

Psalm 119. The Greatness and Glory of the Word of God. Part 8

Grace Bible Church
Tree of Life
A Weekly Review
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[Psalm 119](#). The Greatness and Glory of the Word of God. Part 8.

[Psalm 119](#) - The Greatness and Glory of the Word of God.The Ayin file. **[Psa 120-128](#)**.The next file is what is known as the Ayin file which is the 16th letter of the Hebrew Alphabet and it looks like this in the Hebrew file x and it represents an eye and it signifies the source out of which everything has been enlightened. It also represents, as we are going to see, destruction by antagonism. It is expressed by wind and heavy sounds, and especially the image of emptiness.

In [Psa 119](#), the writer has seen the difficulties of life and he is matching up what he has seen and with what he has learned. He is now looking at disaster situations with a different perspective!

[PSA 119:121](#), I have done justice and righteousness; Do not leave me to my oppressors.

The first word in the sentence is the Hebrew verb that means to make something out of something. The writer is claiming to asah something and he is saying out of disaster he has made something good by maintaining his integrity. Before God in the midst of the disaster when the pressure was put on he didn't seek for an escape program but made good out of an evil situation.

This word was used for signing a pledge card or a guarantee for another. He is asking God to be his personal guarantee in case he fails.

[PSA 119:122](#), Be surety or be my guarantee for Thy servant for good;

He realizes that he needs security or God to be his guarantee. Sometimes it doesn't seem like God is our guarantee but that's because we need to remember what our Lord said in [JOH 13:7](#).

[JOH 13:7](#), when Jesus said to Peter, "What I do you do not realize now, but you shall understand hereafter."

Many times because of [MAT 9:29](#), Then He touched their eyes, saying, “Be it done to you according to your faith.”

Or because of [1JO 5:14](#), And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us.

[JAM 4:3](#), You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.

There is an obsession worse than the Chaldean soldiers...i.e...those in the slave line who are freaking out and involved in legalism.

Under the Ayin file in [PSA 119:123](#), My eyes fail with longing for Thy salvation, And for Thy righteous word.

The phrase My eyes is the Hebrew noun Eeynay which means his perception, or what he thinks. The eyes remember many times express the distress and the sorrow of the soul. And what are the eyes of his soul longing for?

[PSA 119:123](#), My eyes fail with longing for Thy salvation, And for Thy righteous word.

He is appealing to God’s help on the basis of God’s righteousness and God’s word.

[PSA 119:124](#), Deal with Thy servant according to Thy lovingkindness, And teach me Thy statutes.

The word for deal is the Hebrew verb asah again where he says manufacture something good out of this terrible situation. Now the last phrase is a very important phrase. This reveals the Lord’s way of being merciful to us.

[PSA 119:125](#), I am Thy servant; give me understanding, That I may know Thy testimonies.

The word for servant begins the 16th letter of the Hebrew alphabet which is ebed meaning your bond-servant.

He is at an excellent place to be when you’re in disaster...he realizes that he is the Lord’s bond-servant, however, he is not going to be much of a bond-servant or a slave if he is stupid or ignorant so he says...“Give me understanding”

PSA 119:125, I am Thy servant; give me understanding, That I may know Thy testimonies.

Notice why he wants understanding...so that he can know God's testimonies. Or what God wants him to do!

He wants doctrine in the human spirit stored up for the difficulties of life.

PSA 119:126, It is time for the Lord to act, For they have broken Thy law.

He is saying it's time for me to stop working and for the Lord to start working. You see, God is a perfect gentleman ...He is not going to work while you work. Many times He doesn't want to work with us but without us. It's like a racehorse and a mule in harness together....they don't pull the plow and fight each other. And that is exactly the point here...and guess who the mule is? You see when we finally stop trying to pull the harness and let God do it, then that's when He does.

