

Sermon Seeds from the Psalms

by

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PSALM ONE HUNDRED NINETEEN

ALEPH (verses 1-8)

1. **Blessed are the undefiled in the way, who walk in the law of the Lord.**
2. **Blessed are they that keep his testimonies, and that seek him with the whole heart.**
3. **They also do no iniquity: they walk in his ways.**
4. **Thou hast commanded us to keep thy precepts diligently.**
5. **O that my ways were directed to keep thy statutes!**
6. **Then shall I not be ashamed, when I have respect unto all thy commandments.**
7. **I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.**
8. **I will keep thy statutes: O forsake me not utterly.**

The 119th Psalm contains all the letters of the Hebrew alphabet. This Hebrew alphabet contains twenty-two letters and the 119th Psalm has twenty-two divisions with eight verses under each letter. The first letter of the Hebrew alphabet is ALEPH which may be found in all the Bibles of the King James version.

The word ALEPH means an ox. The ox is a symbol of patience and suffering, always ready either for service or sacrifice. It is a walking creature, plodding, pulling, serving, and uncomplaining. If the load becomes too heavy, the ox will fall upon its knees and continue to pull. CHRIST is the ox of GOD as well as the Lamb of GOD. Abel offered a lamb while Abraham offered a bullock.

The first verse of Psalm 119 deals with the walk: "**Blessed are the undefiled in the way, who walk in the law of The Lord.**" Not only is the ox a type of CHRIST, but it is also a type of the separated and sanctified saint, ready for suffering, sacrifice, or service. The ox is also a clean creature, parting the hoof and chewing the cud. The eight stanzas under ALEPH are worth careful reading and prayerful study.

They begin with "Blessed are":

- (1) the undefiled,
- (2) they that keep his testimonies.

They deal with the believers walk.

BETH (verses 9-16)

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

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

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

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

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

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

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

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

The second letter of the Hebrew alphabet is BETH. The word BETH means house. It stands at the head of the second division of the 119th Psalm. Eight verses follow under the word BETH.

As CHRIST was and is GOD's ox as well as GOD's lamb, so CHRIST was and is GOD's "house." The heart of CHRIST was the home of GOD. GOD also desires to dwell in the humble and contrite heart. The universe may be called the house of GOD, but GOD really dwells not in temples or tabernacles of man's making, but in the temple and shrine of the holy in heart.

It is important and significant to notice that the first verse of this second division speaks of cleansing, just as the first verse of the first division dealt with walking. The ox (aleph) is the patient plodder. The house (beth) must be cleansed.

In these eight stanzas of the second division of this lengthy Song the inspired penman uses seven expressions in trying to set forth the greatness, grandeur, and glory of the holy Word of GOD.

"Thy word... thy commandments... thy statutes... the judgments... thy testimonies... thy precepts... thy ways."

GIMEL (verses 17-24)

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

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

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

20. My soul breaketh for the longing that it hath unto thy judgments at all times.

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

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

23. Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

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

The third letter of the Hebrew alphabet is GIMEL and means a camel. A camel is a desert traveller and typifies JESUS in this world of thirst and need, a world in which there is nothing around to satisfy.

The camel is also a type of the believer. It kneels in order to be both loaded and unloaded, it

carries supplies of water and fat within itself and hence is not dependent upon things around for sustenance. It is a desert traveller.

The third verse of this third division reminds us that we are travellers, strangers in the earth, and hence we are not expected to stay or settle around the things which are seen and temporal.

The first verse of the first division deals with the walk (ox) the second verse of the second division speaks of the heart (house) and the third verse of the third division reminds us that we are pilgrims and strangers here (camel).

Under the letter "Gimel" we find the well known stanza, "**Open thou mine eyes, that I may behold wondrous things out of thy law.**" One of the greatest needs of our own day is for opened eyes in order to see the beauties of the Bible and the blessedness of believing and obeying the truth. We need opened eyes in order to see ourselves as GOD sees us. We need opened eyes in order to see the value of the human soul.

