land and includes anything which is fenced in, or restrained. Keywords include “grace”, “life”, “discipleship”, “a new beginning”.

Teth - ט (Value of 9) 9th Hebrew letter - Serpent, something rolled or twisted together. A key word being “good”. Shows both sides of good and evil as well as a divine completeness. Uses the concepts of twisting out of the right way, twisted in one’s ways and an internal twisting, i.e. churning.

Yod - י (Value of 10) 10th Hebrew letter - Closed hand, like a fist and indicates the working hand, diligence. Carries the theme of means and supply.

Caph - כ (Value of 20) 11th Hebrew letter - A wing, the hollow of the hand or palm, an open hand. An open hand is held out to God in worship and surrender or in need.

Lamed - ל (Value of 30) 12th Hebrew letter - To goad, teach or learn, a rod or staff. A keyword is “to eternity, forever”.

Mem - מ (Value of 40) 13th Hebrew letter - Water in its many forms. Carries idea of what we need for life. Also represents the “seas” of humanity or the clouds of the redeemed from the earth hugging seas.

Nun - נ (Value of 50) 14th Hebrew letter - To propagate by shoots, figuratively ... to be perpetual. Fish. A keyword is “lamp”, which gives light. Faithfulness, freedom, Pentecost or Shavuot.

Samech - ס (Value of 60) 15th Hebrew letter - To lean upon or take hold of, to bear up - foundation, establish, stand fast.

Ayin - ע (Value of 70) 16th Hebrew letter - The eye, or fountain as the eye is the fountain of tears. A keyword is “eternity”.

Pe - פ (Value of 80) 17th Hebrew letter - The mouth, figuratively speech. Keyword is “face”.

Tzaddi - צ (Value of 90) 18th Hebrew letter

- To descend, bow down, to be prosperous; meat, provision, hunt. A keyword is “righteousness”.

Koff - ק (Value of 100) 19th Hebrew letter - The hole of an axe; monkey, ape. An axe-head is no good unless it is connected to a source of power and direction through the wood handle in the head’s hole, for that reason I have frequently used the word, “empowerment”. It distinctly connects to God’s taking action, in the use of His servant. Connects to imitative behavior, for monkeys are known for copying and an axe head’s purpose is to follow the driving of its wielder, thus manifesting the mind of the user.

Resh - ר (Value of 200) 20th Hebrew letter - The head, beginning, chief; shake.

Shin - ש (Value of 300) 21st Hebrew letter - Tooth, also used to represent God as “El Shaddai”. Keyword for “keep, watch and guard”.

Tau - ט (Value of 400) 22nd Hebrew letter - A mark, by implication a signature, forms a cross and points to the cross of Jesus and His righteousness to save us.

Verse By Verse Commentary

א - ALEPH

1 Blessed *are* the undefiled in the way, who walk in the law of the LORD.

This is the [Aleph-1] of primary considerations.

This matches the *Psalms 1* beginning. They both tell us it is a “blessed” choice to follow God. We must all face the choice for or against God. This is the first consideration.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

This is the [Beth-2] of the Son.

We find a parallel to *Psalm 2:11-12* of the admonition to obey and seek the Son of God.

3 They also do no iniquity: they walk in his ways.

This is the [Gimel-3] of taking something upon us, bearing a burden, like the camel bears the hump on its back.

In choosing to be on God's side, we bear the burden of obedience.

4 Thou hast commanded *us* to keep thy precepts diligently.

This is the [Dalet-4] of the two-leaved door, through which communication goes either direction and the keyword "brokenness".

The door of communication is seen in our hearing the commands of God and our brokenness in "diligently" obeying.

5 O that my ways were directed to keep thy statutes!

This is the [He-5] of "lo, behold", like a window letting light in.

To have our ways enlightened, lo; behold is necessary for correction and direction. This speaks of light, which the window lets inside. Obedience can only come if we see what the directions are.

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

This is the [Waw-6] of tent peg used in the Mosaic Tabernacle.

Presents that tent peg, that abides in the walls of God's presence, His tent. This is the only place we can be and confidently affirm, "then shall I not be ashamed", all will be well. Elsewhere in Scripture, the place of safety is found abiding under the wings and shadow of the Almighty.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

This is the [Zayin-7] of completeness.

This verse demonstrates a completeness of education in the ways of God, and a completeness of the heart made secure in good condition.

8 I will keep thy statutes: O forsake me not utterly.

This is the [Cheth-8] of boundaries and fences.

This verse reflects the boundaries imposed by "statutes" and the commitment to stay within those boundaries in his keeping of them. This speaks of discipleship.

י - BETH

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

This is the [Teth-9] of something twisted.

The question poses the concern of how to avoid twisting out of the right path. This specific concept of twisting is found elsewhere in the Psalms.

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

This is the [Yod-10] of the working hand.

Presents the working hand of the disciple in obedience. That diligence of seeking with the whole heart is the working with might after God.

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

This is the [Yod-10] of the working hand and [Aleph-1] of primary issue.

The working hand of diligence is seen in the psalmists hiding God's "word" in his heart. Through that action, he has what he needs to see his path of obedience. Also, we see his efforts are to help avoid using his working hands in doing evil.

The primary issue will be that of not sinning against God via the means of hiding His word in our heart.

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

This is the [Yod-10] of the working hand and [Beth-2] of the house.

Presents the working hand of a disciple with a perfect fit in both praise, "blessed" and longing, "teach me". Attitude and action must work together.

The house is seen in the use of God's revealed name, Yahweh (LORD in KJV). Those outside of God's divine revelation can only know of God as "God" from natural observations of creation, the first portion of Psalm 19, verses 1-6. Those who are part of His house, have come into a relationship, as part of His household, from His revealing Himself, seen in the second half of Psalm 19, verses 7-14.

13 With my lips have I declared all the judgments of thy mouth.

This is the [Yod-10] of the working hand and [Gimel-3] of heaped upon.

The working hand is seen via his verbal actions. His speech has been transformed to be working for God, no longer uttering vanity, worthlessness or even wickedness.

The heaped upon is going to be that education of God's "judgments". Having received such teaching from God, he gives verbal confession which issues from true faith. He has had light heaped upon him. Now he reciprocates in a transformed conversation to the glory of God.

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

This is the [Yod-10] of the working hand and [Dalet-4] of the two-leaved door.

The working hand pursues knowledge of God and His ways. These hands aren't idle, they study and grasp. These hands are working for the greatest pay imaginable. People work hard for cash, the "all riches", but how much more to be esteemed is God's revelation.

The two-leaved door, through which there is two-way interaction, is seen in the "riches" he has obtained. To behold God's testimonies is to see heavenly things. To look beyond the natural of this world to a higher plane.

15 I will meditate in thy precepts, and have respect unto thy ways.

**Special Note: I followed the Hebrew letters of Yod and He, out of sink with Rabbinical Judaism. The reason is covered in the introduction.*

This is the [Yod-10] of the working hand and [He-5] of "lo, behold".

The working hand is seen in the same manner as *Psalm 15*. It is that "doing"

of a godly lifestyle. He learns the right way to walk and goes therein.

The lo; behold is seen as the psalmist looks to guidance from God's "precepts". Having beheld what they were, he commits himself to walk accordingly.

16 I will delight myself in thy statutes: I will not forget thy word.

**Special Note: I followed the Hebrew letters of Yod and Waw, out of sink with Rabbinical Judaism. The reason is covered in the introduction.*

This is the [Yod-10] of the working hand and [Waw-6] of the peg in the tabernacle.

The working hand is the same as seen in verse 14, showing the diligence of pursuit. He seriously pursues knowledge of God's ways. These aren't idle, they study and grasp.

The peg in the tabernacle is seen as this psalmist's joy in life is found in God's "word". He has his commitment to abide in a special library - God's library. Even when life's affairs take him hither and thither, his heart and mind is back in that library, for he will not forget what he has learned there.

λ - GIMEL

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.

This is the [Yod-10] of the working hand and [Zayin-7] of provision, sustenance.

The working hand is reflected in two ways. First, the servant is one who does work for the master. Second, The prayer is seeking for God to work on behalf of His servant in provision.

The provision, sustenance is seen in that bountiful dealing the psalmist seeks.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

This is the [Yod-10] of the working hand and [Cheth-8] of boundaries and keyword "grace".

The working hand is in the manner of verse 17, seeking God's active work on behalf of His servant to open his eyes.

The boundaries are seen in "thy law". Grace is seen in the gift of insight and understanding, as he studies God's law.

19 I *am* a stranger in the earth: hide not thy commandments from me.

This is the [Yod-10] of the working hand and [Teth-9] of twisting.

Presents natural creation, "stranger in the earth" and revelation, "thy commandments", in the same manner as *Psalm 19*.

The working hand is therefore seen in the same manner as *Psalm 19*, God's work in creation and revelation. The match number, *Psalm 19* gives great coverage on this topic.

The twisting is subtly hinted at with the "stranger in the earth". His reference, as such, tells how he doesn't hold onto this world, counting himself a stranger. His heart is with God, seeking to know His way. The reason for this attitude is seen in the New Testament where we find:

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

1 John 2:16

The world's values are twisted away from that of the Father, therefore the psalmist counts himself a stranger, this isn't his real home.

20 My soul breaketh for the longing *that it*

hath unto thy judgments at all times.

This is the [Caph-20] of the open hand.

We see the open hand held out in the longing of need.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

This is the [Caph-20] of the open hand and [Aleph-1] of primary thing.

The open hand is seen in that which is heaped upon, of the "Gimel" of this acrostic portion, verses 17-24. The open hands speaks of receiving. The "gimel" being the rebuke the proud had heaped upon them, shows something given to them. The proud don't expect to receive anything from God, they trust in themselves. Besides erring from God's commandments, they err in expectations. They receive the rebuke, expecting or not.

The primary thing is seen in that choice the whole world faces. We must all give account to God. There will be a reckoning day.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

This is the [Caph-20] of the open hand and [Beth-2] of the Son of God.

The open hand is seen in the request, waiting upon God for help. The open hand is also seen another way: Jesus bore our reproach and contempt before God on the cross. Jesus was the open hands of the sacrificial offering for His people.

The Son of God is the answer of removal. He was the sacrifice accomplishing this grace on our behalf.

23 Princes also did sit *and* speak against

me: *but* thy servant did meditate in thy statutes.

This is the [Caph-20] of the open hand and [Gimel-3] of heaped upon.

Reflects *Psalms 23* of the sheep and the Shepherd. Shows a situation with persecution and trust, focusing on the Shepherd. Those open hands are therefore those of a dependent nature. The "servant" didn't take action in retaliation to the princes. He simply meditated in God's statutes. He looked to the Shepherd to deal with the threat to His sheep. He didn't become a predatory animal to fight back against the wolves. As a sheep, he counted on his shepherd to take care of him while he munched down on the rich grass of God's Word.

The heaped upon is the persecution or scorn the princes dished up to the psalmist.

24 Thy testimonies also *are* my delight *and* my counsellors.

This is the [Caph-20] of the open hand and [Dalet-4] of the two-leaved door and keyword "brokenness".

The open hand is seen in his receiving God's teaching.

The two-leaved door, through which there is interaction, is seen through the teaching the psalmist is receiving from God. He is listening and learning the lessons. This is a prayer, so we see his grateful words returned to God, but consider another lesson. The brokenness is seen in the "delight" (joy). This kind of response will only be seen where a person is broken before God. The "counsellors" present that same brokenness. He has ears to hear what God says, so is willing to obey.

