

“a cause of stumbling, stumbling block”. Not only do we find the promise of a great completeness and soundness, we find the antibodies to protect against a mental reinfection of disease. HOW WONDERFUL! God’s Word is the answer, not some twelve-step program, not some book on how to win friends and influence people, not some false religious experience of feeling power or the like.

## The Qualifications of the Psalmist

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

These last three verses give us a brief testimony of the one who has made the preceding statements. We see the course he has gone, to come to where he can assuredly make the statements that he has.

The Psalmist addresses God by His name of Yahweh. This is telling us of coming into that personal relationship as one of God’s people. We find two very important scales of balance to note. What he reveals here is the same that we must do to find the same results down the line. He becomes one of God’s people in his hoping for His provided salvations. The Hebrew word translated “salvation” here is in the plural. He put his trust in the LORD to save him. Following that trust, or act of faith, in God for all His salvations, he obeyed God’s commands (mitzvot).

I am going to quote a passage that I hear quoted often, but rarely is it quoted in entirety. Once, I think I actually surprised a pastor with its content, when he stopped his quote at verse 9 and I continued to 10, for context. He seemed slightly taken aback at what it was saying, like he hadn’t seen it before. If such be for a pastor, how much confusion reigns among the general congregations?

*8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Ephesians 2:8-10

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

For those who have tried the pathways of the psychologists, you might be interested to note the specific part of a person singled out here. The Psalmist’s “soul” is the active part. It doesn’t say

his heart did the keeping, or his spirit, or even his “id” or “ego”! It was his soul. Our soul is the active part that makes decisions. It has likes and dislikes. It thinks and evaluates. We are told that his soul was the master of his actions. He didn’t do it because he had the right feelings. Regardless of feelings, he marched, like a soldier marches, whether he enjoys the journey or not.

The word translated “kept” means “keep, observe, guard”. The Psalmist obeyed, treasured and observed that part of God’s Word that tells of His character. Jesus is the living “testimony” of the Father. Essentially, the Psalmist became a disciple. This is contained in the Great Commission:

*19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.* Matthew 28:19,20

Now, actions without heart holds no promise. The soul does make choices, and follow through with commitment, whether the going is pleasant or not, but love cannot be absent. We are told he “loved” them exceedingly. Love is also more than feeling, for true love remains even if feelings flip flop. It was in this very area of love, the Ephesian church failed. In the letter to the Ephesians in Revelation 2:1-7, we find they were wonderful in soldier-like precision in regards to the testimonies, but their love had grown cold:

*4 Nevertheless I have somewhat against thee, because thou hast left thy first love.*

*Revelation 2:4*

This Psalmist had been faithful in both keeping and in loving.

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

Though there is an uncertainty as to what all is included in “precepts”, I would venture to say they are listed here because they are an itemization of the commandments, found in the end of verse 166. I believe he is looking back to what he has detailed over verses 166 and 167. The “precepts” showing a more exacting accountability in every detail of doing God’s commandments. The “testimonies” recalling back just one verse.

He pulled these two items back to view, so he could focus on one last detail we needed to con-

sider. That is brought into view with the important “for”. “For” all of his ways are before, or open to the sight of God. You may wonder why that would be a motivating factor. Much more, why that would be the final closing thought of his testimony that leaves him a qualified authority of the words of promise. If we look back to that first verse, we will see the weighing of the fear of man and the fear of the LORD. That is what we are seeing as the closing point of his testimony. He knows God is watching and will call him to accountability. Like the government leaders will bring suffering for violating its policies, so will God. The Psalmist has not changed from that healthy respect for keeping God’s policies.

Walking in the fear of the LORD, is a critical path for seeing the blessings of being immersed in God’s Word. If you come to God just for a “sound mind”, you might just as easily depart for some temporary benefit the enemy offers you along the way. If you come to Him in the fear of the LORD, fearing God’s wrath on your violations of His law over the fear of man, you will not depart for some promised token of something you would desire. The sound mind will be the result of a proper fear of the LORD and following through in obedience and love.

Hebrew reads from right to left.

Notice the “Schin” that precedes each verse:

וּמִדְבָרֶיךָ פָּחַד לִבִּי:	שָׁרִים רָדְפוּנִי חָנָם	161
כְּמוֹצֵא שְׁלֵל רֹב:	שֵׁשׁ אֲנֹכִי עַל-אֲמַרְתֶּךָ	162
תּוֹרַתְךָ אֶהְבֵּתִי:	שָׂקַר שָׁנֵאתִי וְאֶתְעַבָּה	163
עַל מִשְׁפָּטֶי צִדְקָתְךָ:	שִׁבְעַת בַּיּוֹם הִלְלֵתִיךָ	164
וְאִינִי לְמוֹ מַכְשׁוֹל:	שְׁלוֹם רֹב לְאֶהְבֵי תוֹרַתְךָ	165
וּמִצְוֹתֶיךָ עