

“The Psalm of Psalms” Psalm 119

Introduction: We have made our way to this most beautiful passage; it was crafted and set to the subject of God’s Word. There are many aspects or topics within this psalm, but it is unmistakably centered around the relationship that the Christian has with the Word of God... His precepts, statutes, ordinances, and His laws. I will take this psalm and devotionally focus on the Christian’s relationship with the very Words God has given us to survive in this world of sin and trouble.

Even in this fallen world, the Word of God allows us access to success, joy, growth, spiritual life, comfort, direction, truth, wisdom, and at its core, salvation. The Word of God is a personal gift to the world from a loving God.

The Christian loves the Word of God. A person that does not have a love for God’s Word, a desire to read and study the Word, and a passion for the Word of God, raises questions about their salvation. I do not know a growing Christian that does not read, memorize, and obey the Word. A person cannot have the author of the Word of God, living in them, and not be asked by the Holy Spirit... *“have you read my book?”*

Context and resources for you:

The author is unknown but you know I am going to say it’s David. There seems to be no specific tragedy or situation that prompted the writing of this psalm other than the king’s relation with the Word through the trials, joys, and everyday circumstances of life. How is your relationship with the Law?

Information from studyandobey.com:

Psalm 119 Overview

Outline-

- I. Aleph- Walking in the Law of the Lord (vv 1-8)
- II. Beth- Purifying Our Way (vv 9-16)
- III. Gimel- Beholding Wonderful Things from His Word (vv 17-24)
- IV. Daleth- Strengthening by His Word (vv 25-32)
- V. He- Understanding Produces Obedience (vv 33-40)
- VI. Vav- Walking in Liberty (vv 41-48)
- VII. Zayin- Comforted by His Word (vv 49-56)
- VIII. Heth- The Lord is My Portion (vv 57-64)
- IX. Teth- Affliction Teaches God's Word (vv 65-72)
- X. Yodh- Unashamed in His Word (vv 73-80)
- XI. Kaph- Help in Persecution (vv 81-88)
- XII. Lamedh- His Word Stands Forever (vv 89-96)
- XIII. Mem- Meditating on the Word (vv 97-104)
- XIV. Nun- Guided by His Word (vv 105-112)
- XV. Samekh- Safety in His Word (vv 113-120)
- XVI. Ayin- His Word is Priceless (vv 121-128)
- XVII. Pe- His Word Shines on Us (vv 129-136)
- XVII. Tsadhe- Zeal for the Word (vv 137-144)
- XIX. Qoph- Crying out for God's Word (vv 145-152)
- XX. Resh- Rescued by His Word (vv 153-160)
- XXI. Shin- Loving His Word (vv 161-168)
- XXII. Tav- A Body in Complete Subject to His Word (vv 169-176)

Outline as found in Believer's Bible Commentary-

- I. Aleph- The Blessedness of Obeying the Word (vv 1-8)*
- II. Beth- Cleansing By the Word (vv 9-16)*
- III. Gimel- Discernment by the Word (vv 17-24)*
- IV. Daleth- Sense of Personal Insufficiency Through the Word (vv 25-32)*
- V. He- The Power of the Word (vv 33-40)*
- VI. Vav- Victory Through the Word (vv 41-48)*
- VII. Zayin- Rest and Comfort Through the Word (vv 49-56)*
- VIII. Heth- Perseverance in the Word (vv 57-64)*
- IX. Teth- The Pricelessness of the Word in Good and Evil Times (vv 65-72)*
- X. Yodh- Insights Through the Word (vv 73-80)*
- XI. Kaph- The Afflicted One Sustained By the Word (vv 81-88)*
- XII. Lamedh- Eternity of the Word (vv 89-96)*

- XIII. Mem- Wisdom Through the Word (vv 97-104)*
XIV. Nun- The Word a Lamp and Light For All Occasions (vv 105-112)
XV. Samekh- The Wicked and the Word (vv 113-120)
XVI. Ayin- Separation and Deliverance Through the Word (vv 121-128)
XVII. Pe- Joy and Communion Through the Word (vv 129-136)
XVIII. Tsadhe- Zeal for the Word (vv 137-144)
XIX. Qoph- Experience Through the Word (vv 145-152)
XX. Resh- Salvation Through the Word (vv 153-160)
XXI. Shin- Perfection of the Word (vv 161-168)
XXII. Tav- Prayer and Praise Through the Word (vv 169-176)

Outline as Found in Walvoord and Zuck OT Commentary-

- I. Aleph- Blessings of Obedience (vv 1-8)
 II. Beth- Cleansing by God's Word (vv 9-16)
 III. Gimel- Appreciation of God's Word (vv 17-24)
 IV. Daleth- Prayer for Understanding (vv 25-32)
 V. He- Loyalty to God's Word (vv 33-40)
 VI. Vav- Salvation through God's Word (vv 41-48)
 VII. Zayin- Hope from God's Word (vv 49-56)
 VIII. Heth- Obedience to God's Word (vv 57-64)
 IX. Teth- Trust in God's Word (vv 65-72)
 X. Yodh- Hope in God's Word (vv 73-80)
 XI. Kaph- God's Word is Faithful (vv 81-88)
 XII. Lamedh- God's Word is Sure (vv 89-96)
 XIII. Mem- God's Word is Sweet (vv 97-104)
 XIV. Nun- God's Word is a Light (vv 105-112)
 XV. Samekh- God's Word is Awe-Inspiring (vv 113-120)
 XVI. Ayin- Vindication from God (vv 121-128)
 XVII. Pe- God's Word is Wonderful (vv 129-136)
 XVIII. Tsadhe- God's Word is Righteous (vv 137-144)
 XIX. Qoph- God's Word is True (vv 145-152)
 XX. Resh- Love for God's Word (vv 153-160)
 XXI. Shin- Rejoicing in God's Word (vv 161-168)
 XXII. W* Tav- Deliverance by God's Word (vv 169-176)

Key Verse- 119:10&11

Other Key Verses- 119:1, 9, 18, 28, 34, 45, 47, 50, 57, 71, 87, 89, 99, 105, 127, 128, 130, 148, 160, 165, 175, 176

Author- Unclear, but possibly David, Daniel, or Ezra (although Asaph, Solomon, Heman, Ethan, Moses, and the sons of Korah also wrote in the Psalms)

History- In general, the Psalms are a collection of lyrical (to be sung, and often accompanied by musical instruments) poems. These poems directly expressed the emotions of the poets who wrote them, as they are stirred by the thought of God and directed to Him. Some of these addressed God directly (were prayed) in petition or praise. Many also made note of God's faithfulness and works in the past. Basically, they were the "hymnal" used in worship by God's people.

Psalm 119 is found in "Book Five" of the Psalms (107-150). It is known as a "wisdom" Psalm, meaning it gives instruction about God's will and righteous living. The author apparently wrote it while in some kind of serious trouble, and was looking to the Scripture throughout night and day for comfort, protection, wisdom, and joy.

Date: Unknown

Impressions-

- Although Bible chapters and verses are man-made, in the case of Psalm 119, the verses follow the organization on a scroll. There are 176 lines and there are 176 verses.
- The lines (verses) are grouped in eights. Each group of 8 is a stanza, and is organized under a Hebrew letter of the *alef-bet*, which are grouped in order, beginning with *alef*, and ending with *tav*. 22 letters = 22 stanzas of 8 lines each = 176 lines (verses).
- Each line (verse) begins with the stanza's Hebrew letter, and each line is tied thematically to the Hebrew letter pictographically. The psalm consistently employs Hebrew parallelism (e.g. Prov 3:13-26)
- Psalm 119 is not the only Scripture that uses *alef-bet* or parallelism (Antithetical, Synthetic, Synonymous). This structure is not meant merely as poetic device as many think. Scripture is not just 'pretty words' – it is always about revelation of a Person.
- Psalm 119 uses 10 key words that are found in each verse except verse 122. These 10 key words give insights into God's Word itself:
- **Torah** = instruction; **Edut** = testimonies, witnesses; **Derek** = way; **Pikudim** = precepts; **Chokim** = statutes; **Mitzvot** = commandments, ordinances; **Mishaptim** =

judgments, ordinances; ***Davar*** = word; ***Imrah*** = word; ***Tzedek*** = righteousness.

“By using the alphabet in this acrostic form, Ridout feels that the writer may have been suggesting that ‘all the possibilities of human language are exhausted in setting forth the fullness and perfection of the Word of God.’ We have a similar suggestion in the NT. Our Lord speaks of Himself as the Alpha and Omega (Rev. 1:8). These are, of course, the first and last words of the Greek alphabet. The thought is that He is everything of goodness and perfection that can be expressed by every letter of the alphabet, arranged in every possible combination.” -BBC

Names for God’s Word-

Law- *Torah* occurs 25 times and shows direction or instruction. This word is also used to cover the entire OT.

Testimony- *Edut* occurs 23 times, and is a solemn witness and declaration of the will of God. It is a general rule for the laws by which God shows us our standard of conduct.

Way/Path- *Derek/Orah* occurs 16 times, and describes the pattern of life marked out by God’s Law.

Precept- *Pikudim* occurs 21 times, a word for commands or restrictions.

Statute- *Chokim* occurs 21 times, and means “things inscribed.” It refers to laws that have been carried out.

Commandment- *Mitzyot* occurs 22 times and shows a definite, authoritative command.

Judgment- *Mishaptim* occurs 23 times, and represents a judicial decision that constitutes a precedence, a binding law.

Word- *Imrah; Davar* occurs 20 times, and is a general term for God’s revelation, though the Ten Commandments were also called the “Ten Words.”

Ordinance- *Mitzyot; Mishaptim*

Righteousness- *Tzedek*

In the NKJV, only four verses do not contain a name or description for God's Word in them- 84, 121, 122, and 132.

The first observation the psalmist has about God's Word is that we are blessed if we obey it. God's Word is full of this kind of cause and effect.

Many calls "to action" are issued, and we are blessed if we fulfill them. Among other "action" words in this Psalm that dictate how we should relate to God's Word are- walk, observe, seek, do, keep, look, give thanks, learn, treasure, tell, rejoice, meditate, regard, delight, do not forget, live, understand, and do not forsake.

"Heart" is mentioned 15 times in this Psalm. "All my heart" occurs 6 times. God sees the heart, so it makes sense that it should be the objective of His Word, and that it should be fully involved as we relate to His Word.

Humility is necessary when approaching God's Word. A teachable heart is a humble heart. The arrogant are mentioned 6 times as men who wander from His commandments, lie against His followers, and try to trap them, should be ashamed, and are rebuked by God.

At least 21 verses speak of turning to and trusting God's Word during times of distress. It should be our first refuge when we are going through trials.

"Meditate" or "Meditation" is mentioned 8 times through this Psalm. It is not enough to read occasionally or even daily, but we should carry what we have studied with us throughout the day and night, thinking on it, praying over it, giving thanks because of it, and figuring out how we can apply it to our lives.

There is no room for a half-hearted approach to the Word. Many times throughout this Psalm, words like –diligently, with all my heart, treasured, delight, cling, continually, and many others show an all-out approach to His Word. The psalmist even asks God to enlarge his heart.

God's Word is our most valued possession. We are to delight in it, to treasure it above all riches, to long after it and languish for it, to rise at

midnight to give thanks for it, love it, rejoice over it as one who finds great spoil, praise him seven times a day because of it, and find it sweeter than honey (among other admonitions).

This is both the longest Psalm and the longest chapter in the Bible.

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Exegesis of Psalm 119:

“The Christian’s Relationship with The Word”

A Aleph 1-8

“The Blessedness of Obedience”

Verse 1: Notice with me the purity that comes from the effects of the Word. We are blessed when we obey the truth. Blessed (**'esher**), is a Hebrew word that means happy or blessed. Those who obey are also called undefiled. Blameless is an awesome word. No, we are not perfect in ourselves but in obedience we are blameless.

We walk according to the law of God. We will see this word **derek** many times in this psalm. It refers to a journey or way. This is not a stroll but a journey. The Christian walks on a continual and progressive journey with his Lord.

We will also see each verse use some form of law, statute, ordinance, etc., in each verse. It will be obvious what the subject matter is all about. Here the word is torah, (Decalogue, Pentateuch).

Verse 2: Keep the statutes. **Edut** occurs 23 times, and is a solemn witness and declaration of the will of God. It is a general rule for the laws by which God shows us our standard of conduct.

Blessings come with passion for the Word. Heart desire is worth millions and cannot be attained from any outside source. YOU must produce the passion. The responsibility rest with the individual to seek obedience and love for God's statutes.

Verse 3: We are not perfect but those who walk in the truth do no wrong (**'evel**). This refers to iniquity, perverseness, and unrighteousness. The idea is to walk in the ways of God. One may stumble and still walk in the same direction.

Verse 4: Precept- **Pikudim** occurs 21 times, and is a poetical word for commands or restrictions. God has not left us without directions and commands. We are told in the Word what is acceptable and what is not.

Obedience is not a suggestion. The word **me'od** means diligence. We are to keep the precepts diligently and with desire. The NIV says fully. We may also translate it as quickly or with might. Obey quickly. I like that.

Verse 5: The key word here is **koon** or **kuwn**. This means steadfast (NIV). The KJV says directed. Both are correct and I like the KJV best here. I want to be in control of my behavior in such a way as to direct my obedience in the Word. This is doing what we know to do. James says, *that to know to do good and do it not is sin.*

Verse 6: The Hebrew for shame here is **boosh**. This is to be delayed, disappointed, ashamed, or confounded. As Christians, we are always seeking God's wisdom and clarity. As we consider God's commands, we are not delayed or embarrassed. We will not be confused, but we will be confident and filled with faith.

Verse 7: The Word of God teaches us about God, therefore, we are better equipped to praise a God we know. An upright heart is better suited to praise God. One who does not obey is not likely to come before God with a happy heart. When Adam sinned, he hid from God. Obedience draws us to God. Learn the laws, love thy God.

Verse 8: David expresses this thought in psalm 51. *“Lord do not take your Holy Spirit from me.”* The obedient Christian cannot bear the thought of separation. Our relationship and fellowship with God are precious to us and any failure to keep the decrees that causes a break in fellowship will be avoided at all cost.

b Beth 9-16
“The Secret to Holiness”

Verse 9: How can a young man continually walk in holiness? Memorize the Word! Living with the Word is a sure way to be aided in holy living. Living according to God’s Word means that you are affected by it. The Word changes, controls and prepares us for life. We are to live according to the Word.

Verse 10: A great prayer and plan for life. Seek God with your entire being and pray for God not to let you wander away. *“God keep me close.”* (Heart, mind, soul, and strength).

