

was “mishpat”. To love God’s mishpat is to love, and rejoice over God’s mercy in showing such graciousness to us. God didn’t criticize Gideon for weakness in faith, He showed graciousness to his weakness. Such helps us to know we can come to God and He is even more gracious than our weakness. We come to Him in our weakness, and His glory is strong. His mishpat to the weak one who seeks Him is filled with grace. His mishpat is to those who love His name.

To those who boast in their ignorance, do not look to this verse for consoling. There is none for you here.

This verse, in reference to loving God’s name, is the closest we get to finding the name or title of God in this section. It is definitely an indication of heart love for that special name.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

Here we see the first item of request. It is the need for God’s help to keep him in the path of God’s Word. Only the heart that has seen the light in God’s Word will be praying such words. That longing and panting for God’s Word is crying for this deliverance from the enslaving power of sin.

This man was not seeking some 12-step program for deliverance. He sought for deliverance in the God empowered walk in the words God had spoken. He knew intellectual knowledge didn’t deliver. He knew the only way to make those wondrous words “life and power for his deliverance” was through God’s grace and Personal intervention. God would have to do the work of “fixing” his steps, each step of the way, in the paths of truth.

I tell you, this man has touched the heart, power and life of God’s Word.

134 Deliver me from the oppression of man: so will I keep thy precepts.

This is the only verse in this section that makes any reference to oppressors. It doesn’t even flatly declare he actually has any at the present time. His prayer might have been preventative, for he saw the dangers they pose.

It is also interesting, this takes the second place in specific items he lists. His first and greatest concern was God’s help in relation to some sin having dominion over him. That is truly his greatest concern. After that, there are the physical areas

of need. That is predominantly what is faced in the area of oppression from men. In other cases, oppression takes the form of religious persecution. In either case, he realizes man also poses a threat to his ability to remain faithful to God. This again makes it clear it is not wrong to pray for deliverance from such oppression.

Such prayer, for the greatest effectualness in approaching God, should come from a heart so transformed, its chief concern is to not be derailed from a faithful walk with God. It is purely natural for everyone to seek deliverance from oppression. What is distinctly rare, is the man who seeks that deliverance with the primary reason being obedience to God’s precepts.

135 Make thy face to shine upon thy servant; and teach me thy statutes.

In asking God to make His face shine upon him, he is asking for God’s favor. There is something else he is seeking. We find close fellowship of Moses with God resulted in Moses’ face shining. That was obviously a shine that was a reflection of a greater shining from God. It denotes God’s glory as well as his favor. The Psalmist dearly desires to be walking in such a way that God will approach him in favor.

This is a “servant” who loves his Master. He has seen His glory and character and longs to be like Him and please Him. He knows God’s statutes reveal His shining glory. He knows he will only ever really learn from God, if God is the teacher. Simply picking up a copy of the Bible and reading, in the power of one’s own mind, will not result in his being taught. The only way to learn, is to seek God’s merciful, gracious and glorious revelation.

Even as we go through these studies, it will not profit anyone who does not wait humbly before God for His revelation. You may think you have learned something new, but apart from the working of God’s Spirit, it will profit you nothing. Such is really no different to the well read drug dealer.

136 Rivers of waters run down mine eyes, because they keep not thy law.

This section presents an interesting end. We have not actually seen sorrow expressed in Pe, until now. He began in wondering at God’s glorious testimonies. After his prolonged time in the throne room, he cannot help but be touched by the

pangs of grief this world brings.

There are those who would tell you, if you are a Christian, you should be walking about almost giddy. You know something, this godly Psalmist, who knew God in such a rich way, could not but help be a man of tears. One who loves God with all his heart cannot help being GREATLY GRIEVED when he looks out and beholds men who so blatantly disregard God’s directions (torath).

It is such a heart Jesus referred to when He said:
4 *Blessed are they that mourn: for they shall be comforted.* *Matthew 5:4*

21b *Blessed are ye that weep now: for ye shall laugh.* *Luke 6:21b*

Mourning of itself holds no particular virtue. A spoiled brat who doesn’t get his way mourns. It is the one who mourns for the right reasons that God will see is comforted.

