

Psalm 119 Bible Study

This study will help to focus your thought life when studying this Psalm. He will do that by describing to you the theme, context, and purpose of the Psalm first, then bringing thought provoking questions to your attention to help you cultivate The Holy Spirit within you.

Some questions are easy, others are not. Do not be discouraged if the answer does not come to you right away: save your answers in a journal, and come back to this study, seeing how much you have grown since the last time you studied this Psalm.

The key to obtaining the mysteries buried within these pages, and your very being is prayer. Pray before each study, asking יהוה for what you want. Pray afterwards, praising Him and thanking Him for guiding your study. Don't let it stop there though, meditate on and apply the things learned to the thoughts of your mind and work of your hands and be sealed on your forehead with His name.

א Alef

Alef is represented by an ox. An ox offers a certain type of strength: it gets from point A to point B, while tilling up earth, a very stubborn thing every inch of the way; however, an ox's strength makes the work doable. As such, this letter embodies The Father: He is very strong, His plan is not one that is changed, and His plan offers life, much like a fresh tilled field offers life.

Q: Think of a freshly tilled field. If you were to take a walk through it, would you not walk a narrow path that is parallel to that of the ox? How does this relate to “not being defiled in the way, walking in the law of יהוה?”

A: Open

Q: What is a testimony? Do you see how keeping His testimonies is a blessing? Explain.

A: A testimony is a story that centers around your relationship with The Father. Keeping His testimonies involves walking with Him. To walk with Him, one must humble himself to His ways. It is a blessing to walk, in love, with יהוה.

Q: Is s'יהוה love the same thing society teaches its folks about love?

A: It is not. Society defines love using an abundance of emotion and fails to make יהוה the center of each loving relationship. s'יהוה love is grounded, sensible, structured, and is just right in the emotions department. s'יהוה love is described in scripture, yet most folks read s'יהוה word through the lens of the world's interpretation of it and often end up missing out on the whole picture.

Q: Do you know what the difference is between being defiled and doing iniquity?

A: Open: Note: Iniquity is defined as being lawless.

Q: Was David, Moses, Abraham, Zachariah in relationship with Elohim by walking a different way than us today?

A: No, every person who has ever been saved has walked one way, with one Savior, entering by one door. He is the Lamb who was slain before the foundation of the world.

Q: David is expressing a problem in his life: shame when looking into s'יהוה law. Does David blame Elohim? Does David give up, saying to have victory over sin is impossible? What is

David's reaction to his shame?

A: David blame's himself and resolves to live blamelessly.

Q: Is David's resolve possible?

A: With Messiah, all things are possible.

Q: Do you see how this resolve is connected to the letter Alef? Explain.

A: It takes the strength of an ox to bring a man to a place where he can be blameless before יהוה.

Q: Do you believe it is against s' יהוה will for you to be able to praise Him with uprightness of heart? If it is not, whose will is it for you to be ashamed before Him?

A:

Q: Of these two, who are we led to believe is more powerful? Who is actually more powerful?

A: Open

Q: Is the gospel message that Messiah died so you can go on enslaved to sin, or is it that Messiah died, conquering not only sin, but death itself for the purpose of your being freed from sin? Are you free from sin? Are you saved, or has the enemy convinced you that you are not a slave to keep you enslaved? Shalom.

A: Open.

ב Beit

Beith is represented by a tent. In fact, the word Beit means house. The proper order of things in a household is with the oldest son as the head of the house and the father as the strength of the house. The wife or mother supports and serves the father. Each of these relationships are dynamic and the structure of servitude to one another is cyclical.

Do you see that our earthly tent, our bodies, must be torn down (2 Corinthians 5:1), and that in that process, His temple, Yeshua, will become our covering? Do you see that Yeshua is a son, a head of the household of יהוה, and that יהוה is the strength of that house, a father? Do you see how they are working together, in perfect unity, not against each other, to accomplish a goal?

Q: After reading this Psalm all the way through, can you see how its language shows David's putting himself in the position of a son of s'יהוה house? Explain.

A: There are many ways to describe this. Here is the authors:

David seeks to be a good son, a good head of s'יהוה kingdom. David knows that to do this he himself must understand the structure of that house, namely, its system of judgment. The Hebrew word for judgment is mishpat. The Hebrew word for family is mishpocha. In Hebrew, all words that share the same base word, in this case mish (מש), are related. Mishpocha, family, is related to mishpat, judgment, because the relationships in a family work well together only when they are founded on a system of judgment. David wants to both be subject to and build a house based on s'יהוה system of judgment.

Q: Taste and see that יהוה is good! What language in this Psalm shows that it is not blind faith that David is walking in, but that he indeed has tested The Lord's ways and wants more?

A: In V. 10 David makes it known that he has sought יהוה without holding back. This has surely brought forth a crop! David has reaped the harvest of that seed and has come out saying "Oh, let me not wander from Your commandments."

Q: Yeshua teaches us to ask for what we want in prayer. David has declared that he does not want to wander from s'יהוה commandments. David asks יהוה to do something for him to accomplish this. What does he ask? Is the answer to that prayer the only thing needed to accomplish the goal?

A: David asks in V. 12 that יהוה, blessed is He, "Teach me Your statutes." If David simply learns s'יהוה statutes, but does not do them, it will not accomplish the goal: that "he may not

wander from Your commandment.”

Q: This song is being sung, as described earlier, from a place where David has already begun reaping a harvest. Has David already been taught s'יהוה' statutes? Why is he continually asking to be taught s'יהוה' statutes?

A: Open

Q: What has David reacted to the way most men would react to becoming very rich?

A: Through declaring the judgments of s'יהוה' mouth, David has rejoiced in the way of s'יהוה' testimonies.

Q: V. 15 and 16 use the verbs meditate, contemplate, delight, and forget. What do these words have in common, as in what is used to do them?

A: The body, or the mind. You use your mind to meditate, contemplate and to remember.

Q: Why do you think David closes a Psalm whose focus is on the house with words that point to one's mind? Why do you believe he describes using his mind to do s'יהוה' precepts, ways, statutes and word by using the word delight? What is David saying about s'יהוה' house?

A: Open

Bonus!

If you can write a poem about s'יהוה' house. Try to start each line of the poem with the letter “H”, for house, and try to theme each line to worship and point to the function of s'יהוה' house, where His children are dwelling.

ג Gimel

In the previous letter we discussed that The Father's strength is used through The Son. They are working together to achieve a goal.

The gimel is represented by a foot. This foot can mean many things, including our mode of transportation. Getting from point A to point B, progression. The letter after the gimel is a door. The letter previous to gimel is a tent. 1 Cor. 5 tells us that our bodies on earth are tents, *beit*. The gimel shows us that we are living a flimsy existence when we are of the world, and we are to be progressing towards something more. Our hope is not only in Yeshua, but we learn as we mature that Yeshua progresses us to live justly so that we can do His works, not just obedient because we love Him, but progressing towards fully grasping the obedience we live in: the law is our tutor until we are fully grown.

The gimel is very closely related to a creature that some view as stubborn, and cantankerous: the camel. The camel's ability to self-sufficiently cross the harshest terrain the world has to offer has given it a much different reputation among those who cross deserts: "The kindness of the camel" is a thing. *Gamal* is the word for camel in Hebrew. Do you see how the foot and the camel are related to progression?

As the author, I am compelled to tell you that gimel is my favorite letter. Gimel, Mem, Lamed, pronounced gimel has the same spelling as *gamal* (גמל). *Gamal* also means "to be raised", as in to be brought up as a child of Elohim. *Gamal* also means "to produce", as in Elohim is producing a crop of righteous spirits to be harvested on judgment day. Lastly, to reward or repay: as in the just reward due for what you do with your life. All of this is related to the letter gimel, the letter that represents progression: will the just reward, of the just *gamal* on your life reveal your work to be that of the chaff or will you be brought into the kingdom, as a reward for The King and all the sacrifices He has made to build His righteous kingdom. Heaven will be awesome because of the people in it. Are you a burden to bear or grain to be used in the bread of life?

Q Consider the different definitions of the word *gamal*. Do you see a related word in the first verse? What word is it? What event in David's life do you think of in relation to this word?

A The word is "bountifully". This word is related to gimel's definition: to produce. The event in David's life related to a bountiful harvest is open for discussion. Hint: Yeshua is our bounty and

He is our bread of life.

Q According to David, he wants to live and keep s'יהוה word. But, David knows doing this is very hard. According to David, what does it take to keep The Father's word and live?

A The Father must deal bountifully with David or David will not be able to do what he wills.

Q How are these two thoughts connected:

I am a stranger in the earth.

Do not hide Your commandments from me.

A Open

Q When David says his soul breaks with longing for s'יהוה judgments, this is a multifaceted thing he is longing for. What shard of this thought is very foreign to the flesh, but is viewed as riches to the spirit of men?

A Longing for s'יהוה judgment on them. Asking for יהוה to judge David is a part of what David is asking for.

Q Conversely, part of “observing judgment & Mercy” for David, at times not only meant supporting those who administer judgment, but being the administrator of judgment. Do so may result in what kinds of feelings from earthlings?

A Reproach & contempt. David is recognizing that if he is going to stand justified in administering judgment & mercy, יהוה will have to remove a certain amount of reproach & contempt from David's midst so that he can stand strong, not faltering in his way.