Verse 11: The direct result of putting God’s Word in the heart is that it keeps us from sin.

2 Tim 3:16-17

16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, 17 so that the man of God may be thoroughly equipped for every good work.

NIV

Verse 12: The teaching of the Word brings praise to the lips. To hear most folks talk about discipleship, you would think it was painful. We are to praise as the Lord teaches us.

Verse 13: What is in the heart will make its way to the lips. The Word from God's mouth that is hidden in our hearts will come to the surface and bring praise to God. O, the joy, and pride we feel when we quote the Words of God. This helps the young man cleans his way.

Verse 14: There will come a day when the laws of God will be a joy to you. You will learn what the benefits are from obedience. Others will have fallen and lost their lives, but you will rejoice because the Lord's Word has protected your life. We will boast in the statutes of God. The Word is not to be compared to the capricious riches of this world.

1 John 5:2-4

2 This is how we know that we love the children of God: by loving God and carrying out his commands. 3 This is love for God: to obey his commands. And his commands are not **burdensome**, 4 for everyone born of God overcomes the world.

NIV

Verse 15: This is the key to my preaching. Many have recognized that pastor has good insight into the Word. May I say that all credit belongs to God. The Lord has gifted me with this ability. I know from where it comes. Yet, just because the Lord has given me a discerning heart for the Word does not mean that I can coast one bit. Meditation is the key. Hard work is the key. We put so

much effort into so many unfruitful things, but not the Word. Shame on us for that.

I have made it a practice to prepare properly to teach and preach the Word. I honestly put every ounce of my being into preparation and meditation. That includes time reading, praying, exegesis, memorization, and buying proper resources.

The Hebrew word for meditate is **Siyach**. This refers to musing. The opposite of [a]musing. This is to speak, talk, and commune. This is active study. Give the Word the time it deserves, and you will consider His ways as you should. I want to know His ways. This means to rehearse or go over a matter in one's mind. This is to rehearse the works of God. If the experience is painful it is translated as "complaint."

We are to give ourselves to considering the ways of God. **Nabat** is to behold, consider, look, regard, or have respect for. I will **consider** the works of God. If the Atheist would do this, he would not be an Atheists.

Verse 16: Love for the Word stops neglect (**shakach** to mislay, forget, oblivious, and lose memory of) of the Word. If a person does not love the Word and enjoy the Word, He is not of God. You cannot think the Word is boring and be saved. Sorry. A person that does not enjoy the teaching, preaching, and memorizing of the Word, does not love God. (Note verse 47-48, 97, 113, 127, 140, 159).

1 John 2:5-6

5 But if anyone obeys his word, God's love is truly made complete in him. This is how we know we are in him: 6 Whoever claims to live in him must walk as Jesus did.

NIV

Col 3:16-17

16 **Let the word of Christ dwell in you richly** as you teach and admonish one another with all wisdom, and as you sing psalms, hymns, and spiritual songs with gratitude in your hearts to God.

NIV

Delight in the Word... do not neglect it.

g Gimel 17-24 **“The Truth is Revealed, Not Learned”**

Verse 17: The psalmist understands there are benefits to serving God. Many take for granted those blessings and as soon as they get out of a pickle they revert back to living without God’s help. Here the psalmist says he will remember to obey the Word even after God has given life. Our lives are dependent totally upon God. If God is good, we can live. Obedience is the least we can do.

Verse 18: Truth is revealed, not learned. The process works like this. God gives His Word to the writers by way of inspiration or revelation. The Holy Spirit guides the writer without dictation. He uses his vocabulary and life experiences to write the text. This makes the Holy Spirit the author and the man the vessel.

2 Tim 3:16-17

16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, 17 so that the man of God may be thoroughly equipped for every good work.

NIV

2 Peter 1:19-21

19 And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. 20 Above all, you must understand that no prophecy of

Scripture came about by the prophet's own interpretation. 21 For prophecy never had its origin in the will of man, but men spoke from God as they were **carried along** by the Holy Spirit.

NIV

Acts 27:13-16

13 When a gentle south wind began to blow, they thought they had obtained what they wanted; so they weighed anchor and sailed along the shore of Crete. 14 Before very long, a wind of hurricane force, called the "northeaster," swept down from the island. 15 The ship was caught by the storm and could not head into the wind; so we gave way to it and were **driven along**.

NIV

Inspiration is followed by illumination. This is the author revealing truth to the reader. If the author lives in you, He will reveal truth to you.

The Hebrew word here is **galah**, which means reveal, discover, open tell, or uncover. The lost man has no chance of seeing the Word in its truth. Even the believer needs the illumination of the Spirit for understanding.

The scripture is powerful and can change a person's life, but it will come by way of illumination. This is why the most educated infidel cannot understand the Word without help. In his discourse on wisdom, in 1 Corinthians 2, Paul speaks about this issue. The natural man does not receive the things of the Spirit of God because they are foolishness to him. They are only spiritually discerned. In Romans 1:18ff, Paul says they actually suppress the truth. Paul again says this...

2 Cor 4:4-5

4 The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.

NIV

Our prayer should be verse 18. Lord please open my eyes so that I may see all that your Word offers me.

Verse 19: What more telling an argument for revelation and the commands of God to be revealed to us? Lord we do not belong here. We are surrounded by the alien influences of evil. We do not belong here. Paul says our citizenship is in heaven. We are light in a dark world right now. We are Saints in the realm of unholiness. We are the righteous in the world of unrighteousness. We are the humble in the realm of the prideful. We are the givers in the realm of takers. We are the eternal in the sphere of the temporary. We do not live here. Oh Lord, we need your commands.

Verse 20: The entire psalm is dedicated to passion for the Word. Here we see the truth of verse 19 that this world creates a longing and desire for the Word. We crave it, desire it, and love it. The Word consumes us because it is truth in a world of lies. The Word satisfies us and brings clarity to this life.

The psalmist says his soul was crushed, dissolved, broken, or consumed with longing for the Word. Does that sound like the average Christian on Sunday morning before worship? Nope!

Verse 21: Those who think they know better than God will **not** keep His commands. What will they do? What do people do when they think they know better than God's commands? They stray.

The word here is **shagah**. This means to stray out of ignorance. To be deceived or to wander. Those who stray do so in ignorance. This is the uneducated and undisciplined Christian or lost man.

Verse 22: We see several words closely associated. Shame, rebuke, contempt, or reproach. We keep the statutes of God because we don't want to be shamed. Many folks today have no dread of shame.

We compare this with the lyrics of the hymn "*The Old Rugged Cross*." The reproach and shame are different. If we bear shame or reproach, let it be for the gospel sake, not disobedience.

On a hill far away stood an old rugged cross,
 The emblem of suffering and shame;
 And I love that old cross where the dearest and best,
 For a world of lost sinners was slain.
 So I'll cherish the old rugged cross,
 Till my trophies at last I lay down,
 I will cling to the old rugged cross,
 And exchange it someday for a crown.

Oh, that old rugged cross, so despised by the world,
 Has a wondrous attraction for me;
 For the dear Lamb of God left His glory above,
 To bear it to dark Calvary.
 So I'll cherish the old rugged cross,
 Till my trophies at last I lay down,
 I will cling to the old rugged cross,
 And exchange it someday for a crown.

In the old rugged cross, stained with blood so divine
 Such a wonderful beauty I see
 For 'twas on that old cross Jesus suffered and died
 To pardon and sanctify me.
 So I'll cherish the old rugged cross,
 Till my trophies at last I lay down,
 I will cling to the old rugged cross,
 And exchange it someday for a crown.

To the old rugged cross I will ever be true,
It's shame and approach gladly bear;
 Then He'll call me someday to my home far away,
 Where His glory forever I'll share.
 So I'll cherish the old rugged cross,
 Till my trophies at last I lay down,
 I will cling to the old rugged cross,
 And exchange it someday for a crown.

Verse 23: Great advice. When you bear reproach for the Word, go to the Word for healing. Meditate on the decrees.

Verse 24: Joy, delight, and counseling all come from the Word. If you know the Word, you will always have the greatest counselor near you.

d Daleth 25-32 **“A Scriptural Life is a Choice”**

Verse 25: The dust is a bad place to be. The dust will make a person seek God. To be brought low is to be disciplined. We often pray for God to “*get-a-hold*” of our friends and family, and draw them to Christ. When we ask God to preserve their lives according to scripture we then need to not interfere with the work of God.

The Hebrew word for laid low here is **dabaq**. This refers to cleaving to something. This is to follow closely or abide fast to. This is something you are joined to. You get the idea. The psalmist was abiding in this awful situation.

The word for **preserve** is **quicken**. **Chayah** is the original. This means to make alive, nourish, preserve, recover, revive, or make whole. What a great thought. The Word of God does all these things to preserve our lives and lift us from the dust. Make me alive according to your Word Oh, God. Amen.

Verse 26: **Caphar** is an awesome word here. This is to tally, record, reckon, scribe, show forth, tell, or speak. The person has thought about their actions, ways, and choices, then, they tell God about what they have done.

Then the Lord teaches us so we don't make the same mistakes twice. On a positive note, our actions may be good and righteous, then we reckon those things to God in praise.

Verse 27: When we understand God more fully, we are awestruck and realize His greatness. This causes us to marvel at His greatness and we meditate on His greatness and goodness with greater intelligence when we understand.

I love to read about outer space and creation. I love to read the writings of Einstein and other Physicists. I love to read about quantum physics and the nuclear age. As we learn the Word of God and then read about the great discoveries of nature and our universe, it only brings to light the magnificence of our God. Lord, show us your wonders.

What we learn about God, and our beliefs about God, should be reconciled with the Word. The more you understand the Word, the more you know about God.

Verse 28: The strength we have from a scriptural life would not be attainable without the Word. There is no overcoming power without the Word. The Word is never wrong, always righteous, always powerful. That's how I want to be strengthened... according to your Word Oh Lord! A scriptural life is a powerful life. The Word removes sorrow!

Verse 29: The word **sheqer** refers to a sham, lie, or a deceitful life. This is lying without a cause. Do not be deceitful. The

scriptural life is never a trick. The proper life takes responsibility for its own failure and makes things right.

The law of God teaches us to admit our error and take responsibility. As a matter of fact, the law of God's Word seeks out hypocrisy and exposes it. A true scriptural Christian will never be able to be deceitful.

Verse 30: The life of a scriptural Christian is a chosen life. Once you are saved, you may put your bible on the shelf and not care for it, but you cannot get away from the Holy Spirit's constant approach to push you to read it.

The Hebrew word is **bachar**. This word refers to a selection, to try, to appoint, accept, or choose. To join, and require, are acceptable. A successful Christian has chosen or ordained in their lives *the way of truth*.

To set here is **shavah**. This is awesome. It refers to laying out the way of truth before one's self. This means to level, equalize, resemble, adjust, reckon, bring forth, or behave.

You are now ready to adjust your life in whatever way is necessary for you to set your heart on the Word. You are going to choose to do this for God's glory.

Verse 31: We have finally come to a day when this scripture applies. We are in danger of having our rights taken away. The Word is under attack and we must hold fast to the truth.

Without the truth, lives are filled with shame. This is the same word we just saw about one being stuck in the dust. Now the psalmists says he will, stick to, or hold fast, to God's statutes.

Verse 32: The Hebrew word for run is referring to the footman that speedily ran with messages. Most people think the Word cramps their style. Many think the laws and precepts of God are cumbersome. The psalmist says the Word has brought freedom and room to run. My heart is free, therefore, I will run.

The Word of God has done nothing less than open my mind, my heart, and my spirit to all of life's goodness. I am free in Christ.

h He 33-40 **“Wrest My Heart O God”**

Verse 33: The first word of verse 36 gives us the intimation of this section. The Hiphil imperative (**Causative Verb stem**) for **“turn,” natah...** means wrest, incline, overthrow, **cause** to yield, or turn aside.

The prayer in this section is for God to overthrow my selfish heart and **make me (Causative)** incline my heart to follow God's commands. Wrest my heart Lord; tackle it and wrestle it away from my own will.

Verse 33: Teach my heart O, God. **The Hiphil works as a causative.** Lord, cause me to keep the decrees and statutes of thy Word. Lord help me, and **cause** me, to obey unto the end. I desire to finish well, my Lord.

Verse 34: Father God, give me understanding, and I will keep the Word. I will engage all my being, and with every fiber of my will, I will obey the Word.

Verse 35: I know Lord that there is delight in keeping your Word, and the path of righteousness is best. Obedience brings joy. Another Hiphil imperative is used. **“Cause me”** to be in the right path. Direct me God for I am seeking your commands.

Verse 36 Turn my heart from my selfish will.

Verse 37: The word here for turn is '**abar**'. This is to conduct and deliver. Lord deliver my eyes from things that cause me to disobey your Word. The eyes are the key to holiness. Through the eyes we are tempted.

Matt 6:22-23

22 "The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. 23 But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

NIV

Turn our eyes from the worthless (**shav'**). These are things that are lying to you. These are things that are deceptive, vain, idolatrous, and desolate.

Verse 38: When the promises of God are fulfilled in our lives the lost see it and learn to fear the Lord. Be assured that God does not let His promises go unkept. This is a figure of speech that we use simply to ask God to fulfill His promise sooner than later.

Verse 39: If the laws are good, then the Lord is good. His goal is not to shame us or cause us to be ridiculed when we are seeking to obey. There are times of discipline when shame and reproach are a good teacher, but here the psalmist admits his dread of disgrace. I likewise fear disgrace, for I wish not to bring reproach upon the name above every name.

Verse 40: Lord capture my heart that I may be preserved in you; my desire is always passionate in keeping the law. I seek to be eternally righteous in Christ's righteousness. Cause me to be righteous.

w Waw 41-48
“Timely Scriptural Responses”

Verse 41: The unfailing love of God is dsj, **cheched**. This is grace, mercy, and pity. This is unconditional love that is never ending. The psalmist prays for the salvation of God. This word always refers to deliverance. It is the same with us today. We long for the return of Jesus to rescue us. This is not a prayer for salvation at this point but a prayer for deliverance from this world. The promise of God is mentioned.

God is not slack in keeping His promise. This is not promises but promise. What is the promise? The obvious is the return of Christ.

Verse 42: The deliverance of God in our lives puts to shame the taunts of the wicked. There will be a day when all the mouths will be shut. The rapture and the second coming will answer a lot of questions and shut a lot of mouths.

From where does such confidence come? It comes from the Word. We trust in the Word.

Verse 43: Lord, please do not let the truth be snatched from my mouth or thoughts. Let me have the answers when the time comes for me to speak.

