



## PSALM 119



### PREFACE

The *Torah* (Genesis-Deuteronomy) is *Yahweh's* basic instruction to His highest creatures. It is expounded by the Prophets and Apostles, and praised with the Psalms.

The Biblical Book of Psalms is divided into five books: books 1 (Psalms 1-41) and 2 (Psalms 42-72) are called Psalms; book 3 (Psalms 73-89) is called Hymns; and books 4 (Psalms 90-106) and 5 (Psalms 106-150) are called Spiritual Songs. In each of these five books, the ending verses are a doxology. The Apostle Paul taught believers in *Yeshua* (Jesus) to teach and admonish one another with these “Psalms, Hymns, and Spiritual Songs” (Colossians 3:16, Ephesians 5:19). Also, the Apostle James taught believers to sing the Psalms (James 5:13). Psalm 119 is part of book 5 – Spiritual Songs.

Psalm 119 is called the repetition of eight. The first eight verses each begin with the letter *aleph*. The next eight verses each begin with the letter *bet*. The next eight verses each begin with the letter *gimel*. And so on throughout the twenty-two letters of the Hebrew *alphabet*.

While seven is the number of the days of creation, the number eight symbolizes the release from the desires of this mundane world. In this Psalm, David charts the stages of growth toward spiritual maturity. Following Psalm 119 are the Songs of Ascent – Psalms 120-134; having matured, we are ready to ascend *Yahweh's* Holy Hill (Psalm 24:3-4).

#### Definitions of terms:

יהוה *Yahweh* – God’s holy Name (Exodus 3:15): it is to be revered and exalted. But His Word is to be exalted even above His Name! (Psalm 138:2)

תורה *Torah* – God’s instruction, the basis being Genesis-Exodus-Leviticus-Numbers-Deuteronomy.

מצוות *mitzvot* – commandments or deeds of the *Torah*; in three categories shown below.

משפטים *mishpatim* – judgments: moral laws (e.g.: protecting life, honoring other’s possessions, honesty).

עדות *edut* – ordinances: rituals that portray spiritual truths (e.g.: Sabbaths, feasts, offerings).

חוקים *khuqim* – statutes: acts that bring us closer to God, with reasons not obvious (e.g.: *kashrut* – food definitions).

Consistent translation of these terms will be emphasized herein, to clarify the original distinctions that are commonly confused by cross-translations in most popular versions.

This Psalm specifically promotes all three categories of *Torah* commandments (*mitzvot*): judgments (*mishpatim* – moral laws), ordinances (*edut* – rituals portraying spiritual truths), and statutes (*khuqim* – commandments bonding God and man, without obvious reason).

### PSALM 119 TEXT

⌘ *Aleph* (modern book font).

⌘ *Aleph* (ancient form) is a pictograph of an ox head. The head represents the source of intellect. In the first eight verses, we are taught the blessing of walking in *Yahweh's* instruction (*Torah*), and wholeheartedly seeking Him. We are to cherish *Yahweh's* ordinances (*edut*: includes festivals), be firmly guided by His statutes (*khuqim*: commandments without obvious reason, that bring us closer to God), and study His righteous judgments (*mishpatim*: moral laws) – all three categories of His commandments (*mitzvot*).

- <sup>1</sup> (*Ashrey*) How blessed – are those whose way is blameless, who walk in the instruction (*Torah*) of *Yahweh*.  
<sup>2</sup> (*Ashrey*) How blessed – are those who observe His ordinances (*edut*), who seek Him with all their heart.  
<sup>3</sup> (*Aph*) They also – do no unrighteousness; they walk in His ways.  
<sup>4</sup> (*Attah*) You – have ordained Your precepts, that we should keep them diligently.  
<sup>5</sup> (*Akhalay*) Oh that my – ways may be established to keep Your statutes (*khuqim*)!  
<sup>6</sup> (*Az*) Then – I shall not be ashamed when I look upon all Your commandments (*mitzvot*).  
<sup>7</sup> (*Aodka*) I shall give thanks – to You with uprightness of heart, when I learn Your righteous statutes (*khuqim*).  
<sup>8</sup> (*At-khuqeyka*) Your statutes (*khuqim*) – I shall keep; do not forsake me utterly!