Q David has many enemies, not only commoners and soldiers either. Who are some of the enemies that should be superior over David? Would this bring persecution, difficulties into David's life? What does David choose to recognize in times of difficulty?

A Princes. Royalty, men in powerful positions have made themselves enemies of Elohim before David. In times of persecution David recognizes that his delight and his counsel comes from Adonai's testimonies.

7 Dalet

Dalet, the fourth letter, directly preceded by the gimel: progression, and the beit: a tent, is a lintel and doorpost. I believe it is not doorposts and a lintel a) because that would be a beit, which is a tent or house and a door is less of a dwelling than a beit, b) there are already several beit like letters: tet & hey. If the lights and shadows on a doorway are just right, and the door is opened at just the right angle the dalet looks exactly like that kind of doorway.

This brings us to the true meaning of the word dalet as a door. Dalet, Lamed, Tet (טלד) spells both dalet and “delet” which is the word for door. A “dal” is a poor person. The easiest way, in the life of the flesh, to humble a person is to make them poor.

The life of the flesh is darkness and deceit. Have you ever brought a crime or a flaw to light, openly and directly speaking about it to a person? Their reaction shows that they would much rather have had you left that in the dark! The dalet’s connection to both a doorway & humility is on purpose. When we see the doorway for the first time we are in the dark. The other side is the light. The doorway empowers us to take control of the nature of our life’s direction. It is the door from darkness to light and the key to progressing, to approaching the door, is humility. Humility gives us the opportunity for light to shine on us without our reacting brusquely, but in humility. Yeshua is the door. Only through Him can you enter life, He will monumit you from the greatness that is darkness. He is the way, the truth, and the life. If you choose to hide the truth in darkness, you have chosen not to accept Yeshua and you will not be on the way, you will continue down a road of sin that leads to death, not life. Choose instead to approach the door, to be humble, to open the door, and to enter into the light through it. It is through obedience to the command of Elohim that the children of Israel received mercy for building Egypt: by the power of Yeshua’s blood the angel of death did not enter their homes, even though they deserved it. The blood, Yeshua’s blood was not on the homes walls, furniture, fireplace and the dog, it was on the doorposts and lintel only: surrounding the door.

Q There is a progression to this Psalm, moving from flawed living to just living. Explain this progression if you see it.

A The Psalm starts with David’s recognition that his being “clings to the dust” (V.1), which is the doorway to death. Our bodies are made of dust, our hearts are desperately wicked, these tents of flesh are hopeless and they intend to bring our being, our “nefesh” our souls with it. Combining V. 29-30 we find the progression and it happens very quickly. David requests that the way of lying be removed from him (V. 29a) and therefore, David chooses the way of truth, which involves שׁוֹרְרֵי־הַמִּשְׁפָּטִים judgments being laid before David. Notice, the judgments being laid

before David is not something that יהוה does for David, but it is something that David has to do: “Your judgments I have laid before me.” David is not laying his own or other judgments before himself, but specifically s’ יהוה judgments. This is a key to the delet that leads you further into the kingdom of light.

Q What does David request to be revived according to?

A s’ יהוה word: “Revive me according to your word” (V. 25b)

Q V. 26 shows David’s depth of humility. He has changed so much already yet he is desiring to change more. How foreign to the way of the flesh. Write down the differences in the two things being contrasted in (V. 26).

A “Teach me Your statutes” is being compared to “I have declared my way”. This might be hard to grasp for those of us who see David’s righteousness as יהוה see’s it because when we hear David say “my word” we think of a courageous and righteous warrior for Elohim and His children. Well, the reason David is just that is because no matter how much David changes, he not only recognizes that his way is still imperfect, but he seeks with most all of his might to learn and do Elohim’s commands.

Q What verse in this Psalm teaches that simply having a will to do Yeshua’s commands is not enough to in reality follow His ways?

A V. 28: “My soul melts from heaviness” shows that sometimes the result of obedience is overwhelmingly difficult times. A good example of this is Moses experiencing the anger of Pharaoh against the very people he was manumitting from slavery when they were put under an impossible workload: A direct result of Moses’ obedience to Elohim.

Q When things get really hard, does David give up or even alter the plan to the slightest?

A No, when “his soul melts within him”, he asks for strength, a very specific kind of strength.

Q At the beginning of this prayer, David was getting real honest with Elohim: he told Elohim that his “soul clings to the dust”. By the end of the song what is David clinging to?

A s’ יהוה testimonies (V. 31)

Q Many people enter in through the door and then sit there, never moving, never growing. Others take a few steps from time to time as needed. Some purposefully walk at a good pace on

the path of light which is on the other side of the door. Not David, David runs! How annoying that must have been for people like Paul, like his parents and brothers, like his son Absalom. Take some time to meditate on that throughout the day, and come back to this and write a short essay on the nature of one who runs on the path of Yeshua.

A Open

ה Hey

There is a lot to the letter hey. Because it means spirit, it can also denote revelation. The first time the letter hey appears in scripture is in the third word, smack in the middle of the word Elohim, a plural word. The letter hey was added to both Abraham's and Sarah's names. The letter hey appears twice in Abba's name: יהוה. It means to behold. To behold something is beyond giving it a passive glance, it is beyond giving it your attention, to behold something infers that you will be putting forth effort to fully grasp much of what is put before you as you can at that time, it infers doing this again at a later time once the first bite has been digested. Hey! Pay attention!

Q Seeing that the letter hey means to behold, how does David start this Psalm?

A He starts by asking Abba to “teach him”, which requires David to behold.

Q What does David say he will do when Elohim teaches him the way of his statutes?

A He says he will keep them to the end.

Q Was David able to “keep them to the end”? If not, list them, if you can, his transgressions before Elohim.

A Open

Q David wants not just to observe Elohim's law, but to observe it with the completeness of his heart. What does David ask for to do this?

A Understanding: “Give me understanding” (V. 34)

Q David recognizes, at times, he will have to be wrestled into submission to fulfill his tasks for יהוה. Because he knows that he delights in Elohim's ways, but that he is imperfect yet still, what does he ask Elohim to do for him sometimes?

A He asks Elohim to “make” him walk in the path of Elohim's commandments. (V. 35)

Q How does David combat the desire to go after empty things that cannot profit or deliver?

A By asking Elohim to incline his heart to ש'יהוה testimonies. (V. 36)

Q The answer to the previous question: which piece of armor is represented by David's action? Why?

A Open

Q At the beginning of this Psalm, he tells Elohim that he will behold what is taught to him. Is David out of line telling Elohim to behold something that David is doing?

A No, David is telling יהוה to do something He already does: giving His loved ones His much, if not more attention and care than they need.

Q According to David, is what he dreads something outside or something within? What does David dread? Consider this in light of all the corruption in leadership and the various circumstances of David's life.

A David dreads "his reproach" (V. 39)

Open

ו Vav

The vav is represented by a nail. A nail says many things. Mainly, when I think of a nail I think of **וְשׁוֹעַ** dying on the cross. After I get past that thought, I tend to think of combining fastening and building. Think of this Psalm's context as you read. Did you know that each of the 22 parts of Psalm 119 have each of the lines in the section starting with the letter that section is named for?

Q It seems this Psalm is written during or after a time when David has displayed weakness. Backsliding perhaps. It could also be that David did not backslide and was not weak, but instead **הִרְוָה** showed David a flaw in himself he had not seen before. Either way, what language in this Psalm suggests that?

A “Let Your mercies come also to me.” (V.1a)

“And take not the word of truth utterly out of my mouth.” (V.43a)

Q In verse 1, David uses the word “also” as if he had been asking for other things. What other things might he have been asking for before putting pen to paper? Or, Why else might he have used the word “also”?

A Open

Q In anyway, having also **סְהַרְוָה** mercies and His salvation will result in David's having an answer for him who reproaches him. What is an example of somebody reproaching David? Try to use an actual historical reference (like, from scripture).

A Open

Q The word “hoped” is used again in this Psalm. Using what you learned previously concerning what hope actually is in context with what produces it, explain what you believe David means by “And take not the word of truth utterly out of my mouth, for I have hoped in your ordinances.”

A Open

Q What does David attribute “walking in liberty” to be?

A Keeping **סְהַרְוָה** law continually. (V.44)

Q Why do you think he includes the word “continually” there, and does not attribute walking in liberty to simply keeping s’יהוה law?

A Open

Q Moving on to the previous question about what David meant by “I have hoped in Your ordinances.” The question was “what do you believe David meant by...” This question is asking if what you believe he meant lines up with what he actually meant. If you are unsure, prayerfully explore the answer to this question and be blessed by the answer.

A Open

Q Why would David mention “not being ashamed” in conjunction with speaking of s’יהוה testimonies before kings?

A Open

The author believes that David recognized the tenancy for solutions יהוה provides to kings through His precepts to seem somewhat powerless, much like David seeming powerless to defeat Goliath. Sometimes the author wonders if Saul felt immediate regret for letting David go forth with the entire kingdom on his shoulders as Saul watched the ridiculous sight of David approaching Goliath. Nevertheless, regardless of the immediate result, steadfastly walking in s’יהוה precepts is what nails victory and liberty to our lives regardless of if we are responsible for ourselves, our family, a community, a state, nation, or the whole earth.

Q From requesting mercy and salvation, to answering when reproached, to walking in liberty and proclaiming s’יהוה testimonies before kings, what actions does this Psalm end with? Why are those actions important? What from James is David describing?