Matt 10:18-20

18 On my account you will be brought before governors and kings as witnesses to them and to the Gentiles. 19 But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, 20 for it will not be you speaking, but the Spirit of your Father speaking through you.

NIV

This reminds me of the seed that fell on the hard path and the Devil came and snatched it away (Matt 13:3ff). Let the seed of the Word dwell in you deeply (In good soil) so that it can be retrieved at the proper time.

Our hope rests in the Words of the law. We pray for clarity of thought and remembrance of the truth. I pray this every day that I preach. God please let my mind be sharp and my preparation be sacred. To God be the glory... He does it too. Blessed be the name of MY God.

Verse 44: The decision to continue in the Lord's Word is a good one. Obedience is not temporary. We take this obedience on as a lifestyle.

Verse 45: The freedom that comes with obedience brings liberty and a life of stress free existence. I walk about in the safety of obedience no matter what comes. Estes says we do not do what we want, but what God wants. This is like a train on the tracks of obedience. Once the train leaves the tracks of obedience it cannot run free. We are the same. This is like freedom vs. bondage. Freedom brings bondage, and bondage to Christ, and His law, brings freedom. Seek out the precepts. Stay on the tracks.

Verse 46: Here again the psalmist speaks of God's blessings as he speaks before kings. We all want to speak the words of truth and especially in key moments of our lives.

Paul the apostle was called-to, just this kind of life. As he went on his journeys and even just prior to his death, he was sharing the words of truth. He shared with many influential people.

Acts 9:15-16

15 But the Lord said to Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. 16 I will show him how much he must suffer for my name."

NIV

When we stand before those whom we think are bigger than life, we must remember that God is the biggest entity in the universe. Fear not, I am with you. Moses went before Pharaoh and so did Joseph. Elijah and Elisha stood before the kings of Israel and spoke the truth. Don't ever forget you are a servant of the most high God. He made your mouth and He knows how to fill it.

Verse 47: The commands of God should be loved like our parents. They disciplined us for our good. The correction and truth they give creates a love and desire that becomes symbiotic.

Verse 48: To lift the hands is an act of acceptance. The visual raising of the hands reveals a heart that is full of love and a heart that seeks after and desires to reach for the Word of God. If we love the Word, we will meditate on the Word.

The Hebrew word for meditate (**Siyach**) means commune, pray, speak, talk, muse, or to converse with oneself. The study and learning of the Words should be active and real. With today's resources, a Christian has no excuse for being ignorant of the Word. If you will meditate on the Word, and build a reservoir of truth in your heart, God will bring to mind the truth at timely moments of opportunity. If God brings the opportunity, will He not remind you of the right things to say?

z Zayin 49-56 “Comfort from The Word”

Verse 49: The psalmist uses the word remember three times. He uses the word comfort twice and tops these words off with the word practice. We cannot get comfort in our suffering if we do not remember the Word.

The psalmist starts this section with a call to His God and asked Him not to forget, but to remember. God will never forget. God will never forget His promises, nor will He forget His Word. The Lord’s Word is a solid and unfailing gift to the universe. The OT speaks of God’s unfailing love.

Hope comes from the promises of God. If that is the case, then to learn and remember those promises is imperative.

Verse 50: The promises of God are pretty handy in suffering. This is why theology and knowledge of the Word is so important. We have a greater tendency to doubt God when we suffer.

The psalmist knew that God is life and the preserver of life. That knowledge is the preservation of your life.

Jesus speaks of life in the NT. He claimed to be the Way, the Truth, and the Life (John 14:6). The word Jesus used was **Zoe**. Jesus used this word as well in John 1:4.

John 1:4

4 In him was **life**, and that **life** was the light of men.

NIV

The uniqueness of this word is in its true meaning. The word Zoe refers to **source** of *life*. **Bios** refers to a certain time of *life*. You and I have life but it has a dash in the middle, e.g. 1961-2021. Your

life and my life is limited. Jesus is the source of life. He is the self-existing one. He is the creator and sustainer of life.

The word for **promise** in the NIV here is **imrah**. This is command, speech, or word. In other words, the promise of God gives comfort in suffering... it is the words and commands of God. Now, that's real and substantial comfort.

Verse 51: Peer pressure has caused many a Christian in their suffering to doubt the Word of God. Do not turn from the Word of God even in the unrestrained and relenting mocking of the unbelievers. The Word is your comfort.

Verse 52: The laws of God are ancient, **'owlam**, which is, time tested, eternal, perpetual, at any time, lasting. They were here when you got here, and will be here when you are gone. Do you think it wise to abandon the truth that is eternal and seek out a temporary fix?

Verse 53: We have all felt this indignation. We look at the lives of the wicked and feel betrayed by God at times. How can the wicked disobey the laws of God and get away with it? The wicked forsake the law and live at peace. Do they really? I think not.

Sudden destruction is coming and does so in every age. The psalmist says in **psalm 73** that these thoughts about the wicked almost caused him to fall. Then he went into the sanctuary and found His God. Trust the scriptures... the wicked will pay.

We must remember that many of these wicked people will find grace in a day we know not. They seek the things of the earth today but may find grace tomorrow. God is not willing that any should perish and many of those that are nearest hell are our very own family members. Grace is necessary.

Verse 54: The Word of God travels. No matter the culture or the circumstances we are in, the Word of God is relevant. Many of the young preachers today talk about relevant worship and relevant sermons. Let me tell you guys something... the Word of God was relevant long before you showed up.

No matter where we lie down, the Word of God and the theme of our song, reflects the Word of God. And by the way, the theme of your songs should reflect the Word.

Verse 55: How many times have you sought the comfort of the Word in the middle of the night? I remember the Word and the promises of God when I am troubled. God will often awaken us to pray in the night so as to have our attention undivided. The psalmist uses the word *remember* again.

Verse 56: The Hebrew word here means to keep or to maintain something. The NIV uses the word practice. My routine is to remember and keep the Lord's Word. To practice the precepts will produce a life of consistency and character.

j Heth (Cheth) 57-64 **“My God, My Portion”**

Verse 57: The word **portion** is **inheritance**. The allotment of the Christian is Yahweh. What greater promise can the Word make than to promise us God Himself. God is not a means to an end. He is the goal of my searching. I seek not joy, comfort, or prosperity, for they are useless without Him. Seek Him, then all the benefits of your relationship with Him are given. If you seek joy then you will only get joy, even if you succeed.

Verse 58: The Hebrew **chalah** means to rub or to wear out. This refers to the continual praying or intreating of God for an answer. The word for **face** is **paniym** and is translated in various ways.

Here it is translated as face. It refers to favor, countenance, and presence.

To have the face of God is to have the heart of God. When a soul will not look at you, you have angered them. The face of family, friends, and loved ones should bring joy and gladness. When the face is turned away it is always bad. To have the face is to have acceptance. To be accepted is to be saved. Seek the grace of God according to the promise. If you seek His face, you will have His salvation. He will be your portion according to the promise.

John 6:37

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

KJV

Matt 7:7-8

7 "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.

NIV

Isa 55:6

6 Seek the Lord while he may be found;
call on him while he is near.

NIV

Verse 59: In the story of the prodigal son, it says, *he came to himself*. When the lost and wandering boy considered his position, and reckoned on the circumstances, he decided to go back to the father.

I would implore you to think about your ways and turn your steps towards God's Word. If you take one step towards the Father, He will run towards you.

This is about eternity for the lost man. This is about a dedicated life for the Christian. It is worth considering. Do you want God as your portion.

Verse 60: The verbs for *hasten* and *delay* are perfect tense verbs. The action is complete. The psalmist speaks of the past. I did not delay and I hastened to the Lord's commands. Quick obedience is always best. Don't waste time making Jesus your Lord. Today is the day of salvation.

Verse 61: Even if I am captured and tied up says the psalmist, I will not forget the Word of God.

Many Christians throughout the years have been persecuted. Some, literally, were bound and pressured to recant their faith and the promise of the Word. Many died for their faith and the Word of God. Just Awesome!

When Jesus is your portion you can make these choices concerning the Word.

Verse 62: How often we rise at the Holy Spirits prompting to praise our God. Did you know that God has created beings to praise Him throughout all eternity. There is praise in the heavens 24-7.

Rev 4:8

8 Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they **never stop** saying:

"Holy, holy, holy
is the Lord God Almighty,
who was, and is, and is to come."

NIV

Verse 63: There is a difference among Christians. Some know the Word and obey it, and others do not know the Word, and don't obey it. Some Christians know the Word and don't obey it. There is a fellowship among the committed that is unknown to the casual Christian. Those who have drunk from the deep waters of the Word have much to say about what they have learned. To speak these words to the uncommitted is just not as enjoyable as sharing thoughts with one who knows the book on an intimate level. Another that fears the Word is an ally and a friend. All Christians are my friends, but not all friends are intimates. We all have intimate friends. God loves us all but we are not all intimates.

Verse 64: The enjoyment of creation, and to enjoy this place that God has given us to live, is to enjoy the love of God. What is greater than His love? If the earth is filled with God's love, then we need to love it as well. The laws of God are seen in the universe. Poor lost man... can't see the truth right in front of him. The design of creation declares the glory of God. Even the creation tells us to obey God.

f Teth 65-72 **“My Affliction, My Good”**

Verse 65: Oh, if we could always be treated as the Word is commanded. What if man treated us as God's Word requires. Our prayers for God to treat us as the Word demands is a great prayer. Anything according to the Word is good. What if we treated others as the Word demands.

“To do good to” is the word **'asah**. The broad meaning is to make or to do. Specifically it means to accomplish, appoint, to bring forth, to bruise, to be busy, to fashion, to govern, to journey, to keep, maintain, observe, to trim, work, or yield. Wow! That's a great word.

Read the verse this way... God has fashioned, bruised, governed, or journeyed with me according to His Word. That's good exegesis.

Verse 66: This could have been copied right out of the wisdom literature. If you are looking for a definition for wisdom, here it is. An old friend, and deacon, once told me his definition of wisdom. Dr, Bobby Brooks told me, *wisdom is the proper use of knowledge*. This verse backs him up.

I think the king is saying, "Lord, give me knowledge from your Word and the proper judgment to use that knowledge well."

Verse 67: The key word here is **affliction**. The original is '**anah**. This speaks of old fashion discipline. This is self-abasement or humility given from God Himself. This is to be chastened or to be dealt hard with. This is to be submitted or forced. We all know what this is.

Affliction does the job when we go astray. We come home by way of the woodshed. Disobedience brings affliction; affliction brings obedience to the Word.

Verse 68: This is the usual word for **"good"** in the OT. Different from verse 65. I don't really like the translation of "good" in verse 65. The main point here is that God is good, therefore, His works are good. He is good to us. Out of your goodness, teach me your decrees, Lord. From where are *you* being taught? Is it from the Word?

Verse 69: If you are going to serve God, you have to get comfortable with being slandered. The truth, and solid doctrine, make people mad... especially the infidels. Even our so-called-

brothers in the Lord will compromise the truth for personal gain and acceptance. Don't do it.

Verse 70: The heart that is without the Word gets calloused. We have a nation of women and men who will kill children in the womb and think nothing of it. People rob stores and kill clerks for a small amount of change. People steal from churches and swindle natural disaster victims out of all they have. People can be as cruel as a wicked heart can be and never feel guilt over it. They have no respect for life or anything holy.

You are going to love these Hebrew words.

- The literal translation is this... "Their hearts are as thick or fat as grease."
- **taphash**- to be thick or stupid.
- **cheleb**- this word refers to the fat or best portion of the meat. The marrow of the bone. This is the grease and marrow.

The point is clear. The arrogant have thick calloused hearts. This was a metaphor or idiom for a calloused heart in that day. The fat heart is a thick and hardened heart that will not allow the truth to get through. This makes a person unfeeling. At times the Rabbi's would translate this as *midriff* because it was the stomach and the seat of emotions. Look at these passages and you will see the nuance.

Ps 17:10

10 They are inclosed in their own fat: with their mouth they speak proudly.

KJV

Ps 17:9

10 They have closed their unfeeling heart,
 With their mouth they speak proudly.
 NASU

Ps 17:10

10 They close their hearts to pity;
 with their mouths they speak arrogantly.
 ESV

Ps 17:10

10 They close up their callous hearts,
 and their mouths speak with arrogance.
 NIV

Job 15:23

27 "Though his face is covered with fat
 and his waist bulges with flesh,
 NIV

The king delighted in the law. A calloused heart is hard to reach.
 The fat will harden and the grease will suffocate it to death.

Verse 71: Only the Christian will speak these words. "It was good for me to be afflicted." Wow! God puts purpose in the pain. The affliction always has a purpose. If for no other reason than to teach you the decrees of God.

Job 40:1-5

The Lord said to Job:

- 2 "Will the one who contends with the Almighty correct him?
 Let him who accuses God answer him!"
 3 Then Job answered the Lord:
 4 "I am unworthy — how can I reply to you?
 I put my hand over my mouth.

5 I spoke once, but I have no answer —
twice, but I will say no more."

NIV

Job 42:1-6

Then Job replied to the Lord:

2 "I know that you can do all things;
no plan of yours can be thwarted.

3 [You asked,] 'Who is this that obscures my counsel without
knowledge?'

Surely I spoke of things I did not understand,
things too wonderful for me to know.

4 ["You said,] 'Listen now, and I will speak;
I will question you,
and you shall answer me.'

5 My ears had heard of you
but now my eyes have seen you.

6 Therefore I despise myself
and repent in dust and ashes."

NIV

Verse 72: The words of God that flow from His mouth are so precious. They are incomparable. Nothing, absolutely nothing, stands equal with the book. Period!

In times of affliction go to the words of God. Affliction comes to soften the heart.

y Yodh 73-80

“Your Word, My Witness”

Verse 73: Psalm 139:13-16 reveals exactly what happens in the womb. God is our creator and He alone knows the in-depth process of creation. He is the creator and forming force of our being. The author of life grants life and knits us together.

If the God of the universe can create you, surely He can reveal His truth to you from His word. As a matter of fact, He created you to understand His precepts. Yes, you were born a sinner and separated from God. You will need the Holy Spirit as your guide to understand. What I mean, is that God created man with the special ability to reason and think. No other creature has the ability to be saved. God knit you together, in such a way, that when He calls you, you can respond. As you study the Word, He can reveal to you the truth. Understanding is a gift from God. This is called illumination.

Two words are worth our time here, The word for “made me and “fashioned me.” **'asah** is to *bring forth*. **kuwn** means *fashioned*. The Lord has created you, and then fashioned or perfected you. The Lord has confirmed and established you. Now that should do a good bit of repair to your self-esteem. You were made a unique individual and there is no one else like you in all the world. Awesome!