When the writer says in **PSA 119:126, It is time for the Lord to act**, the word for act is asahie and it means to make something out of something or, in this case to make something out the mess that we've made for ourselves. God specializes in cleaning up the mess humans make! When the Jews were at their lowest point in Egypt God began to act.

PSA 119:126...For they have broken Thy law.

They refers to the believers in the slave line....they are the ones who set aside the word of God.

PSA 119:127, Therefore I love Thy commandments Above gold, yes, above fine gold.

Gold is a detail of life....he loves doctrine more than the details of life. Question-Are you ready to handle the details of life? Or, are the details of life spoiling you? Are you running into one dead end after another as you seek happiness in life? Money brings with it many conveniences and many comforts but doc brings much more!

PSA 119:128, Therefore I esteem right all Thy precepts concerning everything, I hate every false way.

What a blessed truth to arrive at? And notice he said all Thy precepts concerning everything, I hate every false way.

All the precepts not just certain ones! Now if you love someone you'll hate any thing that really offends them so he says.

PSA 119:128...I hate every false or evil way.

He hates false doctrine - do you? I do!

The next file we will look at is the Qoph file which looks like the back of the head and it represents the subconscious and the memories. The subconscious has information existing in the mind which is not immediately available to the consciousness. Many people have things in their life that are hidden and they are afraid to deal with them openly usually because of guilt, condemnation and embarrassment so they suppress these in their subconscious of the soul. The writer of [Psa 119](#) has stored up in his subconscious mind, certain things or really experiences that he does not want to remember.

As an introduction, it refers to a popular phrase in what is known in the Yogic life force as the Kudalini referring to the last wall being torn down, the last veil torn away, the last spot of darkness removed.

When this happens illumination begins to happen as well.

The Light shines from within. Another image of Qoph is the axe. The axe has always been regarded as a divine tool because the ax is used for splitting. In the spiritual sense splitting releases energy which lies in the new man or the new spiritual species to handle the negative energy found in the subconscious. So, the writer has stored up in his subconscious things that he remembered from his youth. Some things were positive, some things were negative.

For example, he remembers the grace of God. He remembers the faithfulness of God.

PSA 119:145, I cried with all my heart; answer me, O Lord!

Normally in the linguistic rule of the Hebrew language not only does the first letter of the verse denotes something but the meaning of the first in the sentence reveals the emphasis found in the verse. This falls under the theological principle of what is called "The First Mentioned Principle."

So, the first word in the sentence is the Qal perfect of the Hebrew verb qara means to cry out, to shout out. It refers to being in a helpless situation or a total disaster and to cry out for help! The writer is recalling how that in the 19th day of the slave march he cried out unto the Lord. However, and this is very important to note, he didn't cry out for God to break his chains and set him free. Notice what he cried out for and with! Not his eyes, not his mouth, but his heart. He is beyond words. And what he really wants is found in the second part of verse 145...

PSA 119:145, "I cried with all my heart; answer me, O Lord! I will observe Thy statutes."

He says “answer me O Lord”---then he gives the reason why.

One of the pressures that we all face in life that we do not properly define is the pressure of the subconscious. The subconscious gathers together guilt, fear, worry, insecurity...and many of the mistakes we've made in the past. You may have consciously been able to cope with the difficult problems of life but the Qoph file tells us that doctrine can handle also the subconscious. This is why understanding the blood of Christ and His work on the Cross cleanses the conscience.

[HEB 9:14](#), how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

[PSA 119:146](#), I cried to Thee; save me, And I shall keep Thy testimonies.

Again the first word in the sentence is the main verb **qara** meaning to call out; to invite; to request with a positive attitude. It does mean to wimp out. In fact, sometimes weeping is a response of character and masculinity and true femininity. Weeping shows great capacity for love. Good weeping can occur as an expression of sadness regarding those who are negative toward Bible doctrine, [PHI 3:18-19](#). Perhaps you have had a friend or friends who were once positive toward doctrine but slowly and surely they are drifting away. This could cause weeping as an expression of sadness. Paul is weeping because they are going to die the sin unto death. Paul is weeping because emotion is now their god.