### ב Bet.

*Bet* is a pictograph of a house – where we live. Here we learn that through careful analysis, we are to apply the Word of God to every aspect of life. A young person can purify his walk by observing His Word. In prayer, we should bless *Yahweh*, and ask for teaching of His statutes. Our speech should concern His paths, and we should be occupied even with His statutes – those commandments without obvious reason.

- <sup>9</sup> (*Bemmeh*) How – can a young man keep his way pure? By keeping it according to Your Word.  
<sup>10</sup> (*B'kal-libiy*) With all my heart – I have sought You; do not let me wander from Your commandments (*mitzvot*).  
<sup>11</sup> (*B'libiy*) In my heart – I have treasured Your Word, that I may not sin against You.  
<sup>12</sup> (*Baruka*) Blessed are You – O *Yahweh*; teach me Your statutes (*khuqim*).  
<sup>13</sup> (*Bisfatay*) With my lips – I have told of all the judgments (*mishpatim*) of Your mouth.  
<sup>14</sup> (*B'dereka*) In the way – of Your ordinances (*edut*) I have rejoiced, as much as in all riches.  
<sup>15</sup> (*B'fiqudeyka*) On Your precepts – I will meditate and regard Your ways.  
<sup>16</sup> (*B'khuqoteyka*) In Your statutes (*khuqim*) – I shall delight; I shall not forget Your Word.

### ג Gimel.

*Gimel* represents *g'mol* – kindness. This set of eight verses begins with a request for *Yahweh* to “deal kindly.” The ultimate kindness of God is that He would grant us to keep His Word! David asks for his eyes to be unveiled that he may perceive wonders from the *Torah*. *Yahweh's* ordinances (such as festivals) are called “my counselors.”

- <sup>17</sup> (*G'mol*) Deal kindly – with Your servant, that I may live and keep Your Word.  
<sup>18</sup> (*Gal-eyney*) Open my eyes – that I may behold wonderful things from Your *Torah*.  
<sup>19</sup> (*Ger*) A stranger – I am in the earth; do not hide Your commandments (*mitzvot*) from me.  
<sup>20</sup> (*Garsah*) Crushed – is my soul with longing after Your judgments (*mishpatim*) at all times.  
<sup>21</sup> (*Ga'arkha*) You rebuke – the arrogant, the cursed, who wander from Your commandments (*mitzvot*).  
<sup>22</sup> (*Gal*) Take away – reproach and contempt from me, for I observe Your ordinances (*edut*).  
<sup>23</sup> (*Gam*) Even though – princes sit and talk against me, Your servant meditates on Your statutes (*khuqim*).  
<sup>24</sup> (*Gam-edokheyka*) Also Your ordinances (*edut*) – also are my delight; they are my counselors.

### ד Dalet.

*Dalet* pictures a door, and represents *derek* – ways or paths. The first of these eight verses reads, “(*Davaq*) Cleaves my soul to the dust; revive me . . .” Our natural desires are toward worldly things that corrupt the soul, so we need God to open the door and lead us in the way. We need to understand His precepts, and be sustained by His Word. We need God to correct our false ways, and graciously grant us understanding of His *Torah*.

- <sup>25</sup> (*Davqah*) Cleaves – my soul to the dust; revive me according to Your Word.  
<sup>26</sup> (*D'rakai*) My ways – I have told, and You have answered me; teach me Your statutes (*khuqim*).  
<sup>27</sup> (*Derek-piqudeyka*) The way of Your precepts – make me understand, so I will meditate on Your wonders.  
<sup>28</sup> (*Dalfah*) Weeps – my soul because of grief; strengthen me according to Your Word.  
<sup>29</sup> (*Derek-sheqer*) The false way – remove from me, and graciously grant me Your instruction (*Torah*).  
<sup>30</sup> (*Derek-emunah*) The faithful way – I have chosen; I have placed Your judgments (*mishpatim*) before me.  
<sup>31</sup> (*Davaqtiy*) I cling – to Your testimonies; O *Yahweh*, do not put me to shame!  
<sup>32</sup> (*Derek-mitzvoteyka*) The way of Your commandments (*mitzvot*) – I shall run, for You will enlarge my heart.