T - DALET

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

This is [Caph-20] of the open hand and [He-5] of “lo, behold”.

The open hand is seen in his cry for help, for life itself in “quicken thou me”.

The lo, behold is seen in his openness before God of having reached a broken state.

26 I have declared my ways, and thou heardest me: teach me thy statutes.

This is the [Caph-20] of the open hand and [Waw-6] of the peg in the tabernacle.

The open hand is seen in the psalmist’s pliability. He has laid it all before God, those open hands, and now shows his willingness to be taught.

This shows the peg in the tabernacle for that is the place of being one of God’s own. He has presented the right kind of heart for conversion and now sits in God’s house, ready for discipleship.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

This is the [Caph-20] of the open hand and [Zayin-7] of supply, provision.

The open hand continues the same as seen in verse 26. He wants to do more than learn a rote list of do’s and don’ts, he seeks understanding.

The supply, provision is seen in that “understand the way” he has requested.

28 My soul melteth for heaviness:

strengthen thou me according unto thy word.

This is the [Caph-20] of the open hand and [Cheth-8] of keyword “life”.

Strong resemblance to verse 25. The open hand is seen in the presentation of his cry for help.

Life is sought from this broken position. He is seeking God’s strengthening, to bare him up in that heaviness.

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

This is the [Caph-20] of the open hand and [Teth-9] of twisting.

The open hand of supplication, seeking God’s provisions.

The twisting is seen in his request for God to remove the twisted way of lying from him. Granting him “thy law graciously” is that straight path, where there is no twisting.

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

This is the [Lamed-30] of the Shepherd’s staff.

Presents the profitable heart response to the Shepherd’s guidance. To be a good sheep, one must actively decide to know the truth. If we hear some teaching that challenges our “convenience” in life, we can never say, “Oh, that doesn’t really work for me. I can’t do that right now.” True sheep should NEVER have that kind of response to the Shepherd. We MUST “have chosen the way of truth” and seek to know “thy judgments”.

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

This is the [Lamed-30] of the staff and [Aleph-1] of primary issue.

The Shepherd's staff is seen here. Note the divine name usage, showing that relationship of revelation. Like Jesus said, "My sheep hear my voice". They also choose to stick to God's "testimonies", His Word. Only from there can we have assurance of not being put to shame before God.

The primary issue of being a faithful sheep. Standing the ground in what He has revealed is mandatory to standing before God without condemnation, i.e. "shame".

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

This is the [Lamed-30] of the Shepherd's staff and [Beth-2] of the house.

This is the best kind of sheep talk I can imagine! Following the Shepherd's leading needs to bring us to the character trait of speedy obedience. Of course, such can only happen through a work of grace in our heart.

This is the final "Dalet" section verse, verses 25-32. This section shows coming to God through brokenness, becoming part of His household, following the Shepherd's leading and recognizing His voice. This climatic verse, to such a section, shows the character goal in view for those who are part of His house, or flock, as it may be.

ן - HE

33 Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.

This is the [Lamed-30] of to teach and [Gimel-3] of heaped upon.

The teaching is seen in those first two words.

The heaping upon is that content of teaching, "thy statutes".

Reflects *Psalm 33* in seeking God and His will.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

This is the [Lamed-30] of the Shepherd's staff and [Dalet-4] of the two-leaved door.

The Shepherd's staff is seen in the psalmist's request. One showing his commitment to follow His leading and teaching.

The two-leaved door of communication is likewise seen in seeking "understanding". He wants to hear from God and communicates his commitment to hear and obey.

35 Make me to go in the path of thy commandments; for therein do I delight.

This is the [Lamed-30] of the Shepherd's staff and [He-5] of "lo, behold".

The Shepherd's staff of guidance for member's of His flock, is seen when we see the reference to "the path".

The lo, behold is seen for the sheep who now knows the path to walk in.

36 Incline my heart unto thy testimonies, and not to covetousness.

This is the [Lamed-30] of the Shepherd's staff and [Waw-6] of the peg in the tabernacle.

The Shepherd's staff is seen in the sought for guidance asking for God to "incline my heart".

The peg in the tabernacle is seen in "thy testimonies". Testimonies take us to the tabernacle: the Ark of the Testimony. An important point, for

those who abide in God's house, is having a heart that cries for God to maintain the right focus in our life.

37 Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

This is the [Lamed-30] of the Shepherd's staff and [Zayin-7] of sustenance.

The Shepherd's staff is seen in that heart seeking His guidance in the right way.

The sustenance is seen in that quickening the psalmist seeks. That's what sustenance does, it keeps us alive.

38 Stablish thy word unto thy servant, who *is devoted* to thy fear.

This is the [Lamed-30] of the Shepherd's staff and [Cheth-8] of fence, boundaries and keyword "life".

The Shepherd's staff is seen in a more off-handed way. The psalmist refers to himself as "thy servant". One who waits for directions for his service from his boss. In this case, that makes for a sheep who is keeping a careful eye on his Shepherd for direction.

The "stablish" reflects the theme of the servant's dependence upon his master's care, from that we can perceive that keyword life. The fence, boundaries are seen in "thy fear" he walks in. Because he fears God, he is careful to not transgress His boundaries.

39 Turn away my reproach which I fear: for thy judgments *are* good.

This is the [Lamed-30] of the Shepherd's staff and [Teth-9] of twisted.

The Shepherd's staff is seen in the psalmist's trusting God for good judgment. He walks with a trembling

of danger, the "reproach which I fear" so is counting on his Shepherd's care.

The twisted is seen in his request for God to "turn away". That is, a twisting away of the reproach, which he fears.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

This is the [Mem-40] of water.

Remember the "water of life" which quickens and satisfies the thirst. Here we see the longing heart and prayer for life in "quicken me".

I - WAW

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

This is the [Mem-40] of water and [Aleph-1] of primary thing.

The water here is found in "thy salvation". The same water of life Jesus offered those who sought Him.

The primary thing is basic, we need God's mercies to be saved.

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

This is the [Mem-40] of the waters which typify humanity and [Beth-2] of the house.

The waters of humanity are seen in his addressing the need to "answer him that reproacheth me".

The house is seen in his position as a member of the household. Those outside are the reproachers. They scorn those who have joined God's household. The psalmist makes it clear he stands in the place of faith when he uses that word "trust". Those of faith are those of God's house.

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

This is the [Mem-40] of water and [Gimel-3] of heaped upon.

The water is seen in that water of life which the psalmist asks to not be removed from his mouth. Continued supply is something Jesus addressed with the woman at the well in John chapter 4.

The heaped upon is seen in “the word of truth” and “thy judgments” which has has “hoped in”. Both are that which was received.

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

This is the [Mem-40] of water and [Dalet-4] of keyword “brokenness”.

The water is the same water of life those previous verses expressed need of. This is drawn into this verse via the “so”. In this “Waw” section, verses 41-43 so far, this pulls up God’s mercy and supply continuing to meet current need.

The brokenness is seen in complete surrender to obey “for ever and ever”.

45 And I will walk at liberty: for I seek thy precepts.

This is the [Mem-40] of water and [He-5] of “lo, behold”.

The water of life is pulled into this verse, along with that seen in verse 44 through the “and”. That “and” merges the foundation thoughts across both verses. Note the “liberty” such water provides. That speaks of life, which is what “water of life” is all about.

The lo, behold is seen in his knowledge of gained “liberty”. He has room and can breathe freely. He knows all will be well for he has

committed himself to stay in God’s path, obeying His “precepts”.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

This is the [Mem-40] of water of humanity and [Waw-6] of the peg in the tabernacle.

The waters of humanity are those whom the psalmist will speak unashamedly before.

The peg in the tabernacle comes from his position as an ambassador for God. We have seen “testimonies” point to the tabernacle, where they are found: the Ark of the Testimony. The ambassadorship is seen in his bold confession of God before those outside of that tabernacle.

47 And I will delight myself in thy commandments, which I have loved.

This is the [Mem-40] of water and [Zayin-7] of sustenance.

The water being that water of life that satisfies, in the same manner seen in the first part of this “Waw” section, verses 41-48. This is seen in that “delight” he speaks of.

The sustenance is seen in the same manner, for he need not go elsewhere, he has found that which is his delight.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

This is the [Mem-40] of water and [Cheth-8] of fences, boundaries.

The water, again follows upon the footsteps of verse 47. The “also” here does the same as “so”, back in verse 44. It pulls verse 47 together with this one, thus continuing the water of life expressed, and that continued love that flows from drinking the living water.

The fences, boundaries of God's "commandments" and "statutes" are delineated in this verse.

T - ZAYIN

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

This is the [Mem-40] of water and [Teth-9] keyword, "remember".

The water of life is seen in his "hope". The promise of what will sustain him in his need. He reminds God as urgency seems to press upon him.

This presents the remember in the first word.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

This is the [Nun-50] of Pentecost.

Think of Pentecost, when the Holy Spirit was poured upon God's followers. On that day, the newborn church received the promised "comfort". "Thy word" (imrath - the said - the active word which ultimately speaks of Jesus) has quickened us, by His Holy Spirit which He sent on Pentecost. The gift, of the Holy Spirit, "quickened" God's people on that day.

51 The proud have had me greatly in derision: *yet* have I not declined from thy law.

This is the [Nun-50] of fish and [Aleph-1] of primary thing.

The fish may seem a strange perspective, but one must consider the two types of fish in the coming kingdom parable of Jesus. From that, we saw a sorting of the good fish from the bad. The 'water' of seas cover humanity. The fish, of those seas, seem to detail specific people or

certain groups or nationalities. The 50's section of the Psalms (50-59) goes into great detail in fish classification. They pose a threat to the first one who repented, seen in *Psalm 51*.

Psalm 51, was uttered when David repented from his sin with Bathsheba and the killing of her husband. It was an occasion of great blaspheme, which we see in some semblance in this verse. "The proud" also had David greatly in derision because of his sin. Part two, of this verse, tells of his commitment to stay on the strait and narrow with God's law. Of course, David had left that path, but got back on it again. This psalmist is experiencing "derision" probably due to his serving God and so testifies he has, "not declined from thy law".

On the issue of primary thing, we see his suffering from the "proud" but staying on the right path with obedience to God.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

This is the [Nun-50] fish and [Beth-2] of house.

This verse uses the divine name, "Yahweh", showing knowledge of Him who has revealed Himself. We see a convert speaking. His comfort is in knowing God brings judgment, as seen in *Psalm 52*. This verse follows the 50s Psalms in the fish of men. The "judgments" related to God's actions on issues relating to men. Seeing God's righteousness demonstrated is a source of comfort, knowing God is with us and still in control.

This matches *Psalm 52* in the wicked Doeg, who slew God's priests. David mourns this and expresses the knowledge God will visit Doeg in wrath with judgment. Like *Psalm 52*, the "beth" house was God's avenging against one who had no respect for

the members of God's house. The psalmist comforts himself, knowing God watches and deals with offenders. Remember, this is the "Zayin" section, verses 49-56, which speaks of being hunted.

53 Horror hath taken hold upon me because of the wicked that forsake thy law.

This is the [Nun-50] of fish of humanity and [Gimel-3] of that which is heaped upon or requite.

The fish continues in the certain class of men, "the wicked that forsake thy law".