A “David’s hands will lift up to Your commandments.” (V.48) That is important because it is the doing of s’יהוה will. David is describing faith.

Q How is all of this “doing” of truth, ordinances, s’יהוה law, precepts, testimonies and commandments related to nails?

A Open

The author knows that faith is what builds s’יהוה house. We will dwell in s’יהוה house, and it was built with spiritual nails. How many rooms has your life built in the kingdom that is to come

ו Vav

The numerical value of the letter vav is six. The sixth word in the first verse of scripture is va'et, which starts with a vav. Vav is represented by a nail as it connects. "Et" is not translatable to english, but is kind of like the word "the" in that it generally is associated with working together with verbs the same way that "the" generally works together with nouns. "In the beginning Elohim created the heavens and the earth." Va'et is the and between heavens and earth. Only the vav is being translated. When the letter vav precedes a word it means "and", standing up to its purpose of connecting things.

What is the most important connection in this life? Yeshua is the most important connection we have. Fallen humans as living in the visible, earthly, fallen realm. Yeshua is the only thing that can connect them to the invisible eternal, heavenly realm. The vav is the third letter in His name: Yeshua וְשׁוּׁא, and the only way Yeshua can live up to His name, which means salvation, is to connect us to The Father.

Q If a fallen man is going to be connected to Elohim, what is the first thing that must happen? What must Elohim have on him? Is it appropriate that David starts the vav Psalm out by asking for this?

A Mercy - David asks for s'יהוה mercies to also come to him. (V.1) Without mercy, nothing would be possible, that is why mercy, coupled with judgment is the throne Yeshua sits on.

Q According to V.43, how will David handle him who reproaches him? Does this mean David will answer politely and whittingly and with tact the way society has taught us to handle corrupt behaviors today?

A David asks for the word of truth not to be taken from his mouth when answering one who reproaches him.

Q V.43 and 44 speak of s'יהוה ordinances and his laws. Do you see that ordinances and laws are almost the same thing, but are not exactly the same? Consider how ordinances and laws are connected and similar. Connected and different.

A Open

Q How is David's hoping in s'יהוה ordinances and keeping of s'יהוה law connected to the result he see's play out in his life?

A The crop of David's hope and his keeping s'יהוה law is freedom. He walks in liberty. The

enemy wants to keep the world's men in bondage. He will succeed in those who are lawless, for **שׁוֹרֵעַ** does not know them. They need mercy from Him and obedience from within.

Q How is the idea of speaking **שׁוֹרֵעַ** testimonies before kings connected with the potential of being ashamed?

A Open

Q V. 47 and 48 speak of what David will do in regards to **שׁוֹרֵעַ** commandments and statutes:

- What is the word delight associated with?
- What will David's delight be connected to?
- What are hands associated with?
- What will David's hands be doing?
- What is meditation associated with?
- What will David be meditating on?
- What is the difference, if any, between a statute and a commandment? Why are the commandments associated with the two actions they are associated with and statutes associated with the action they are associated with?

A

- Delight is associated with an emotional state of being.
- David finds his emotional wellness in the commandments.
- Hands are associated with work, as in "the work of my hands."
- David's hands will be lifting up the commandments.
- Meditation is associated with the digestion process of the word.
- David will meditate on the statutes.
- Now, the commandments are a "shadow" of the good things to come, but not the very image of them. His law is a tutor, guiding His people until they gain more character. The commandments are associated with outward things: delight, and work. His statutes are associated with inward things, like the oil in a lamp that keeps the lamp's light on.

Q Take some time to consider the letter vav's meaning and connect it to the words of this Psalm. Write a bit about how the Psalm honors **שׁוֹרֵעַ** definition of a nail and its purpose in His kingdom.

A Open

ז Zayin

Zayin is represented by a scepter or a staff. If your mind is fixed on salvation, then it most certainly represents the scepter of The King, His authority, which you have if you have been walking by faith for any period of time. Look at the progression of those letters:

ב Beit - a tent, flimsy and temporary, ג Gimmel - walking and progression away from what is temporary, progression towards ד Dalet - the door which leads from outside and darkness, to being inside His walls and surrounded by light and truth. Being surrounded by light and truth your life begins to become justified and you can be nearer to The Father, who has two of this letter in His name: ה, spirit, breath, life and revelation. The revelation of what? Why The Son's character of course. Now, being a bearer of light, reflecting Elohim's character in a dark world who is very contrary to Him you will need some authority. Good thing His authority is greater than that of the world's - 5, The Father's scepter, His authority. The 7th letter in the Alef-Beit, a number that represents completion and rest in The Father, as it is His authority that justifies your being, if that is you have the faith to allow the work of your hands and meditations of your mind display that you do indeed have faith in His authority.

Q In David's affliction, where is his comfort? How does this connect to the meaning of zayin?

A David's comfort is in ש' יהוה word to David - Authority from Elohim gives David hope and causes his actions to reflect faith in Elohim, even if he is not getting everything promised right then and there. He trusts in Elohim's authority.

Q Does David waver from the law placed before him, even in times of seemingly unendurable stress? Do you remember who it is that placed ש' יהוה judgments before David, from the dalet study?

A Those who are proud have caused great derision for David, yet he does not waver from ש' יהוה law because his wisdom has authority over his body's need for comforts and worldly pleasure. This wisdom begins with the fear of יהוה. Something David fears are the judgments that would entangle him if he behaved contrary to Elohim's will, even though the circumstances call for such. David, in the dalet Psalm, told יהוה that he, David, placed ש' יהוה judgments out before him on the path of his life. Very strong walls that keep David walking justly. יהוה has authority in David's life, his actions show it.

Q Although the judgments are to be feared, what is the ultimate fruit of them for David?

A (V.52) Comfort

Q Although אלהים has authority over David's life, who's strength is prevailing over David's comfort and his inheritance in time like these?

A Indignation because of wicked people has some authority over David's comforts sometimes. David can only control his reaction to situations sometimes. (V.53)

Q In V.56 he says "this" has become mine. What is David meaning when he says "this"? Why has it become his? Write down some verses that describe the concept. Consider coming with a way to describe the concept in a few words yourself!

A Open

"Those who are stubborn in doing evil are distant from The King, and those who are comforted find themselves surrounded by majesty."

ח Chet

In Galatians Paul talks about “where the sacrifice of Messiah is lacking”. Sounds anti-gospel doesn't it? Not if you think about it from a logical, sola-scriptura standpoint. Why are we bringing this up now?

The letter chet is represented by a doorway, as in two doorposts and a lintel. The letter dalet is represented by a door, where this letter is the doorway. Chet is spelled like chetah (חטח) which means sin. Yeshua bore our sins for us only when we put our faith in Him, which bears just fruit. You see, when we lay down our life for His sake and the sake of the gospel, we pick up where Messiah's sacrifice is lacking. Faith is an action word. If we confess our faith with our lips, but not with our actions, our faith is as good as dead. Yeshua is the only way to Elohim, He is the doorway that leads from unjust living to just living. He is also the shepherd for those who move beyond the door into green pastures, babbling brooks and running rivers. Chet is represented by a doorway, is closely related to the word sin, and it is the 8th letter. The number eight is directly preceded by seven, which is completion. He gave you a complete and total salvation, a new beginning, will you walk in it?

Q What do these two statements have in common? What is the doorway that links them?

-You are my portion oh יהוה

-I have said that I would keep Your words

A Open

Q If David “thought about his ways, and turned his feet to s'יהוה' testimonies”, what does that mean about David?

A It means that David did teshuva. He noticed imperfections, and turned towards s'יהוה' ways.

Q In order for David to turn to s'יהוה' ways, he must understand what s'יהוה' ways are, he must receive the honor of the revelation of knowing s'יהוה' mysterious ways. If David was behaving unjustly, does he deserve that honor? The question is, what part of s'יהוה' love did David need to be bestowed with that honor, and is it just for יהוה' to bestow it, and why?

A In (V.58) we see David telling יהוה' to be merciful. It is mercy that is needed. It is just for יהוה' to be merciful when somebody truly and genuinely has repented.

Q When David saw the evil in his way, did he dilly dally to change?

A No, he made haste to keep s'יהוה' testimonies. (V.60)

Q How is the idea of David being bound by the cords of the wicked one related to the scriptural concept of the letter chet?

A Open

Q What is a doorway's companion? Who are David's companions?

A A doorway's companion is a door. David's companions are those who fear יהוה.

Q List examples, or write a short on how the word is full of s'יהוה' mercies, consider creatively including the doorway concept as a thread sown into your short or list.

A Open

ט Tet

The letter tet is quite beautiful. It is a vessel, open at the top, but with that graceful little curly cue that holds in the contents of its vessel. This vessel, naturally, holds something good. We are vessels, as שׂוֹעַ describes to us. Therefore we hold something good. The vessel is opened to the heavens: it receives from the heavens, yes, but it also pours out towards the heavens as well, providing what it can in the works of The Kingdom. A very good vessel does not simply hold all its contents within, nor does it pour all its contents out. A good vessel skillfully manages its contents to the glory of Elohim.

Q Tet also is associated with development and nurturing as it is the 9th letter, pointing towards the power and goodness of the womb. How is it that David wastes no time in alluding towards this in his relationship with Elohim as described in this Psalm?

A David praises Elohim for His nurturing and caring for him in the very first verse: “You have dealt well with your servant, O יהוה” according to Your word.”