He made you for the purpose of understanding His commands.

Verse 74: This is the key verse in this section. The understanding of the Word that we display will be a great witness to others. Is it not a fact that you recognize a person of the Word. When a person has the understanding of scripture, you know they have dedicated their life to Christ.

The greatest witness you can have is to know the Word and obey the Word. When people see you, do they rejoice in what God has done in your life through the Word? Am I a man that people look at and say, “There goes a man of the Word; that man understands the scripture and will help us in understanding it as well.”

Now, that’s a witness. Put your hope in the Word.

Verse 75: If you trust the Word in affliction, you will trust it at all times. We must remember that our understanding has been flawed by sin and the fall. The Word is the trusted standard, don't doubt it, even in affliction.

Verse 76: This is our favored word *isj*, pronounced *cheded*. This is the loving kindness of God. Similar to the NT *agape*. God has promised the Jews an unfailing love for comfort and restoration.

Verse 77: Here again, as the psalmist has said numerous times, the Word is tied to compassion and mercy. The promise of God and the message of His commands bring benefits of compassion and forgiveness. We all seek grace over judgment.

The word used for *compassion* is **racham**. Estes says this is a rich term that shows warm compassion. This is a second mile compassion that gives grace and mercy instead of judgment.

Verse 78: We have all been wronged, accused, or blamed for things we didn't do. God understands because He is constantly blamed every day for things He does not do.

For men, the accusation of wrong doing when we are not guilty, is hard to swallow. Just watch any ball game and experience a bad call that causes your team to lose. What is the response of all the people? Utter disgust and sadness, anger, and cries of, "That's not fair," will fill the air.

If you are in a place of leadership you will just have to learn with the psalmist that it's part of the job. Just make verse 78 your prayer. Pray that God will reveal the truth by His precepts. Those who have been arrogant will be put to shame.

We may translate this verse like this... “Let God be true and every man a liar.” When you have been treated wrongly, meditate on the precepts of the Word.

Verse 79: In our times of affliction, accusations, and trials, it is great to have others turn towards you. The word is **shub**, the word for repentance or turning. Many times in our trials, people turn away from us. Thank God for the family of God that fears the Lord and comes to help. These folks turn towards you when you are in trouble.

Likewise, we are a better witnesses of the Word when people turn to us in their need and we receive them. May we all learn to help others with the sustenance of the Word, and let us be willing to let others minister to us with the Word in our trials and afflictions. As we fear the Word, let us help our brothers.

Verse 80: To be blameless towards the Word will keep us from a life that brings shame. The Word is clearly the key to a great witness in life.

k Kaph 81-88 **“Waiting on The Word”**

Verse 81: We are immediately introduced to the inner thoughts of the king. The psalmist has grown weary of waiting. This is a common malady for the Christian. I have often said that God never works on my timetable. I am a foolish human that does everything fast. People are guilty of getting ahead of God because we are impatient.

The psalmist feels this impatience rising up, but He doesn't give way to it. He prays for the Lord to deliver Him through trust in the Word. His soul has fainted within. His longing has grown to great heights. He, like you and I, are desiring God to show up and

deliver. We wait in the daily trials of life for deliverance, and we wait for the ultimate deliverance in our salvation. We long for the return of Jesus and to see His face.

The verb **kalah** refers to *wasting away*. The word means to be at the end, to be finished, to cease or be consumed. The psalmist had fainted away or felt consumed by the waiting. Have we not all been here? Waiting really reveals our trust level in the Word.

What are we to do? We are to trust the Word of God. His timing and ways are perfect.

Isa 26:8

8 Yes, Lord, walking in the way of your laws,
we wait for you;
your name and renown
are the desire of our hearts.

NIV

Isa 40:28-31

28 Do you not know?
Have you not heard?
The Lord is the everlasting God,
the Creator of the ends of the earth.
He will not grow tired or weary,
and his understanding no one can fathom.
29 He gives strength to the weary
and increases the power of the weak.
30 Even youths grow tired and weary,
and young men stumble and fall;
31 but those who hope in the Lord
will renew their strength.
They will soar on wings like eagles;
they will run and not grow weary,
they will walk and not be faint.

NIV

Ps 130:5-6

5 I wait for the Lord, my soul waits,
and in his word I put my hope.

6 My soul waits for the Lord
more than watchmen wait for the morning,
more than watchmen wait for the morning.

NIV

Lam 3:24

24 I say to myself, "The Lord is my portion;
therefore I will wait for him."

NIV

Lam 3:26

26 it is good to wait quietly
for the salvation of the Lord.

NIV

Verse 82: Many times the relief is far away. These are tough times for us. Usually we are being tested by the Lord to trust in His timing and believe in the Word. I must admit that this is the hardest lesson for me to live. I would say that it is a sinful desire to make God act as I want Him to. Oh, we are so impatient. Waiting reveals to us who we are.

Our desires are not always bad or sinful. Many times we just long for the coming of the Lord. I seek to see the promises of the Word fulfilled. To seek the comfort of the Lord is not sinful. Many times we are tested to see if we will try and replace His comfort with some other means of satisfaction. Many turn to all the wrong places.

Verse 83: Jesus also used this imagery to teach us about the teachings of the Word. The disciples needed to be renewed so that they may be readied to receive new truth. To put new wine

into an old, dried out bottle, would burst the bottle when the gasses rose within.

Matt 9:17

17 Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved."

The image that I get from this picture is a bottle that has been hanging in the kitchen of an old Jewish home for some time, and it has been dried out due to the smoke of the kitchen and dry climate of the desert.

Even though the man is dry, the Word is not. The Word can be trusted while we wait for God to answer. There are times when we are dry and arid in our walks with God. You may add to that the trials, temptations, and ridicule from the arrogant. This makes trusting the Word difficult. We must trust and wait upon the World.

Verse 84: A great question is proposed. I have asked this question thousands of times in my walk with God. I do not know when this punishment will happen to the persecutors, but I trust it will. God will judge in His time and in His day.

Prov 16:4

4 The Lord works out everything for his own ends — even the wicked for a day of disaster.

NIV

2 Peter 2:9-12

9 if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment. 10 This is especially true of those

who follow the corrupt desire of the sinful nature and despise authority.

Bold and arrogant, these men are not afraid to slander celestial beings; 11 yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord. 12 But these men blaspheme in matters they do not understand.

They are like brute beasts, creatures of instinct, born only to be caught and destroyed, and like beasts they too will perish.

NIV

Verse 84: The Lord knows what is going on in His universe. What are we to do in these days of arrogance and persecution?

Prov 24:15-16

15 Do not lie in wait like an outlaw against a righteous man's house,
do not raid his dwelling place;
16 for though a righteous man falls seven times, he rises again,
but the wicked are brought down by calamity.

NIV

Prov 20:22

22 Do not say, "I'll pay you back for this wrong!"
Wait for the Lord, and he will deliver you.

NIV

Mic 7:7

7 But as for me, I watch in hope for the Lord,
I wait for God my Savior;
my God will hear me.

NIV

Verse 85: The arrogant go after the meek. Fret not my brothers... God is watching. Let them dig holes for us to fall into. God is seeing it all.

Ps 37:27-29

27 Turn from evil and do good;
then you will dwell in the land forever.

28 For the Lord loves the just
and will not forsake his faithful ones.

They will be protected forever,
but the offspring of the wicked will be cut off;

29 the righteous will inherit the land
and dwell in it forever.

NIV

Ps 37:37-38

37 Consider the blameless, observe the upright;
there is a future for the man of peace.

38 But all sinners will be destroyed;
the future of the wicked will be cut off.

NIV

Mal 4:3

3 Then you will trample down the wicked; they will be ashes
under the soles of your feet on the day when I do these things,"
says the Lord Almighty.

NIV

God is not willing that any should perish, therefore, we wait upon the Word of God to do its work. Does Peter sound like he's worried God is going to forget?

2 Peter 3:9-13

9 The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.

11 Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives 12 as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. 13 But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.

NIV

Verse 86: You might get cheated on earth and persecuted without cause, but you will never be persecuted without cause in heaven. All our difficulties are for discipline and sanctification. Trust the timing of the Word.

Verse 87: We are to die with our trust in the precepts of God. I had rather be wiped from the face of the earth than forsake the truths of the Word. We have seen this word before. **Kalah** is the word for *consume* or get *riddance of*. The king was almost killed many times by Saul. Yet, David trusted in the Word. To lose one's life for the cause of Christ is a worthy death. The Word is that important.

Verse 88: The love of God and the statutes of God will preserve life. They are both trust worthy. To *preserve* (**Chayah**), is to make alive. Oh, I long to be made alive by the Word. Wait upon the Word.

I Lamedh 89-96 **“The Immutable, Eternal Word”**

Verse 89: At the first we are confronted with the infinite and the finite. God’s Word does not change. The immutable nature of the Word makes it the standard for all ages. The foundation of truth would have to be eternal or it is not truth. The Word is God! In the beginning was the Word and the Word was with God and the Word was God. This is a direct declaration that Jesus is the Word. John teaches us about the Eternal Word in John 1. The Greeks understood the Word to be from thoughts and ideas that could not have come from man. God is the creator of all things, including language. It is not surprising that the written Word of God is so specific and accurate. God created it. The Word comes from God to us as a gift. The Word is the only unchanging thing in our world.

All that man knows is changing. The moth and rust do their work, but the Word of the Lord stands forever. As long as the heavens remain, the Word remains. As long as God remains, the heavens remain. You have no more chance of changing the Word than you would breaking into heaven and confronting God. The Word has to be eternal because the Word sustains all things. No Word, no existence.

Verse 90: The attributes of God are eternal. The faithfulness of God is attributed to His eternal nature. He changes not, therefore, His Word and faithfulness change not.

Each generation that comes along finds the exact God *we* have. The God that man experienced in AD. 50 is the same God we experience in 2021. The earth has been established by His command and will continue to do so. It is established and it endures.

There is no need for a new green deal and no need for a mother earth revival. Mother nature is not our Lord... that goes to Father God. The earth has been established and it endures. To worry about the polar icecaps is as silly as worrying whether the sun will rise tomorrow. I am not dismissing personal responsibility but God gave us the earth to sustain us until His return. Fossil fuels were put here for our use and sustenance.

Verse 91: This verse presents the translators with a few problems due to the difficulty of the Hebrew. There are actually five textual variants in this verse. There is a lot of debate as to the actual text in the LXX and the Latin Vulgate, says Estes. Estes says, and I agree, that the sense of the text is that *“everything in the Lord’s domain is upheld by His authoritative Word. In the Lord’s ordered world, everything serves His purposes, even though the intentions of the actors (such as the wicked who have afflicted the psalmist) may be evil”* (cf. Gen. 50:20).

Gen 50:19-21

19 But Joseph said to them, "Don't be afraid. Am I in the place of God? 20 You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives. 21 So then, don't be afraid. I will provide for you and your children." And he reassured them and spoke kindly to them.

NIV

This is a pretty big statement and you can see the importance of it. Many people will actually end up in hell because they do not believe God to be in control or don't like the way God runs His universe. We may not like it, but all things serve the Lord. All events and circumstances work for a proposed end.

This is a great statement of faith on the part of the king. A trusting and believing Saint will just accept this. I know it's hard during the famine, but we are not allowed to change the Word; our job is

to trust the Word... note vv.1-8. The point of psalm 119 is to teach us to trust the Word.

If only I could serve the Lord as His Word serves Him. That's a great thought. May we all serve His ordinances (**mishpat**) as He intended for us to do.

Verse 92: This is a very simple verse with great spiritual truth. *If I had not had a great relationship with the Word, I would have perished.* Have you had a verse of scripture carry you through the trials and afflictions of life? Millions of Saints can attest to the power of the Word and the sustaining grace they felt when they were in dire straits. I think it would be great to hear stories from our fellow believers that were sustained in trials by the Word. I believe that we would hear some awesome testimonies about God's Word.

The Hebrew word here for *perish* is '**abad**. This word means to break, destroy, lose, fail, not escape, to be undone, perish, to have no way to flee, and to be void. The psalmist says that if God's Word had not been His delight, He would have literally died or not been able to flee or escape the situation. Without the Word we fail and are left void.

In my own personal life Psalm 4:3 has literally saved my life. At my lowest low, I found grace to continue my ministry.

Ps 4:1

3 Know that the Lord has set apart the godly for himself;
the Lord will hear when I call to him.

NIV

Another great passage when I surrendered my heart to a full time ministry call.

Isa 6:8

8 Then I heard the voice of the Lord saying, "Whom shall I send?
 And who will go for us?"
 And I said, "Here am I. Send me!"

NIV

In a day of terrible regret for my past life I found this passage that let me know the king had experienced the same feelings as I. What a great comfort this was to me. I will never forget it.

Ps 25:7

7 Remember not the sins of my youth
 and my rebellious ways;
 according to your love remember me,
 for you are good, O Lord.

NIV

During a time of intense waiting on the Lord to move I was literally carried by this passage.

Prov 13:12

12 Hope deferred makes the heart sick,
 but a longing fulfilled is a tree of life.

NIV

Verse 93: What are some of your verses that have blessed you? Write these things down because you will be comforted by them for years to come. Remembering the tough times and how God rescued you is cleansing to the soul. Yes, you may cry and feel some pain but the joy of victory is sweet. Delight in the Word of God. Never forget how the Word has preserved your life.

Verse 94: Faith comes by hearing and hearing the Word. We are saved by hearing the Word so why not trust the eternal Word for

deliverance in trials. Remember verse 30? I have chosen to be a person of the Word. We are to seek out the Word.

The Hebrew word for *sought out* or *seek* is **darash**. This is a word that involves worship. To ask, to seek, to desire, to search, to pursue, and even question, are all meaningful translations. The searching of the scriptures has been a life long journey that has brought great joy and hours of enjoyment. I can truly say that the study of the Word has been my rescue and salvation. How about you?

Many people that call themselves Christians say the study of the Word is boring. I find that interesting. You will never come close to seeing any such foolishness in psalm 119. If there is no desire for the Word, there is no Holy Spirit in you. The Word delights the Christian's soul.

Verse 95: Many people never ponder the Word until the wicked show up. Then it's game on. The psalmist chose to be a man of the Word before the trouble came.

To *ponder* is **biyn**. This word reflects a cunning, direct, diligent, perceived, intelligent, informed, instructed, and skillful understanding of the Word. Casual study of the scripture and learning from just what one hears is not that to which the psalmist is referring. Study your bible; it's your salvation, deliverance, and comfort.