Word for "horror" is "burning heat", a rage and zeal when beholding the conduct of the wicked, which in *Psalms* 53 were the atheists.

The heaped upon, or requite is seen in the rage and zeal that consumed the psalmist. Jesus demonstrated a similar rage and zeal over the marketeers in God's temple. He drove them out. In a limited sense, He requited them in the temple, publicly condemning and shaming them. So this would be a kind of shame he heaped upon them, or requited them.

54 Thy statutes have been my songs in the house of my pilgrimage.

This is the [Nun-50] of fish and [Dalet-4] of the two-leaved door.

This verse reflects the messages addressed in the match Psalm. *Psalms* 54:7 reflects the "pilgrimage". In *Psalms* 54:5-6, his knowledge of God's ways and his melodyings - "songs" are reflected.

The fish, in a framework discussing "pilgrimage" and "songs", is meshed in *Psalms* 54. There we saw "strangers" in Psalm 54:3, who were a threat to David. In this verse, we see the stranger is the psalmist, for he is a pilgrim. Those of this world, and those

who are God's servants, are strangers to one another, i.e. to be a pilgrim defines oneself to be a stranger in a foreign environment.

The two-leaved door of communication is that of an exchange of information. The psalmist is uplifted, musically as it were, with "thy statutes". He feeds upon those words from God. That which he hears from God became the music which goes out of his mouth, his communication heavenward as he journeys in his pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

This is the [Nun-50] of fish and [He-5] of "lo, behold".

The fish is seen as the psalmist classifying himself as a good fish. He uses the divine name, Yahweh, which as has been said, is that of revelation. He testifies of his faithfulness.

The lo, behold is seen in this same manner in his report declaring his faithfulness.

56 This I had, because I kept thy precepts.

This is the [Nun-50] of fish and [Waw-6] of the peg in the tabernacle.

The fish is the same seen through the entire development of the "Zayin" section. The "this" he "had" was a personal relationship with God, verse 55. He clave to God, Who faithfully sustained him through the dangers because he, "kept thy precepts".

This being the last "Zayin" section verse, reflects on the continuing issue of those outside of God's house who stand in opposition to those who abide in God's tabernacle, the pegs in the tabernacle.

N - CHETH

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.

This is the [Nun-50] of perpetual and [Zayin-7] of sustenance.

We have the perpetual of his “portion” and the perpetual of keeping God’s words (dvar - that of canon, record). The divine name usage of “Yahweh” speaks of knowing God from a revelation position and of personal relationship. The psalmist rests secure in that place of shelter under God’s wings, a perpetual condition of safety.

The sustenance is seen in “my portion” being in that relationship with Yahweh.

58 I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.

This is the [Nun-50] of perpetual and [Cheth-8] keyword “grace”.

Perpetual is seen here, after the manner of verse 57. Such seeking of grace - “merciful”, is dealing with eternal issues of salvation.

Note: The word for “favour” is not grace in any form. The Hebrew is “phanecha” which literally means “Your face”.

The grace is seen in that “be merciful unto me” (chaneni), based on the root word for grace.

59 I thought on my ways, and turned my feet unto thy testimonies.

This is the [Nun-50] of perpetual and [Teth-9] of twisting.

Perpetual follows the theme of this “Cheth” section, verses 57-64. So far, it has been dealing with the eternal issue of seeking God’s face for salvation. This is in line with that

process. This is the “repentance” factor in action. To turn is “teshuvah”, the Hebrew for turning from wicked ways and getting on the right road with God, i.e. repentance.

The twisting is seen in this repentance, oddly enough. This is the good kind of twisting for it is a twisting out of the path that was away from God into the straight path of God’s “testimonies”.

60 I made haste, and delayed not to keep thy commandments.

This is the [Samech-60] of foundation.

A foundation for life of this “Cheth” section, verses 57-64, is immediate obedience. This foundation is critical, obedience of God’s commands. Seems clear, but little of modern preaching concerns itself with obeying God as a foundation in salvation. Many would cry, “apostate” if they heard such a suggestion. Salvation is by grace, sure enough, but repentance (part of that salvation), means a commitment to speedy obedience.

61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

This is the [Samech-60] of foundation and [Aleph-1] of primary thing.

“Bands” uses a Hebrew term indicating cord or rope, which are bands. This is not necessarily bands as in troops.

“Robbed” uses the Hebrew meaning, “bore witness, protested against me”, it speaks of legal action.

Consider, the wicked in government pass laws to trap the righteous. These are the cords or ropes. Their corrupt laws act as legal witnesses to condemn the righteous. During the Reformation, laws were passed to condemn righteous converts to death if they were “re-baptized”, the

Anabaptists were thus targeted in their believer's baptism, because they would have been baptized as infants in the state church.

Starting with the above information, we can see how this fulfills the number meaning of foundation in the psalmist's commitment to do righteously.

We see the primary thing in holding to faithful obedience of God's law, irregardless of the law of men.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

This is the [Samech-60] of foundation and [Beth-2] of the Son.

The foundation is actually a little bit of prophecy couched in this verse. "At midnight", ultimate time of darkness and unpreparedness for the world when Christ returns. Will be time of joy for God's people, when we behold "thy righteous judgments". This is a foundational time of focus for world history.

Foundation of the Son is also seen in this prophetic understanding, thus covering the value of two (beth).

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

This is the [Samech-60] of foundation and [Gimel-3] of camel.

The foundation seen here is the union of the body. The psalmist is identifying himself as one of many who obey God's revealed precepts. *Psalm 63:2* expresses the place of fellowship with God and His people. This may be why a "companion" of the midnight raptured group, of verse 62, is so fitting in verse 63.

The camel is used in the sense of bearing a common burden, or maybe

better put as a common responsibility in obedience to God's "precepts".

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

This is the [Samech-60] of foundation and [Dalet-4] of the two-leaved door and keyword "brokenness".

The foundation of Yahweh's (God revealed) mercy filling "the earth" is foundational to the "Cheth" section, verses 57-64. In fact, noting it as the concluding verse of this section, seems most appropriate. The term "earth" is "aretz". Aretz most distinctly identifies "countries", not "globe". At the second coming, Yahweh's mercy will immediately fill the land of Israel, as He pours His wrath on the invaders. In a progressive stance, with verses 62 and 63, we detect the coming Armageddon, the day of the Lord's vengeance on the wicked who fill the land of Israel, and ultimately in the larger sense, the whole earth. Having moved, in time, to a view from the days when Jesus will commence His global reign, we see the invitation of God's people to learn His "statutes".

The two-leaved door of communication is seen in the invitation to be taught of God.

The keyword of brokenness, is seen with that of hope. Since there is mercy, turning and learning what God wants of us is of benefit. If all we had was condemnation and wrath, the race is over, obedience having come too late. With God though, there is mercy, we can experience a "brokenness" for our sins and turn and cry, "teach me thy statutes".

U - TETH

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

This is the [Samech-60] of foundation and [He-5] of “lo, behold”.

This foundation shows grace to those who become God’s “servants”. Personal name of God is used, Yahweh, showing revelation and relationship, in accord with His faithful Word, revealed in Scripture.

The lo, behold is the testimony of faith, making a verbal confession of what God had done for him.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

This is the [Samech-60] of foundation and [Waw-6] of the peg in the tabernacle.

The foundation of taking on the mantle of discipleship is made clear.

The peg in the tabernacle is seen in that statement of faith the psalmist made to become such a peg, “I have believed”.

67 Before I was afflicted I went astray: but now have I kept thy word.

This is the [Samech-60] of foundation and [Zayin-7] of “to each its appropriate judgment”.

The foundation comes as the means by which many come to God, suffering. The why of suffering can be partly seen in its resulting in the psalmist’s turning from his straying ways. It took being “afflicted” to bring about change.

This also presents the “to each its appropriate judgment” for the affliction was the right “judgment” to

bring the psalmist into obedience of God’s “word”.

Both Israel and the world will declare v. 67a and better yet, v 67b of obeying God. Theme of *Psalms 67*.

68 Thou *art* good, and doest good; teach me thy statutes.

This is the [Samech-60] of foundation and [Cheth-8] of boundaries and keyword “grace”.

The foundation is simply put, “good”. Remember Jesus answering the rich young ruler with the statement that none is “good” but God? This is a foundational doctrine we need to understand. It deals with all men being sinners, none is good. Until we understand that, we cannot grasp the corruptness of human nature.

The boundaries are seen in his seeking to be taught God’s “statutes”, which reveal the boundaries of living. The grace is seen in God is “good”, the “doest good” and in His graciousness to teach us His “statutes”.

69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.

This is the [Samech-60] of foundation and [Teth-9] of sword and twisting.

The foundation is seen in an unpleasant manner. Persecution will be the lot of those who are committed to serve God.

The sword and twisting is seen in that persecution. A sword is “forged” and so is “a lie”. Both make for effective weapons to hunt and take down the

prey. The twisting would be in the lie, which is “a twisting of the truth”.

70 Their heart is as fat as grease; *but* I delight in thy law.

This is the [Ayin-70] of tears, fountain of the eyes.

The psalmist shows the fountain of tears as he beholds his persecutors. It’s interesting to note this verse presents that sadness as part of an important sandwich. It is found between verses that use the word, “afflicted”, verses 67 and 71. Weeps at heart state of the wicked, but reaffirms his “delight in” God’s “law”.

71 *It is* good for me that I have been afflicted; that I might learn thy statutes.

This is the [Ayin-70] of tears, fountain of the eyes and [Aleph-1] of primary thing.

The tears follow the affliction from the wicked, as verses 69-70 revealed. This is other slice of bread in the sandwich of affliction. Verse 67 being the other slice. This confesses that the cause of those tears serve a just and good purpose.

This suffering brought about the primary thing of being able to “learn thy statutes”. Simple book learning will never accomplish the heart change necessary to truly “learn”. Hebrew connects “hearing” and “obedience” together. To obey shows they really have heard. To disobey shows they really didn’t listen. In English we may “hear” doctrine, but unless there is follow thru, meaning “change in life”, there is really no

“hearing”. Book knowledge cannot give life! The heart broken before God is the only proper foundation for true education.

72 The law of thy mouth *is* better unto me than thousands of gold and silver.

This is the [Ayin-70] of eye for seeing and [Beth-2] of the Son of God.

The eye for seeing is the final view of this section. The sight of a pile of gold and silver to be had, sounds appealing. The psalmist uses that visual to show how precious God’s “law” is. It excels in its excitement for the psalmist. Does it do the same for us?

The Son of God is in view in a prophetic manner. When Jesus returns, we are told the law will go forth from Him from Jerusalem. It will be a time when “all will see Him”. Seeing Him ruling (i.e. issuing laws from His mouth), over this world will be more precious than ANY piles of gold and silver.

' - YOD

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

This is the [Ayin-70] of eye and [Gimel-3] of heaped upon.

The eye of insight (understanding) is seen in this verse.

The heaped upon is seen in the declaration of what the psalmist has and is being what he has received from God. It is also seen in that which he seeks to receive, a proper education.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

This the the [Ayin-70] of eye and [Dalet-4] of keyword “brokenness”.

The eye of sight is seen in the “see”.

The brokenness is seen in the description of fellow believers as “they that fear thee”. Those who are broken before God, like a wild horse trained to ride.

75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.

This is the [Ayin-70] of eye and tears and [He-5] of “lo, behold”.

The eye of insight, having seen and now knowing, is found here. The tears are seen in reference to affliction.

