

to give him life. Before he beheld God's precepts, he was dead. After God's Words were presented to him, he considered. He saw he was blind and so was given sight. Now he abides in the commitment of heart to hold fast the memory of God's Word. He makes the clear statement he was given life (indicating he didn't have it), when he beheld God's Word.

Now he is a partaker of that eternal life, he confesses his very union and subsistence in God's Word.

94 I am thine, save me; for I have sought thy precepts.

The literal beginning being, "To You am I". These words carry the romantic ring, such as those one might find in a wedding vow. The look of love and commitment to the Saviour. Though the Psalmist has partaken of the life of God, he does not cease to look to Him in dependence for that salvation. It is interesting, even after seeing such provision of life and partaking of God's provision, he utters the contents in the second half of this verse.

Is he depending upon works to assist, or be worthy of God's salvation? The answer to that, lies in the sandwich found here. In verse 93 he mentions "precepts", and the fact God has given him life in them. This next verse ends with those same "precepts", after the statement of giving himself to God and asking for His salvational provision.

The Psalmist was given life in the precepts. He sought (pursued) to hear God's Word. He knew the promise, from reading or hearing God's precepts that if we seek Him with all our heart, He will be found of us:

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about. **2 Chronicles 15:15**

To truly seek His precepts is to seek God. To despise His precepts is to despise God. In verse 94, we see the Psalmist declaring he has seen what God is like, and what He demands of us, and he chooses God. He is not committing himself in ignorance.

95 The wicked have waited for me to destroy me: but I will consider thy testimonies.

The term for "waited for" also means "hoped

for". The wicked are actually filled with a longing to see the godly destroyed. Oh, doesn't that make you feel good! The Psalmist has well known their wolfish desires.

Consider these lyrics from a band in Canada urging listeners to, "kill the Christian". At the same time this came out, a Christian minister, Stephen Boissoin, wrote a letter to the editor on the biblical view of sodomy. He was brought up, and sentenced, on charges of a hate crime. The parallel issue of the rock band was deemed to not be a hate crime at all. Such is an example of the suffering found in verse 95.

In the face of such looming threats, the faithful Psalmist declares his commitment to God's testimonies. Remember the "testimonies" are those laws "giving testimony" to God's character and standards. Jesus walked as the Father's "testimony" amongst men. The Psalmist is committed to keeping in constant memory that which testifies of God. He knows failure to live accordingly will be an occasion of blasphemy, from the wicked, against God. David saw this very thing:

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die. **2 Samuel 12:14**

96 I have seen an end of all perfection: but thy commandment is exceeding broad.

The word translated "perfection" also means "completeness". A literal reading of this verse is, "To all completeness I have seen end; broad Your commandments exceedingly."

These are the concluding thoughts of this section. He is summarizing his conclusion to the whole matter from an "eternal" or "forever" perspective.


We see the many affairs of life come and go. We can quickly look back through history and see so many things that were earth shaking in their day, but today, few even know the names of people involved. We have seen empires rise to their peak of glory, then poof, they suddenly disappear. All of life has had this mark upon it. The Psalmist considers this and sums it up with the note that it all comes to an end. None of it is "forever" as is God, or our life with God.

With his observation, he brings the comparison to God's commandments. They are that Word of

God that is established in heaven forever. He looks at the affairs of this life and sees the ends. He turns to look at God's Word and declares it is so expansive, he cannot see its end. It stretches beyond the horizon. Nothing compares to it.

In a more limited way, let me illustrate it with this: You have two cars before you, side by side. They both sit at the start of the straight race track. The flag is dropped. They speed off. The one looks powerful, and worthy of competition to some. It starts its run with increasing speed. Some think it stands the best chance of winning. One unobservable problem for this car is its gas tank size. It only holds a quarter cup of its powerful nitrogen mixture. As you can imagine, it comes to a stop rather quickly. The other car, to some looking rather dumpy, pulls out with smooth, constant power. It doesn't have all the decals of flames and the like. It simply isn't glorious, to the tastes of this world. This car has one superior aspect, again unseen by the world, in having the ability to produce its fuel straight from the air. Its tank can't run dry! It rockets past the fancy looker and continues on out of sight. Such is the superiority of God's Word and the understanding of the pathway of eternal life.