Q Being nurtured and cared for is necessary for a time, but continued development requires eventual progression beyond the goodness of the womb. This warning, of becoming stagnant in the womb or too attached to the type of nurturing and development received in the womb is hinted at in the previous Psalm.

A V.61 “the cords of the wicked here bound me” alludes to and foreshadows the pregnancy aspect of the letter tet. The umbilical cord, which provides nutrients and life to a baby in the womb must be cut away, shriveled up, and pass as the baby begins to learn how to take in life from its mother.

Q According to David’s walk, what does he seek to learn, as he wants to have the skills necessary to do ש’יהוה work as a developing child of His Majesty?

A “Teach me good judgment and knowledge.” David wants to learn good judgment and knowledge.

Q Does David expect to be taught such incredible, life changing mysteries without earning the responsibility of skilfully receiving such goodness as “good judgment” and “knowledge” from The Master of The Universe? What words in this Psalm show that David feels he is ready to receive such honor?

A The word “for” in this verse 66 is a conjunction. Conjunctions connect two thoughts. Some,

like “and” connect them in contrast or even in disagreement. Still others like “therefore” and “because” in their own ways connect a progression of thoughts as in: There are not clouds in the sky, therefore it is sunny outside. Or it is sunny outside because it is daytime. The two thoughts surrounding these types of conjunctions rely on one another and are closely intertwined with each other. I got burned because I touched the fire. Without the fire, the burn wouldn't exist.

David uses the word “for” to denote that he has proved his belief in s'יהוה commandments through his persevering in them. Because of this David wants The Father to know he is not willy nilly asking for things, but is asking for a very precise thing as the stage of development he is in denotes that his ask is appropriate.

This persevering through tribulation is not only hinted at but David praises יהוה for putting him through it, reiterating his genuine appreciation of s'יהוה “dealing well with His servant” from verse 1: “Before I was afflicted I went astray, but now I keep Your word.”

Q Now, David has asked יהוה to teach him good judgment and knowledge. He is asking this for a specific reason: because a lie has been forged against him. Do you think the nature of this lie puts David in a place where he feels defeating it is beyond his skill set? Does David ask יהוה to defeat the lie for him? How does David deal with this circumstance that is greater than his ability?

A David asks יהוה not to defeat the lie for him, but to teach him how to defeat it through structuring his actions in the ways of יהוה.

Q Notice there is a contrast. A contrast between what David's heart is vasseling and what their hearts are vasseling. Does David use a conjunction to connect these two thoughts?

A No, David uses a period, driving a wedge between lies and darkness and light and truth.

Q What is being contrasted? Describe the contrast.

A David's heart - David truthfully speaks to יהוה of the upright condition of his own heart. If David spoke poorly of his condition, as common people expect and are agreeable to, it would make David a liar.

The filthy state of his enemies heart - Notice he uses the word “grease” to describe what fills his enemies heart. Grease tends to be the last thing in a chain of development. It also tends to be either a useless byproduct of cooking or a gross, filth magnet necessity in mechanical parts made by man's hands. Either way, it is not a new filthiness, but a filthiness in later stages of its development.

Q David, after putting his task, and the reason for it, joyfully concludes his Psalm to Elohim

how?

A David recognizes that it is possible he will suffer tribulation in dealing with the battle, and makes sure His Master understands that David welcomes tribulation as being good if it must occur.

י Yod

The yod is represented by a hand. There are two hands consecutively in the alef-beit, one is the yod, and the second is the kaf. The yod is the right hand. It is spelled yod, vav, dalet (יױ) which indicates a hand being connected to the door. Well, Yeshua is the door, and the work of our hands is connected to Him, through Him only. The right hand of Elohim is mentioned several times in scripture. Is it talking about the yod? No, it is talking about Elohim's right hand. Elohim has structured His holy tongue in such a way to help us see spiritual things, like His right hand. When we obey His voice, in faith, we are His right hand. Let's look at what He has to say about His right hand.

- Your right hand is exalted - Psalm 87:13
- He is at my (David's) right hand. - Psalm 16:8
- Your right hand upholds me (David) - Psalm 63:8
- For I am יױױ your Elohim, who upholds your right hand. - Isaiah 41:13
- Surely I will uphold you with My righteous right hand. - Isaiah 41:10
- Your right hand, O יױױ, is majestic in power. - Exodus 15:6
- Your right hand, O יױױ, shatters the enemy. - Exodus 15:6
- Your right hand will find out those that hate you. - Psalm 21:8
- The cup in S'יױױ right hand will come to you and utter disgrace will come upon your glory. - Habakkuk 2:16

The right hand of Elohim is marked, it is sealed by certain characteristics. Elohim's right hand is strong, sovereign, very responsible, and ushers in Elohim's work, even in places where His work is not welcome. His hand is oftentimes not forceful about the crop that grows, but is quite forceful about cultivating the atmosphere to give the righteous crop as much of a chance as it can to grow. This is all done by His right hand, through Him.

Now contrary to the above concept, there is the Hebrew word for hand, as in human hand. It is "yad" and is spelled that same way as yod, but without the vav; without the thing that connects it to the door, however the door is still there. Yod, dalet (יױ) This signifies man's free will, and how Elohim used His sovereign power over creation to allow the power of the door to still be present when man chooses to do as he pleases, disconnected from The Creator's will for him. Those behaviors are not without consequence. See Deuteronomy chapter 28. Many people say and even truly believe they are doing Elohim's work, yet if they are not directly connected to the door, their behaviors are lawless, the work of their hands, although wonderful, although expressing authority over evil, although done in His name, are lawless and therefore are not connected to His righteous right hand in the end.

Yod is a letter, the only letter, that is set in a way where it does not touch the base line. It is suspended in the air above all the other letters. Are your works reflecting the yod? When Yeshua died, on the third day, He rose, and then He rose again after 40 days to be seated at the right hand

of Elohim, in the heavens, suspended above all of creation, for our sake and the sake of His Majesty.

Q In the first line of this Psalm what truth does David honor?

A -Yod represents Elohim's hand -Elohim has fashioned David.

Q Because it is Elohim who fashioned David, how does David honor that truth?

A By giving Elohim the power and authority to teach him His commandments and to have understanding in them.

Q The idea of those who hope in יהוה being happy when they see David is attributed to what?

A David's being that way is attributed to His knowing that s' יהוה's judgments are right, and that is attributed to The Creator's faithful affliction of David.

Q The following verse is so necessary. Is David a glutton for punishment?

A He is not, he lavishes himself also in s' comforts, or at least this Psalm recognizes that he ought. If David is a glutton for punishment, his lips betray him in this Psalm.

Q After speaking of His mercies, kindness and comforts what does David delight in? What does David seek comfort from?

A David seeks comfort from the proud, who treated him wrongfully with falsehood. David delights in s' יהוה's law.

Q David seeks that the work of His hands continue to comfort, and uphold whom? Is this a reflection, or an image of The Creator?

A David asks that those who fear יהוה turn to him, a David whose very heart is blameless. This shows David's yearning to display The Creator's attributes.

Q David says that he wants his very heart to be blameless right after asking יהוה to turn His loved ones to David. David wants his heart to be blameless so that he won't be ashamed. Before whom will David be ashamed?

A Open

Q Look over this Psalm again, now that you have a deeper understanding of it and describe at least three major ways David honors Elohim's concept of His righteous right hand in this Psalm. The next study will be on the left hand. How near they are to each other.

A Open

ׁ Yod

The yod represents a hand which denotes work, or doing. It can also denote a literal hand or other things that a hand represents.

Q The theme that His hands have made David and fashioned David is throughout this Psalm. It is kind of the theme of it. Where else in this Psalm do you see the theme of David being fashioned by s'יהוה hands?

A - "In faithfulness You have afflicted me." (V.75b)

- David's afflictions are part of his being formed.
- "Let the proud be ashamed, for they treated me wrongfully with falsehood." (V.78a)
 - Part of faith's building blocks is witnessing Elohim's judgment's falling on those who are afflicted.
- "Let my heart be blameless regarding Your statutes, that I may not be ashamed." (V.80)
 - Characteristics of the fruit of The Spirit is shown here in David. s'יהוה fashioning David has resulted in him being able to request יהוה to judge him according to the same standards his enemies are judged by.

Q While David was still new on the path of righteousness, would an elder on that path see David as somebody who would make him fully glad, somebody who he could rely on to tackle hard tasks?

A Open

Q Here, in this Psalm, David shows confidence that his presence will be a joy for those who fear יהוה. What verses describe David's will to be salt and light for his fellow mishpocha (family)?

A - "Those who fear You will be glad when they see me." (V.74a)

- "Let those who fear You turn to me." (V.79a)

Q In keeping with the theme of s'יהוה hands fashioning David, what do verses like "those who fear You will be glad when they see me" and "Let those who fear You turn to me" mean to יהוה? He is the one these songs are sung to remember.

A Open

Q Is David asking for mercy to come to him as he stands in denial of his problems? What about admittance of his sins but unwilling to turn from them?

A No, David is asking for tender mercies, in (V.76&77) because he delights in ש'יהוה' law.

Q In V. 80, if David's request is made a reality, what will that look like? Are most people agreeable to that thought?

A No, most people are not agreeable to that thought. It looks like not sinning ever: outwardly or inwardly. Is this likely? No, it is not. Is it possible? With Messiah all things are possible, even the gospel message: In Messiah you have power over sin.