The lo, behold reflects back to that eye of insight. Seeing the divine name, Yahweh, we know the psalmist is speaking from a position of revelation. To have revelation of the true God is one point of lo, behold. Another is in perception of the justice of God’s “judgments” and the confession, i.e. agreement with God’s actions in relation to his own condition.

76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

This is the [Ayin-70] of tears, fountain of the eyes and [Waw-6] of the peg in the tabernacle.

The tears flow from verse 75, seeing the psalmist’s, “has afflicted me”. Here he continues with, “be for my

comfort” from that affliction.

The peg in the tabernacle is seen, likewise flowing from verse 75, where the name of revelation and relationship is used. This verse continues that line of thought, the issue at hand for the psalmist. He also takes his place in God’s household as “thy servant”.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

This is the [Ayin-70] of tears, fountain of the eyes and [Zayin-7] of sustenance.

The tears are seen via “that I may live”, which shows the severity of the affliction he is undergoing.

The needed sustenance is that of “tender mercies” which would result in what he needed to make it through, that he would “live”.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

This is the [Ayin-70] of the fountain of tears and [Cheth-8] of boundaries.

The fountain of tears continues from the suffering, discussed in this section since verse 75. Here we see those pouring forth affliction, causing his grievous tears, are “the proud”. We see another aspect of that suffering, showing the disgusting level it comes with in “dealt perversely with me”.

The boundaries are delineated in “thy precepts”, which he is committed to meditate upon. Despite the perverseness of his persecutors, he won’t breach God’s boundaries.

79 Let those that fear thee turn unto me,
and those that have known thy testimonies.

This is the [Ayin-70] of eye and
[Teth-9] of turning.

Finding this in the “Yod” section,
verses 73-80, note this takes us back
to the sight of other believers, seen in
v. 74 in “they that fear thee”. This
brings in the eyes of seeing. The
psalmist is experiencing isolation from
fellow believers, possibly due to the
perverse treatment from the proud.
Whatever the reason, he no longer
beholds them and seeks to have
fellowship restored, seeing his
brethren in the faith.

The turning is easily seen in “turn
unto me”.

80 Let my heart be sound in thy statutes;
that I be not ashamed.

This is the [Pe-80] of keyword, “face”.

“Ashamed” is a shame of face and
having God turn His back on someone.
This presents a prayer for the
psalmist’s heart to stay sound in God’s
“statutes” so he can avoid God’s face
being turned from him.

⌋ - CAPH

81 My soul fainteth for thy salvation: *but* I
hope in thy word.

This is the [Pe-80] of mouth and
keyword “face” and [Aleph-1] of
primary thing.

The mouth is seen in that recorded
“word” of God. That which He has
spoken in the past, is his grounds for
hope and faith. The keyword “face” is
seen in the examination of the primary
thing.

This verse speaks of the primary thing
of receiving God’s favor, His
“salvation”, i.e. having “His face shine
upon him”. A Hebrew expression
showing grace, blessing and favor
from God.

82 Mine eyes fail for thy word, saying,
When wilt thou comfort me?

This is the [Pe-80] of mouth and
[Beth-2] of the Son of God.

The mouth is seen which utters “thy
word”.

The Son of God is seen in the “word”.
The “word” is “imrath” the active
word of speaking which reflects Jesus,
the living word. This verse shows the
longing and looking for the coming of
Jesus, where the world leaders will be
dealt with, thus presenting his
“comfort”.

83 For I am become like a bottle in the
smoke; *yet* do I not forget thy statutes.

This is the [Pe-80] of mouth and
[Gimel-3] of heaped upon.

The mouth is seen in connection to
verse 82 through the word “for”. It
pulls the content forward in that
simple word. Thus, the psalmist is
longing for that “word”, suffering the
obscuring smoke from the fires of
persecution.

The heaped upon is seen in the
situation that leaves him “like a bottle
in the smoke”, which was the harsh
persecution; Verse 84 tells us the
smoke is from persecution. Verse 83
shows a hand-in-glove fit with
Psalm 83.

84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

This is the [Pe-80] of keyword, “face” and [Dalet-4] of keyword “brokenness”.

The face is seen in the appeal, before God’s face, for help. The presentation of his court-case against the persecutors in his prolonged conflict.

Brokenness is seen in the psalmist’s persecution.

85 The proud have digged pits for me, which *are* not after thy law.

This is the [Pe-80] of keyword “face” and [He-5] of “lo, behold”.

Presents the face in an appeal before the face of God in persecution.

The lo, behold is seen in the “pits” the proud dig to catch him, presented before God, as Judge, in his appeal against “the proud”. It is a presentation of evidence of crime.

86 All thy commandments *are* faithful: they persecute me wrongfully; help thou me.

This is the [Pe-80] of keyword “face” and [Waw-6] of peg in the tabernacle.

This continues the presentation before the face of God, in his court-case before the Judge. Starts with confession glorifying God, then seeking God’s protection. Fits well with *Psalms 86*.

The peg in the tabernacle is seen from the psalmist’s experience and knowledge of God’s “commandments”. To say they are “faithful” speaks of

experience with them, otherwise, he would have no way of knowing they are so, nor would he know what they were, to make that declaration. Thus, only one of God’s tabernacle pegs has been in the place to “give his expert” opinion on the matter.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

This is the [Pe-80] of mouth and [Zayin-7] of weapon.

The mouth is seen in that “almost consumed me”, which speaks of eating or devouring, which is part of what the mouth is used for.

The weapon is also seen in that consumption. It is a consuming, done by the enemy, i.e. warfare, an attack, which speaks of weaponry.

This verse presents Jerusalem’s testimony, perfect match to verse 87a. However, it has often forsaken His “precepts”, verse 87b, but in the final day, this will change.

88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

This is the [Pe-80] of mouth and [Cheth-8] keyword “life”.

The mouth is held out like a sign in this verse. This shows how the “pe” of mouth is directly intended to refer to God’s revelation. This would apply to all which He has spoken, whether we call that law, commandments, precepts, statutes, words or as here, “testimony”.

The life is seen in “quicken me”.

7 - LAMED

89 For ever, O LORD, thy word is settled in heaven.

This is the [Pe-80] of mouth and [Teth-9] of divine completeness.

The mouth seen relates to that which is spoken from God. Verse 88 helps to understand this use of “pe” here.

Note: The number 89 carries strong reference to a close relationship with God in assorted terms: Little Ones, Child, Was Weaned, Redeemed and He Shall Be Delivered. (This verse proceeds using the name of personal relationship with God, Yahweh.)

The “word settled in heaven” speaks of His throne-room judgments being rock solid. His Words are promises and the wicked (twisted) will not escape His sentence. The divine completeness is seen in these same words. “Settled” speaks of that which is finished, complete.

90 Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth.

This is the [Tzaddi-90] of provision.

Provision is seen in this verse showing perpetuity. God provides for the world to continue.

91 They continue this day according to thine ordinances: for all *are* thy servants.

This is the [Tzaddi-90] of provision and [Aleph-1] of primary thing.

Provision is seen in the “continue”, after the same manner of verse 90. Speaks of day by day continuance, i.e.

provision for such. This is what “servants” do, clearly reflecting the *Psalms 91* theme and terms of the 91 value: Go Forth, To Be Lord (Joseph made Lord in Egypt), Angel/Messenger, The Levites.

These lead us to the primary thing of servants doing what they are told. Imagine if the world was as poor a servant as many “so-called” Christians. We couldn’t count on the world spinning at the same rate, sunrise coming whenever the earth felt like it. What about the oceans staying in their border? Cities suddenly swamped with ocean water, for no one could count on the coastlines staying put.

92 Unless thy law *had been* my delights, I should then have perished in mine affliction.

This is the [Tzaddi-90] of provision and [Beth-2] of house.

The provision is seen as God’s “law”, which is his delight. If his heart desire and focus in life had not been Godward, he would “have perished”. Meaning he was receiving “provision” to continue, i.e. not perish.

The house is seen in his source of joy and life. The reign of the Son (another “beth”), where God’s millennial laws will go forth on a global level, will be the household of a righteous reign. Until that reign begins, abiding in God’s household is where we need to be. We only make it through this world (not perishing), if we abide in His house, as strangers in this world.

93 I will never forget thy precepts: for with

them thou hast quickened me.

This is the [Tzaddi-90] of provision and [Gimel-3] of heaped upon.

The provision is seen in his being “quickened”. God’s “precepts” were the provision, i.e. the means by which he was “quickened”.

The heaped upon is seen in that same provision that has “quickened” him. The two shades blend together in a match. Provision and supply are synonyms, though “tzaddi” and “gimel” have further meanings which veer away from each other.

94 I *am* thine, save me: for I have sought thy precepts.

This is the [Tzaddi-90] of hunt and [Dalet-4] of the two-leaved door and keyword “brokenness”.

The hunt is perceived from verse 95, where we see his call for help comes because the wicked are hunting him. Thus, he cries “save me”. We know the psalmist’s position is from a believer, for he says, “I *am* thine” and has been faithful, seeking God’s “precepts”.

The two-leaved door of communication is seen in his plea God-ward and his listening to God in seeking to hear His “precepts”. The brokenness is seen in that cry to be saved.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

This is the [Tzaddi-90] of the hunt and [He-5] of “lo, behold”.

The hunt is seen in the “wicked” waiting to destroy him.

The lo, behold is that of calling God’s attention to what the wicked are up to in their assault of a faithful servant.

96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

This is the [Tzaddi-90] of to descend, keyword “righteousness” and [Waw-6] of the peg in the tabernacle.

This number shows the introduction of the millennial kingdom - Jesus Christ’s return to reign on earth. That being the case, we see the to descend, of that second coming. The kingdom age will be one of true righteousness, which is the keyword. To understand why I view this verse like this, one needs to consider some terms: the Hebrew the KJV translators translated as “perfection” also means “completeness”, i.e. Revelation’s “time shall be no more”. Thus, the meaning behind, “an end of all perfection”. When earth history comes to its conclusion, Christ’s global reign begins. This is why we see God’s, “commandment *is* exceeding broad”. It continues beyond this break in time. This verse is a match to *Psalms 96*.

The peg in the tabernacle is the place the psalmist holds through this cross-over of eras. Consider that this is also the final of the “Lamed” section, verses 89-96. The “lamed”, being the shepherd’s staff, which means the psalmist is one of the shepherd’s sheep, which itself parallels being a peg in God’s tabernacle.

ד - MEM

97 O how love I thy law! it *is* my meditation all the day.

This is the [Tzaddi-90] of to descend,

keyword “righteousness” and [Zayin-7] of perfection, completeness.

To descend and righteousness both have their connection to the coming global reign of Christ on earth. This number flows from verse 96. This foundation was introduced in 96’s coverage. In 97, the psalmist expresses his love for God’s reign, i.e. “thy law”. The second coming will be a time of rejoicing, for Christ’s global reign will have begun. Further coverage is seen in *Psalms 97*, when the descent of Christ, to reign, is the means to setting up this righteous kingdom.

The perfection and completeness is seen in that coming global kingdom. The focus in this verse is “thy law”. That is the “perfect” and “complete” object in view. It speaks of perfect righteousness, thus the psalmist meditates upon it all day.

98 Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me.

This is the [Tzaddi-90] of provision and [Cheth-8] of boundaries.

The provision is seen in what has “made me wiser than mine enemies”. Provision of wisdom through “thy commandments”.