## ה Heh.

*Heh* is the number five, representing the five books of *Torah*. Here we read: “Teach me,” “Give me understanding,” “Make me walk,” “Incline my heart,” “Turn my eyes,” “Establish Your Word,” and “Behold, I long for Your precepts.”

<sup>33</sup> (*Horeniy*) Teach me – O Yahweh, the way of Your statutes (*khuqim*), and I shall observe it to the end.

<sup>34</sup> (*Haviyneni*) Give me understanding – that I may observe Your instruction (*Torah*) and keep it with all my heart.

<sup>35</sup> (*Hedriykeniy*) Make me walk – in the path of Your commandments (*mitzvot*), for I delight in it.

<sup>36</sup> (*Hat-libiy*) Incline my heart – to Your ordinances (*edut*) and not to dishonest gain.

<sup>37</sup> (*Hatzaber*) Turn away – my eyes from looking at vanity, and revive me in Your ways.

<sup>38</sup> (*Haqem*) Establish – Your word to Your servant, as that which produces reverence for You.

<sup>39</sup> (*Hatzaver*) Turn away – my reproach which I dread, for Your judgments (*mishpatim*) are good.

<sup>40</sup> (*Hinneh*) Behold – I long for Your precepts; revive me through Your righteousness.

## ו Vav.

*Vav* (originally *Waw*) is called the letter of truth, because it is perfectly straight (though this book print is fanciful). Here we read that God’s Word is utmost truth, in which we can implicitly trust.

<sup>41</sup> (*Viyvouney*) May they also come to me – Your lovingkindnesses, O Yahweh, Your salvation according to Your Word;

<sup>42</sup> (*V’aneh*) So I will have an answer – for him who reproaches me, for I trust in Your Word.

<sup>43</sup> (*V’al-tatzel*) And do not take – the Word of truth utterly out of my mouth, for I wait for Your judgments (*mishpatim*).

<sup>44</sup> (*V’eshm’rah*) So I will keep – Your instruction (*Torah*) continually, forever and ever.

<sup>45</sup> (*V’ethallokah*) And I will walk – at liberty, for I seek Your precepts.

<sup>46</sup> (*Va’adabrah*) I will also speak – of Your ordinances (*edut*) before kings and shall not be ashamed.

<sup>47</sup> (*V’eshta’asha*) I shall delight – in Your commandments (*mitzvot*), which I love.

<sup>48</sup> (*V’esa-kapay*) And I shall lift up my hands – to Your commandments (*mitzvot*), which I love; and I will meditate on Your statutes (*khuqim*).

## ז Zayin.

*Zayin* stands for *zakar* – remember. *Zayin* is also the number seven. Seven represents divinity: remember the Sabbath Day – the seventh day that is Holy to the Divine, from creation. David asked God to remember His Word which preserved him. We are to remember *Yahweh’s* ancient commandments, and be comforted. We are to remember *Yahweh’s* Name, and keep His *Torah*.

<sup>49</sup> (*Z’kor-davar*) Remember the Word – to Your servant, in which You have made me hope.

<sup>50</sup> (*Zoat*) This – is my comfort in my affliction, that Your Word has revived me.

<sup>51</sup> (*Zediyim*) The arrogant – utterly deride me, yet I do not turn aside from Your instruction (*Torah*).

<sup>52</sup> (*Zakartiy*) I have remembered – Your judgments (*mishpatim*) from of old, O Yahweh, and comfort myself.