We need opened eyes in order to see the end of a life of sin and the fearfulness of dying without CHRIST. "**Open thou mine eyes.**"

DALETH (verses 25-32)

- 25. **My soul cleaveth unto the dust: quicken thou me according to thy word.**
- 26. **I have declared my ways, and thou heardest me: teach me thy statutes.**
- 27. **Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.**
- 28. **My soul melteth for heaviness: strengthen thou me according unto thy word.**
- 29. **Remove from me the way of lying: and grant me thy law graciously.**
- 30. **I have chosen the way of truth: thy judgments have I laid before me.**
- 31. **I have stuck unto thy testimonies: O Lord, put me not to shame.**
- 32. **I will run the way of thy commandments, when thou shalt enlarge my heart.**

The fourth letter of the Hebrew alphabet is DALETH. This word means a door, a way, an entrance, and typifies CHRIST who said, "**I am the way.**" He is the door into the heart of GOD. He is the entrance and the only entrance to happiness, holiness, hope, and Heaven.

Under the letter "Daleth" there are four expressive phrases which call for special study.

- (1) "**I have declared,**"
- (2) "**I have stuck,**"
- (3) "**I will run,**"
- (4) "**I have chosen.**" "**I have**" and "**I will.**"

Here is a well worded picture of a person who is Heaven bound. "**I have declared my ways,**" reveals the necessity of boldly taking sides against self and taking sides with GOD. "**I have chosen the way of truth,**" sets forth the wisdom of making wise choices in life. To choose one's own way is the height of folly. To choose hogs rather than holiness as the farmers of CHRIST's day is the height of folly plus. Those who made wise choices include Abel, Noah, Moses, Joshua, Ruth, Daniel, Luther, Wesley, Booth. "**I have chosen.**" The expressions "**I have stuck**

unto thy testimonies" and **"I will run,"** portray the stickability and earnestness required in order to make the skies.

HE (verses 33-40)

- 33. Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.**
- 34. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.**
- 35. Make me to go in the path of thy commandments; for therein do I delight.**
- 36. Incline my heart unto thy testimonies, and not to covetousness.**
- 37. Turn away mine eyes from beholding vanity; and quicken thou me in thy way.**
- 38. Stablish thy word unto thy servant, who is devoted to thy fear.**
- 39. Turn away my reproach which I fear: for thy judgments are good.**
- 40. Behold, I have longed after thy precepts: quicken me in thy righteousness.**

The fifth letter of the Hebrew alphabet is HE which means a window. CHRIST is the window through which we may see GOD. The Holy Bible is the window through which we may find GOD. The eight verses under the letter HE are filled with positive, copious, and commanding truth. **"Teach me... give me understanding... make me to go... incline my heart... turn away mine eyes... and quicken thou me."**

VAU (verses 41-48)

- 41. Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word.**
- 42. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.**
- 43. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.**
- 44. So shall I keep thy law continually for ever and ever.**
- 45. And I will walk at liberty: for I seek thy precepts.**
- 46. I will speak of thy testimonies also before kings, and will not be ashamed.**
- 47. And I will delight myself in thy commandments, which I have loved.**
- 48. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.**

The Hebrew letter VAU means a nail or a peg upon which to place something precious or valuable.

CHRIST is a nail fastened in a sure place. The living CHRIST and the living Word of GOD are nails upon which we may secure salvation here and happiness hereafter. The eight stanzas under VAU are as full of vigor as a mountain stream. **"I will speak . . . I will meditate . . . I will walk . . . I will delight myself. . . ."** These phrases are filled with Heavenly manna for the hungry children of men.

ZAIN (verses 49-56)

- 49. Remember the word unto thy servant, upon which thou hast caused me to hope.**
- 50. This is my comfort in my affliction: for thy word hath quickened me.**

51. The proud have had me greatly in derision: yet have I not declined from thy law.
52. I remembered thy judgments of old, O Lord; and have comforted myself.
53. Horror hath taken hold upon me because of the wicked that forsake thy law.
54. Thy statutes have been my songs in the house of my pilgrimage.
55. I have remembered thy name, O Lord, in the night, and have kept thy law.
56. This I had, because I kept thy precepts.

ZAIN means a weapon. The Word of GOD is the Sword of the Spirit, the believer's weapon of warfare. The Word of GOD is quick and powerful. CHRIST was an adept with the sword of GOD. To read the eight verses with CHRIST in mind will throw a flood of light upon them. **"This is my comfort." "Horror hath taken hold upon me because of the wicked that forsake thy law." "Thy statutes have been my songs." "I... have kept thy law." "I kept thy precepts."**

CHETH (verses 57-64)

57. Thou art my portion, O Lord: I have said that I would keep thy words.
58. I intreated thy favour with my whole heart: be merciful unto me according to thy word.
59. I thought on my ways, and turned my feet unto thy testimonies.
60. I made haste, and delayed not to keep thy commandments.
61. The bands of the wicked have robbed me: but I have not forgotten thy law.
62. At midnight I will rise to give thanks unto thee because of thy righteous judgments.
63. I am a companion of all them that fear thee, and of them that keep thy precepts.
64. The earth, O Lord, is full of thy mercy: teach me thy statutes.