The boundaries are “thy commandments” which mark the safe living fence line for His sheep.

Speaks of the superior position of the faithful over their enemies. Such will be seen completely after Christ’s return. A match to *Psalms 98*.

99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.

This is the [Tzaddi-90] of provision and [Teth-9] of twisted.

The provision is seen to attain understanding, which comes about because of his meditation upon God’s “testimonies”.

These “teachers” are twisted for they lack understanding because they don’t meditate on God’s testimonies. I believe most people would agree that teachers who lack understanding is a twisted concept. Properly an oxymoron.

100 I understand more than the ancients, because I keep thy precepts.

This is the [Koff-100] of the hole in the axe head.

Consider that the hole of the axe head is the means by which its user empowers the axe head to do his service.

With a modern illustration, consider the car. The engine is the power. The transmission and drive system are designed to work perfectly, but lack power. The clutch is necessary to transfer the engine’s drive power to the fully functional transmission. With the proper connection, thru the clutch, the drive train will set the car in motion.

Assume “ancients” have more time to accumulate information. Wouldn’t they have better opportunity for greater understanding? Understanding comes from obeying God. Obeying speaks of empowerment

in God's hands. That is the "koff" in action.

101 I have refrained my feet from every evil way, that I might keep thy word.

This is the [Koff-100] of empowerment and [Aleph-1] of primary thing.

Continues the empowerment, i.e. action in God's hands. Verse 100 was in "doing" but verse 101 is power in "refraining", not doing evil.

The "aleph" of primary things being the keeping of God's words and refraining from traveling an evil path.

102 I have not departed from thy judgments: for thou hast taught me.

This the the [Koff-100] of empowerment and [Beth-2] of house.

The empowerment is seen in his "not departed", i.e. continuing. Which itself comes from God's teaching him, which is a means of empowerment to walk righteously.

The house is found in the psalmist's place of abode. He abides in God's house, a stranger to this world, for he is always in God's library, studying His ways.

103 How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!

This is the [Koff-100] of empowerment and [Gimel-3] of heaped upon.

The empowerment is seen in that which supplies our strength and life, like food does our flesh. God's "words" - imrath, said, the living word is

compared to a pleasant energy food.

The heaped upon are those blessings God gives as seen in the, "sweet are thy words unto my taste".

104 Through thy precepts I get understanding: therefore I hate every false way.

This is the [Koff-100] of empowerment and [Dalet-4] of the swinging two-leaved door.

Empowerment of the mind is found here in "I get understanding". That understanding results in hating "every false way".

This verse presents the results of a positive two-way interaction with God, the meaning behind the swinging two-leaved door. Such a godly hatred, as the verse relates, will never be seen in men apart from listening to what God has to say in His Word.

]- NUN

105 Thy word *is* a lamp unto my feet, and a light unto my path.

This is the [Koff-100] of empowerment and [He-5] of "lo, behold".

The empowerment is seen in the lamp of God's written word. It shows the way so his feet, walk of life, can safely proceed.

This light presents the lo, behold to see the way.

106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

This is the [Koff-100] of empowerment and [Waw-6] of the peg in the tabernacle.

Keeping one's oath requires an empowerment to "perform it".

The peg in the LORD's tent is the only place one can occupy and fulfill such an oath. Outside of His body (the Body of Christ is the temple of God on earth today), one cannot have the ability to live pleasing to God, i.e. to "keep thy righteous judgments".

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

This is the [Koff-100] of empowerment and [Zayin-7] of a weapon.

Great affliction, as seen in *Psalms 107*, seeks empowerment in "quicken me". This is founded in a personal relationship, which the use of the divine name shows. He is standing on God's "Word" - d'var, that which He has revealed. This "quicken me" is sought from within this framework.

The weapon is seen in the affliction of being assaulted in some manner. We see the connection of his affliction is related to the wicked in this "Nun" section, verses 105-112, specifically in verse 110.

108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

This is the [Koff-100] of empowerment and [Cheth-8] of boundaries.

The empowerment is seen in the "freewill offerings of my mouth", an activity accepted of God in His service. This is part of the axe swinging. Note: This is founded in knowing God, as He has revealed Himself, in the use of the divine name,

Yahweh.

The boundaries, he sought to be taught, in "thy judgments".

109 My soul is continually in my hand: yet do I not forget thy law.

This is the [Koff-100] of empowerment and [Teth-9] of the serpent.

The empowerment is seen in the second half of the verse. He holds strong to the "not forget" (guiding power) in the midst of his storm.

The assaults of those serving Satan, the serpent, is indicated from the following verse 110. It tells us the afflictions, that keep his soul in his hand, come from the wicked.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

This is the [Koff-100] of the empowerment and [Yod-10] of the working hand.

We see the empowering work of the wicked in "have laid a snare". Those traps took energy and activity to get where they were found. We also find the empowering in the psalmist, his being sustained in the right way, in that he did not err "from thy precepts".

Their work to lay "a snare" shows the "yod" of working hands. On the righteous side, we continue to see the "yod" at work in "erred not", i.e. staying on the track of obedience to God's "precepts". Heart condition, empowerment and fruit is a critically connected trio.

111 Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

This is the [Koff-100] of empowerment, the [Yod-10] of the working hand and [Aleph-1] of primary thing.

The empowerment is seen in the action of his “taken”.

The working hand is parallel to the empowerment in the working process of taking something.

The primary thing is seen of holding God’s “testimonies” “as an heritage”. This, in turn is connected to the heart condition.

112 I have inclined mine heart to perform thy statutes always, *even unto* the end.

This is the [Koff-100] of empowerment, the [Yod-10] of the working hand and [Beth-2] of the house, the inner part.

The empowerment is behind the “perform”.

The working hand is seen in the action of “perform”.

The house is seen focused on “mine heart”. The heart is the core, or dwelling of our soul. It is the source from which our actions flow. In consideration of this application, see the following from *Gesenius’ Hebrew Lexicon, under “beth”, p. 116 (1004): (5) dwelling, abode, habitation, place of any kind... (6) the inner part, what is inside, within...*

D - SAMECH

113 I hate *vain* thoughts: but thy law do I love.

This is the [Koff-100] of empowerment, the [Yod-10] of the working hand and [Gimel-3] of heaped upon.

The empowering is seen in “hate” and “love”. These feelings are driving powers to appropriate actions.

The working hand of action is the result of the hate and love seen here.

The heaped upon is seen in the word for “thoughts” - se’aphim: half-hearted. You’re either all-in or nothing! Is your heart fully given to follow God obediently, or only half-given? Is it heaped upon God’s laws or spread out upon many different loves?

114 Thou *art* my hiding place and my shield: I hope in thy word.

This is the [Koff-100] of empowerment, the [Yod-10] of the working hand and [Dalet-4] keyword “brokenness”.

The empowerment is seen in “hope”. Hope is the source of his power, his actions, driving him to stand on God’s Word (d’var), his Bible.

His working hand of action is that actual stance in the “hiding place” and “shield”, like the man on the ship’s deck, holding the rail in the storm. His hands are working though you don’t see action.

The brokenness is seen in the context of his needing a “hiding place” and “shield”. Both are means of shelter; defense and not offense. For these defenses to be of help, we need to be facing an assault, to ward off destruction.

115 Depart from me, ye evildoers: for I will keep the commandments of my God.

**Special Note: I followed the Hebrew letters of Yod and He, out of sink with Rabbinical Judaism. The reason is covered in the introduction.*

This is the [Koff-100] of empowerment, the [Yod-10] of the working hand and [He-5] of “lo, behold”.

We see the empowerment to obedience of God’s commands in the psalmist.

The working hand is the result of that driving force in the keeping, which is a doing and/or refraining from doing.

The lo, behold is his announcement he is not backing down. This is seen in the change of address to the “evildoers”.

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

**Special Note: I followed the Hebrew letters of Yod and Waw, out of sink with Rabbinical Judaism. The reason is covered in the introduction.*

This is the [Koff-100] of empowerment, the [Yod-10] of the working hand and [Waw-6] of the peg in the tabernacle.

“Uphold me” expresses the need for empowerment from another source. That axe handle that wields the axe head, through its hole.

The working hand will be that standing firm, the “upholding” will reveal.

The peg in the tabernacle, is seen as Christians stand firm in the body of

Christ by faith. “Hope” is intricately connected to faith. In this verse, “word” is “imrath”, the said or living word, which ultimately is Jesus. Standing in Jesus, He “lives” and this is the psalmist’s hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

This is the [Koff-100] of empowerment, the [Yod-10] of the working hand and [Zayin-7] of sustaining provision.

The empowerment is the same as seen in verse 116, the cry for God to, “hold thou me up”.

The working hand would be in the action “have respect”, as a result of that empowerment.

The sustaining provision is seen in his, “I shall be safe”.

118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

This is the [Koff-100] of the working power, the [Yod-10] of the working hand and [Cheth-8] of boundaries.

The working power is seen in “thou hast trodden down”.

The working hand is seen in three places. First, the “trodden down” result; second, the working hand of the wicked in manifestations of “that err” and third, in the works of their “deceit”.

The boundaries are those set about with God’s statutes, from which the wicked “err”, i.e. they transgress,

hopping over the fence set as a boundary.

119 Thou puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.

This is the [Koff-100] of the working power, the [Yod-10] of the working hand and [Teth-9] of twisted.

The working power matches that of verse 118, showing God's power in action on earth against the wicked.

The working hand follows in the psalmist seeing the results of God at work.

The twisted is seen in its reference to the wicked, who are the twisted ones, bending away from obedience to God.

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

This is the [Koff-100] of empowerment and [Caph-20] of the open hand.

The empowerment is seen in the fear of God. It is through that hole in our soul, we are able to be of use in God's hands. If we do not fear Him, we are of little use in His hands. He may be able to use us to some degree, but everlasting fruit will be questionable. Consider how important this is in a look at Abraham and what God was testing him for in telling him to sacrifice Isaac: Genesis 22:12 - "...now I know that thou fearest God..."

The open hand is seen from the same position of fear of God. Because of that fear, the psalmist's hands don't work under self-empowerment (which is the yod), but his hands are open in surrender and worship.

Y - AYIN

121 I have done judgment and justice: leave me not to mine oppressors.

This is the [Koff-100] of empowerment, the [Caph-20] of the open hand and [Aleph-1] of primary thing.

The empowerment was seen in his having done "judgment and justice".

The open hands are seen in his plea, "leave me not to mine oppressors", i.e. in the open hands of the oppressors to receive him.

The primary thing is seen in the ground of hope because he has obeyed God, doing judgment and justice.

122 Be surety for thy servant for good: let not the proud oppress me.

This is the [Koff-100] of God's taking action, the [Caph-20] of open hand and [Beth-2] of house.

God's taking action is seen when He backs His "servant". The One working events so it turns out for His faithful servant. The power at work behind the scenes.

The open hands seen in God's monetary backing that may be needed to complete repayment. That "surety" speaks of standing beside someone to back them up, i.e. to provide whatever is lacking of a debt. In another sense, we saw the same open hands of verse 121 with the oppressors, waiting eagerly to snatch the psalmist.

The house is seen in the psalmist's position as "servant". The servant abides in the Master's house.

Remember the word's of Jesus, "In my Father's house are many mansions: . . ." - John 14:2 being for those who are His servants.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

This is the [Koff-100] of empowerment, the [Caph-20] of the open hand and [Gimel-3] of heaped upon.