Verse 96: This verse sounds like a Solomonic proverb. What a great verse. What a great way to describe the perfect Word of God. To all the liberals that criticize and try to find any little infinitesimal spore of untruth in the Word, I say this... The Word of God has no limit to perfection. We believe in the verbal plenary truth of God's Word. That means "every word" of it is true. There

is no limit to this perfection. All else has a limit to its purity. The veracity of the Word of God is pure and Holy.

The commands of God are unending and boundless. The Hebrew says... *exceedingly broad is the **perfection** of the Word.*

m Mem 97-104 **“Insight through Meditation”**

Verse 97: Psalm 1 tells of the godly man that meditates on the laws of God. Throughout the psalms the psalmist says he loves God’s house, His law, His Word, His unfailing love, and His Holy Spirit.

Ps 1:2

2 But his delight is in the law of the Lord,
and on his law he meditates day and night.

NIV

If we desire to be a psalms 1 person, then we need to learn the art of meditation. I have said before that we have let the world steal the art of meditation from us. We are afraid to meditate because we associate it with worldly divination. This could be nothing further from the truth.

The scriptures are from where we gain insight and wisdom. Spiritual food lies in the pages of the Word. To spend time thinking and reckoning on the Word is healthy and commanded. When we think upon the Word we are thinking upon God Himself.

If you love the law, then think on it. Meditate is **siychah**. This means devotion and reflection. This word is also translated as prayer. Pray over the Word and think upon it. The benefits are

worth it. Love the law and meditate on it... all day long. I can't do that Bro Jerry. Yes you can.

Verse 98: The psalmist had enemies, and so do you, even if you don't know it. In the ministry, I have found it shocking how many people have called themselves my enemy. Opposition to the pastor and staff is always there. I have tried over the years to never hold grudges or have enemies. I always speak to people in public even if they don't like me or have left our church. I can honestly say I have a conscience void of offence towards all men.

I am aware that there are others who have been disciplined by God and me, and resent that discipline. I do not know what had happened with the psalmist that caused him to have enemies, but Jesus also had enemies, therefore, we must learn to deal with enemies as difficult as it can be.

The king gives us the key to overcoming enemies. Make yourself wise in the Word and then you will be wiser than they. The Word will guide you through conflict. Obey the Word and let the chips fall where they may. We are led to believe that the Christian life is lived without personal conflicts but that just isn't so.

I have had to discipline people with the help of the deacons and even terminate a person who wanted to have a live-in boyfriend while working at the church. They hated me for it. Nonetheless, the Word was honored.

The psalmist gives us a dose of reality. Enemies will always be there because Satan is always there. Look at what Paul says.

2 Tim 4:14-18

14 Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done. 15 You too should be on

your guard against him, because he strongly opposed our message.

16 At my first defense, no one came to my support, but everyone deserted me. May it not be held against them. 17 But the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion's mouth. 18 The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.

NIV

How do we deal with these people? The commands make you wise. Meditate for insight.

People that act like that are not wise in the Word. Great insight into the Word has literally protected me through the attacks of false-Christians and their attacks. I have literally had people come to my rescue as a pastor because of the fact that I preach the unadulterated Word of God.

Have you ever notices that people that have enemies never lead people to Christ? None of the leaders I have had battles with over the years have ever brought a lost soul to the altar. Is there a connection? Yes!

Verse 99: This is our key verse in his section. I can't tell you how many conferences I have been to where I just didn't come back to the late session. Why? Because they didn't know anything about the Word I didn't already know. I won't name names.

The psalmist says, *I know more than my teachers*. How could that be true? Because the king was a man of the word. The Hebrew word is **sakal**. This means to act circumspectly. This refers to an overall intellectual knowledge. Hence, intelligence. Do you want to be intelligent? Then meditate on the statutes of

God. The word **sakal** refers to being an expert instructor, to have skill, to guide wittingly, to have success in understanding and teaching. This is a great goal for life and it can be accomplished by being a student of the Word. Now do it!

Illustration: I was once asked to be a part of proofing a child rearing book that was being published. My job was to check for biblical accuracy based upon Psychological and Sociological references in the book. You can imagine how that went. Do you know how hard it is to try and make secular techniques line up with biblical truth? It's impossible.

Verse 100: The psalmist is not bragging, he is just stating the truth. I have met these Elders before. Most of my ministry has been involved with godly men of the Word, however, it is a shame when an Elder comes along that is not a man of the Word.

Jesus had this issue in the gospels. The king had the same issue as Jesus. He dealt with unspiritual priest and Levites. There is nothing more frustrating than dealing with Elders that are not men of the Word. They do not make decisions based on the Word and the man of God knows they going to fail.

Many, many, many Baptist churches ended in splits due to unspiritual men making unscriptural decisions. The men who lead are supposed to be men of the Word. Period!

Verse 101: Obedience to the Word brings obedience in your walk. The absolute best way to form a disciplined life is to obey the Word. Study and dedication to meditation is essential.

Verse 102: When you have been taught by the Lord Himself, the Holy Spirit, and the Word, then you are more likely to not depart. The greatest sin of the new millennium is lack of tithing and

people departing the church. The lack of fellowship among believers in worship and bible study is among our greatest sins.

There is nothing better than meditation on the Word. The Lord Himself will teach you. To **depart** is the word **cuwr** or **suwr**. This is a falling away or a grievous plucking away. This is to fall back, eschew, to remove oneself, to be sour or withdraw. May I say apostate.

Verse 103: Now this is love for the word. What a precious passage. Oh, the love affair I have had with the Word over the years. We really do taste it, and it is good. The imagery here is outstanding. Honey has no greater taste than the Word of God. The Word makes us say, “boy, that was good.”

Prov 24:13-14

13 Eat honey, my son, for it is good;
honey from the comb is sweet to your taste.
14 Know also that wisdom is sweet to your soul;
if you find it, there is a future hope for you,
and your hope will not be cut off.

NIV

Ps 19:9-11

The ordinances of the Lord are sure
and altogether righteous.
10 They are more precious than gold,
than much pure gold;
they are sweeter than honey,
than honey from the comb.
11 By them is your servant warned;
in keeping them there is great reward.

NIV

Rev 10:9-11

9 So I went to the angel and asked him to give me the little scroll. He said to me, "Take it and eat it. It will turn your stomach sour, but in your mouth it will be as sweet as honey." 10 I took the little scroll from the angel's hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour. 11 Then I was told, "You must prophesy again about many peoples, nations, languages and kings."

NIV

Verse 104: The Word of God not only directs our paths towards the right, but it also teaches us to hate the wrong. The precepts create a love for righteousness and a distain for the paths of the wicked. Now that's protection. The Word is our understanding.

n Nun 105-112
"An Oath of Commitment"

Verse 105: The obvious thought is that the psalmist is walking in the dark. This would be the dark world and the image that comes to mind is of one walking at night. We need light to keep us from stumbling. Spiritually speaking, the word is that light. Jesus even calls himself the light. As we walk through this world and seek direction and clear paths of truth, we have the Word and the Savior to guide us.

Matt 4:15-16

15 "Land of Zebulun and land of Naphtali,
 the way to the sea, along the Jordan,
 Galilee of the Gentiles—
 16 the people living in darkness
 have seen a great **light**;
 on those living in the land of the shadow of death
 a light has dawned."

NIV

John 1:4-9

4 In him was life, and that life was the **light** of men. 5 The light shines in the darkness, but the darkness has not understood it.

6 There came a man who was sent from God; his name was John.
7 He came as a witness to testify concerning that **light**, so that through him all men might believe. 8 He himself was not the **light**; he came only as a witness to the light. 9 The true **light** that gives **light** to every man was coming into the world.

NIV

Eph 5:8

8 For you were once darkness, but now you are **light** in the Lord.
Live as children of light 9

NIV

1 John 1:5-7

5 This is the message we have heard from him and declare to you: God is **light**; in him there is no darkness at all. 6 If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. 7 But if we walk in the **light**, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

NIV

The Word calls Jesus the **light**; we are said to be **light**, and the Word is called the **light**. The Word is for “my” feet personally. The Word lights “my” path. I would like it to help yours as well, but if you chose to stumble, that’s your fault for not taking the Word with you. I pray you will come to the light I follow and see that it is has all sufficiency for us both. My direction and path are lit.

Verse 106: The psalmist has taken an oath to follow the Word. That’s what a Christian does when he comes to Jesus. The Word

becomes our righteousness, comfort, spiritual food, wisdom, and so much more. If you love Jesus, you will commit to His Word. The Word becomes your all and everything. The Word is your ultimate go-to. We are to commit to and consult the Word continually.

All three key Hebrew words are closely related in meaning. The text reads like this... “*I **swear** to **perform** and **to heed or keep thy righteous laws.**” I wonder what the world would look like if people were to take an oath to follow God’s righteous laws.*

Have you ever considered taking a personal oath to keep the Word?

Verse 107: We have seen that in each section that the psalmist (King David) has been wronged or has been attacked by an enemy. Life is hard and the king has suffered. The Hebrew Word is **anah**. This refers to self-abasement or forced humility. The OT word is *affliction*. The Word of God has much to say about the affliction of the righteous.

We are not exempt or pampered through this world of sin. The Word does not hide the truth from the infidel. They know we suffer, and many times, by their own hand. We also know that God has promised us comfort and ultimate victory in the Word. Preserve our lives Lord according to your Word!

Verse 108: The Christian must praise God effectively. We are not to just spout off silly sayings. We are to be biblical and real in our praise. A sacrifice of praise comes from a heart that has sacrificed something. The Hebrew word is **ratsah**, which means to accept, consent, to show favor, and delight.

We are to willingly praise the God of the Word. This is the free will offering. This is **nedabah**. This refers to a voluntary offering

that was not coerced. The psalmist had a moment of spontaneity that produced a mouth of freewill praise. This is when we ask for nothing and just bring the thanksgiving and praise to God.

In our hearts we are more concerned with learning from the Word than receiving gifts from God.

Verse 109: The psalmist was often in places of danger because He was the king. He was also a righteous man and many surrounding him were not. His promise to God was that he would never forsake the Word, even in a life or death situation.

Verse 110: The wicked had set traps for the man of God. He was committed to the Word so he did not fall. Are you so committed to the Word that you may even defeat the snares and traps of the wicked? You better be.

Illustration: I heard one of the musicians at a pastors conference tell a gut wrenching story about a pastor he didn't know. One night after the service he was returning to his room when two women got into the elevator with him. He didn't know who they were or about whom they were speaking. They were hatching a plot to get one of the preachers they had met away from his wife so one of them could seduce him. She had a crush on one of the speakers that was at the conference. This is terrible and scary.

This Hebrew word is exactly what you have in your mind. This snare is a flat piece of metal with teeth that clams down on your flesh when you don't see it. The Word of God is the only thing that protects us from the snares of the Devil. Do not stray from the Word.

Eph 4:27

27 Neither give place to the devil.

KJV

Eph 6:11

11 Put on the whole armour of God, that ye may be able to stand against the **wiles** of the devil.

KJV

1 Tim 3:6

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the **snare** of the devil.

KJV

2 Tim 2:25-26

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the **snare** of the devil, who are taken captive by him at his will.

KJV

1 Peter 5:8

8 Be sober, be vigilant; because your **adversary** the devil, as a roaring lion, walketh about, seeking whom he may **devour**:

KJV

What makes this so scary is that this is not the Christian that goes looking for trouble, but the Devil that goes after the Christian and sets a trap. Thank God we have this Word.

1 John 4:4

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

KJV

Verse 111: The Hebrew word here is **nachal**. This is of the Qal stem and is a perfect tense. The word means to *cause* to give, take or do. The perfect is completed action. This simply means that the psalmist is saying that he has chosen to take the Word of God as his heritage and none other. He is also saying the action is complete. He will neither change His mind nor neglect the Word of God.

This verse goes back to verse 106. There has been an oath taken and a line crossed. The king has taken an oath to make the Word his heritage.

What is a heritage? It is defined as something that is handed down from the past, as a tradition. This comes to one by reason of birth, lot, or portion. The king will take the Word as his portion. The Word is his joy.

Verse 112: The psalmist has “inclined” or “set his heart” on keeping the Word. We know what this word means, (**natah**). This is to carry aside or divide. This is, to be gone, overthrow, wrest, or apply. The psalmist has set his heart on keeping or obeying the Word of God. He set his heart aside.

Illustration: Do you remember your first girlfriend or boyfriend? Do you remember your first love? One of the coolest things that happens to us all. We learn that love can capture us in ways that no emotion can. It’s so cool that even that second, and third, and even fourth love, can do the same thing. We call it *infatuation*. You lose your mind for about three months. Boys don’t eat or sleep usually. The love bug got ‘em.

This is a good description of how our hearts need to be “**set**” on the word. Now, I will also say that there comes a maturity with love that allows us to settle down and grow at a normal pace. Teens have to learn that their infatuation has to experience some

bumps in the road to grow. No one can continue on that level of emotional ridiculousness forever. Normal growth and digestion of the Word must take place. Do it until the end.

The word **end** is **egeb**. This is the end result of anything. This is the heel, the last of all. It refers to compensation. The psalmist was committed to staying with the Word until he got his reward after death. That's commitment.

s Samekh 113-120 **“ My Undivided Heart”**

Verse 113: The first word in this section is amazing in the original. The word is **ce'eph (1527e TWOT)**, which means divided or half-hearted. The cognates refer to a branch in a tree limb or a difference of opinion. The psalmist, right up front, wants us to know that the man that has divided thoughts, or the man that is a double-minded man, is hated. James also tells us of this kind of man. Strong language.

James 1:5-8

5 If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.

6 But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. 7 That man should not think he will receive anything from the Lord; 8 he is a **double-minded man (dipsuchos)**, unstable in all he does.

NIV

This section follows appropriately after the Nun section because it goes well with the “*Oath of Commitment.*” The single hearted man loves the book and will never depart it. This is a leader and a self-controlled man. He is determined and solid. This man lives on a rock... the solid foundation of pure decision making. There's

no flip flopping here. Matthew records Jesus' opinion of the double-minded man.

Matt 7:24-29

24 "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. 25 The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. 26 But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. 27 The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."

28 When Jesus had finished saying these things, the crowds were amazed at his teaching, 29 because he taught as one who had authority, and not as their teachers of the law.

NIV

Verse 114: If you can find a more comforting verse in the bible, I want to see it. This tells us what God is to the psalmist:

- My hiding place: **cether**- This is a covering. To seal, hide, or to be secret. God is my protection.
- My shield: **magen**- This refers to the scaly hide of an alligator. God is our protector, armour, and shield.
- My hope: **yachal**- The Lord is what we are waiting on. This is to stay, trust, or tarry. Biblical hope is resting on what the Word says about God and His promises.