Paul is weeping because he taught them doctrine and someone has come along and took them away from what they once believed. And he is weeping because their glory in the resurrection will be one of shame and embarrassment. There is the weeping of appreciation for restored fellowship, [PSA 30:5b](#), **Weeping may endure for a night, but happiness comes in the morning; the joy of the lord is your strength.**”

Tears were also a memorial to the grace of God, [PSA 56:8](#), **“You have into taken account of my [David] wanderings; you have put my tears in your bottle; and they are now in your book.”** The weeping of the humanity of Christ is unique. Our Lord wept out of patriotism in [LUK 19:41](#), because of the coming destruction of Jerusalem. Our Lord wept at the cross, [HEB 5:7](#); [Psa 22](#).

[HEB 5:7](#), In the days of his flesh, he offered up both prayers and supplications with loud crying and tears to the one able to save him from death, and he was heard because of his piety.

This expressed the manliness and maturity of Christ. He could cry and scream under the horribleness of spiritual death and still orient to the grace of God and pray. So, back in [PSA 119:146](#), notice the relationship between the subconscious and the fact that he cried out. This man is really hurting within....there is something that is really bothering him. We all have a place where we hide things that we've done,---horrible things!---embarrassing

things. And according to [MAT 5:28](#), even if we have thought those things that are horrible an embarrassing, we are still guilty of them as though we have done them.

[MAT 5:28](#), but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart.

Now, most people have a place where they store or dump things in their house. Everyone has a dumping place for things they do not like but don't know whether to throw them away, give them away, how to get rid of them or save them for a rainy day. This is sort of like the sub-consciousness. We store a lot of trash, a lot of things we do not like in the sub-conscious. However, the problem is things from the subconscious pops up at the strangest times. And so in

[PSA 119:147](#), "I rise before dawn and cry for help; I wait for Thy words."

He was eager to wake up in the morning ... the wicked are usually sleeping then and unless of legitimate reasons. He is free from their abuse. Also notice what he is waiting for early in the morning...I wait for Thy words. This is the Qoph -file ...here is a person who had an experience in his childhood that could have given him nightmares for the rest of his life....but doctrine kept him clean and un-perverted.

[PSA 119:148-9](#), My eyes anticipate the night watches, That I may meditate on Thy word. Hear my voice according to Thy lovingkindness; Revive me, O Lord, according to Thine ordinances.

When God hears prayer according to His lovingkindness, He overlooks the imperfections

of man. However, the night that he was looking forward to meditating on the word ...notice what happened.

[PSA 119:150](#), "Those who follow after wickedness draw near; They are far from Thy law."

First of all, the words draw near mean to attack. These are the ones who follow after "wickedness" which is the Hebrew noun zimmah. Zimmah, remember this is the Qoph file....what do you think would bother this man in his subconscious? I'll tell you what bothered him: Zimmah. When you mistranslate a word like this you miss the whole point of that which God the Holy Spirit has communicated. God has made a provision for anyone to handle the problem of zimmah! There is nothing in your past that in any way hinder your spiritual growth. Nothing should be allowed to take away your present and future victory with the Lord Jesus Christ.

No matter what experiences you've had or how you have failed...or how you were caught up in some horrible disastrous thing...nothing from your past should ever hinder you in any way! Because of God justice and righteousness being satisfied. Because God is now free to love you! Because God has now made a decision to deal with you in grace. You do not have to have a guilt complex or nightmares....etc.

Now what is zimmah? Zimmah means sexual abuse WITHOUT the consent of the individual. It means homosexual perversion, etc. In [LEV 18:17](#), zimmah refers to incest.

[LEV 18:17](#), 'You shall not uncover the nakedness of a woman and of her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness; they are blood relatives. It is lewdness.