The empowerment here deals with lack of such, the "mine eyes fail".

The open hand is seen in his imploring, seeking a filling of needy hands.

The heaped upon is that which the psalmist seeks to have placed in his hands, the supply.

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

This is the [Koff-100] of empowerment, the [Caph-20] of open hand and [Dalet-4] of the two-way interaction through the door.

The empowerment is seen through God's dealing and especially teaching.

The open hand is seen in the willing pupil to receive that education, that supply meeting his request.

The two-way interaction through the door is seen in the request heavenward and the supply earthward.

125 I *am* thy servant; give me understanding, that I may know thy testimonies.

This is the [Koff-100] of God's taking action, the [Caph-20] of the open hand and [He-5] of "lo, behold".

We see the requested action of God, matching verse 124. The ability for the psalmist to understand comes from a source, other than his own mind. It *requires* God to take action.

The open hand to receive what was requested is seen.

The lo, behold is that open window letting light in, i.e. the gaining understanding and knowledge. Seeking enlightenment is a "he" image.

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

This is the [Koff-100] of empowerment, the [Caph-20] of the open hand and [Waw-6] of the peg in the tabernacle.

God's empowerment is requested with an urgency.

The open hand is seen, seeking a result in a plea of dire need.

The peg in the tabernacle is seen in the use of God's revealed name, Yahweh. Only those who have the revelation of that name would be the pegs in His tabernacle. They also would be those who know His "law", able to point out the wicked voiding of it.

127 Therefore I love thy commandments above gold; yea, above fine gold.

This is the [Koff-100] of empowerment, the [Caph-20] of the open hand and [Zayin-7] of supply.

The combination of “love” and “thy commandments” shows the empowerment. Commandments are “mitzvoth”. Simply put, “that which we are commanded to do/observe”. The works, but by whom? The doer, obviously, but how? From laborious diligence? The psalmist “loves” them. Love speaks of the connection to empowerment to do them. The working of God’s Spirit within us to do His will.

The open hand is that which receives. Receipt of those mitzvoth, ears to hear and their comparison to great value, “fine gold”, which is a commodity received.

The supply is the provision of those prized mitzvoth which the psalmist dearly loves.

128 Therefore I esteem all *thy* precepts concerning all *things to be* right; and I hate every false way.

This is the [Koff-100] of empowerment, the [Caph-20] of the open hand and [Cheth-8] of fence lines.

Empowerment is seen in the heart position that esteem’s accuracy and appropriateness to God’s “precepts” and a “hate” of “every false way”.

The open hand is seen in the receptivity with which the psalmist approaches God’s “precepts”. He has ears to hear them.

The fence lines of life are laid out in God’s “precepts”. The psalmist treasures them and hates whatever would breach those restrictions, those false ways.

9 - PE

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

This is the [Koff-100] of empowerment, the [Caph-20] of open hand and [Teth-9] of serpent and twisting.

The empowerment is found in the heart attitude to keep God’s “testimonies”. He calls them “wonderful”.

The open hand is seen in that attitude, because he receives them as precious, thus, he wants to receive them from God.

The serpent and twisting is approached from a side view. The Hebrew word “ntsar” translated as “keep” is more fully, “**to keep, watch, guard**”. The psalmist is diligent to see he *does not* violate God’s “testimonies”. “Ntsar” indicates a carefulness lest he veer from the straight path. One can go the way of the serpent, twisting out of the right way, without effort. To keep from veering requires “ntsar”. Why would the psalmist go to this effort? The answer, he has seen God’s glory! That is why he says His “testimonies” are “wonderful”. That was the challenge to Satan’s glory, in *Psalms 19* (which is a “teth” psalm) in that God is the only glorious one.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

This is the [Koff-100] of empowerment and [Lamed-30] of rod or staff.

Empowerment comes with insight. We

see, we understand, then we can do. So we find the empowerment of that revelatory light.

The staff of learning, instruction, we see “giveth understanding” to those who don’t know any better, the “simple”.

131 I opened my mouth, and panted: for I longed for thy commandments.

This is the [Koff-100] of empowerment, the [Lamed-30] of learning, instruction and [Aleph-1] of primary thing.

A key to receiving empowerment from God is to long for the truth.

We see learning in the burning desire to be taught God’s “commandments”.

The primary thing is that of longing to learn what God wants. We must hunger and thirst after righteousness.

132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

This is the [Koff-100] of empowerment, the [Lamed-30] of learning and [Beth-2] of house.

The empowerment is furthered, from verse 131, along the longing theme. Desperation for mercy, from one who “love(s) thy name” will not go unheeded. The working power of God will be set in motion on such a person’s behalf.

How did he know of God’s work on behalf of others? Obviously, someone taught him. This reveals the learning in the school of instruction.

The house is seen in that lesson. Who

is in the household? The fellow believers who also received that mercy or grace. (The Hebrew used indicates “grace - chen”.)

133 Order my steps in thy word: and let not any iniquity have dominion over me.

This is the [Koff-100] of empowerment, the [Lamed-30] of rod, staff and [Gimel-3] of heaped upon.

The empowerment is very clear in, “order my steps” and “let not”.

The shepherding staff is requested.

The heap upon is in the request for God to “order my steps” and to grant the victory he sought.

134 Deliver me from the oppression of man: so will I keep thy precepts.

This is the [Koff-100] of empowerment, the [Lamed-30] of staff, rod and [Dalet-4] keyword, “brokenness”.

Part of the empowerment, an enabling to accomplish God’s precepts, depends upon deliverance.

The shepherding staff that protects is seen (see *Psalms 23*). Protection from attackers is part of a shepherd’s job.

The brokenness is seen in that which oppressors bring on people.

135 Make thy face to shine upon thy servant; and teach me thy statutes.

This is the [Koff-100] of empowerment, the [Lamed-30] of the staff, rod and [He-5] of “lo, behold”.

Maybe it could be said the greatest

empowerment is to have “God’s face shine upon you”. We find that here.

The staff of instruction is seen where he asks to be taught.

The lo, behold of letting light in is clearly in “shine upon thy servant”.

136 Rivers of waters run down mine eyes, because they keep not thy law.

This is the [Koff-100] of empowerment, the [Lamed-30] of instruction and [Waw-6] of being the peg in the tabernacle.

The power behind his tears is that empowerment at work. The love of God’s law and hatred of its violation.

Instruction is seen in the psalmist’s clear knowledge of God’s law. He knows right from wrong. It is because of this knowledge he sheds tears.

The peg in the tabernacle is quite telling. From our position, after the coming of Jesus Christ, only the members of His body, the true church, have His Spirit and life operating in them. In the position of having His Spirit indwelling His people, tears will be shed by true believers. Those who simply attend church, with an intellectual assent to certain facts, won’t cry “rivers of waters” over the violation of His law.

Y - TSADDI

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

This is the [Koff-100] of God’s taking action, the [Lamed-30] of the staff, rod and [Zayin-7] of appropriate judgment.

This verse begins the “Tsaddi” section, verses 137-144, with a confession that Yahweh is just in His

actions. The “judgments” speak of God’s taking action on behalf of justice. His power, behind righteous decrees, back up His words of judgment.

The staff is seen with the “judgments” which speak of governance. This is what the shepherd does with his staff in governmental action, leading His flock.

The appropriate judgment is a clear theme here.

138 Thy testimonies *that* thou hast commanded *are* righteous and very faithful.

This is the [Koff-100] of God taking action, the [Lamed-30] of staff and [Cheth-8] of fence, restrictions.

God taking action is seen in “thy testimonies”. Included in the “testimonies” is the Ark of the Covenant with the Ten Commandments tucked inside, these “thou has commanded” bear power. This is seen in the prohibition to bow to idols (Ex. 20:5) and God’s saying He will visit this iniquity in wrath.

The Ten Commandments speak of the staff of God’s shepherding His people. The psalmist gives witness to God’s faithfulness in regards to those testimonies.

The fence, restrictions are seen in what God’s commands impose.

139 My zeal hath consumed me, because mine enemies have forgotten thy words.

This is the [Koff-100] of empowerment, the [Lamed-30] of staff and [Teth-9] of serpent.

The empowerment of “zeal” manifests the driving power.

The staff of discipline and/or protection are seen here. Remember Jesus’ zeal against the money changers and business men in the temple? There we had an example of the shepherd’s staff being wielded, empowered by godly zeal.

The serpent is seen in his servants, the “mine enemies” of this verse. They are those whose ways veer from God’s straight path. The verse tells us the enemies are those who have forgotten God’s words.

140 Thy word *is* very pure: therefore thy servant loveth it.

This is the [Koff-100] of empowerment and [Mem-40] of water.

The empowerment is a combination of the working of the handle in the axe head. The “very pure” “word” - imrath, the said of active speech, empowers the heart in love in this “servant”. A servant is one who is worked to accomplish the will of the hewer. Distinctly, the psalmist presents himself as the axe head for use.

The water is revealed via the longing heart, which love illustrates. This was seen in verse 40 with “quickenings”. Verse 40 also showed the living water, which Jesus said He provides (John chapter 4). The “pure” word is Jesus, who is “The Word” made flesh. This “servant” is drinking of that living water, expressing it as truly good.

141 I *am* small and despised: *yet* do not I

forget thy precepts.

This is the [Koff-100] of empowerment, the [Mem-40] of water and [Aleph-1] of primary thing.

It aptly matches the main concept of *Psalm 141*. The empowerment is seen in an interesting manner. This axe head (the psalmist) refers to himself in a humble manner. At that, he testifies he is still carried along the right path. Size doesn’t matter. The power of faithfulness applies to all.

The water reflects to the water’s of humanity. These rage their waves at him, for he is “despised”, but holds his ground. (*Psalm 124:2-5* presents an example of water used in this way.)

The primary thing for all God’s servants is HUMILITY which declares “I am small”.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

This is the [Koff-100] of empowerment, the [Mem-40] of water and [Beth-2] of Son.

The empowerment is seen in “everlasting”, for it endures and persists. This is a match to *Psalm 142* where the saints are called upon to hold the line, “endure and persist” for God.

The water of humanity is closely connected to the Son. (See the following paragraph for this coverage.)

The Son is reigning over His house. This verse doesn’t name the Son, but the conditions to come are met via this: the humanity (water) and the Son. Jesus is God’s “righteousness”

manifest in the flesh and it is “everlasting”. The challenge, which the seas of humanity raise, will be opposed by Jesus at His second coming. Jesus’ laws are true and those of the raging seas of humanity are neither true nor will they be everlasting. In a secondary way, we know Jesus is “the way, the truth and the life” (John 14:6). When we see “the truth”, we see a reflection on the Son, so likewise on “beth”.

143 Trouble and anguish have taken hold on me: *yet* thy commandments *are* my delights.

This is the [Koff-100] of the handle taking hold of the axe head, the [Mem-40] of water and [Gimel-3] of heaped upon.

The handle taking hold of the axe head is seen in that “taken hold on me”. This is not in reference to empowerment by God, but is still a “quoff” theme of empowerment.

The water is seen in two aspects. First, the source of his “trouble and anguish”, if from the raging seas of humanity is in oppression or persecution. Second, “my delights” reflects the satisfying water’s needed to sustain him.

The “heaped upon him” is seen in reference to “trouble and anguish”.

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

This is the [Koff-100] of empowerment, the [Mem-40] of water and [Dalet-4] of the two-leaved door and keyword “life”.