CHETH means a fence and speaks of protection. Such a fence was around the righteous Job. A hedge of protection was placed around him which made it impossible for Satan to get to him without the permission of GOD. The pillar of cloud by day and fire by night guided and protected the children of Israel. CHRIST is our CHETH, our protection, our defence, our safety, and our defender. The Word of GOD is also our defence. The eight verses under CHETH are delightful beyond words to describe. As flowers after a drought drink in the steady drizzling rain, so thirsty pilgrims on the highway of holiness may drink in and enjoy the refreshing and exhilarating Word of our wonderful GOD.

Notice the classic statements in this paragraph. **"I thought on my ways, and turned my feet unto thy testimonies."** This is exactly what all thinking men should do, only the thoughtless and silly turn their feet into the ways of folly and sin.

TETH (verses 65-72)

65. Thou hast dealt well with thy servant, O Lord, according unto thy word.
66. Teach me good judgment and knowledge: for I have believed thy commandments.
67. Before I was afflicted I went astray: but now have I kept thy word.
68. Thou art good, and doest good; teach me thy statutes.
69. The proud have forged a lie against me: but I will keep thy precepts with my whole heart.
70. Their heart is as fat as grease; but I delight in thy law.
71. It is good for me that I have been afflicted; that I might learn thy statutes.

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

TETH means serpent and reminds us of the anti-god, the beguiler of Eve, the accuser of the brethren, the one who works in the children of disobedience, the god of this evil age, the deceiver of the whole world. Here is the roaring lion seeking whom he may devour and also the angel of light endeavoring to deceive those whom he fails to devour. The paragraph under the letter TETH emphasizes the benefits of affliction. That great serpent, who is the Devil and Satan, had made a bold bid for the big souled singer but was thoroughly defeated, because the afflicted one bowed, bent and kissed the hand that seemingly smote. To get close to the rod is to feel less the blow. Such an attitude and position will obtain honey out of even a devouring lion.

JOD (verses 73-80)

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

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

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

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

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

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

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

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

The Hebrew letter JOD means a hand. Bible religion should reach the hand as well as the heart. Heart holiness should be followed by cleanness of hands. The helping hand is needed today. Peter took the lame man by the hand and lifted him. As cool water to thirsty lips, so is the Word of GOD to the thirsty souls of men. Let us notice the beautiful and expressive lines in these eight stanzas. They each begin with the same word.

"Let... thy merciful kindness be for my comfort... let thy tender mercies come unto me, that I may live... let the proud be ashamed... let those that fear thee turn unto me, and... let my heart be sound."

CAPH (verses 81-88)

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

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

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

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

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

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

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

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

CAPH means a wing and reminds us of a Heavenly Saviour and of a Heaven inspired, holy Word of GOD. It also reminds us of the fact that believers have their citizenship in Heaven. Christians are supposed to exercise their wings and soar above the world with all its trifling and tinkering toys. In the Levitical economy, birds with wings were regarded as unclean if they spent most of the time upon the earth picking up food. Wings were made for the Heavens. The eight stanzas under CAPH present a scathing indictment against the earthbound, mud-loving, persecuting and malicious children of men. Digging pits for the disciples of GOD and wrongfully accusing the pure in heart has always been a favorite pastime with the impure and unholy. The Psalmist sought the only safe and sure harbor for the soul. **"Thy word . . . thy statutes . . . thy law . . . thy commandments . . . thy precepts... the testimony."**

LAMED (verses 89-96)

- 89. For ever, O Lord, thy word is settled in heaven.**
- 90. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.**
- 91. They continue this day according to thine ordinances: for all are thy servants.**
- 92. Unless thy law had been my delights, I should then have perished in mine affliction.**
- 93. I will never forget thy precepts: for with them thou hast quickened me.**
- 94. I am thine, save me: for I have sought thy precepts.**
- 95. The wicked have waited for me to destroy me: but I will consider thy testimonies.**
- 96. I have seen an end of all perfection: but thy commandment is exceeding broad.**