In [Lev19:29](#) it refers to making your child perform sexual acts.

[LEV 19:29](#), Do not profane your daughter by making her a harlot, so that the land may not fall to harlotry, and the land become full of lewdness.

[LEV 20:14](#), If there is a man who marries a woman and her mother, it is immorality; both he and they shall be burned with fire, that there may be no immorality in your midst.

[JDG 20:6](#), "And I took hold of my concubine and cut her in pieces and sent her throughout the land of Israel's inheritance; for they have committed a lewd and disgraceful act in Israel."

In [JOB 17:11](#). it means to be torn or ripped apart.

In [Job31:11](#), it speaks of lustful crimes.

In [JER 13:27](#), it speaks of having others treat you like a prostitute.

In [Eze16:27](#), it is a conduct that even the wicked are ashamed of.

In [EZE 23:21](#), It speaks of molesting a child.

In other words zimmah means rape, adultery fornication incest seduction homosexuality, lesbianism bestiality child molesting masturbation voyeurism etc.

[PSA 119:151](#),Thou art near, O Lord, And all Thy commandments are truth.

This is what his soul was thinking when he was being subjected to all these abuses. Doctrine saved his sanity.

Doctrine removed his scars...even though his body was abused his soul remained unharmed.

PSA 119:152, Of old I have known from Thy testimonies, that Thou hast founded them forever.

Psalm 119 - The Greatness and Glory of the Word of God.The Resh file.

Psa 119: 153-160.

The 20th letter of the Hebrew alphabet is Resh which represents the front of the head --- the opposite of the Qoph file. In the last file we dealt with the subconscious of the soul, now we deal with the front of the head or the frontal lobe known as the heart. The Resh file is actually a portrayal of what you really are, PRO 23:7.

PRO 23:7, “As a man thinks in his right lobe [heart], so he is.”

PRO 27:19, “As in water face reflects face, So the heart of man reflects man.”

What you really think is what you really are. Now, on the 20th day of the slave march notice what he says.

PSA 119:153, Look upon my affliction and rescue me, For I do not forget Thy law.

The first word in the sentence is the Qal imperative of the Hebrew verb **raah** which means to behold, consider, discern, to provide, to have respect for what one is willing to go through for the Lord. Notice that the first begins with the Hebrew letter Resh. And the writer is not complaining about what he is going through but he wants to have the assurance that God is with Him.

God loves when His children command Him to do something according to His word because it reveals how much they truly love Him and know His character. He made promises that His children believe. And when you command God it's because you truly believe in Him and what He says.

For example, it reveals that you believe [MAL 3:6](#), **For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed.** It also reveals that you believe that in [TIT 1:2](#), **we have the hope of eternal life, which God, who cannot lie, promised long ages ago.** It reveals that you also believe what [HEB 6:18](#), **In order that by two unchangeable things, in which it is impossible for God to lie, we may have strong encouragement, we who have fled for refuge in laying hold of the hope set before us.**

[PSA 119:154](#), **Plead my cause and redeem me; Revive me according to Thy word.**

The Hebrew verb for plead is the verb **riyb beginning with the letter Resh and it means** to toss, to fight, to defend, or to rebuke. He wants to be delivered from the pressure, not the situation but the pressure. And he is asking God to go to bat for him because he believes that he needs help.

[PSA 119:155](#), **Salvation is far from the wicked, For they do not seek Thy statutes.**

Notice that it does not say Salvation is far from the wicked because they have not been chosen but it says salvation is far from the wicked because they do not seek God's statutes.

Why?

Because the sovereign will of God and the free will of man co-exist by divine decree. The first word in the sentence is the Hebrew adjective **rachowq** meaning that salvation is far off or a long way away, or a great while to come, for the wicked. When people reject doctrine they inevitably will be destroyed, [HOS 4:6](#). When he says that salvation is far from the wicked he was referring to the depraved Chaldean soldiers. He realizes that they are through. They're finished. They are destroying themselves. Every nation in history destroyed itself from within.