כ Kaf

In the Hebrew language there is this thing called the law of firsts. The very first time a letter is used to start a base word in scripture, that word can be used to generally define the category that letter has been assigned by Elohim to describe. This is a very powerful teaching tool The Father uses. As with anything powerful from Him, it is not used only by those who are pure of heart, but is also used by adulterated peoples. The very first time a “holy word” comes up in scripture it is a clue as to how שׁוֹעֵ defines that word. Have you ever wondered why sanctification, atonement, holy, righteousness, consecrated, faith, etc can all easily be defined as “holy”? Defining those words as meaning “holy” is not wrong! It just is not the whole picture. Unfortunately, when man tries to give the whole picture on his own, the deeper meaning becomes adulterated. When you let Elohim define these terms, the definition is pure. Let's take the word “atonement” for example. Man has defined atonement as “the taking away of sins”. Out of all the holy words, this one is the easiest one to see that the common definition of the word is flawed. In Torah, bowles and tables and other furniture are atoned for during certain events, so are the priests, therefore, atoning for something can NOT mean to take away its sins.

The law of firsts can be quite beautifully shown in the words judgment and mercy. Man's flawed definitions of these words can be thwarted, and Elohim's true definition of these words can be found in the first time they come up. These two words are found first, together, around Genesis 17 or so. The stories and circumstances give context clues to compare and contrast the true meaning of judgment and mercy: judgment associated with Abraham and a warning about relying too heavily on mercy is associated with Lot.

Now, the first time Kaf is used to start a word is in the word ki (כִּי) and shortly following that is ken (כֵּן). Ki means “that”, which is hard to define, and ken means “so” as in “and it was so”. Both of these words indicate a state of being. They both are supportive words that aid in supporting the description of a thing that exists. And “it was so” tells of how Elohim brought a thing into existence. “That” is first used to connect the idea of light and good: Elohim saw the light “that” it was good. Our hands can only do fruitful work because of the atoning sacrifice of שׁוֹעֵ' death. That death indicates His open hand, offering a chance at redemption, at being covered by His blood in times when we didn't know any better, to move forward in the strength and power and authority שׁוֹעֵ has over sin. Kafah (כַּף) is a covering. The first time that kafah is found in scripture is in Noah's testimony. They are hinted towards שׁוֹעֵ being our covering, that is able to divide us out from and protect us from Elohim's judgment on the world only because we have both accepted the mercy of Elohim and decided to walk in a way that He can show to His Father as being “just living” or righteousness.

“And cover it” is the first time kafah is found in scripture: “Make yourself an ark of gopher wood... and cover it inside and out in pitch.” The word pitch itself, as used here and in the basket Moses was placed in by Jochabed when he was released into the Nile, is “Bekofer” (

בכפר) as it is used to cover things with. All of this points towards שׁוֹע׳ ability to cover us, our old habits, so that we might start living justly. The letter kaf is in the shape of a bowl that has been turned on its side. If you are focused on שׁוֹע׳ and He is truly the rock on which you stand, you will see that this bowl is pouring out His precious blood onto mankind who is completely reliant on His mercy for their daily living, if they confess with their mouths that He is Lord.

Kaf (כַּף), means the palm of a hand and is first found in Exodus 4 where Moses is instructed how to handle his staff, a symbol of authority, which has become a snake. He tells him this way: “הוֹדֵה׳” said to Moses, “Stretch out your hand and grasp it by its tail.” So he stretched out his hand and caught it, and it became a staff in his hand.”

The last time hand is used in this sentence, it is the word kaf, indicating that the kaf, or open palm was used in turning the staff back into a staff from it being a serpent.

The kaf marks the last letter of the first set of eleven letters in the twenty-two letter Hebrew alef bet. The first time the word kaf appears in Holy Scripture is the beginning of Moses' journey of rescuing the Israelites from Egyptian captivity. It is an open palm where the snake turned into a staff. It is an open hand where the nail was driven in that connected Our Lord to the tree, it is through the work of His hand that we find peace with Elohim and it is His covering our sins that gives us a chance at filling our portion of His work, rescuing us from the works of the world.

Q This Psalm is all about David’s strength failing him, there is very little praise in this Psalm, only complaints. Can you find any praises?

A Open

Q David is seeking after only one thing. Imagine him coming across several things, and spiritually starving to death, but not accepting any of those things. His soul faints as it searches for what?

A sׁוֹע׳ salvation.

Q How many times was Messiah crucified? How many times is it appointed for man to die?

A One time and one time.

Q What does David mean that he has become like a wineskin in smoke?

A Open

Q Why do you believe that David is not finding Elohim’s comfort?

A Open

Q When do you believe Elohim will execute judgment on those who persecute David?

A Open

Q The straits David is going through are quite severe but he does not give up. His will to live is strong. How is it that we know that the enemy almost won in this circumstance?

A David says: “they almost made an end of me on earth.” David needed to fulfill his role of becoming king, making Yeshua the High King of Israel both physically and spiritually.

Q How do you see the theme of the letter kaf being played out here?

A Open

ל Lamed

The lamed is represented by a staff. A staff signifies the managerial aspects of a shepherd, as they use their staff to lovingly guide their sheep. Notice that lamed is the only letter that has a character extending beyond the top line, signifying where true managerial authority comes from.

Lamed is spelled (למד) and so is the word “lamad” which means “to teach”, “to instruct”, “to import knowledge”. Now-a-days, to protect their positions, managers both impart their knowledge of their underlings position while at the same time hampering growth by deceiving them as to how to advance. There is good reason for this, certainly, but that is not righteous, faithful behavior. Yeshua sometimes conceals, hence manifold revelation, but He never deceives. The way Yeshua teaches us is through His law. He tells us that those who know and do His commands are those that love Him and that those who love Him will be loved by His Father, and that He will reveal to Him who He is. Thus, we learn that being obedient to Yeshua’s commands is the key to be in a deeper relationship with Him. It is through His commands, His instructions, that He teaches us and imparts knowledge to us that we can in turn use to do His works of judgment and mercy.

The very same spelling of (למד) can also be pronounced “lamood” and means “a disciple” or “one who is taught”.

Now, this letter, lamed, is the first letter in the second half of the alef-beit. With its meaning harnessing on Yeshua’s discipling of us we see that The Father uses His language’s very building blocks to teach us that half the battle is letting Yeshua rescue us, and the other half is being taught by Him once we are rescued, and starts with a letter, the only letter that reaches over the top-line.

All of this learning and teaching though is not very helpful if it is not applied. It is no coincidence that our Father and Creator decided to construct the word heart, “leiv” to begin with the letter lamed, reminding us that the heart should be reaching up, as the lamed reaches up, to the mind to progress towards the doing of the knowledge we learn at the feet of Yeshua. To truly be rescued is to change from within and out of the mouth pours the abundance that is hidden in the heart.

Q The kaf marks the end of being rescued and hints at the beginning of life lived in righteous authority. Mark the tone change found between kaf and lamed. Write your thoughts on these changes.

A Open

Q יהוה indeed has given the enemy godly control of the world for a short time 6,000 years or so, but He has not given the enemy full control. He has set boundaries that cannot be moved, structures that spiritually cannot be broken, and immovable statutes the world must abide by, no

matter how disobedient, no matter how strong it seems. “You establish the earth and it abides,” David recognizes and sings in worship to Elohim. Note the differences David sings of between the nature of heaven and earth. Contrast this difference in one where seeds have fallen in good soil, and those whose seeds have fallen on the rocks. Read the parable of the sower again if necessary.

A Open

Q One of lamed’s characteristics is that it reaches above the top line. This theme is honored in the first line of this Psalm. Write how it is honored.

A Lamed’s theme of reaching above the top line is honored in the first line of this Psalm when David writes “Forever, יהוה, Your word is settled in heaven.”

Q The lamed’s characteristic of being a staff, both teaching and correcting, is brought forth in recognition of s’ יהוה timeless perfection in managing the affairs of the world. If you see that in this Psalm, talk about it.

A David recognizes that יהוה faithfully manages the world’s affairs throughout all generations, that Abba has established the earth and it abides.

Q According to this Psalm, does a person have to be righteous to serve יהוה? Does everything, person or not serve יהוה?

A Everything alive or not alive, seen and unseen, all of everything serves יהוה.

Q It was s’ יהוה will for David to suffer tremendous affliction. Notice and write about what David attributes to rescuing him from certain death during his affliction.

A “Unless Your law had been my delight, I would then have perished in my affliction.

Q In Deuteronomy 28, we learn that יהוה can bless people, not solely based on their choosing the way of salvation, but based on their behaving based on His law. His law is likened unto a tutor, by Paul, in the Breet, that we learn from until we can be in closer relationship with our Master Yeshua. A tutor teaches and a tutor’s students are disciplined through the tutor’s teachings, this the lamed symbols meaning. Notice, s’ יהוה provision is given to all, wicked and righteous. Note the shape of the lamed and how this shape reflects s’ יהוה teachings in part being followed by all living.

A The lamed is one of the broader of the letters, using almost its full capacity for its width, and

using much more than is allowed in height. In this way we see that true righteousness observes judgment and mercy for all, not just the righteous.