I have met many who make a profession of Christianity, who most likely have never shed even one tear over beholding the sinning world. This in itself is something to shed tears over. If you are one of those who has never shed such tears, call upon God now to grant you such a heart while there is still time. Jesus also gave this warning:

25b *Woe unto you that laugh now! for ye shall mourn and weep.* *Luke 6:25b*

Hebrew reads from right to left. Notice the “Pe” that precedes each verse:

על-כן נצרתם נפש:	פלאות עדותיך	129
מבין פתיים:	פתח-דברך יאיר	130
כי למצותיך יאבת:	פירפעתני ואשאפה	131
כמשפט לאהבי שמך:	פנה-אלי וחנני	132
ואלתשלבטי כל-און:	פעמי תכן באמרתך	133
ואשמרה פקודיך:	פדני מעשק אדם	134
ולמדני את-חקיך:	פניך האר בעבדך	135
על לא-שמרו תורתך:	פלג-מים ירדו עיני	136

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Reading from the King James Bible.
To find this article on-line go to www.basedintheword.org
entitled “The Heart That Gets Revelation”

Psalm
119



Pe

The Heart That Gets Revelation

17

Psalm 119

Pe

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.

This is the seventeenth section of Psalm 119. Having covered a more detailed overview of the Psalm, it is my intention to go more thoroughly through each section. Briefly, each section is according to the letter of the Hebrew alphabet. Each letter contains 8 verses that begin with that specific letter. Pe is the seventeenth letter, so each verse, in the Hebrew, begins with a word starting with the letter Pe.

In Hebrew, unlike English, each letter was originally also a word. We do not know the meaning of every letter today, but we do know most. Pe means, “Mouth, figuratively speech”. Since the Psalmist built the Psalm based on the letters, it is likely the meaning of each letter played in his thoughts as he composed each section. In this section, we behold the longing mouth in verse 131. It is used much like the figure of speech found in Psalm 42:

1b As the hart panteth after the water brooks, so panteth my soul after thee, O God. 2 My soul thirsteth for God, for the living God: when shall I come and appear before God? Psalm 42:1b,2

This Psalm is also based upon the usage of a host of words that are “legal” terms in the Hebrew. I have gone into a more thorough definition of each word, as it has been encountered, in the previous sections. I would recommend going there to find those expansions. I will cover additional words as we come across them.

Delights of a True Disciple

129 Thy testimonies are wonderful: therefore doth my soul keep them.

This section launches with the Psalmist’s gaze in wonder. For many, they gaze in wonder at the video creations of special effects in the movies. They watch with fascination. They are so entranced, they do not care about the vile filth presented along with those special effects. They will take all the filth, as long as they get to watch the wondrous video creations. This Psalmist would be absolutely revolted, if he beheld those wonders, for he has seen that which is truly “wonderful”. What is more, the wonders he has beheld are true!

The objects of his gaze are “thy testimonies”. God’s testimonies are those laws showing us the nature and character of God. Part of the beauty of what he has seen, is God’s holiness. Such is not the case of the video wonders. They are the Satanic substitute. So the question must arise, “Could a man

who has beheld the wonders of God’s testimonies, also watch the modern video wonders?” For those combined with ungodliness, the answer is no.

I started listening to a sermon from a man to youth on “The World’s View of UFOs”. I could only listen part way. As he detailed movie after movie, it was clear he was absolutely filled with watching science fiction videos. What he essentially was teaching this group of youth, was it is fine to watch ungodly movies, as long as you evaluated the message to discern the lies. Movies filled with obscenity did not drive him away. I tell you, once you have beheld the holiness of God, YOU WILL NOT be able to tolerate watching movies with filth. Whoever takes delight in watching filthy movies has not beheld the wonder of God’s testimonies. If they have gotten a view of God’s wonder and watch the filthy movie anyway, they deceive their own hearts in any claim of repentance. They have not turned their love to be on the things of God. Like Jesus said:

15 Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. Matthew 7:15-20

In verse 129, we find the definite choice the “soul” has to make. The soul is that part of us which makes decisions and choices. Keeping is not a matter of feeling. The soul does feel, but this verse clearly words it so we know it makes a decisive act in keeping.