The Word of God is our *hiding place*, our *protection*, and our *hope*.

Verse 115: The company we keep determines what level of obedience to the Word we will have. You can have lost friends so

that you can lead them to the Lord, but if you pal around with evil doers, you will forsake your commitment to the Word. At salvation, there must be a time of separation from the old life to allow maturity to be stabilized. That time is longer than you think.

Verse 116: The psalmist prays for God to hold him up or sustain him in the word. He uses an imperative and causative verb to ask God to establish him in the Word. Lord, **cause me** to be sustained.

The psalmist understands that this is a matter of life. If he were to live in the promise of God, he will live, and live well, too.

May I say with the psalmist that if there are no promises from God, and there is no Word to guide, our hopes are **dashed**. We become **buwsh**... dashed, dry, confounded, without hope, or ashamed.

The promises of God sustain us. The word here is **imrah**. This is the commands, speech, or Word of God.

Verse 117: The psalmist is upheld by the Word. He has been sustained, upheld, and saved by the Word. This is why he has an undivided heart towards the Word. He never waivers from the Word. The words here represent respect and thoughtful attention to the Word. The psalmist would be delivered or kept safe in the Word.

Verse 118: The NIV uses the word *reject* and the KJV says *trodden down*, which is more accurate. Those who err or stray from the Word are weighed down or put underfoot. That's pretty serious. To stray means you have a divided heart.

The last two words that describe those who who stray are **deceitful** and **liar, (sheqer, to deceive without a cause)**. These folks are falsehood walking. They use the Word for deceiving people. God will hold them to account. The word trodden down is a perfect tense, which means that it is as good as done. It has happened, and it will happen.

Verse 119: The word used for **discard** or **puttest away** as the KJV has it, is **shabath**. It's the word for **sabbath**. This refers to resting, ridding, setting down, to desist from exertion, to put away, take away, or cause to fail.

The divided hearts will be put down, cast away, and cease. Like dross off the top of molten steel, they will perish to the trash heap. They are seen as left over material that is impure. The Word has not refined them into pure steel, silver, or gold.

The statutes of God produce the fire that cleanses the soul. The soul becomes pure and the dross removed instead of the soul being filled with dross. Do you think the Word is important now?

Verse 120: **samar** or **camar** is to bristle the hair. Translated as **tremble** by the NIV here. This is to erect or stand up. The word for fear refers to a sudden alarm that goes off. The dread or terror of the Lord makes the hair bristle up. This is a quality that the world has lost. Men have no fear of God anymore. If you have the fear of God, thank Him for it. That's what keeps your flesh in check and gives you an undivided heart. The laws of God should make us stand in awe.

u Ayin 121-128 **“Confidence From Obedience”**

Verse 121: This may be a feeling that you have never had before, but the feeling of righteousness from obedience is awesome. I

must admit that this is hard for me and that I have found that it is difficult for others too. Confidence comes to us when we understand we have done the right thing. Joy and confidence can abound to an overwhelming experience. The psalmist has confidence that he has done the right thing and has brought joy to the Father. Man, what a feeling?

Most of the time I struggle with feeling unrighteous before God. We all do, if we will be honest with ourselves. We understand that we are theologically righteous before Jesus, but we know practically we strive extremely hard each day to please God.

Many people don't understand the struggle. Jesus is not my dictator or slave master. Jesus is my Savior that I love so much that all I desire to do is please Him. The dedicated and disciplined Christian seeks to honor and please the Lord because God has brought salvation to our hearts.

Because we have done righteously, we have confidence that God will deliver us from our enemies. The oppressors will be defeated because we walk with God. This prayer from the psalmist is not bribery towards God. The psalmist prays with confidence according to his position and standing with Christ.

Verse 122: The prayer of the psalmist is not unique to him. He is praying, and has prayed often for God to keep his enemies from oppressing him. The Hebrew word for **oppress** means to defraud, deceive, and drink up. That's pretty scary and there is reason to pray for God's protection, especially in these days.

The Hebrew word for **ensure** (NIV) means pledge or mortgage. "*Lord make a pledge for my safety,*" the psalmist says. The arrogance of the wicked is astonishing. People talk to each other like they are complete trash in these days. I am amazed at how

people speak to authority figure in these days. Arrogance is their name.

Verse 123: The eyes are easy to use; have you ever thought of that. The psalmist says he has worn his eyes out looking for God to show up. I have done the same. Some say the psalmist uses hyperbole, but I think he is serious. The psalmist has longed for God to show up and show out. I can say that I seek the salvation of the Lord myself. Let me translate that another way because salvation can always be translated as ***deliverance***.

The psalmist may as well be praying for God to rapture the church and get “The Day of The Lord started.” Lord, return please!!! I’m all in on that prayer.

The prayer comes from a heart and mind that knows and trusts the promise of God. The promise is called righteous. Notice that the word is **promise** not promises. God has made us many promises but there is only one promise. Jesus promised a return.

2 Peter 3:9

9 The Lord is not slow in keeping his **promise**, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

NIV

Verse 124: The writer has spoken in confidence but also knows the value of a wise prayer. Deal with me according to your love Lord. Teach me your decrees. I seek understanding from thy Word. Never read your bible without praying first. Ask God for wisdom and understanding. Wisdom teaches us to pray for mercy and love, not judgment. I don’t even want fairness from God. I want love and grace. God is no fair; God is just. Seek His love.

Verse 125: That's a confident statement. "*I am your servant.*" If you are His servant you will have no problem with confidence saying so. If I ask you if you are a Christian and you say, "well, I hope so." You have a problem.

How can you ask for discernment if you don't even know if you are saved or not? How can you serve or witness or tithe? The psalmist prays in one of my favorite ways. This is a Hiphil imperative which means its causative. Lord, "**give**" me, discernment. Lord, **cause** me to have discernment. Lord, give me patience. I want these virtues by *grace* not tribulation.

The prayer is not selfish because the psalmist only asks for discernment about the Word. O, what a great prayer. This is a confident prayer in his God. Lord give me discernment to understand thy Word. If God gave us holy and divine understanding about the Word, what a spiritual intelligence we could have. All of my answers are in the Word. Amen!

Verse 126: Again, the psalmist is not being presumptuous. He is not demanding anything from God but seeks for the Lord to act and work because of the wicked. The Hebrew word for time is evening or eventide. This may be translated as "*now is the season.*" Not many of us have **not** prayed this in our season. We are all wondering when God is going to judge. Preachers, writers, and churches as a whole, are forsaking the gospel. These folks are apologizing for the Word of God and the truth. Men who call themselves pastors are apologizing for preaching against homosexuality and perversion.

The law is being broken. The Hebrew word is **parar**. This word means to make void, violate, disannul, dissolve, and bring to naught. The leaders of parachurch ministries, literature, trade books, arts, and pastoral ministries have gone to hell with the perverted people of the world. They have made the Word of God

void. They have dissolved the truths that stand for all time. These people have offended God. I would expect the people of the world to act like this, but not the “*Christian*” leaders of the church.

Beth Moore, Max Lucado, and even Rick Warren have lost their way. They are ordaining women and apologizing for previous messages about biblical stances against it.

How can you ever trust a person that once taught the Word and stood on it, only to go back and apologize for the truth. I want you to know that I have nothing, absolutely nothing, to apologize for. I have told you the truth and stand on it. If you preach and teach the unadulterated Word you will never have to apologize. God can take care of Himself. What He has said, He has said.

These are not obscure and enigmatic passages of scripture I am talking about. These are clear cut issues that the Word commands us to denounce and behavior that is called abominations. How hard is it to just read the passages and state the truth.

Lord. Please come and judge this world.

Verses 127-128: Why does the psalmist pray this prayer? Why does he approach the Lord with such confidence? He prays these things because he loves the Word of God and hates every wrong path.

The problem is that wicked men love their sin and hate God. People will hate you too if you tell them the truth. If you love gold more than the Word you will compromise the truth because you don't want to lose your money. Musicians and actors that grew up in Christian homes can't defend the Word, or their God, because they will lose contracts and gigs because of the truth. Athletes keep their Christian beliefs to themselves because they get

persecuted and ostracized for truth. Thank God for men like Tim Tebow that will stand up and take the heat.

If you are not ashamed of the gospel you will too. If you consider the paths of righteousness and God's precept pure, you will hate the evil. Then you can pray with confidence to God that you have done what is righteous and right.

I will not support wickedness and perversion. I cannot support what is contrary to the truth, come what may.

p Pe 129-136 **“God’s Wonderful Law”**

Verse 129: The wonderful Word of God is just that. Our Hebrew word is **pele'**. This word can be translated as miracle. This is a wonderful experience. This is described as a marvelous act of God. We obey because the statutes are wonderful. The godly do not see the truth as the wicked do.

Verse 130: The KJV translates this first word as **entrance**. The word is translated as **unfolding** in the NIV. I like both. This is an opening or disclosure. The word is **pethach**. The root **pethech**, which means to break forth, open, appear, unstop, vent, or ungird. You get the idea.

The Hebrew speaks of the effects of the revealed Word of God. When the Lord reveals or breaks forth the truth of the Word to our hearts, we gain wisdom and understanding. Always seek the proper understanding of the passage you are reading.

What is it that the simple and foolish need? They need light, understanding, and wisdom. The unfolding of the Word gives it

to us. Our prayer should be that God would open up His word to us and let it have full vent. Unstop it for us.

Verse 131: The picture given gives us a metaphor for receiving the Word. Let's open our mouths and take it into our inner being.

1 Peter 2:2-3

Like newborn babies, **crave** pure spiritual milk, so that by it you may grow up in your salvation, 3 now that you have **tasted** that the Lord is good.

NIV

The desire for the Word is congruent with being a Christian. When we are saved, we have a desire for the Word that is God-given. The desire cannot be explained. No more can a baby explain the desire he has for milk can we explain the desire for the Word. You may not read the Word, but you will feel horrible about it.

Both Hebrew words (**shaaph, yaab**) refer to desire, longing, panting, inhaling, swallowing, or devouring the Word. Is the Word of God this precious to you? Is it wonderful?

Verse 132: A prayer for mercy is always welcomed. No one should want justice. Lord have mercy on me. Remember that mercy is God's love in action.

Verse 133: The Word of God is so wonderful that it will save your life and make your time on earth so much more productive. The Word will direct your steps, which means that it will keep you away from troublesome places. The Word will rule over you so that sin will not be your master. The psalmist prays for the Lord to have rule, dominion, and power over his life.

Verse 134: We have not understood this passage unless we had been oppressed. The thought of living in America and being oppressed for being obedient to God was not even on the radar several years ago. Now, we are living the reality of governmental oppression and persecution due to our obedience to the Word.

The psalmist prays for redemption from oppression so that he may obey the precepts of God.

Verse 135: I have shared with my sheep at Woodlake over the years what it means to have the face of God turned towards you. To have the face of God is to have His favor. In the life of humans, we turn our faces from each other when we are angry. Tension creates separation. Sin brings separation and broken fellowship with God. When the face is turned towards us it is wonderful. The priestly prayer reminds us of this.

Num 6:22-26

22 The Lord said to Moses, 23 "Tell Aaron and his sons, 'This is how you are to bless the Israelites. Say to them:

24 ""The Lord bless you
and keep you;

25 the Lord make his face shine upon you
and be gracious to you;

26 the Lord turn his face toward you
and give you peace." '

NIV

The Hebrew **owr** represents the word shine. This refers to the break of day, to set on fire, kindle, and glorious. The Lord not only turns towards us, but shines upon us. Then we are able be taught the Word for our benefit.

Verse 136: **Peleg** refers to a small stream of water (tears), a rill, stream, or irrigation. The psalmist is broken hearted and is in grief because the Word of God is being broken. The Christian is broken hearted over the immorality in our world but the disrespect for the Word is the greatest tragedy.

x Tsadhe 137-144 **“The Law is Righteous”**

Verse 137: Today we live in a world where everything has to be tested. Before drugs go on the market they have to be put to the test. New products must be tested so that consumers don't get hurt when they buy them. Most things in our world have to be proved. Law suits cause manufacturers to test, and test some more, before selling products. Some people are skeptical by nature about the validity and veracity of things; while others people are looking to make money through the failure of other's mistakes.

However, there is one entity in the universe that never needs to be proven. This is the Word of God. It is righteous and perfect. The bible never fails. The Word of God is infallible and authoritative. In this section the psalmist praises the Word of God in all its righteousness.

The psalmist says that if the law is righteous then the God of the Word is righteous. There is no need to test or prove the Word; the Word is correct and true... every time.

Verse 138: The king mentions two types of the Word here.

Judgment- *Mishaptim* occurs 23 times, and represents a judicial decision that constitutes a precedence, a binding law.

Testimony- *Edut* occurs 23 times, and is a solemn witness and declaration of the will of God. It is a general rule for the laws by which God shows us our standard of conduct.

The Word is judicially stable and God's commands and statutes/testimonies are true.

~The Hebrew says they are very trustworthy.

Verse 139: The Hebrew word for **consumes** or **wear me out** is the word **tsamath**. This refers to fervor or zeal. The psalmist refers to an emotion that we all feel when we hear of or see the Word disrespected. The king was hot about how his enemies had spoken of the Word.

Illustration: Just this week, Baylor University, the largest Baptist University in the world, with 17,200 students, announced this week that they are chartering and paving the way for LGBTQ student groups on their campus.

WACO, Texas (BP) – Baylor University's Board of Regents approved a resolution Friday (May 14) that paves the way for an officially recognized LGBTQ student group on campus while attempting to reaffirm its commitment to a traditional, biblical perspective on homosexuality and marriage.

That's like having an abortion clinic on campus but saying you are prolife. That's called compromise. This is ignoring the Word. This is surrendering to a godless culture.

This week I heard that Max Lucado has apologized about things he previously wrote in his books about homosexuality. Beth Moore has also done the same. Saddleback Church and Rick Warren are now ordaining women as pastors in their church.

That feeling that you have in your gut right now is the fervor that the king is talking about in verse 139. *“My zeal for the Word of God wears me out.”* Our enemies ignore the Lord’s words.

By the way... I don’t have anything to apologize for. I meant what I said. I don’t believe in calling people names or making fun of people. This is America, you can live anyway you like, but ridiculing and making fun of homosexuals will not lead them to Christ. But never, never, ever, compromise the truth of scripture about what is and is not sin. Jokes will not lead people to Jesus. Tell them biblically why their life style is destructive and about the forgiveness of sin in Jesus. These sins are an abomination to the laws and God. Nothing in all of nature lives opposite its purpose in creation like sinful people. These sins are a sickness and need cleansing in the blood of Jesus. People need to know the freedom and healing that comes from Christ.