Q David observes judgment and mercy well, and manages those under his authority with wisdom and skill that can only be found in **שׁוֹעַ**. Some under David's authority were truly just, while others were wicked. Perfect justice is in fact a personal thing for each heart that is guiding its body. Note and write of the way David was able to so justly lead people. Try to see past the Bathsheba incident here, as it happened at about the age of 55 or so, and The Bible teaches that "David was righteous in all he did, all the days of his life, except in the case of the Bathsheba incident."

A David managed his people so well because he recognized that he belonged to **יְהוָה** and his reliance on Him was paramount. He recognized that wickedness sought to destroy him. He also recognized that in order to continue in His house, he is not a limp lifeless body to be carried through every trial, but that he must walk through the trials by being obedient to the precepts he will never forget, for by the precepts **יְהוָה** gave David life. David will consider the testimonies of Elohim and seek to see perfection. These same standards are what David set before his righteous people and through the precepts David learned how to rely on **שׁוֹעַ** in dealing with wicked people.

מ Mem

The Hebrew letter mem is represented by water. In Hebrew, mem is spelled (מם), and the word for water is spelled (מַיִם) (mayim). Now water its self speaks of many things. This lesson is going to hon in on one facet of its meaning. We as humans are made up of more than 70% water, and when we are learning His ways, one of the most important aspects we can hold is to be humble to Him. Humility looks like clay. Not fired clay, that has been made completely hard, but moldable clay, clay that is still quite wet. Look now at this progression.

- יכלמ -

The yod and the kaf represent His two hands, the lamed is a staff and speaks of managing a flock, and the mem is waters. The world is more than 70% water. Millions of gallons of waterfalls on the earth continually, but thanks to Elohim's grace, it falls in teeny tiny droplets, and often causes little to no damage, instead it provides life. The progression teaches two things: first it teaches that in His hands, the humble are formed. Secondly it teaches that the people of the world, who choose to suppress the truth in unrighteousness, He will use His staff, a thing that puts distance between He and them, to manage their affairs, ensuring that all those who believe in Messiah are very well cared for as they ebb and flow from the fires of chastening to the open pastures of grace, learning how to more skillfully build His kingdom.

Q A lot of what David is saying sounds pompous. Who does he acknowledge at every step? Who does he give credit to?

A Even when David says "Because I keep Your testimonies", still he is acknowledging the fact that he is the way he is by simply doing what Elohim tells him to do, by thinking the way Elohim tells him to think, by desiring what Elohim tells him to desire.

Q What does David attribute being wiser than his enemies to?

A Elohim's commandments. (V.98)

Q What does David attribute having gained more understanding than all his teachers to? Do you think that is a very safe feeling?

A Elohim's testimonies being his meditation. (V.99)

Q What does David attribute having more understanding then the ancients to?

A Keeping Elohim's precepts. (V.100)

Q If David were to boast any less in Elohim, would it make him a liar, bringing him into sin?

A Yes, it would. We as His chosen need to recognize that we will both be wiser than those of the world, and need to learn how to talk about it without lying when we are asked about it.

Q Has meditating, keeping, and doing s'יהוה ways been easy for David? Use the Psalm to show that.

A No, it has not. He has had to exercise “restraint” (V.101) in keeping his feet from evil. He has “not departed” from s'יהוה judgments, signifying that there has been ample reason to depart, yet he has stood firmly in persecutions. Thanks to deliverance, David has learned to hate every false way and taste the sweetness of Elohim’s words.

Q Take what you know about water scientifically, and what you know about water spiritually and link its categorical definition to the words of this Psalm, from the perspective of David. Truly put yourself in his shoes and understand his words, his song about the letter mem. There is so much material on David in the word. Use it to help you better understand s'יהוה Son, who came into this world through David’s royal lineage.

A Open

נ Nun

The letter nun, pronounced (noon) is spelled (נן) and the word (נן) means to continue or propagate. If you consider the idea around the general overview of the alef-beit, with its first half representing our rescue and its second half representing our walk or race, coupled with Yeshua's purpose for our lives in dying daily to better reflect His mission and desires for us, you can see that it is necessary to continue in order to propagate, and without propagating there is no continuing. As the gospel tells us: "... every tree that does not produce good fruit is cut down, and cast into the fire."

Q The first line in this Psalm refers to life itself as a what?

A A path. (V.105)

Q As David moves forward, as he continues in life, what is it that shows or reveals to him what he needs to see?

A s'יהוה words are a lamp to his feet and a light to his path.

Q David is afflicted very much, and asks Elohim to revive him. Note that this request does not come without a promise. A promise David had already made.

A David's life's mission involves that he will keep s'יהוה righteous judgments. Note that he not only swore this but he has also followed his promise: "I have sworn and confirmed that I will keep Your righteous judgments."

Q Although David has been keeping s'יהוה judgments, what does he ask Abba to do for him in this Psalm, shortly after pointing out to everybody that he keeps His judgments?

A He asks יהוה to teach him His judgments. This signifies that David recognizes that there is a depth to The Father's ways, and that he is not done learning, even after all he has sacrificed and overcome thus far.

Q How does the answer to the previous question illustrate the theme of the letter nun, the theme of this Psalm?

A Open

Q David presents yet another problem that he will be overcoming by s'יהוה strength. The way

he will overcome it is already mentioned as simply part of the structure of David's doings and is reiterated at the end of the Psalm. What is the problem? How will he overcome?

A The problem is a snare has been laid to destroy him. He will overcome it because David has a lamp and that lamp makes overcoming things much easier. This is reiterated when David says "Your testimonies I have taken as a heritage forever, for they are the rejoicing of my heart."

David's heart rejoices because of the triumph over wickedness s'יהוה's ways has given him.

ס Samek

The samek is a special letter that denotes being surrounded. Are you afraid or do feelings of being upheld fill you when you think of being surrounded? When you think of the letter samek, you ought to take courage in doing good, remembering that He surrounds you and protects you. You should also remember just how important your job is in behaving in an inviting way, that keeps your heart and body spotless and clean as you are the home that surrounds שׂוֹעֵי if you have truly given Him your life.

Q It isn't long before this Psalm puts its theme right on the table. Note the first spot that the samek's theme is approached in the Psalm.

A You are my hiding place and my shield. (V.114)

Q If David “hates” the double minded, and this causes him to profess a hope in s'יהוה promises and a confession of יהוה being a hiding place and a shield, would this possibly be a good time to consider what יהוה means by “hate”? Is it possible he is not referencing a feeling or emotion, but his actions against such things?

A The following idea is not emphasized enough in society. Loving something is supporting and protecting it, regardless of an emotional state or strong desire in regard to it. Hate is less of a strong desire or emotion and more of the displayed actions in thwarting a thing's progression or even its use.

Q In (V.115) David commands evildoers, and warns them of how he behaves in regards to their actions. This behavior causes David to be surrounded by what?

A In keeping the commandments of יהוה, David finds himself destroying evil and supporting goodness therefore, goodness is what follows him all the days of his life.

Q Explain the following verse, in context of the Psalm and the theme of the letter samek. “Uphold me according to Your word, that I may live; and do not let me be ashamed of my hope.”

A Open

Q When David asks Adonai to uphold him, what does he say he will do in return?

A A continual observance of s'יהוה statutes.

Q We are commanded to “observe” judgment (mishpat) and mercy. In doing the actual administration of judgment and mercy is there observance? In a community supporting a leader’s administration of judgment, is there “observance”?

A Open

Q How is it that dross behaves? What is dross? How is s’הוה’ treatment of wickedness likened unto dross?

A Open

-Dross is the impurities in a metal. Before a metal can be used it is sent through the fire, generally several times, and the dross ends up at the top.

Q What does the answer to the previous question have to do with “I love Your testimonies” from v.119? The previous question’s statement and “I love Your testimonies” is separated by the conjugation therefore, which denotes that the “I love Your testimonies” is because of a characteristic from the first part of (V.119).

A Open

Q What part of Daivd “trembles” for fear of הוה’? Do you have to tremble to be afraid? Do you have to be afraid to tremble?

A David’s flesh trembles for fear of הוה’. (V.120)

ע Ayin

The letter ayin is the 16th letter of the Hebrew alef-beit. Ayin is spelled (ע"י) which is a word that means eye. The letter itself even looks like two eyes. These two eyes lead to what? Some say to the brain, some say to the heart, either way the two eyes are obviously connected, working together to give a full picture of what is going on. "If your eye is good, you will be full of light" as the scriptures say. How do you see the world, with an eye for generosity and kindness, or defensiveness and selfishness? The world will cultivate your life to make it seem right to have an evil eye, but ultimately it is up to you to have an eye that is good, that fills your whole body with light. "For the light was the light of men, and the darkness could not comprehend it." In ancient times it was understood that a generous eye has understanding and insight, able to comprehend both good and evil, but an evil eye can only see things from its evil place, leaving its person in a place of darkened understanding. The light is the truth, and those who suppress the truth in unrighteousness are left with futile minds and darkened hearts. Yeshua has a good eye. His insight gives Him power. David also had a good eye. He used his insight to serve Israel selflessly.

Q Foresight is seen in (V.121). Explain the insight.

A Open

Q In (V.122) explain how David recognizes His need for Elohim's strength, instead of his own, if he is going to continue to do His work.

A Open

Q Explain how teaching David His statutes is linked to Abba showing David His mercy.

A Open

Q Why does David connect the request for understanding with the statement, "I am Your servant?"