Psalm
119



Lamed

Life Begins With Seeing God

12

Hebrew reads from right to left. Notice the "Lamed" that precedes each verse:

	↓	
דְּבַרְךָ נֶצֶב בַּשָּׁמַיִם:	לְעוֹלָם יְהוָה	89
כּוֹנֵנֶת אֶרֶץ וַתַּעֲמֹד:	לְדוֹר וָדוֹר אֲמוֹנָתְךָ	90
כִּי הַכֹּל עָבְדֶיךָ:	לְמִשְׁפָּטֶיךָ עֲמְדוּ הַיּוֹם	91
אֲזִ אֲבַדְתִּי בְּעֵינַי:	לוֹלִי תוֹרָתְךָ שִׁעֲשֵׂי	92
כִּי בָּם חִיִּיתִנִּי:	לְעוֹלָם לֹא־אֲשַׁכַּח פְּקוּדֶיךָ	93
כִּי פִקּוּדֶיךָ דִּרְשָׁתִּי:	לִךְ־אֲנִי הוֹשִׁיעֵנִי	94
עֲדַתְּךָ אֲתַבּוֹנֶן:	לִי קוֹן הַשָּׁעִים לְאַבְהֵנִי	95
רַחֲמֶךָ מִצְוֹתֶיךָ מֵאֵד:	לְכֹל תִּכְלֶה רְאִיתִי קֶן	96

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Reading from the King James Bible.
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 entitled "Life Begins With Seeing God"

Psalm 119

Lamed

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.

This is the twelfth 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. Lamed is the twelfth letter, so each verse, in the Hebrew, begins with a word starting with the letter Lamed.

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. Lamed means, “To goad; to teach; learn”. 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 do see a learning of God’s Word as necessary for life. We also see the development of a word that begins with the letter “lamed”. That is the word “forever”.

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.

A View of God

89 For ever, O LORD, thy word is settled in heaven.

Lamed starts with two perfect parallels. In this section, we only find God’s name “Yahweh” used once. It is a name most literally understood as meaning “I AM”. I have seen it also translated as “The Self Existing One”. There is a lot of meaning behind that name. Primarily, there is the message of God’s being separate from His creation. He is not connected to time. All creation is locked into a time frame. God exists outside of that creation of time. Therefore, when we might say something was, or something is, or will be; God, in all those considerations, simply IS. From His own mouth, He would say “I AM”. God’s name is thus one of the first parallels we see. The preceding word also indicates an eternal aspect. “Forever” or more literally, “To eternity”, draws the parallel to the name of Yahweh. These being the only two words in the first half of the verse, they actually pop out to make their need for comparison more blatant.

The actual eternal focus is on God’s Word. Jesus was speaking God’s Words and He put it this way:

35 Heaven and earth shall pass away, but my words shall not pass away. Matthew 24:35

The second half, naturally, is intricately bound to the first. That eternal match is God’s Word. The word translated “settled” carries the meaning of “set up, established, stands”. It has a place that will never be replaced. There are two “Words” in heaven that are eternally established. There is the written Word and there is the living Word, Christ Jesus.

Something else of serious consideration here, is the use of the location in heaven. This is the only place in all of Psalm 119 where the word “heaven” is used. That tells us there is one point, above all others, in our singular glimpse of heaven, that God wants us to know. His Word will not pass away. Seeing this singular point that was brought to our attention, shouldn’t we be placing more priority upon God’s Word in this life? Do you meditate upon it daily or do the temporary things of this world push it out of the way? Just asking.