LAMED means an ox-goad. Lazy, balking, careless, and ease-loving creatures need an ox-goad, and such is the holy Word of The Lord. The letter LAMED is actually shaped like a sharp hand scythe. Shamgar was a specialist in the use of the ox-goad. We need the sharp, piercing, and quickening Word in order to keep us from laziness, indifference, and sloth. **"Unless thy law had been my delights, I should then have perished." "For with them (thy precepts) thou hast quickened me."**

MEM (verses 97-104)

- 97. O how love I thy law! it is my meditation all the day.**
- 98. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.**
- 99. I have more understanding than all my teachers: for thy testimonies are my meditation.**
- 100. I understand more than the ancients, because I keep thy precepts.**
- 101. I have refrained my feet from every evil way, that I might keep thy word.**
- 102. I have not departed from thy judgments: for thou hast taught me.**
- 103. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!**
- 104. Through thy precepts I get understanding: therefore I hate every false way.**

The Hebrew MEM means water. CHRIST is the living Word and the living water. **"He that believeth . . . out of his belly shall flow rivers of living water."** GOD gave Israel water out of the rock. The paragraph under MEM is as fresh and as invigorating as a sea breeze in summer. **"O how love I thy law . . . I have more understanding than all my teachers . . . I understand more than the ancients . . . I hate every false way."** Only CHRIST could thus so truthfully

speak. When only twelve years old He baffled the doctors of the law and caused them to marvel.

NUN (verses 105-112)

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

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

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

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

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

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

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

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

NUN means fish. "**Follow me and I will make you to be fishers of men.**" To follow CHRIST is to become a winner of men. The graceful and accomplished lines under NUN unveil the secret of successful soul winning. "**Thy word . . . thy righteous judgments . . . thy word . . . thy judgments . . . thy law . . . thy precepts . . . thy testimonies . . . thy statutes.**" Eight times in eight stanzas the sacred writings are mentioned. "**They are the rejoicing of my heart.**"

SAMECH (verses 113-120)

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

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

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

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

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

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

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

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

The word SAMECH means a prop, a support, a help. We cannot save either ourselves or others, but we may be a crutch upon which someone may hobble to CHRIST and be cleansed from all sin. The good Book talks about helps as well as pastors and evangelists.

The paragraph under the letter SAMECH expresses both a love for and a fear of the Word of GOD. It opens with "**I love**" thy law and closes with "**I am afraid**" of thy judgments.

The one great need of the world today is a conviction of the majesty of GOD which will make men afraid to do wrong and then a persuasion of the goodness of GOD which will lead to love.

(1) "**I hate vain thoughts; but thy law do I love**" (verse 113).

(2) "**My flesh trembleth for fear of thee; and I am afraid of thy judgments**" (verse 120).

AIN (verses 121-128)

121. I have done judgment and justice: leave me not to mine oppressors.
122. Be surety for thy servant for good: let not the proud oppress me.
123. Mine eyes fail for thy salvation, and for the word of thy righteousness.
124. Deal with thy servant according unto thy mercy, and teach me thy statutes.
125. I am thy servant; give me understanding, that I may know thy testimonies.
126. It is time for thee, Lord, to work: for they have made void thy law.
127. Therefore I love thy commandments above gold; yea, above fine gold.
128. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

The Hebrew AIN means vision. We need:

- (1) a vision of GOD,
- (2) a vision of sin,
- (3) a vision of man by nature,
- (4) a vision of the depravity even within a regenerated believer,
- (5) a vision of the world,
- (6) a vision of Heaven,
- (7) a vision of hell.

The last verse in the paragraph under the letter AIN is one of those full, complete, and all inclusive passages for which the Psalter is famous. Moved to a strange exhilaration, the poet declared, "**I esteem all thy precepts concerning all things to be right.**" Here is a supreme confidence, and a charming trust in the Word of GOD. The word here translated "**precepts**" suggests a divine mandate.

The sacred Scriptures are to take charge of us, rule us, govern us, and be an overseer over us. This word precepts is used 21 times in this 119th Psalm and so far as the word itself is concerned it is not used anywhere else in the Bible. The Word of GOD is our only rule of faith and practice. It should govern all decisions and desires. "**I love thy precepts.**"

The Holy Bible is the Book of the ages. It is:

- (1) food for the soul,
- (2) divinely inspired,
- (3) settled for ever,
- (4) a light and a lamp,
- (5) loved by all the good,
- (6) despised by the foolish,
- (7) powerful in its influence,
- (8) like a hammer, fire, and sword,
- (9) quick, sharp, piercing, dividing, and discerning,
- (10) purifies the soul,
- (11) sanctifies the life,
- (12) brings blessings to all who believe it,
- (13) is the only standard of faith,

- (14) profitable,
- (15) trustworthy,
- (16) pure, sure, and perfect.

PE (verses 129-136)

- 129. Thy testimonies are wonderful: therefore doth my soul keep them.
- 130. The entrance of thy words giveth light; it giveth understanding unto the simple.
- 131. I opened my mouth, and panted: for I longed for thy commandments.
- 132. Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.
- 133. Order my steps in thy word: and let not any iniquity have dominion over me.
- 134. Deliver me from the oppression of man: so will I keep thy precepts.
- 135. Make thy face to shine upon thy servant; and teach me thy statutes.
- 136. Rivers of waters run down mine eyes, because they keep not thy law.

The Hebrew PE means mouth. Bible salvation affects the mouth. Holiness is a heart, life, hand, and mouth possession.

The stanzas under the letter PE close with one of the most touching passages in any literature, past or present. "**Rivers of waters run down mine eyes, because they keep not thy law.**" The word law is a synonym for the will of GOD. Twenty-five times the word is used in Psalm 119. The essence of holiness is doing the will of GOD.

Sin is putting another will in the place of the will of GOD. Lucifer was the first to express rebellion against the law of his GOD. "**I will ascend . . . I will exalt. . . I will be like the Most High.**" In his wicked and willful "I wills" we find the entrance of sin into the universe of GOD. Pharaoh used the self-same words when he resolved, "**I will pursue, I will overtake, I will divide... I will... destroy.**"

To run counter to the will of GOD is to invite everlasting ruin.

TZADDI (verses 137-144)

- 137. Righteous art thou, O Lord, and upright are thy judgments.
- 138. Thy testimonies that thou hast commanded are righteous and very faithful.
- 139. My zeal hath consumed me, because mine enemies have forgotten thy words.
- 140. Thy word is very pure: therefore thy servant loveth it.
- 141. I am small and despised: yet do not I forget thy precepts.
- 142. Thy righteousness is an everlasting righteousness, and thy law is the truth.
- 143. Trouble and anguish have taken hold on me: yet thy commandments are my delights.
- 144. The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

TZADDI means surrender, to abandon oneself, like Daniel and Paul. The letter TZADDI is the 18th letter in the Hebrew alphabet. Under this letter the poetic penman specializes in the word "**righteousness.**"

- (1) **"Righteous art thou, O Lord."**
- (2) **"Thy testimonies... are righteous."**
- (3) **"Thy righteousness is an everlasting righteousness."**
- (4) **"The righteousness of thy testimonies is everlasting."**

Five times in eight verses the word righteous and righteousness are used in this remarkable, pungent paragraph. GOD demands a positive life of holiness. He requires righteousness in heart and life, and because he is holy and because His Word is very **"pure"** He could not possibly require less.

KOPH (verses 145-152)

- 145. I cried with my whole heart; hear me, O Lord: I will keep thy statutes.**
146. I cried unto thee; save me, and I shall keep thy testimonies.
147. I prevented the dawning of the morning, and cried: I hoped in thy word.
148. Mine eyes prevent the night watches, that I might meditate in thy word.
149. Hear my voice according unto thy lovingkindness: O Lord, quicken me according to thy judgment.
150. They draw nigh that follow after mischief: they are far from thy law.
151. Thou art near, O Lord; and all thy commandments are truth.
152. Concerning thy testimonies, I have known of old that thou hast founded them for ever.

KOPH means an axhead. The Bible is intended to make the chips fly. CHRIST started the chips flying at the moment of his birth. They have been flying ever since. CHRIST, holiness, and the Bible in the home, start the chips flying.