<sup>53</sup> (*Zal’afah*) Burning indignation – has seized me because of the wicked, who forsake Your instruction (*Torah*).

<sup>54</sup> (*Z’mirot*) My songs – in the house of my pilgrimage, are Your statutes (*khuqim*).

<sup>55</sup> (*Zakartiy*) I remember – Your name in the night, O Yahweh, and keep Your instruction (*Torah*).

<sup>56</sup> (*Zoat*) This – has become mine, that I observe Your precepts.

## ח Khet.

*Khet* is a pictograph of a fence. David’s portion was on *Yahweh’s* side of the fence. His feet turned within it. Those who were on *Yahweh’s* side were befriended by him.

<sup>57</sup> (*Khelqiy*) My portion – is *Yahweh*; I have promised to keep Your Word.

<sup>58</sup> (*Khiliyiy*) I sought – Your favor with all my heart; be gracious to me according to Your Word.

<sup>59</sup> (*Khishavtiy*) I considered – my ways and turned my feet to Your ordinances (*edut*).

<sup>60</sup> (*Khashiy*) I hastened – and did not delay to keep Your commandments (*mitzvot*).

<sup>61</sup> (*Khevley*) The cords – of the wicked have encircled me, but I have not forgotten Your instruction (*Torah*).

<sup>62</sup> (*Khatzot-laylah*) At midnight – I shall rise to give thanks to You because of Your righteous judgments (*mishpatim*).

<sup>63</sup> (*Khaver*) I am a companion – of all those who fear You, and of those who keep Your precepts.

<sup>64</sup> (*Khasd'ka*) Your lovingkindness – the earth is full of, O *Yahweh*; teach me Your statutes (*khuqim*).

#### ט Tet.

*Tet* is the first letter of *tov* – good. “Good You have done.” “Good discernment teach me”. “It is good for me – that I was afflicted.” “It is good for me – the *Torah* of Your mouth.”

<sup>65</sup> (*Tov*) Good – You have done with Your servant, O *Yahweh*, according to Your Word.

<sup>66</sup> (*Tov*) Good – discernment and knowledge teach me, for I believe in Your commandments (*mitzvot*).

<sup>67</sup> (*Terem*) Before – I was afflicted I went astray, but now I keep Your Word.

<sup>68</sup> (*Tov-atah*) You are good – and do good; teach me Your statutes (*khuqim*).

<sup>69</sup> (*Taflo*) Forged – against me a lie have the arrogant; with all my heart I will observe Your precepts.

<sup>70</sup> (*Tafash*) Covered with fat – is their heart, but I delight in Your instruction (*Torah*).

<sup>71</sup> (*Tov-liy*) It is good – for me that I was afflicted, that I may learn Your statutes (*khuqim*).

<sup>72</sup> (*Tov-liy*) It is good – for me, the instruction (*Torah*) of Your mouth, more than thousands of gold and silver pieces.

#### י Yod.

*Yod* is a closed hand, and the number ten. It is the smallest of letters. When *Yeshua* said, “Not one *yod* will pass away” (*Matthew* 5:18), he was saying, not one of the ten (words on the stone tablets) will pass away. As the first letter in *yerushshah* – inheritance, it is said to represent the small number of people who will inherit the world to come (*Menachot* 29b), the remnant. This set of eight begins with “(*Yadacha*) Your hands made me.” The *Midrash* explains this portion, “I am the vessel, and You are the craftsman: make me beautiful so that all who behold me may praise You!”

<sup>73</sup> (*Yadeyka*) Your hands – made me and fashioned me; give me understanding, that I may learn Your commandments (*mitzvot*).

<sup>74</sup> (*Y're'eyka*) May those who fear You – see me and be glad, because I wait for Your Word.

<sup>75</sup> (*Yadatiy*) I know – O *Yahweh*, that Your judgments (*mishpatim*) are righteous, and that in faithfulness You have afflicted me.

<sup>76</sup> (*Y'hiy-na*) O may Your – lovingkindness comfort me, according to Your Word to Your servant.