Verse 140: The **’imrah** is the word **promises** or **word**. The word is pure. This word comes from the family of the alchemists. This is what the goldsmith does. He will cast, mold, refine and test his metals. The Word of God is pure and that’s why we love it. To be pure is to be without dross or impurity.

Verse 141: When the Christian is lowly and despised, that’s when we shine for Christ. That’s when we show our faith and trust in the Word of God. We remember the precepts in times of trouble. Trials do not shake our faith in the precepts. I have been shaken in my personal faith and obedience but never doubted the Word.

~Precept- **Pikudim** occurs 21 times, a word for commands or restrictions.

The word for lowly means small or least. Even if you were the least in the kingdom, you would have the Word of God upon which to rely.

Verse 142: I have always thought that a man that is only temporarily on this earth for a certain period time, that criticized the eternal Word of God, was quite ironic.

The law is described as true. How can a man stand against truth when he knows he is a liar. Strange.

Verse 143: The growing Christian has learned the value of the Word during trials. When life hurts, go to the Word. When challenged, go to the Word. God will prove the Word to be a delight. Timely Words are awesome to the soul.

Prov 30:5-6

5 "Every word of God is flawless;
he is a shield to those who take refuge in him.

6 Do not add to his words,
or he will rebuke you and prove you a liar.

NIV

Ps 18:30

30 As for God, his way is perfect;
the word of the Lord is flawless.

He is a shield
for all who take refuge in him.

NIV

When troubles come, and they will, take the Word to heart.

Verse 144: This is my favorite statement about the Word in all of scripture. The Word is only as good as the understanding you have. The Word is eternally right, but man's wisdom is limited.

I just came into this world 60 years ago and for the last 40 years I have studied the Word intently. I have found the bible to be limitless in knowledge (Note v. 96).

The scripture was perfect when I got here, and it will be right when I am gone. Each new generation is exposed to the same truth. Yes, certain generations had more prophets than manuscripts, but the truth was always here. Some generations even had few prophets, but the Word is eternal. Each new generation finds the gospel message unchanged. Understanding brings life.

The Law is Righteous!!!

q Qoph 144-152 **“I Call and The Word Answers”**

Verse 145: We all call upon the Lord for help. Have you ever thought that the commands, precepts, and statutes of God speak for God. The Word has the answers to life’s spiritual questions.

The psalmist has cried out. The original language refers to a crying out with the entire being. Everything that is in you cries out. We don’t usually cry out with our whole heart unless the heart is broken or in distress. Nonetheless, the answer is in the book.

The second step is to obey the Word that is given. Many want the truth until they actually get it. If you ask for answers, be ready to accept the truth. The psalmist promised to **obey** the truth.

Verse 146: This is the second verse that begins with **call**. It is one thing to call out, it is another to whom you call. Reach for the bible over all other information. Go to God and His word first. Other information may not be wrong, or even sinful, but we are Christians, and the Word speaks a special message to us.

The point is that we seek our God first for direction. God will guide us through the process. The bible is not a science book or a

book about heart surgery. I am not saying learn how to take an appendix out by reading scripture; what I am saying, is that we need spiritual guidance through the process.

The point is that we do what I teach my sheep to do... ***“Invite God into the situation.”***

Verse 147: The morning is a special creation as is the late afternoon. These are times of quiet, at least in the ancient days. Modern man has lost the benefits of the morning dew and the restful afternoon shadows. The first four or five verses have some great first lines. I call, I rise, my eyes are open... etc. The point here is that the psalmist is looking for answers and he will do whatever is required of him to get answers. We just have no hope outside of the Word of God.

Verse 148: How many times have I stayed awake working on a sermon or just a personal scriptural study because God was opening the flood gates of spiritual truth for me? The moments of sweet meditation have been so good for my soul. The promises of God are worth meditating upon. We call, hear, watch, rise, and desire the Word to answer us with truth.

Verse 149: My voice has let me down many times. I cannot even believe the things my voice has said to God directly or indirectly. O, how the voice betrays us. The psalmist understood this. He prayed, Lord, hear me according to your love.

Lord let thy precepts preserve me because my foolishness will ruin my life. If I am protected by the Lord’s love and precepts, I think I will be okay. Let us raise our voices and seek mercy, love, and grace. Let us use our voice for praise and adoration, not complaining.

Verse 150: We may look at our world and see exactly what the psalmist saw, then repeat this verse. This verse is quite applicable in our day.

The wicked are with us and they are cunning. They can devise the most wicked and crafty sins. But they do not have the law. They are far from the law. To be far from the law speaks of a doomed life. There is no hope of faith for those far from the law. Faith comes by hearing and hearing the Word of God. Christians should really take a look at this verse and see how important the Word is in their lives. How many people do you know who call themselves Christians, but they are far from the law?

Verse 151: Let me share a little prayer of mine. If God is near, I am always okay. ***Pray for a special sense of His presence.*** If I sense the presence of God, I am okay. Yes, I know God is always with me. I understand pneumatology. I know I am indwelt with Jesus, *but you know what I am talking about.* I can't explain it, but there are times when God will manifest Himself in a service or a person's life in a mighty way. I sense the unction of the Holy Spirit in a more sensitive way. When God breaks in and takes over, it's a great time.

When God is near, the Word gets clear, the word gets powerful, the conviction gets heavy, the obedience gets passionate, and the presence of God gets acute. In a colloquial sense we say, ***“God showed up at church this morning.”*** I long for the presence of Jesus in my life. It is the greatest peace you can find.

Verse 152: This verse reveals the efficiency and efficaciousness of the Word. The Word was established for eternity. I call and the Word answers. I have put my faith in a lot of things that let me down. Many things in life will let you down and disappoint you.

The psalmist says that he learned through his journey with God, that God's Word had been established. That's the key to spiritual success. We must learn the truth of the Word and keep those truths in our memory for continual use.

r Resh 153-160 **“I Will Never Forget God's Law”**

Verse 160: The message here is one we all have prayed. The first important word is **ra'ah**. This means to consider, advise self, experience, mark, perceive, or regard. The psalmist is seeking for God to look in on him. Lord, please consider where I am and what is hurting me.

The word affliction here comes from a root word that can even be translated as depression, or browbeating. This is trouble in any form that causes us to be down or hurting. When we are in misery, we seek for the Lord to not only look at us, but to deliver us.

To be delivered comes from the word **chalats**. This means to pull off, strip, and to depart. This word refers to arming oneself or getting ready. We may say deliver, make fat, loose, or draw out. The message is clear. Lord, pull this trouble off me and arm me for the fight. I pray for deliverance God. ***I have not forgotten your law.***

Verse 154: The psalmist had obviously been accused or challenged in his character. He prays for God to defend him. When God steps in and defends you it is awesome. My rule is that you are allowed to give a rebuttal for false information said about you, but let God defend you. The truth will come out.

Redeem me Oh, Lord. Great prayer. The word is **ga'al**. This is a great word. This refers to redemption, purchase, ransom, kinfolk

and to buy back. The love of Ruth and Boaz comes to mind. Jesus is our kinsman redeemer.

Preserve my life according to your promise. The implications in this phrase are applicable now and for eternity. **Chayah** means preserve, quicken, make alive, revive, nourish, restore, repair, recover, or make whole. Now who doesn't need that?

What a prayer... defend me, redeem me, and preserve me.

Verse 155: The lost man cannot seek after God because he is spiritually dead. We are saved because God drew us and opened the truth of the Word to us (v. 130). 1 Corinthians 2:14 speaks the same.

1 Cor 2:14

14 The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

NIV

Lost men seek their own desires, not God's. The word is **darash**. This is to search, question, care for, inquire, or follow. If we can get the lost to read the Word, and seek God, they will get saved. How many times have we heard that a person began reading the bible to prove it wrong, or seeking help, and were saved? God's even in that. The lost have to be drawn. They do not seek the decrees of God. The Christian cannot forget the law of God.

Verse 156: The word for compassion refers to a little damsel, womb, maiden, or tender love. God's love is tender and pitiful. This refers to the pity and love a mother feels for the fetus in her womb. To God be the glory.

The psalmist wants to be preserved according to the love, mercy, pity, and compassion of God and His laws. Wow!

Verse 157: This has been an oft repeated verse in this psalm. The psalmist does not turn from the Word even when persecuted for it. The statutes of God are worth being persecuted for. Only the godly will pray this prayer.

Verse 158: The NIV translates **bagad** as *faithless*. The KJV translates it as *transgressors* and NASU says *treacherous*. The word literally speaks of one who will pillage and deceive. This is to be covertly treacherous and to be unfaithful.

My thoughts always go to the question... about whom are we speaking? This may very well be faithless Christians who are not obeying the Word or lost men who are being what they naturally are, lost.

One thing is for sure... the psalmist loathes them. **Quwt** is our Hebrew word. This refers to disgust, grief, or to cut off. They are loathsome. I must confess that as I look at the actions of the lost and even the saved... they mimic each other quite often. Christians that justify abortion are loathsome. God help them.

Verse 159: This is the third time the king uses the word **preserve (Chayah, 2421, s. vv.154, 156, preserve)**. He has obviously been threatened and in fear of his life. He loves the law and asks to be preserved by the solid foundation of truth in the Word. What else is more solid and faithful? What is greater than God's love and Word?

Verse 160: The Word of God is true, righteous, and eternal. A liberal will not know what to do with this verse. They don't like the fact that the Word is true. They will come up with a thousand ways to leave out the truth.

Two other translations give us a clearer understanding.

Ps 119:160

160 The sum of Your word is truth,
And every one of Your righteous ordinances is everlasting.
NASU

Ps 119:160

160 Thy word is true from the beginning: and every one of thy
righteous judgments endureth forever.
KJV

Ps 119:160

160 Every word you say can be trusted.
Your laws are fair and will last forever.
Holy Bible: Easy-to-Read Version

Liberals like to say the *ideas* and *thoughts* of scripture are trustworthy but not the individual words. They like to say that it's not the Word until it means something to you or is revealed to you. This is called **Neoorthodoxy**. Friend, it's the Word whether you ever understand it or not. The Word is eternal whether you encounter it or not. It's the Word whether it becomes the Word to you or not.

For further study about Neoorthodoxy: What is it?

Neo-orthodoxy is a religious movement that began after World War I as a reaction against the failed ideas of liberal Protestantism. It was developed primarily by Swiss theologians [Karl Barth](#) and Emil Brunner. Others called it "neo-orthodoxy" because they saw it as a revival of the old Reformed theology. Neo-orthodoxy differs from "old" orthodoxy in its views of the Word of God and sin.

The orthodox view holds that the Bible is the revealed Word of God, given by the inspiration of God. By inspiration, both verbal and mechanical, it is meant that the Holy Spirit was in full control of the Bible writer, by either verbally dictating everything he was writing (**I do not hold to**

this view) or using the person as a tool to work through. This doctrine of inspiration comes to the logical conclusion that the original manuscripts are without error or contradiction. The Bible is the complete and sufficient revelation of God. Two passages that support this view are [2 Timothy 3:16-17](#) and [2 Peter 1:20-21](#).

Neo-orthodoxy defines the Word of God as Jesus ([John 1:1](#)) and says that the Bible is simply man's interpretation of the Word's actions. Thus, the Bible is not inspired by God, and, being a human document, various parts of it may not be literally true. God spoke through "redemptive history," and He speaks now as people "encounter" Jesus, but the Bible itself is not objective truth.

Neo-orthodoxy teaches that the Bible is a *medium* of revelation, while orthodoxy believes it *is* revelation. That means that, to the neo-orthodox theologian, revelation depends on the experience (or personal interpretation) of each individual. The Bible only "becomes" the Word of God when God uses its words to point someone to Christ. The details of the Bible are not as important as having a life-changing encounter with Jesus. Truth thus becomes a mystical experience and is not definitively stated in the Bible.

The neo-orthodox view of sin is that it is a rejection of our responsibility to treat our fellow man well. The result of sin is dehumanization, accompanied by unkindness, unforgiveness, loneliness, and a myriad of societal ills. Salvation comes to those who have a subjective encounter with Christ—no acceptance of a set of truths is necessary. Neo-orthodoxy places an emphasis on social work and our ethical responsibility to love others.

Neo-orthodoxy has influenced the less-conservative branches of Presbyterian and Lutheran churches in America, along with other denominations. **While its original purpose, to provide a more biblical alternative to liberalism, is commendable, neo-orthodox teaching nevertheless carries some inherent dangers. Any time that truth is determined according to what is relevant to my experience, the possibility of relativism exists. Any doctrine that sees the Bible as a wholly human document containing errors erodes the very foundation of biblical Christianity.**

We cannot truly have a life-changing "encounter" with Jesus without also believing some facts as presented in the Bible. "Faith comes from hearing the message, and the message is heard through the word of Christ" ([Romans 10:17](#)). The content of our faith is the death and resurrection of Christ ([1 Corinthians 15:3-4](#)).

The disciples had an "encounter" with Jesus in [Luke 24](#). The disciples initially misinterpreted the event, however: "They were startled and frightened, thinking they saw a ghost" (verse 37). It was not until Jesus informed them of the truth (that He had been bodily resurrected) that they grasped the reality of the situation. In other words, we need an encounter with Jesus, but we also need to have that encounter interpreted by the truth of God's Word. Otherwise, experience can lead us astray.

[Jude 1:3](#) tells us "to contend for the faith that was once for all entrusted to the saints." The faith

was entrusted to us via the Bible, the written Word of God. We must not compromise the truth that God has spoken inerrantly and fully in His Word.

Psalm 119: 160 tells us **“all”** the words of scripture are true, righteous, and eternal. Nuff said.

c v Sin and Shin 161-168 **“ By-Products of The Word”**

Verse 161: The oft repeated phrase the psalmist uses is used again. His enemies have caused great harm but they have driven him to the Word. The psalmist had been persecuted as well by kings and magistrates. Even his own people had caused him harm. In all this persecution the words of scripture stood out and brought awe.

The original says that this persecution was without cause. The rulers of the earth are wicked and hurt others without reason. Know that God sees this and knows of it.

Pachad means to stand in all. This refers to fear, to literally shake. The revelations of the Word of God are so awesome that the man of God that reads it will shake in fear. The world has no idea what is coming upon them.

1 Thess 5:2-3

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

KJV

The first by-product of the Word is a healthy **fear** of God and the understanding of what is on the brink of manifestation.