The empowerment is seen in two ways. First, the “understanding” is something given, an empowerment to give direction. Second, the supply will give life to the axe head (the psalmist), thus animating it.

The water is in its near match to verse 142, that of humanity. It speaks of the permanence of those righteous “testimonies”. *Psalm 2* is very enlightening on this, showing the raging waters of humanity against God’s rule and revealing that the final victory will be over those waters.

The “life” is seen in those finishing words, “and I shall live”. He needed the understanding to live. Unless the needed “understanding” was given, he would either die or not be brought to life. We also have the “dalet” of the two-way door of communication. Prayer to God and understanding received from Him.

Ⓜ - KOFF

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

This is the [Koff-100] of empowerment and keyword “I cried”, the [Mem-40] of water of tears and [He-5] of “lo, behold”.

The “Koff” section, verses 145-152, gives two “koff” options. The first word for the line is a key-word. For verse 145 it is “I cried”. This blends well with the driving power, the empowerment, of the psalmist. That power operates through a complete, undivided heart and propels him to action in “keep thy statutes”.

The water is in tears, for his “crying”.

The lo, behold is a cry for God to lo, behold with “hear me”.

The first four verses, 145-148 of the

Koff acrostic, present a sound outline for salvation. Verse 145 presents a coming to Yahweh (God revealed) from the first stand of absolute commitment to obey God.

146 I cried unto thee; save me, and I shall keep thy testimonies.

This is the [Koff-100] of empowerment, and keyword “I cried unto thee”, [Mem-40] of water of tears and [Waw-6] of the peg in the tabernacle.

This is a match to verse 145 of a driving power, empowerment in the psalmist. The intensity is seen in his crying for salvation, “save me”. It drives him to the commitment and action of keeping God’s “testimonies”.

The water of tears is seen in that “cried”.

The dwelling as a peg in the tabernacle is seen in being “saved”, thus in the body of Christ (today) and being in view of the testimony, which is what the Ark of God is called... The Ark of the Testimony (Ex. 25:22).

The next step in the well-founded conversion, progressing from 145, is for God to save, further coupled with being His disciple. Salvation is from God, a gift, not attained by works (Ephesians 2:8-9) but works will follow, and discipleship, to learn what God wants of us (James 2:14-26). It is common for one to hear of “hell” and cry to God for salvation. 145 and 146 show a slight difference. Instead of openly seeking first to save our skin, we are better off if we commit ourselves to seek His interests, i.e. “to keep thy statutes”, v. 145 then focuses

on “save me”, v. 146. Warning of hell has its place, but the order here should not be lightly dismissed.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

This is the [Koff-100] of empowerment, and keyword “I prevented”, the [Mem-40] of water of tears and [Zayin-7] of sustenance and provision.

The “I prevented” connects to that seen in verses 145 and 146. It shows the driving power, empowerment behind the “cried” and the following of having “hope”.

The watery tears of crying are here.

The sustenance and provision is seen in the hoping in His Word (d’var - that which is “canonized” as it were, which “word” tells of Jesus, the Word made flesh). Jesus said His flesh is food indeed, the bread of life, thus the sustenance and provision (John 6:51). From the time position of the psalmist, that answer to his cry was future, i.e. that upon which he “hoped”.

The continued progression to sound conversion flows from verses 145 and 146 to that salvation, yet to come, eagerly waiting the coming of Jesus.

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

This is the [Koff-100] of empowerment, and keyword “prevent”, the [Mem-40] of water of tears and [Cheth-8] of boundaries.

The empowerment, at work in the psalmist, brings him to the action of meditating on God’s word (imrath -

the “said” – active, living word). The written word brought to life in his heart and soul.

In the Hebrew, this verse starts with “prevent”. The psalmist drops the “cried”, but alludes to those tearful eyes. This is seen by looking back at verse 147 where the “prevent” is used, as in 148, and flows to the “cried” that took place during the wee hours. Thus we find the water of tears.

The water of tears are described in the paragraph above in junction with “prevent”.

Boundaries are used here. There are always the boundaries God’s words impose, but I find another type of boundary. The boundaries of night “watches”. The “watches” have boundaries of a different nature. Just as we have boundaries on our watches, i.e. the 1 o’clock hour, 2 o’clock hour, etc., so the night is divided into “watches”. In ancient times, day light marked the sundial and day hours were divided. Night watches could also be marked by either the moon’s position in the sky or the star rotation. The Milky Way acts like a giant clock hand that spins through the night.

The final, of this set of four verses on a sound conversion, closes with the daily life, during the dark hours, until our Lord’s return. We must continually ponder God’s words, until the final morning dawns bright.

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

This is the [Koff-100] of

empowerment, and keyword “my voice”, [Mem-40] of water’s of humanity and [Teth-9] of that twisted out of the good path, serpent.

The empowerment is seen in “quicken me”. That is an empowering the psalmist seeks from God. “My voice” continues to carry the theme forward of crying to God. That voice is literally what cries out.

The water’s of humanity are in opposition to God’s servants. The use of the divine name helps clinch the position of one who truly knows who God is. The “mishpat” of “judgment” reflects the action regarding issues between people. For the psalmist, he needs “quickenning”, being given life. In this case, why? We are not told, but in the following verse, we will be.

Those waves of the sea, that rage against God, also attack God’s people. This is where we see those twisted out of the good path, those in the service of the serpent. For the waters of humanity and those twisted out of the good path, we see them through the context described in the next verse, which tells us what verse 149 is talking about.

The second set of four verses, in this “Koff” acrostic proceeds from the sound conversion of verses 145-148 (which is necessary for us to be ready) for the second coming of Jesus. As we face this world’s hostility, we need to seek and receive God’s life-giving strength, only known in a relationship with Him.

150 They draw nigh that follow after mischief: they are far from thy law.

This is the [Koff-100] of empowerment, and keyword “They draw nigh”, the [Nun-50] of fish.

The empowerment is in reference to the operating power behind those who do not serve God, they “follow after mischief”. “They draw nigh”, being the opening keyword, fits with that empowerment of lost humanity.

The fish is that of mankind.

Remember, Jesus spoke of all humanity being likened to fish. At the end, all humanity will be gathered, as fish in a net. The good would go into the “keeper” pile and the bad into another (Matthew 13:47-50).

Prophetically, verse 150 goes beyond the situation the psalmist himself is experiencing, it speaks of those bad fish who gather against Yahweh. In continuance with verse 149, on the second coming, this verse presents the gathering that will come at the end. The nations will go up to Armageddon to war against the returning Jesus. This is the crowd who “are far from thy law”, seen in *Psalms* 2. “They draw nigh” to war against the Lord. Note: We are told the waters prevailed upon the earth for 150 days during Noah’s flood (*Genesis* 7:24). Something changed on the 151st day, the waters no longer prevailed. The fish of those seas of humanity will no longer dominate on this world when Jesus raptures His people, collecting the good fish. 150 is the last day of their prevailing, drawing nigh in their war against God.

151 Thou *art* near, O LORD; and all thy commandments *are* truth.

This is the [Koff-100] keyword “Thou

art near” and the great working of the ages, the mightiest axe swinging performance ever seen, the [Nun-50] fish of humanity and [Aleph-1] of primary thing.

As with verse 150, it carries both a personal psalmist experience as well as a prophetic message. 151 is the rapture number. (For more on this, see “How I Discovered This” in the introduction.) One thing that happens at the rapture is that Yahweh draws near to this world. I believe the rapture will take place just prior to the global second coming. In the second half of verse 151, we find Jesus’ promise of returning is truth! Stepping back to verse 150, we saw the Armageddon gathering against the coming Savior that precedes the Lord’s drawing nigh. Why? Because they “are far from thy law”. They don’t want Jesus to draw nigh and reign on earth (*Psalms* 2). Next, we see the great working of the ages, a focal point of all history, the rapture, where the axe heads float to the top of the waters of humanity. (Elisha’s miracle of the floating axe head - *A Floating Axe Head Prefigures Rapture*, article at www.basedintheword.org.) This has a direct “koff” connection.

The fish of humanity will all be gathered at the second coming, the good to be taken up and the bad to be destroyed at Armageddon.

The primary thing is seen in Yahweh Himself. Jesus’ return, His coming near, is what world history is building towards. The great climax of history.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

This is the [Koff-100] of empowering of God in the rapture, and keyword “of old”, the [Nun-50] of “to be perpetual” and [Beth-2] of the Son.

“Of old” is the keyword. How glorious! The second coming, which is the prophetic message of verse 151, is reflected in 152. God’s word has spoken of this from “of old”. Here we see pure worship. God, what You have said, what You have promised, You most assuredly carry out! The true empowerment is seen in an upholding of God’s “testimonies”. Men may build a Georgia Guidestone, but cannot found them forever. Look how quickly they came down, in a night.

God’s testimonies are protected and sustained. The “to be perpetual”, which this verse references, is seen.

The Son in His house will be fulfilled as the earthly reign of Jesus on earth begins. (*See Psalm 2.*) Verse 152 is the sigh after the battle, the I knew You’d win!

7 - RESH

153 Consider mine affliction, and deliver me: for I do not forget thy law.

This is the [Koff-100] of empowerment, the [Nun-50] of fish of humanity and [Gimel-3] of heaped upon.

The empowerment, driving force is seen twice. The request to “deliver me” and the operable governor, in the psalmist’s heart, of remembering God’s law.

The fish of humanity is seen. The “affliction” is coming from the wicked fish. (Seen by reading further in this

“Resh” section, verses 153-160.)

That which was heaped upon him was “mine affliction”.

154 Plead my cause, and deliver me: quicken me according to thy word.

This is the [Koff-100] of empowerment, the [Nun-50] of fish and [Dalet-4] of the two-leaved door and keyword “brokenness”.

The now familiar “quicken me” is the empowerment.

The conflict with wicked fish of humanity is referred to in his asking God to “plead my cause”. A judicial, court-like action.

The two-leaved door for communication is seen in the prayer and seeking salvation from these enemies. The brokenness is seen in his need for deliverance, his cry for help and quickening.

155 Salvation *is* far from the wicked: for they seek not thy statutes.

This is the [Koff-100] of empowerment, the [Nun-50] of fish and [He-5] of “lo, behold”.

The empowerment covered is a refused empowering. The wicked, who refuse to be controlled by God, demonstrate this when we see they “seek not thy statutes”.

The wicked fish, as seen in this section are rebellious people.

The lo, behold is held up for view. This is seen in the destination of the wicked, “salvation is far from the wicked”. We don’t just preach heaven, we must also warn of hell.

156 Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

This is the [Koff-100] of empowerment, the [Nun-50] of faithfulness and freedom, and [Waw-6] of the peg in the tabernacle.

The second “quicken me” in this “Resh” section (v. 154), showing the empowerment.

The faithfulness and freedom is seen in “thy tender mercies” and his trust in the reliability of God’s words, seen in “according to thy judgments”. The “quicken me” not only speaks of empowering, but also reflects a freedom from a non-quicken position, a form of death.

The peg in God’s sanctuary is revealed in the use of God’s name, showing that relationship based on revelation and his familiarity with Yahweh’s character in being merciful and knowing His judgments.

157 Many *are* my persecutors and mine enemies; yet do I not decline from thy testimonies.

This is the [Koff-100] of empowerment, the [Nun-50] of fish and [Zayin-7] of hunt.

The empowerment is seen in the psalmist’s continuing to walk according to “thy testimonies”.