<sup>77</sup> (*Y'vo'oniy*) May it come to me – Your compassion, that I may live, for Your instruction (*Torah*) is my delight.

<sup>78</sup> (*Yevoshu*) May they be ashamed, the arrogant, for they subvert me with a lie; but I shall meditate on Your precepts.

<sup>79</sup> (*Yashuvu*) May those turn to me – who fear You, even those who know Your ordinances (*edut*).

<sup>80</sup> (*Y'hiy-liviy*) May my heart be – blameless in Your statutes (*khuqim*), so that I will not be ashamed.

#### כ Kaph.

*Kaph* is a pictograph of the palm of a hand, and the letter is shaped like a cupped hand. *David* is seeking shelter in the palm of God's hand. *Kaph* may stand for *keter* – crown: he who dwells in God's hand will be crowned with divine glory.

<sup>81</sup> (*Kaltah*) Languishes – my soul for Your salvation; I wait for Your Word.

<sup>82</sup> (*Kalu*) Fail – do my eyes with longing for Your Word, while I say, "When will You comfort me?"

<sup>83</sup> (*Kiy-hay'yhiy*) Though I have become – like a wineskin in the smoke, I do not forget Your statutes (*khuqim*).

<sup>84</sup> (*Kamah*) How many – are the days of Your servant? When will You execute judgment on those who persecute me?

<sup>85</sup> (*Karu-liy*) They have dug – pits for me, arrogant men who are not in accord with Your instruction (*Torah*).

<sup>86</sup> (*Kal-mitzvoteycha*) All Your commandments (*mitzvot*) – are faithful; they have persecuted me with a lie; help me!

<sup>87</sup> (*Kim'at*) They almost – destroyed me on earth, but as for me, I did not forsake Your precepts.

<sup>88</sup> (*K'hasd'ka*) According to Your lovingkindness – revive me, so that I may keep the ordinances (*edut*) of Your mouth.

Half way through our spiritual journey in Psalm 119, we have learned the significance of *Torah*.

### ל Lamed

*Lamed* is a pictogram of a staff; it means to teach or bind as with a yoke. *Yahweh's* Word, His faithfulness, His creation, and His commandments, are bound to Him *l'olam* – forever. Here we have reasons to seriously study *Torah*.

<sup>89</sup> (*L'olam*) Forever – O *Yahweh*, Your Word is settled in heaven.

<sup>90</sup> (*L'dor*) Continues – Your faithfulness throughout all generations; You established the earth, and it stands.

<sup>91</sup> (*L'mishpateyka*) According to Your judgments (*mishpatim*) – they stand this day, for all things are Your servants.

<sup>92</sup> (*Luley*) If not – Your instruction (*Torah*) had been my delight, then I would have perished in my affliction.

<sup>93</sup> (*L'olam lo-eshkekh*) I will never forget – Your precepts, for by them You have revived me.

<sup>94</sup> (*L'ka-anivy*) I am Yours – save me; for I have sought Your precepts.

<sup>95</sup> (*Liy qivvu*) Lying in wait for me – are the wicked to destroy me; I shall diligently consider Your ordinances (*edut*).

<sup>96</sup> (*L'kal*) To all – perfection I have seen a limit, but Your commandments (*mitzvot*) are exceedingly broad.

### מ Mem.

Having learned its significance, we love God's Word above all: so we pronounce our love.

<sup>97</sup> (*Mah-ahavk'tiy*) O how I love – Your instruction (*Torah*)! It is my meditation all the day.

<sup>98</sup> (*Meoyvay*) Than my enemies – Your commandments (*mitzvot*) make me wiser, for they are ever mine.

<sup>99</sup> (*Mikal-m'lamday*) I have more insight – than all my teachers, for Your ordinances (*edut*) are my meditation.

<sup>100</sup> (*Mizgeniyim*) More than the aged – I understand, because I have observed Your precepts.

<sup>101</sup> (*Mikal-orakh*) From every evil way – I have restrained my feet, that I may keep Your Word.