Verse 162: The fear of the Lord leads to understanding and hope in the promise of God. The fear of the Lord that we have is respect and obedience. We don't tremble in the corner afraid of our God. We tremble with awe and shake with the knowledge that God is all powerful in our lives.

The realization of this power creates a trust in the promise. Again, not a promise, but the promise. **Joy** comes from knowing that our Father is the powerful God of the universe. Don't forget who He is.

God is the divine serendipity. He is the discovery of all time. He is the vast resource. He is the deepest ocean. When a person finds Christ, he has found the booty and spoil of his life. The truth is actually that He found us.

The second by-product of the Word is **joy**.

Verse 163: The Word is true and falsehood is evil. The love of the Word allows us to accept the truth. Most people don't have a problem knowing what truth is; the problem comes when the truth contradicts their beliefs or behavior. Then they question its applicability or righteousness. All along, they know it's the truth.

The word falsehood (NIV) is lying. If you are going to lie about the truth then you have deceived yourself.

The third by-product of the Word is the **love** the Christian has for the truth.

Verse 164: The Word was so awesome to the psalmist that he praised God for it seven times a day. I have never counted how many times a day the Word comes to my mind, but it has to be

many. The Muslims have nothing on the psalmist and the Christian. We pray and praise hundreds of times a day.

The fourth by-product of the Word is **praise**.

Verse 165: The Word has all the comfort and grace that we need. In times of pain and sorrow we go to the Word. **Peace** is what we need. The Savior brings us **peace (shalom)** through the infallible and inspired Word. Just think of all the passages that you know that come to mind in times of trial.

Those who love the Word study the Word more passionately. The Christian that does this will know more of the Word and let the Word dwell within him richly.

Col 3:16

16 Let the word of Christ dwell in you **richly** in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

KJV

Heb 5:11-6:1

11 We have much to say about this, but it is hard to explain because you are slow to learn. 12 In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! 13 Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. 14 But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.

6 Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death,

NIV

If you are a believer, you will experience the difficulties of life and if you are not solid in the Word you may fall away. Nothing makes the strong believer stumble. And peradventure we do stumble, we will not fall. The Hebrew word here for stumbling is stumbling block. The Word removes the stumbling blocks.

Heb 6:4-6

4 It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, 5 who have tasted the goodness of the word of God and the powers of the coming age, 6 if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.

NIV

Isa 26:3

3 You will keep in perfect peace
him whose mind is steadfast,
because he trusts in you.

NIV

The fifth by-product that the Word brings the Christian is **peace**. If you need peace, go to the Word.

Verse 166: The Christian is in a constant cycle of **waiting**. We **wait** upon the Lord continually. We wait for provisions, help, deliverance, health, timing, direction and so much more. Yet, the one thing we **wait** for the most is the Salvation of the Lord. We are **waiting** for Jesus to come get us. The promise of the end of days and the return of Jesus is on the mind of His people continually. We **wait** for the rapture and for our faith to become sight.

While we **wait**, we follow the commands. To God be the glory.

The sixth by-product of the Word is **divine patience**.

Verse 167-168: The Word intrinsically calls us to **obedience**. You will not get far into the Word that you are not convicted and called into **obedience**. **Obedience** to the Word is the birthmark of the saved. John tells us that if we do not keep the commands we are liars and do not the truth.

1 John 2:3-6

3 We know that we have come to know him if we obey his commands. 4 The man who says, "I know him," but does not do what he commands is a liar, and the truth is not in him. 5 But if anyone obeys his word, God's love is truly made complete in him. This is how we know we are in him: 6 Whoever claims to live in

him must walk as Jesus did.

NIV

The psalmist knew that all his ways were **transparent** to God. The truth is easier to obey when we are honest with God. It is easier to be honest when you know He already knows your ways.

The Hebrew word for **way** is the word **derek**. This is more than just the direction you are headed. This refers to your journey. This is your life. This refers to your habits and ways. The psalmist knew God was all-knowing. This is exactly the same in the Greek text with the word road or way. The journey is what is important, not the pavement upon which you walk. What a confidence and encouragement for the weak to be **obedient** when they know God is omniscient, all-knowing.

The seventh and eighth by-products of the Word are **obedience** and **transparency** (honesty).

t Taw 169-176 **“I Choose to Sing”**

Verse 169: English ends with Z and Hebrew with T. This is a fitting way to end this great psalm. What a journey we have been on. We have learned of all the trails and comfort of the king. His reliance upon the Word has taught us to do the same.

Notice with me the cry of the psalmist. He prays that the Lord will allow him to come before the Lord with a few spiritual supplications.

Lord, may my cry come before you. The cries of the sinner do not surface in heaven. For the cry of a man’s heart to come to God there has to be honesty and humility. The Children of Israel cried out in slavery, and God heard their cry. He responded. The lost man cries in vain until He is ready to do business with God. Then he must be ready if God calls him to salvation. He must answer the call.

The saved man continually cries out to his God. Lord, please answer me and take me out of this trial. I am needy and hurt, Lord... please rescue me. I am hurt and not clearly thinking Father... I need understanding. My thoughts are racing and falling short because of stress and pain. Have I sinned Lord? Have I not tried to obey, and have I not loved thy law?

The king had prayed as James tells us to pray. Maybe this is where James learned of the promise of wisdom when he asked for it in faith.

James 1:2-8

2 Consider it pure joy, my brothers, whenever you face trials of many kinds, 3 because you know that the testing of your faith develops perseverance. 4 Perseverance must finish its work so

that you may be mature and complete, not lacking anything. 5 If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. 6 But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. 7 That man should not think he will receive anything from the Lord; 8 he is a double-minded man, unstable in all he does.

NIV

Lord, I am your humble child; I love you and call to you; may I have understanding please. **May my cry come before you!**

Verse 170: The second thing that the psalmist asked for was that his supplication would come before God. The word supplication is **techinnah**, which means favor, grace, entreaty. The root word is **chanan**, which refers to beseeching, bending, or stooping. This comes from a superior stooping to help an inferior. What a great word.

The psalmist is asking God to stoop in favor and grace to answer his supplication. The psalmist actually stoops himself in his entreaty and asks God who is superior to help him. Lord, let my supplication come before you.

Let my cry come before you Lord. Let my supplication come before you Lord. **“Let come”** is from **bow’**. This word means abide, to attain, besiege, employ, and even stricken. The psalmist asks God to let his prayer stricken and besiege God’s heart. Lord, please help me. Let your heart be moved to receive my supplication.

The words **“come before”** are important as well. The Hebrew **paniyim** is telling. This refers to the face or front of God. You know that **no** man is allowed to look into the face of God and His Holiness. To have anything approach the presence of God from

the face is extraordinary. Moses was allowed to see the hind parts from the cleft (Ex. 33:22) of the rock, but not from the face of God. Man, what a prayer this is!

The psalmist is continually mentioning the promise. Oh what a promise it is too. Even so, come Lord Jesus.

Verse 171: Lord, let my praise come before you. I have heard so many talk about a sacrifice of praise. That can only happen from a broken and devastated heart. A sacrifice must cost you something. It's easy to praise God and have it not mean much to us. Let your world fall apart and a crisis hit, and then see if you can praise God anyway. That's a sacrifice of praise. When your life is threatened by disease, or stress, or tragedy, and you are able to praise... then you have come to know what a sacrifice of praise is. Clapping in church is not a sacrifice of praise. If I hear one more minister of music say, *give God a clap offering of praise*, I'm going to have a spell. Clapping is not sacrificial.

Through these times, God teaches us His decrees. Only in pain and suffering can we learn these hidden lessons. When the Word is a lifeline, then you are relying on the Word. David understood this. Sacrifices have to cost you something or it's not praise worthy.

Here are two great examples of what I mean.

2 Sam 24:18-25

18 On that day Gad went to David and said to him, "Go up and build an altar to the Lord on the threshing floor of Araunah the Jebusite." 19 So David went up, as the Lord had commanded through Gad. 20 When Araunah looked and saw the king and his men coming toward him, he went out and bowed down before the king with his face to the ground.

21 Araunah said, "Why has my lord the king come to his servant?"

"To buy your threshing floor," David answered, "so I can build an altar to the Lord, that the plague on the people may be stopped."

22 Araunah said to David, "Let my lord the king take whatever pleases him and offer it up. Here are oxen for the burnt offering, and here are threshing sledges and ox yokes for the wood. 23 O king, Araunah gives all this to the king." Araunah also said to him, "May the Lord your God accept you."

24 But the king replied to Araunah, "No, I insist on paying you for it. I will not sacrifice to the Lord my God burnt offerings that cost me nothing."

So David bought the threshing floor and the oxen and paid fifty shekels of silver for them. 25 David built an altar to the Lord there and sacrificed burnt offerings and fellowship offerings. Then the Lord answered prayer in behalf of the land, and the plague on Israel was stopped.

NIV

By the way, this threshing floor became the Holy of Holies in the temple. It's sitting under the Dome of the Rock on the stolen Muslim holy site in Israel today. It's where the next Jewish temple will be built.

2 Sam 23:13-17

13 During harvest time, three of the thirty chief men came down to David at the cave of Adullam, while a band of Philistines was encamped in the Valley of Rephaim. 14 At that time David was in the stronghold, and the Philistine garrison was at Bethlehem. 15 David longed for water and said, "Oh, that someone would get me a drink of water from the well near the gate of Bethlehem!" 16 So the three mighty men broke through the Philistine lines, drew

water from the well near the gate of Bethlehem and carried it back to David. But he refused to drink it; instead, he poured it out before the Lord. 17 "Far be it from me, O Lord, to do this!" he said. "Is it not the blood of men who went at the risk of their lives?" And David would not drink it.

Such were the exploits of the three mighty men.

NIV

Verse 172: My cry, my supplication, my praise, and now my song will be lifted for God's approval. ***Let the children of God sing.*** Let us testify about the ministry of music in our lives. The songs about our God, His Word, and the truths that carry us onward are immeasurable. The broken hearts that have sung in the dark and in the midst of the howling storms of life cannot be counted. The trials of life and crushed hearts have produced the sweetest melodies for us to sing. God has chosen a special few that have these abilities to put their pain and praise on paper in musical notes. The body of Christ benefits from it. The songs of Zion heal us and our songs heal others. We cannot be made to stop singing. The Christian heart will sing. The joy of cleansing, deliverance and the promise of glory puts a song in our hearts, and the lips of the Saints will rejoice. The Devil can just cry in hell for all I care. We will not stop singing.

The translation of "**May my tongue sing**" is a Qal imperfect... as in jussive. A jussive is like a command. This means that the psalmist is asking God to allow him to sing. Lord **cause** me to sing. The action of the verb to sing is **not** completed. In the trials of life let me raise my voice and sing, glory to God. Cause me to sing and let me sing continually.

God has created creatures to sing continually for all eternity, but we are the only creatures that have the wherewithal to sing on our own. The psalmist said that he chose to sing; and I do to.

To sing is from '**anah**. This refers to giving account, to say, lift up, to shout, or testify or sing. In other words the psalmist is asking God to cause him to sing, testify, and shout about the Word of God. Let my music and singing come before the Lord because all the commands of God are righteous. Sing on Christian!

If you could only sing one song until Jesus comes to get you, what would it be?

Verse 173: The psalmist has lifted up his cry, supplication, praise, and his song; now, he will lift his needs to the Lord. He seeks help from his God. I like this verses because the psalmist doesn't say what his need is. That leaves the door open to all types of help. We all need help with our lives.

Needs:

- Sin
- Health
- Finances
- Relationships
- Work
- Children
- Trials and suffering
- Marriage

We are truly a needy people. Each has his own need for which he calls upon God. Life cannot be lived alone and there is no one who ministers better than the chief shepherd.

As a pastor, I have tried to shepherd the flock of God and tend to their needs. It is an overwhelming task. There are so many needs that go unmet. There is only so much a man can do. The psalmist

knew that; he calls upon God and puts his needs before the heavenly father.

Ps 55:22

22 Cast your cares on the Lord
and he will sustain you;
he will never let the righteous fall.

NIV

John 10:12-13

12 The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. 13 The man runs away because he is a hired hand and cares nothing for the sheep.

NIV

1 Peter 5:6-7

6 Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. 7 Cast all your anxiety on him because he cares for you.

NIV

Lord, Help us. We are more needy that we even know. Frail and sinful are we. We look to you like the sparrows that need food from heaven. We need thy salvation. We have chosen thy precepts and trust thy Word. The Word teaches us of the **hesed** of God. Oh the lovingkindness of God.

Verse 174: The prayer continues with a supplication for salvation. We know that the psalmist belongs to God so he is not praying here for salvation. He is seeking deliverance and rescue. The aid of God. He seeks the welfare of God. The Hebrew Word for salvation is **yeshuwah**. This is our English word **Yeshua**. Jesus is called **Yeshua**. He is called Messiah and the Anointed one. He

is the Christ. When the psalmist asked for salvation, he was asking for Jesus.

This knowledge brought the next phrase... “***your law is my delight.***” Here is what we have seen throughout this psalm; the Word is connected to our relationship with God in every area of our lives. Yeshua is the answer to sin and the giver of salvation.

Verse 175: When I became a Christian I realized quickly that my life purpose changed. I was going to be a welder and pipe fitter. I had aspirations for a good career. I was young and going in many different directions. The things of God were not important to me. My life was ***my*** life. To be honest, I was miserable. I hated my job, my girlfriend, and all my behavior. We call that **prevenient** grace. That’s the Word for anticipatory. God was working in my life before I knew Him and was setting me up for ***THE*** call. God was making me miserable to turn my heart towards Him. This is grace before grace.

The psalmist’s prayer was that God would let Him live. Not just exist, but live. The lost are walking dead men. They exist, but they are dead while walking. The psalmist brings his request for purpose and contentment in Yahweh.

The Hebrew word for live here is one we have seen many times in this psalm (v. 154). The word refers to life, to live, to nourish, to restore, to repair, to quicken, and to preserve. The prayer is that one may have a life that praises God because it has been repaired or fixed. Your life becomes a testimony of His grace.

The psalmist says that this will allow him to be sustained by the judgments and laws of God.

Verse 176: The Christian may or may not stray on his journey with the Lord. Many find a measure of faith that keeps them from

straying. Some fall by the way occasionally. Some are frequently straying. The psalmist says that he had strayed and brought his failure before the Lord. May my failure come before my God that loves me so. May the Lord help me after I stray. The forgiveness of Christ is sweet and we are so frail. Failure is a step on the ladder of spiritual success. Forgive yourself as God forgives you, and be the sheep He calls you to be.

Lord accept my song for you are the theme of my song, the joy of my soul.