A Open

Q If David was among any other group of people, could he be so sure that their regarding His word as void would result in the need for Adonai to act?

A Open

Q Use your good eye, full of light for your body to find insight into (V.127 & 128). Come up

with questions you can ask people to help them to see what The Father shows to you.

A Open

ע Ayin

The letter ayin is represented by two eyes. All of the things that can be inference by eyes apply: seeing, watching, collecting and discerning light in order to function and operate, etc. The actual word ayin (עַיִן) means “eye”. If you went, correctly, to correlate this letter to Elohim, you can: He was, is, and always will be watching over His flock.

Q When it is your hand that is responsible for administering justice and judgment, how often is it that people lavish you with gifts and praises? Here is David, having administered judgment and needing protection. How does this connect to the letter ayin?

A He is asking Elohim to look after him, to see him.

Q That word “surety” was used specifically in this Psalm. It is not used very often. Why that word?

A Of the five senses, the one that we rely on with surety is sight. Here David is asking Elohim to be his eyes.

Q How is the reason for the use of the word surety confirmed in the following verse?

A “My eyes fail...” confirmed this because David is a servant of יהוה, and he needs to see to do work. His eyes are not failing him because he ignores what he sees or is doing nothing with what he sees, but because of persecution. The enemy is punishing David for using his eyes to do Elohim’s work. David is asking for Elohim to be his eyes and to watch over him.

Q (V.124-126) involve what being placed on David?

A David is asking Elohim to judge him. You see, David does not do judgment and place himself above the law, instead he holds himself to a very high standard.

Q What does (V.126) reveal about the character of Elohim’s judgment?

A It is patient.

Q Why would David need to learn His statutes, His testimonies?

A In order to be more skilled in observing judgment and mercy.

Q Therefore is a conjunction, a word that connects thoughts. Some denote opposition like however, others denote options like or, while others add one thought to another like and. The word therefore connects thoughts and denotes a reaction or result: generally the second thought is a result of the first thought.

Consider this in the use of the word therefore in (V.128). Take some time to describe how what comes previous to (V.128) brings about the result of “all Your precepts concerning all things I consider to be right; I hate every false way.”

A Open

פ Peh

Peh is spelled (פה) and means “mouth”. Remember that (ה) also can be represented by a mouth, but its focus is on the breath, breathing and therefore the Spirit. Now peh’s meaning of mouth also has a focus: speech. Now, if your focus is on Yeshua, what will the thought of a mouth and speech naturally lead to?

Next, understand that peh is one of the few letters that has a final form. (פּ) as a closed letter represents a silent mouth. (ף) as a final form represents an open mouth. This is wisdom: silence comes before right speech.

Q What is a testimony and why does David keep them?

A A testimony is a verbal account of an event through which Elohim’s work and character can be seen. David keeps s’יהוה’ testimonies because they are wonderful.

Q Words have purpose. s’יהוה’ words are driven and bursting forth with all kinds of potential and kinetic purpose. What is one of the purposes of s’יהוה’ words spoken of in this Psalm?

A s’יהוה’ words give understanding, even to the simple.

Q Man spends most of his time idle. Don’t you think of somebody “spinning their wheels” when you think of a man panting? What caused David to pant in this Psalm focused on words? What does David ask for directly following recognizing his panting?

A David opened his mouth and panted, he was swelling with idle words. David then asks for mercy, the 7th of 8 times mercy is brought up in the entire Psalm.

Q After asking for mercy for being so swelled up with words, idle words, David immediately recognizes the appropriate use of words. Explain.

A יהוה’ is our example, we are made in His image and given free will to choose to reflect His image or not. David recognizes that the proper use of words is to direct people’s path’s. s’יהוה’ Spirit has a voice that directs His people’s paths.

Q The result of David asking for His words to reflect s’יהוה’ words is him, in awesome foresight, asking for what?

A David asks that he be free from oppression and that iniquity have no dominion over him.

Q Consider this: David, in the Psalm themed on the word of the mouth, asks יהוה to teach him His statutes. Directly following this request, he tells יהוה that rivers of water run down from his eyes because men do not keep Your law. Describe what might be going on internally for David to say that to יהוה in that particular structure.

A Open

צ Tsade

The idea behind the letter tsade is a servant, carrying a burden. It is not a coincidence the letter for seeing, the ayin, is followed by a letter that teaches that there are times to be silent and times to speak, and that the letter that represents carrying something follows both of those letters. Carrying His truth can be a burden, but can also be a joy. This lesson being in the second set of eleven letters, signifying our race after having been rescued is no coincidence. It takes time to develop spiritual eyes and it also takes time to develop the skill of the tongue of Meshiach.

Tsade is spelled (צד) and if you put its pair letter, (ק), qof, which means holiness, at the end: (קצד) it spells “tzadeek” which is a righteous or a just person. He tells us that His burden is light and His yoke is easy. It is His righteousness or His just living that moves in us that makes His yoke, holiness, easy. What a great pair! Tsade- to carry, and qof- holiness.

Q How fitting? What is the first word of this Psalm and how does it relate to the Psalms theme?

A Righteous. It is the theme!

Q Who is righteous, and what letter represents uprightness, and uprightness in whom?

A “You, oh יהוה” are righteous (V.137)

A nun represents an upright man. Uprightness in man.

Q David mentions that s’יהוה’ commandments are very faithful. Explore what David might mean by that.

A Open

Q Connect how the reaction of David’s zeal consuming him is a result of his enemies forgetting s’יהוה’ words.

A Open

Q What has יהוה’ put in David in order for him to be small and despised but not forgetting s’ יהוה’ precepts. Could this be connected to his enemies forgetting Adonai’s words?

A Character, strength, stubbornness in doing good are all sensible answers to this question.

Q David recognizes his place as a man who will be responsible for having taught, guided, and

protected several generations in doing righteousness. Describe or explore how (V.142) reveals this.

A Open

Q Anguish is no way to live. David is learning to recognize this. Write down how this mindset is shown in the last stanza of David's Psalm, in (V.143 & 144).

A It is easy to let the negative mindset overtake when times are hard. It is easy to see righteousness as a burden of anguish. If you will continue on the path, you will find that His burden is light and His yoke is easy. A teleios branch learns to dance in the wind, producing its fruit for others, gracefully bearing the burden of its blossoms on its branches. If people don't like to eat of the tree's fruit, all the more for the tree, until the time comes when its fruit is appreciated. David takes joy in s'ṭṭṭ' commands, which chasten and form him. David does not deny when anguish overtakes him. He tells Elohim his trouble and accurately asks for understanding that he may live. After all, what David is learning will last much more than only a few generations.

ק Qof

Qof is spelled (קוף). The letter qof represents holiness. Qof is paired with the letter tsade which means righteousness. They are a great and feared pair deeply meaningful, yet can both begin to be defined by simply saying “set apart”.

The qof is the only letter that extends under the baseline. Whether you are focused on heaven reaching to earth to set us apart or on earth, and how The Anointed reaches into even the depths of the earth to preach the gospel to the lost, (ק) points to Yeshua. “שׁוֹמֵר קְדוּשָׁתוֹ שׁוֹמֵר קְדוּשָׁתוֹ שׁוֹמֵר קְדוּשָׁתוֹ is The Lord, Elohim, Almighty!”

Think of the spelling of the word qof. We learned that a vav represents connecting things. What better thing to connect than the kingdom of heaven to earth. The final form of the letter peh teaches us that at times, we are supposed to open our mouths and let words come out. What better words bursting forth than words that connect heaven to earth. Holiness is powerful. It is different, it is a characteristic of very mature people of Elohim. Holiness is not welcome in this world, but this world will pass away, having failed to stand on its own without Elohim’s mercies.

Q Explore why the first line of this Psalm recons the use of the “whole heart” to do a thing.

A Open

Q The qof is the only letter that faces right, all the other letters face left, except the Alef. Qof is different, and being different may cause somebody to need being saved by fearful and ignorant people. Take what you know about David from the book of Samuel and describe what kind of a circumstance you believe David is in to cause him to say “Save me, and I will keep Your testimonies.”

A Open

Q (V.147) paints a very different kind of reliance on Elohim than in the first stage of development. Contrast these differences.

A Open

Q If David’s days are spent doing Elohim’s works, what are some of his nights spent doing?

A Meditating on His words. (V.148)

Q Directly after describing a night with no rest, what does David ask for? Are his prayers in line with his needs?

A Open

Q In (V.150) David describes wickedness drawing near. He describes wicked people being “far from His law”, and describes Abba as being near. Talk about what David must be experiencing to note the nearness and the far away in (V.150 & 151).

A Open

Q Being certain that Elohim’s law is forever gives David great assurance and confidence in his actions, even though they often go upstream of societies path. Describe the affect that Elohim’s laws have on you, your loved ones, others in fellowship with you. Describe the affect Elohim’s laws had on other patriarch’s, on Yeshua, on Paul.

A Open

ר Reish

A resh is spelled (ר"ש) and sounds like rosh, (ראש) which means head. Who is your head and how does He serve you? How do you serve Him?

How interesting that the very first word of scripture sings of שׁוֹעֵי, its author in many ways. Here is one: Berasheet has the word rosh in it, right in the middle, juxtaposing the word beit, meaning house. The Father is the strength of the house, and שׁוֹעֵי, The Son, is the "head" of the "house". Who created it all "in the beginning" (berasheet). "Elohim, who in times past spoke to the forefathers through the prophets, in these last days has spoken to us by His Son, the heir of all things through Whom which He created the worlds."