<sup>102</sup> (*Mimishpateyka*) From Your judgments (*mishpatim*) – I have not turned aside, for You Yourself have taught me.

<sup>103</sup> (*Mah-niml'tzu*) How sweet – is Your Word to my taste! Yes, sweeter than honey to my mouth!

<sup>104</sup> (*Mipiqudeyka*) From Your precepts – I get understanding; therefore I hate every false way.

### נ Nun.

Having learned the significance of God's Word, and gained a love for it, we become (*Ne'eman*) a loyal person.

<sup>105</sup> (*Ner-l'ragliy*) To my feet – Your Word is a lamp, and a light to my path.

<sup>106</sup> (*Nishbaatiy*) I have sworn – and I will confirm it, that I will keep Your righteous judgments (*mishpatim*).

<sup>107</sup> (*Naaneytiy*) I am afflicted – exceedingly; revive me, O *Yahweh*, according to Your Word.

<sup>108</sup> (*Nidvot*) The offerings of my mouth – accept, O *Yahweh*, and teach me Your judgments (*mishpatim*).

<sup>109</sup> (*Nafshiy*) My life – is continually in my hand, yet I do not forget Your instruction (*Torah*).

<sup>110</sup> (*Natnu*) They laid – a snare for me, the wicked have, yet I have not gone astray from Your precepts.

<sup>111</sup> (*Nakhalti*) I have inherited – Your ordinances (*edut*) forever, for they are the joy of my heart.

<sup>112</sup> (*Natiyiy*) I have inclined – my heart to perform Your statutes (*khuqim*) forever, even to the end.

### ס Samekh.

*Samekh* was originally a pictograph of a thorn, which protects its own against outsiders. God's Word will (*Samekh*) sustain us.

<sup>113</sup> (*Seafiyim*) Double-minded ones – I hate, but I love Your instruction (*Torah*).

<sup>114</sup> (*Sitriy*) My hiding place – You are and my shield; I wait for Your Word.

<sup>115</sup> (*Suru-mimieniy*) Depart from me – evildoers, that I may observe the commandments (*mitzvot*) of my God.

<sup>116</sup> (*Samkainiy*) Sustain me – according to Your Word, that I may live; and do not let me be ashamed of my hope.

<sup>117</sup> (*S'arainiy*) Uphold me – that I may be safe, that I may have regard for Your statutes (*khuqim*) continually.

<sup>118</sup> (*Saliyta*) You have rejected – all those who wander from Your statutes, for their deceitfulness is useless.

- <sup>119</sup> (*Siniym*) Like dross – You have removed all the wicked of the earth; therefore I love Your ordinances (*edut*).  
<sup>120</sup> (*Samar*) Trembling – is my flesh for fear of You, and I am afraid of Your judgments (*mishpatim*).

### א Ayin.

**Ayin means pauper. Here we see humble requests.**

- <sup>121</sup> (*Asiytiy*) I have done – justice and righteousness; do not leave me to my oppressors.  
<sup>122</sup> (*Arov*) Be surety – for Your servant for good; do not let the arrogant oppress me.  
<sup>123</sup> (*Aiyney*) My eyes – fail with longing for Your Salvation (*Yeshua*) and for Your righteous Word.  
<sup>124</sup> (*Asaih*) Deal – with Your servant according to Your lovingkindness and teach me Your statutes (*khuqim*).  
<sup>125</sup> (*Avraka-aniy*) I am Your servant – give me understanding, that I may know Your ordinances (*edut*).  
<sup>126</sup> (*Ait*) Time – it is for *Yahweh* to act, for they have broken Your instruction (*Torah*).  
<sup>127</sup> (*Al-ken*) Therefore – I love Your commandments (*mitzvot*) above gold, yes, above fine gold.  
<sup>128</sup> (*Al-ken*) Therefore – I esteem right all Your precepts concerning everything, I hate every false way.