The opposition of the bad fish of humanity is seen in “my persecutors and mine enemies”.

Being hunted is seen in the use of the term “persecutors”, for they are those who hunt the righteous.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

This is the [Koff-100] of empowerment, the [Nun-50] of fish and [Cheth-8] of boundaries.

The empowerment is seen in the psalmist’s heart attitude. His heart is such that it is “grieved” when he witnesses a disregard of God. The wicked show no such working in their heart.

The fish of humanity are seen in these bad fish, “the transgressors”.

The boundaries, which God has set, that “transgressors” climb over. To be a transgressor, one must breach a boundary.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

This is the [Koff-100] of empowerment, the [Nun-50] of fish and [Teth-9] of twisting and keyword “good”.

This is the third, and last, “quicken me” of the Resh section (verses 153-160). This presents the empowerment the psalmist seeks.

The psalmist, being one of the “good fish” of humanity, is seen via his use of the revelatory name of God, Yahweh.

The twisting is seen in connection to his prayer. He calls upon Yahweh to bear witness how he has not twisted out of righteous paths, “consider how I love thy precepts”. This is seeking favor to be acceptable before God, the good and faithful fish. In conjunction with this, there is the keyword for

good, often used with “teth”. This is seen here in his identifying himself as one to be examined and found to be a keeper fish.

160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

This is the [Koff-100] of empowerment, the [Samech-60] of foundation.

The empowerment is seen in continuance “*from* the beginning” to “*endureth* for ever”. God will always back up His “word” (d’var), the Bible.

The foundation seen here is His Word. It’s strong and permanent. We can rely on it for it is “true”.

ו - SHIN

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

This is the [Koff-100] of empowerment, the [Samech-60] of foundation and [Aleph-1] of primary thing.

The empowerment is seen at work in the psalmist’s “heart”. The heart acts as the hole of the axe by which we see a true reverence of God’s Word.

The foundation is that “word” (d’var). The Bible is our foundation.

The primary thing is that Word of God.

162 I rejoice at thy word, as one that findeth great spoil.

This is the [Koff-100] of empowerment, the hole of the axe, the [Samech-60] of foundation and [Beth-2] of Son.

This is a close match to verse 161 in its empowerment and the hole of the axe. From “standeth in awe”, v. 161 to “rejoice” has a close connection, showing the same “hole of the axe” driving point.

The foundation, likewise, is the match of 161, only here the “word” is “imrath - the said, living active word, which ultimately looks to Jesus who is the Word made flesh, at which we “rejoice”.

The Son is reflected in the choice of the “imrath” (word), the living word of Christ, the Son of *Psalm 2*.

163 I hate and abhor lying: *but* thy law do I love.

This is the [Koff-100] of empowerment, the [Samech-60] of foundation and [Gimel-3] of heaped upon.

The empowerment is seen in the driving power in the psalmist’s heart, to “hate and abhor lying”. Likewise, it is seen in his “love” of God’s law.

The foundation is seen in this characteristic God’s people will possess, the appropriate “hate”, “abhor” and “love”. If these are missing from someone, who alleges to be a servant of God, warning bells should sound.

The heaping upon is seen in that hatred and abhorrence of lying, the attitude of scorn the psalmist heaps upon lies.

164 Seven times a day do I praise thee because of thy righteous judgments.

This is the [Koff-100] of empowerment, the [Samech-60] of foundation and [Dalet-4] of the two-leaved door.

God’s “righteous judgments” act as

the power which drives the swinging of the axe head to a constant “do I praise thee”.

The foundation, we should be seeking, is seen in the attitude of constant praise.

The two-leaved door to heaven is seen in the constant passage of praise through the door throneward.

165 Great peace have they which love thy law: and nothing shall offend them.

This is the [Koff-100] of empowerment, the [Samech-60] of foundation and [He-5] of “lo, behold”.

The empowerment is seen in both the “peace” and “nothing shall offend them”. The “shall offend them” is “mich’shol - a stumbling block”. In other words, the power for sure-footed travel will be found in those who “love thy law”.

The foundation is the “love thy law” with its accompanying benefits.

The lo, behold is the lesson showing where “great peace” is found and the guarantee of not stumbling, for the lovers of God’s law.

166 LORD, I have hoped for thy salvation, and done thy commandments.

This is the [Koff-100] of empowerment, the [Samech-60] of foundation and [Waw-6] of the peg in the tabernacle.

This verse presents the “koff” the same as seen in “samech”: Faith and action. One cannot be without the other (*James ch. 2*). The “hoped” is the faith, “done” being the action. The foundation of faith empowers the action.

The foundation being: Our salvation, which is by faith (hope) in the revealed God, (uses divine revealed

name), is manifest in obedience, “done thy commandments”.

The peg in the tabernacle is found in the position one finds oneself, having followed this formula of being in God’s tabernacle, part of the temple of God.

167 My soul hath kept thy testimonies; and I love them exceedingly.

This is the [Koff-100] of empowerment, the [Samech-60] of foundation and [Zayin-7] of nourishment and sustenance.

The empowerment to action is in the psalmist’s keeping of God’s testimonies. That empowerment may be the “love” or part of its effect.

The foundation can be seen in the base of “love” being in operation with the obedience of “kept”. The foundation of a proper heart attitude.

The nourishment and sustenance is to be found through the following: The “hath kept thy testimonies” are the railroad lines he’s been on. Running on those rails, meets an inner need, which proves to satisfy the psalmist. The satisfaction with that nourishment and sustenance is revealed in his statement, “love them exceedingly”. Those “testimonies” have proven very satisfactory.

168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

This is the [Koff-100] of empowerment, the [Samech-60] of foundation and the [Cheth-8] of boundaries.

The empowerment is seen in the “I have kept” of the psalmist’s living obedience.

The foundation is seen in this critical point of life, awareness “all my ways *are* before thee”. Remember: God, the

Judge, is always watching. This surely is a foundational motivator.

Boundaries are what His “precepts and thy testimonies” provide. The rules by which the psalmist lives his life. This verse shows awareness of these rules, i.e. boundaries by which to live. It draws attention to his keeping them and God being a witness. This verse doesn’t speak of love. It’s view is simply obedience to live within the fence line.

Ⲛ - TAU

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

This is the [Koff-100] of empowerment, the [Samech-60] of foundation and [Teth-9] of twisting.

The psalmist is seeking the empowerment of being able to understand God’s Word.

The foundation being the inability to study God’s Word accurately via our own mind. We MUST seek His face to be “... rightly dividing the word of truth”, *2 Timothy 2:15*. Note the use of the divine name, Yahweh. It tells us we must seek such “understanding” from the framework of knowing who God is by His revelation.

The twisting seen is found in “my cry”, which belies the inner writhing of anguish. Inner writhing is a turning and twisting. I have seen that twisting elsewhere in connection with “teth”. This cry comes because there is something he is seeking deliverance from, as the next verse reveals.

170 Let my supplication come before thee: deliver me according to thy word.

This is the [Koff-100] of empowerment

and [Ayin-70] of tears.

This reveals an important aspect of empowerment at work. How do we see the driving force of God’s hands revealed in our lives? Through prayer. The psalmist prays and God takes action for deliverance.

The tears are seen, from the continued “cry” of the previous verse, specifying the need for deliverance.

171 My lips shall utter praise, when thou hast taught me thy statutes.

This is the [Koff-100] of empowerment, the [Ayin-70] of eye and [Aleph-1] of primary thing.

The empowerment will result in uttering praise. A part of the swinging axe head in motion. The empowerment in the education, requested in verse 169, first of this “Tau” section, is seen in the “when thou hast taught me”.

The eye reflects sight, for we see the “taught me thy statutes”, i.e. made to see them.

The primary thing is the need to seek, understand and be grateful for revelation of His statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

This is the [Koff-100] of empowerment, the [Ayin-70] of eye and [Beth-2] of Son, the inner part.

We see the witness that will proceed from the psalmist. This is the empowerment in action. When he gains the teaching and understanding, requested in verses 169 and 171, one result will be a mouth that talks about the things of God. We see a driving power, the empowerment, manifest in both conversation and natural joys of life one wants to share.

The eye is seen in that insight of seeing and understanding, which God granted the psalmist.

The Son is seen in the “word” (imrath – the said, the living, active word. As said previously, Jesus is the Word made flesh). This is the Son of *Psalm 2* and this verse gives homage to that rule of the Son in acknowledging all His “commandments *are* righteousness”. There is also the “beth” of the inner part (see verse 112 commentary). Jesus said that which comes from us is the manifestation of what is in our heart (*Mark 7:21*). So this verse shows the tongue speaking the good stuff he has put into it.

173 Let thine hand help me; for I have chosen thy precepts.

This is the [Koff-100] of empowerment, the [Ayin-70] of eye and [Gimel-3] of heaped upon.

The empowerment is seen in the request for God’s hand to actively help, along with the choice of the psalmist in favor of God’s precepts. A moving power setting his direction and action.

The eye is reflected in seeing God’s “precepts”, which had to happen for him to “have chosen” them.

The heaped upon is what is sought of God’s helping hand.

174 I have longed for thy salvation, O LORD; and thy law *is* my delight.

This is the [Koff-100] of empowerment, the [Ayin-70] of eye and [Dalet-4] of the two-leaved door.

The psalmist’s attitude of “delight”, being in Yahweh’s law, shows that empowerment. The driving force of his heart to take such delight, will push him forward to obedience of the law.

The eye is like that in verse 173. Since God’s law is his delight, that means his eyes have beheld it.

The two-leaved door, which swings both ways, is in view. Two way interaction: the psalmist’s being that of looking for (another “ayin”) Yahweh’s salvation and the communication from God of his law man-ward.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

This is the [Koff-100] of empowerment, the [Ayin-70] of eye and tears and [He-5] of “lo, behold”.

The empowerment sought is seen in his request “let my soul live” which will result in the action of “it shall praise thee”. The empowerment is also seen in “thy judgments” helping him.

The eye is seen in that which he is seeking, his soul to see life. Since this is also a request for something so critical, I perceive tears in the desperation of his plea.

The lo, behold goes forth in the desperate plea for life. The lo, behold to God in prayer.

176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

This is the [Koff-100] of the disconnected axe head, the [Ayin-70] of eye and [Waw-6] of the peg in the tabernacle.

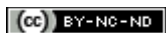
This is a match to the lost axe head Elisha miraculously floated, to be retrieved for further use. It flew from the handle, no longer in the wielder’s hand, so this sheep has gone astray and must be retrieved. A perfect “koff” account.

Please note: We aren't told this sheep is lost because of sin. The verse says he doesn't forget God's commandments, indicating he is still God's servant. In verse 174 he testified "thy law is my delight", and 173 of "I have chosen thy precepts", all in this Tau section, verses 169-176. He is a sheep who has wandered into dangerous surroundings, looks up and doesn't see the Shepherd. He begins baying in panic. Real sheep don't get lost only due to naughtiness, needing their Shepherd's attention. In my individual acrostic study, I addressed this as a "prodigal" who went astray. Clearly, all prodigals are included in those sheep needing restoration, but ultimately, I must state all panic baying is not always from a prodigal.

The eye is seen in that need to look for something, i.e. that lost sheep.

The peg in God's tabernacle is seen in the psalmist's being part of God's household. This is found here, for the psalmist is one of God's sheep. Also, he refers to himself as God's "servant".

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