רראשית

Also the reish teaches us that he who is to be the leader is to be the servant. You see that the head is bent over, laying down his needs for the needs of others. Are you serving others needs? If you are, what needs are you serving? The needs they want served are not generally the needs that support their spiritual life. Truly serving somebody can often start out an uphill battle until they learn to deny their needs to serve the needs of the kingdom. This idea leads swimmingly to shin, which has the idea of destroying, or breaking down a thing. As we break down a man destined for the fire in order to show him how to live in The Spirit which will not be destroyed, because The Spirit is truth.

Q Consider the meaning of the resh, its value in relation to The Creator. Now, use this structure to glean from the first stanza in this Psalm. Write what you find.

A Open

Q Knowing שׁוֹעֵי character, His mission, His desire, how does He feel about performing the commands "plead my cause and redeem me" for David? What role is שׁוֹעֵי fulfilling for David in performing this duty? Who is He pleading to?

A -שׁוֹעֵי is quite pleased with helping David along in the path laid before him.

- Yeshua is fulfilling the role of a servant, a king of His people.
- Yeshua presents David's request before The Father, and the host of heaven.

Q How can "not seeking Elohim's statutes" be a cause to the effect that "salvation is far from the wicked?"

A Part of being in relationship with anybody involves learning their morals, values, structure of doing things. Their statutes. Part of being in relationship with The Almighty is seeking to know His statutes.

Q Consider the verses surrounding (V.155). Maybe David is recognizing some small bit of wickedness within himself, pleading for help in continuing in righteousness. Consider this and write about it, for or against it. Use scripture, less societal experience to form your thoughts on this.

A Open

Q The remainder of this Psalm is a continued request. This request is coupled with evidence and reasons why this request should be fulfilled. David is asking **יְשׁוּעָה** to serve him and presenting reasons why the commands are just. Consider what you have done with what Elohim has given you. Are you living with futile thoughts and a dark heart for suppressing the truth in unrighteousness as the second half of Romans 1 describes? Consider times when you have behaved like David, not only recognizing flaws, but determining to change to suit Elohim's desire for you. Consider times when you have been like David. Consider your present circumstances. Write a beautiful and powerful plea to **יְשׁוּעָה** to change you right now, today, to judge you based on truth and equip you to overcome a real issue that you are faced with. Then walk in truth and be ready to come before Him again soon when the world's strength seems too great to overcome.

A Open

Shin

The Hebrew letter shin is second to last. If you look at its place in regards to the two eleven letter parts of the alef-beit, the shin is way down the line in blossoming to maturity, to becoming teleios (greek for mature, like a flower's blossom is a sign of its growth having reached a mature state, it is mistranslated as "perfect" in many texts). The ideas around the letter shin expressed in people of character.

Shin is spelled (שׁן) and can also spell "shen" which means tooth. Think of the function of a tooth. Yes, it destroys and tears, but for what purpose? A tooth breaks things down in order for it to be more easily digested. Look at the shape of the shin, does it not look like a flame? A flame also takes complex compounds and breaks them down. A flame can break down hardwood to ash, which is mixed with fats to make soap! A shin represents the breaking down of a thing and the sustenance and warmth it brings to do so.

Q Think of the meaning of the letter shin. Now, the first line of the Psalm is focused on princes. What does the theme of the letter shin have to do with royalty, princes, or leadership?

A Open

Q Is the leadership in this Psalm using their resources for good or for evil?

A Evil, their resources are misaligned, working against Elohim.

Q Think of what is involved in finding great treasure, where is gold, silver, rubies and gems found? How are they found? How does this relate to the letter shin?

A Precious things are found in the earth, and they are found by breaking apart the earth that is in the way. The shin breaks things down for a similar purpose.

Q What in this Psalm is likened unto finding great treasure? What has to be broken down to find this great treasure?

A שׁן יהוה word!

Open

Q Out of all the people in a kingdom, who should it be that has and knows and observes Elohim's law?

A Princes, Kings

Q What might keep a prince from focusing on their duty to administering justice based on

Elohim's commands? Is this distraction alluded to in the text?

A Open

Q How is (V.165&161) connected?

A David ought to be in great distress because of the incredible persecution he endures, yet it is great peace that he has through the loving of Elohim's laws.

Q David describes "all his ways" as being before Elohim. Was there a time when this was not so? Could it be that it is not the way for everybody? What characteristic does David show that puts "all his ways" before Elohim.

A Open

- A willingness to change, to put his desires to death to make room for Elohim puts all his ways before Elohim.

Shin

The letter shin is represented by teeth. This can mean many things. Destruction is easy to see. What about the breaking down of a thing in terms of its elemental parts? How about in terms of a task? Breaking it down into its step-by-step process to do the work. Teeth can denote many things. Is what it denotes to you, line up with The Father's definition of it?

Q The subject of the first stanza of Psalm 119, is “princes” what do teeth have to do with princes? Think of their function for a society if they are fulfilling their heavenly duty.

A Princes are meant to lead and care for their people, reflecting the way that King **שׁוֹן** cares for and leads His people. Kings do this through the power given to them to cut through red tape, get to the bottom of a thing, and then administer judgment and mercy for the people based on that truth. They also use the same power to work towards peace with other nations, and defend and protect their people when the enemy is out of line, attacking their people.

Q Notice the problem in this Psalm. What is the problem? How severe a problem to have! How many lines are focused on the problem? How many stanzas pin the problem down with positive action and Savior centered life-goals?

A The problems is “princes persecute me without a cause. Less than one full stanza is focused on the problem. Seven and a half are focused on positive things.

Q Could it be that David's positive actions are the reason for the persecution? Name one thing in the list of positive things that will for sure threaten persecution at times.

A “I hate and abhor lying...” (V.163a)

Q Name some of the positive things that represent teeth and how they do so.

A “I rejoice at Your word, as one who finds great treasure.”

- The word is light, and it tends to break down and through all the excuses, all the muck, all the stuff that tries to get in the way of our relationship with Elohim. When you break a human being down to its bare bone essentials, and then break down that even, you are left with a single thing: relationship with Elohim, which is great treasure.

Q In all the trial and tribulation of being persecuted by princes, where is David's focus?

A “But my heart stands in awe of Your word.” (V.16)

Q Consider Romans 5:3-5 in defining what hope really is, contrary to popular belief. Consider this in “יִיָּהּ”, I hope for Your salvation...” Write a few paragraphs on what that means to you.

A Open

Q David is under huge amounts of pressure, according to the first line. This pressure helps in forming his character. According to the verses in this Psalm David’s hope, and David’s story is brought to him through holding what dear to him, no matter what?

A “I love Your law” (V.163b)

“... because of Your righteous judgments.” (V.165)

“Great peace have those who love Your law.” (V.165)

“... I do Your commandments.”(while hoping for Your salvation) (V.166b)

“My soul keeps Your testimonies.” (V.167)

“I keep Your precepts and Your testimonies.” (V.168)

Q After having answered the previous question. Notice that this entire Psalm is saying the same thing eight different times. Consider this in light of the letter shin. How does this one thing so greatly encompass teeth and the letter shin’s meaning? Is what you think about this line up with what Elohim thinks about it?

A Open

ת Tav

The tav is the last letter in the alphabet. Yeshua is the first and the last, the alpha and omega, the alef and the tav, the strength and the seal. Tav is spelled (תו) and means “mark” as seen in Ezekiel.

From the beginning of the book we learn that God’s mark on people first is supernatural, something that can be seen only by knowing a person’s heart and meditation of their mind. As the book moves forward, and even to the end, the theme of a person’s actions being what marks them is solid. A tav can also represent a seal, like a king’s seal God’s seal is in the ten commandments: when you read about the sabbath day, you see His seal being placed on those words. A seal consists of three parts: who the key is: The Creator, His territory: heaven and earth. You see this on earthly king’s seals too. In Hebrew seal is spelled (חתם) “hatam”. If you take the hey off of hatam, (תם) you get the word tom, meaning blameless, innocent. Who is marking your life? By what set of standards do you want to be considered blameless, innocent?

Q In order for David’s cry to come before יהוה, what does it need? Is it wise for David to be asking for understanding as a coupling that comes with his cry? Why?

A יהוה hear’s the prayers of the obedient. Those who are obedient are marked with S’יהוה mark.

-If David’s cry is to be answered it will come with love and comfort through correction, reproof for the purpose of making David a better tuned instrument in S’יהוה concert. Therefore, understanding is an essential part of crying out to The Father.

Q What is a supplication? Explain how a supplication might be coupled with deliverance.

A Open

Q List some actions you see in this Psalm that line up with a mark of יהוה. Are there good counterfeits?

A-My lips shall offer praise

-יהוה teaches His statutes to you

-The tongue speaking the word

-etc

-Yes, there are counterfeits.

Q David “longs for S’יהוה salvation.” Does this mean he isn’t saved? Isn’t salvation a first

step? How does this line up with what יהוה has to say about David in 1 Kings 15:5?

A Open

Q In this Psalm, David recognizes יהוה being the ultimate authority. How?

A David knows that “letting” his soul live is in S’ יהוה hands.

Q When David says he has gone astray like a lost sheep, what event might he be speaking of? Does such a monumentally horrific event need to occur for you to notice you have gone astray?

A Open