The everlastingness of the Holy Scriptures is specially stated in the last verse of the division under the letter KOPH. When Tom Payne's *"Age of Reason"* is forgotten, the Bible will be remembered. When Bob Ingersol's lectures have gone up in smoke, the book which is called the Bible will be a beacon for all storm-tossed sons of Adam. When all the works of the liberalists and critics have been lost or consigned to the fires of oblivion, the testimonies and commandments of GOD shall be a blessing in the whole world, for they have been founded for ever.

RESH (verses 153-160)

- 153. Consider mine affliction, and deliver me: for I do not forget thy law.**
154. Plead my cause, and deliver me: quicken me according to thy word.
155. Salvation is far from the wicked: for they seek not thy statutes.
156. Great are thy tender mercies, O Lord: quicken me according to thy judgments.
157. Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.
158. I beheld the transgressors, and was grieved; because they kept not thy word.
159. Consider how I love thy precepts: quicken me, O Lord, according to thy lovingkindness.
160. Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

The Hebrew RESH means a head. Bible salvation first reaches and changes the heart and then the head. CHRIST is also the head of all things. The key word of this paragraph is in the 156th verse: "**Great are thy tender mercies, O Lord.**" The tender mercies of GOD were first made known to Adam in the garden of Eden after he had so grievously gone astray. The tender mercies of GOD were also shown to sinful and conceited Cain despite his insistent rebellion. The tender mercies of GOD were shown to Israel, to Nebuchadnezzar, and indeed have been bestowed upon all mankind in all ages. When it comes to the tender mercies of GOD, David was no exception. Only he seemed to appreciate them more and give louder utterance to his great gratitude for them.

SCHIN (verses 161-168)

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

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

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

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

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

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

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

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

SCHIN means a tooth. A holy heart, a wise head, clean lips, and a set of good teeth with which to chew the cud of the good and nourishing Word of GOD are all essentials to a robust, happy Christian life. One of the eight stanzas under the letter SCHIN has been a tower of strength to tried and suffering saints for many centuries. "**Great peace have they which love thy law, and nothing shall offend them**" (verse 165). It does not say that those who respect the law or keep the law enjoy great peace, but those who "**love thy law.**" It is one thing to read the Bible, to study the Word and search the Scriptures, it is quite another thing to love the truth. In the first Psalm the word delight is used, "**his delight is in the law of the Lord.**" And here the inspired writer uses the word love. To know the truth and to love the truth is to be both happy and free.

TAU (verses 169-176)

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

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

171. My lips shall utter praise, when thou hast taught me thy statutes.

172. My tongue shall speak of thy word: for all thy commandments are righteousness.

173. Let thine hand help me; for I have chosen thy precepts.

174. I have longed for thy salvation, O Lord; and thy law is my delight.

175. Let my soul live, and it shall praise thee; and let thy judgments help me.

176. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

The last letter of the Hebrew alphabet means a mark. Holiness expresses itself in the

countenance of its happy possessor. Salvation marks the face of the one in whose heart it abides. Sin marks its victims and finally ends in the mark of the Beast.

The first Psalm begins with "**blessed is the man.**" The first verse of the 119th Psalm begins with "**blessed are the undefiled.**" The last verse of this same lengthy Song concludes with the somewhat startling words, "**I have gone astray.**"

The Book of Genesis begins with GOD and ends with a coffin in Egypt.
The Book of Psalms opens with blessed is the man and closes with "**I have gone astray.**"

Here again is the story of Adam, Israel, the Church, and the Race, beginning with GOD and blessing and ending with going astray and a coffin. The 119th Psalm is an inspiring master-piece of poetic literature unsurpassed in any field. It is a veritable symphony of eulogies about the sacred Scriptures. The Holy Bible contains the only perfect product from the pen or word of man. Everything from man alone is both impure and imperfect, everything from GOD is both pure and perfect.

The 119th Psalm is a symphony of praise to GOD for his Holy Word as revealed in the Holy Bible. It extols the beauty and blessedness, the excellence and efficiency, the fulness and finish, the glory and grandeur, the loveliness and lastingness, the majesty and magnificence, the perfection and purity, the sublimity and sacredness, the tenderness and trueness, the vigor and vastness, the wonders and wisdom of the Word of GOD.

This lengthy Song is made up or composed of 176 verses divided under 22 headings. There are 22 letters in the Hebrew alphabet and there are 8 stanzas under each letter. Each of these Hebrew letters refer in some way to the work, person, character, or conduct of CHRIST as Son of GOD or Son of man.

~ end of chapter 13 ~

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