The word translated “keep” means “to watch, guard, keep”. We are told that because of the glory, the Psalmist beheld in God’s testimonies, he has willing chosen to go after them in all they direct.

The glorious will naturally choose to separate from the profane. Motor oil and water do not mix. It takes a special working to accomplish that, then the creation is neither good for use as water, and the oil is likewise good for nothing.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

The word translated “entrance” means “opening, entrance, doorway”. The Psalmist has seen God’s

Word like a door through which one must choose to pass. From outside, it looks just like other possible doors. A guide outside may tell us of many possible doors. He may tell the promotional lines for each doorway. If we were to pass through many doorways, we would find the claims were false. In others, we may be deceived into believing most anything, and think we have become “enlightened”:

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Matthew 6:23

The doorway of God’s Word is different to those other passageways. When one enters through that doorway, behold the wondrous light! That light will be “understanding” to the simple.

Our perception of the simple may tend to be an uneducated, gullible person. We wouldn’t tend to think of some doctor or lawyer as a simpleton. Such is a false concept. A simpleton can go to many years of university education, fill his head with facts, but remain a simpleton. To turn from being a simpleton, there must be “understanding”. Acceptance and obedience of God’s Word brings understanding.

The word translated “simple” has a rather surprising definition in Strong’s. Hold on to your seats, here it is, “simple, foolish, open-minded”. The Hebrew understanding of the simple and foolish man was that he was “open-minded”. His mind was open for all kinds of messages. He was not secure in holding to God’s Word as the reliable guide, enabling him to discern between good and evil. Next time someone proudly proclaims to you how “open-minded” they are, remember what that is closely tied to. In Hebrew, it is all the same word!

131 I opened my mouth, and panted: for I longed for thy commandments.

The Psalmist draws the word for “Pe” into use. He pictures his mouth as gapping open and panting in an expression of longing for God’s commandments (mitzvot). One might imagine someone dying of thirst with the water of God’s Word being the only fluid that can save his life. There is that clear expression of deep and critical longing.

These first three verses have laid out a distinctively brilliant picture of what a pure longing for

God’s Word really looks like. There are those who boast they have read through the Bible or have read this or that commentary. They are so proud of themselves and talk as if they don’t need to be taught by anyone, they are already so great in their knowledge. One such person I know of, was later arrested for interstate drug dealing. Let me tell you, such an attitude of pride betrays they have never longed for God’s Word like this Psalmist is describing. They have most certainly not entered through the doorway of light. They have not beheld the wonders of God’s testimonies. They are still simpletons with open minds. Mere activity of learning doesn’t bring the soul keeping of verse 129.

Finally, consider these words of longing from Jesus:

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Matthew 5:6

It is that person of intense craving that has the promise for the answered prayer.

Prayer For God’s Help To Be True

132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

A literal translation of this is, “Turn to me and be gracious to me as judgment (mishpat) to those who love Your name”.

This is the first verse, in this section, where we find a request. That request begins with his petitioning God to bestow grace upon him. The first three verses presented the man whose heart and life is honestly in the light of God’s Word. He has seen, understood and followed. Being of such a character, he now beseeches God to consider his grief of heart. He doesn’t say what that is, in this verse. He seeks God’s grace in the face of remembering what God has done for those who loved Him in the past.

The use of the word “mishpat” helps to see the active sense of that word. It presents God’s Word in action. It shows that if God acts in his favor in showing grace and granting his request, that is “mishpat”. When Gideon was afraid and asked for the sign of water on the fleece and not on the ground and then reversed that. God’s answer