### פ Pey.

**Pey means mouth, and the letter is shaped like an open mouth.**

- <sup>129</sup> (*P'laot*) Wonderful – are Your ordinances (*edut*); therefore my soul observes them.  
<sup>130</sup> (*Paitakh*) The opening – of Your Word gives light; it gives understanding to the simple.  
<sup>131</sup> (*Piy-faartiy*) My mouth I opened wide – and panted, for I longed for Your commandments (*mitzvot*).  
<sup>132</sup> (*P'naih-ailay*) Turn to me – and be gracious to me, after Your manner with those who love Your Name.  
<sup>133</sup> (*P'amay*) My footsteps – establish in Your Word, and do not let any iniquity have dominion over me.  
<sup>134</sup> (*P'rainiy*) Redeem me – from the oppression of man, that I may keep Your statutes (*khuqim*).  
<sup>135</sup> (*Paneyka*) Make Your face – shine upon Your servant, and teach me Your statutes.  
<sup>136</sup> (*Palgaiy-mayim*) Streams of water – my eyes shed, because they do not keep Your instruction (*Torah*).

### צ Tsadi.

**Tzadi represents tzaddiyq – righteous: God's Word is righteous.**

- <sup>137</sup> (*Tzaddiyq*) Righteous – are You, O *Yahweh*, and upright are Your judgments (*mishpatim*).  
<sup>138</sup> (*Tzviyta*) You have commanded – Your ordinances (*edut*) in righteousness and exceeding faithfulness.  
<sup>139</sup> (*Tzimtatmiy*) Consumed me – has my zeal, because my adversaries have forgotten Your Word.  
<sup>140</sup> (*Tz'rufah*) Very pure – is Your Word, therefore Your servant loves it.  
<sup>141</sup> (*Tza'iyr*) I am small – and despised, yet I do not forget Your precepts.  
<sup>142</sup> (*Tzidqatka*) Your righteousness – is an everlasting righteousness, and Your instruction (*Torah*) is truth.  
<sup>143</sup> (*Tzar-vomatzoq*) Trouble and anguish – have come upon me, yet Your commandments (*mitzvot*) are my delight.  
<sup>144</sup> (*Tzedeq*) Righteous – forever are Your ordinances (*edut*); give me understanding that I may live.

### ק Qof.

**Qof stands for Qedushah – sanctity. Here we see sanctification relating to all three categories of commandments. We also see that Sabbaths and festivals (ordinances) are forever!**

- <sup>145</sup> (*Qaratiy*) – I cried – with all my heart; answer me, O *Yahweh*! I will observe Your statutes (*khuqim*).  
<sup>146</sup> (*Q'ratiyka*) I cried to You – save me and I shall keep Your ordinances (*edut*).  
<sup>147</sup> (*Qidamtiy*) I rise – before dawn and cry for help; I wait for Your Word.  
<sup>148</sup> (*Qidmu*) I anticipate – with my eyes the night watches, that I may meditate on Your Word.  
<sup>149</sup> (*Qoliy*) My voice – hear according to Your lovingkindness; revive me, O *Yahweh*, according to Your judgments (*mishpatim*).  
<sup>150</sup> (*Qarvu*) Those who follow – after wickedness draw near; they are far from Your instruction (*Torah*).  
<sup>151</sup> (*Qarov*) You are near – O *Yahweh*, and all Your commandments (*mitzvot*) are truth.  
<sup>152</sup> (*Qedem*) Of old – I have known from Your ordinances (*edut*), that You have founded them forever.

### 𐤓 Resh.

*Resh* represents *rasha* – the wicked, who are far from *Yeshua*, for they do not seek the less obvious instruction (statutes). Again it is affirmed that the Sabbaths and festivals (ordinances) are everlasting.

<sup>153</sup> (*R'aih-anyiy*) Look upon my affliction – and rescue me, for I do not forget Your instruction (*Torah*).

<sup>154</sup> (*Riyvah*) Plead – my cause and redeem me; revive me according to Your Word.