90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

The next verse brings us back to the earth. It literally begins, “To generation and generation Your faithfulnesses”. We saw God’s eternal heavenly view, now we descend to the human view of continued generations. In that sphere, we behold God’s heavenly Word literally “Amened” down here. The word translated “faithfulness” is the basic word “amen”. Its meaning is both faithfulness and truthfulness. Essentially, we are seeing a form of, “Thy will be done on earth as it is in heaven”.

We are given natural ground upon which to have faith in the second half. The object of testimony being the very continued existence of this earth. We can look at the creation and appreciate the might that keeps it running.

There are two words to consider here. In verse 89 we found, “settled”. Here we find “established”. Looking at [Vine’s Dictionary](#), I find them to be almost perfect synonyms. Just a hint as to why one word is used, in one verse, and another in reference to the earth.

The word translated “settled” is first used of the three men who stood before Abraham, being from

heaven. It may lead us to perceive the heavenly source, indicated by this word. It also presents the image of pillars.

The word for “established” finds this comment: “The first meaning is applied to a roof which is ‘firmly established’ on pillars.” The one, in heaven, thus being the foundation upon which the other is established. As sure as the one is, so is the other. As God’s Word in heaven cannot be shoved out, like Samson did to the pillars, so earth cannot be removed, except by that Word in heaven.

91 They continue this day according to thine ordinances: for all are thy servants.

Verse 91 is a continued expansion of the end of verse 90.

Now there is another pertinent word that carries over from the previous verse. In verse 90, it was translated, “abideth”, here is translated “continue”. Literally the word means “stand”.

The word translated “ordinances” here is “mishpat”. That is the word for “judgments”, being the active decisions of God’s laws as they apply to varying life situations.

When we combine these words, and review, we see: In the beginning - God. God spoke in heaven His eternal and sure Word. He created man and this world and He keeps it in existence. He continues in active involvement with this world (“mishpat” indicated such). God’s jurisdiction of rule is not limited to intelligent beings, even matter itself has no choice other than to do as He decrees.

These first three verses have given us a glimpse of the authority of God. His power both in creation and in continued existence is supreme.

Though I could not prove my observation, I will present a little something I perceive here. In the first verse, from the active position in which the name “Yahweh” finds itself, I see [God the Father](#) standing out. In the second verse, amongst men, we find the “Amen”. We are told in the New Testament that Jesus is the “Amen”. Hence, we now see [God the Son](#). Finally, in the third verse we see the “Mishpat”. God’s judgments in active life application. [God the Holy Spirit](#) is the working of God’s Spirit amongst men. Remember one of the works the Holy Spirit was to do was:

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away,

the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. John 16:8

This work of the Holy Spirit is “mishpat”.

Everlasting Life

92 Unless thy law had been my delights, I should then have perished in mine affliction.

After the previous section of “Caph”, we were left at a sad ending. I believe Lamed picks up with a continuation from that very position. Let me put it this way. The Psalmist, in a way, died for his faith. Next, we are given a glorious view of God. As the Apostle Paul was likely stoned to death, went to heaven for a brief time to behold unspeakable glories of heaven, then was restored to life, so I perceive we are seeing a similar thing here. This Psalmist, after beholding God, finds himself back amongst us in verse 92. Through the end of this section, he is remembering the wicked and the Word of God.

He tells us of his delight in God’s “torath”, those being all God’s directions and instructions to us. He gives us the important key that Jesus referred to:

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. Luke 13:3

This Psalmist did not perish. He entered the affliction, gave his very life in faithfulness, beheld God in heaven and still lives! He delighted in God’s directions, so did not perish, though he beheld death face to face.

93 I will never forget thy precepts: for with them thou hast quickened me.

Here we see the only other “forever” in this section. The first in beholding God. This time, in the Psalmist’s continued existence with God. The only way the Psalmist could pronounce this lead-in “forever” of this verse, is if he was a possessor of eternal life. See the second half of this verse. The literal reading is, “for in them You gave me life”.

This Psalmist had to have been dead, for God