[PSA 119:156](#), **Great are Thy mercies, O Lord; Revive me according to Thine ordinances.**

Think of it...right there in the slave line there are thousands of young men and women who have been abused and tortured, yet for 20 days they have survived all of these devastating pressures because of God's magnificent grace. 20 days of horrific experiences of having their bodies abused but their souls were unharmed. And because of Bible doctrine, they had no self-pity and no MAS. In other words, while they have chains on their feet and on their wrists and while they are in slavery, they are a free people.

Even though these men and women have been brutally attacked and mistreated in every way, their soul remains intact. And through all this, a new nation is now being born on the destruction of the old nation, same name, Israel, but different citizens, those who have PVTD. Sometimes you have to remember that God has to bring in death so that He can bring in resurrection life.

JOH 12:24, "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit."

The writer of the book of Hebrews puts it like this; **HEB 12:26**, **And His voice shook the earth then, but now He has promised, saying, "Yet once more I will shake not only the earth, but also the heaven. And this expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain.**

God will remove things in our life that are interfering with our relationship with Him in order that the only things left or that remain are those which promote our relationship with Him. **HEB 12:28-29**, **Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire.**

PSA 119:156, **Great are Thy mercies, O Lord; Revive me according to Thine ordinances.**

He is really beginning to see what God is doing. God is forming a nation. He even begins to appreciate why God has done so. The reason is that he realizes that there was no difference between the Chaldean soldiers and his parent's generation. You see the nation

of Israel was being taught how depravity was destroying them as a nation. They didn't learn it the easy way which was listening to their prophet Jeremiah, so now they are learning it the hard way--through experience.

[PSA 119:157](#), Many are my persecutors and my adversaries, Yet I do not turn aside from Thy testimonies.

His persecutors are the soldiers who are physically abusing him. His adversaries are enemies his own people who have NVTD. The same thing is true in [MAT 10:36](#), **and a man's enemies will be the members of his household**. If a household has divine viewpoint and human viewpoint that household will be at war. His enemies do not want doctrine, they are bitter, they live in implacability, self-pity, as they are judgmental and critical. So his enemies are within and without.

[PSA 119:157](#), Many are my persecutors and my adversaries, Yet I do not turn aside from Thy testimonies.

As long as we do not turn aside our enemies are defeated!

[PSA 119:158](#), I behold the treacherous and loathe them, Because they do not keep Thy word.

The first word in the sentence is the Qal perfect stem of the verb raah and in the perfect tense it means he has learned in the past what kind of people are truly treacherous, the word means to discern, to stare or to concentrate on those who are influenced by evil. Here the word treacherous is the Hebrew verb baged which refers to those who are guilty of rape and violence. And loathe is the Hebrew verb quwt which means to be sick to one's stomach. All of us are going to face situations in life that are sickening, nauseating and horrible, but you can't spend the rest of your life sitting around being nauseated. You have to get up. And so in the 20th day in [PSA 119:158](#)....doctrine picked him up and he moved on!

[PSA 119:159](#), Consider [raah again] how I love Thy precepts; Revive me, O Lord, according to Thy lovingkindness.

Notice he says he loves God's precepts. Many believers love the promises but ignore the precepts. He says I love doctrine then he says revive me according to your lovingkindness. He knows only doctrine can give him refreshment.

[PSA 119:160](#), The sum of Thy word is truth, And every one of Thy righteous ordinances is everlasting.

He has found out through experience that the word of God always turns out true. So the Resh file deals with the frontal lobe where the heart is. As most of you know by now, in scripture, the heart is used for the right lobe of the soul. The heart is used in the Bible for the place of thinking, the location of your vocabulary and categories of thought. Therefore, the heart is the thinking function of the soul. The Lord's evaluation of you is what you think.