<sup>155</sup> (*Rakhoq*) Far – is Salvation (*Yeshua*) from the wicked (*rasha*), for they do not seek Your statutes (*khuqim*).

<sup>156</sup> (*Rakhameyka*) Your mercies are great, O *Yahweh*; revive me according to Your judgments (*mishpatim*).

<sup>157</sup> (*Rabiym*) Great – in number are my persecutors and my adversaries, yet I do not turn aside from Your ordinances (*edut*).

<sup>158</sup> (*Ra'iytiy*) I behold – the treacherous and loathe them, because they do not keep Your Word.

<sup>159</sup> (*R'aih*) Consider – how I love Your precepts; revive me, O *Yahweh*, according to Your lovingkindness.

<sup>160</sup> (*Rosh-d'varka*) The sum of Your Word – is truth, and every one of Your righteous ordinances (*edut*) is everlasting.

### 𐤑 Shin / 𐤒 Sin.

*Shin* stands for *shalom* – peace, and *shibartiy* – waiting for *Yeshua*, and *shamrah* – keeping God's ordinances.

<sup>161</sup> (*Sharim*) Princes – persecute me without cause, but my heart stands in awe of Your Word.

<sup>162</sup> (*Sas*) I rejoice – at Your Word, as one who finds great spoil.

<sup>163</sup> (*Sheqer*) Falsehood – I hate and despise, but Your instruction (*Torah*) I love.

<sup>164</sup> (*Shavaa*) Seven – times a day I praise You, because of Your righteous judgments (*mishpatim*).

<sup>165</sup> (*Shalom rav*) Great peace – have those who love Your instruction (*Torah*), and nothing causes them to stumble.

Here is the person who is becoming spiritually mature.

<sup>166</sup> (*Shibartiy*) I wait – for Your Salvation (*Yeshua*), O *Yahweh*, and do Your commandments (*mitzvot*).

<sup>167</sup> (*Shamrah*) My soul keeps – Your ordinances (*edut*), and I love them exceedingly.

<sup>168</sup> (*Shamartiy*) I keep – Your precepts and Your ordinances (*edut*), for all my ways are before You.

### 𐤕 Tav (modern book font).

*Tav* presents *taba'anah* – let my lips flow with praise, *ta'an* – let my tongue sing, and *taavtiy* – I long for *Yeshua*!

<sup>169</sup> (*Tiqrav*) Let it approach – my cry, before You, O *Yahweh*; give me understanding according to Your Word.

<sup>170</sup> (*Tavoa*) Let it come before You – my supplication; deliver me according to Your Word.

<sup>171</sup> (*Taba'anah*) Let them flow – my lips with Your praise, for You teach me Your statutes (*khuqim*).

<sup>172</sup> (*Ta'an*) Let my tongue sing – of Your Word, for all Your commandments (*mitzvot* – all three categories) are righteousness.

<sup>173</sup> (*T'khiy-yadka*) Let Your hand – be ready to help me, for I have chosen Your precepts.

<sup>174</sup> (*Taavtiy*) I long for – Your Salvation (*Yeshua*), O *Yahweh*, and Your instruction (*Torah*) is my delight.

<sup>175</sup> (*T'khiy-nafshiy*) Let my soul live – that it may praise You, and let Your judgments (*mishpatim*) help me.

**And the final verse:**

<sup>176</sup> (*Ta'iytiy*) I have gone astray – like a lost sheep; seek Your servant, for I do not forget Your commandments (*mitzvot*).

† *Taw* (ancient form and pronunciation of *tav*). represents truth (*emet*), because it is the final letter of that word, and truth is the ultimate purpose (*Shabbat 104a*). *Yeshua* is the *Aleph* and *Taw* (*Alpha* and *Omega* in Greek), the First and the Last (Revelation 1:17, 22:13). † *Taw* was originally a pictograph of a cross!

We are now ready for the Songs of Ascent (Psalms 120-134), to ascend to the Holy Hill of *Yahweh*, to the city of our God!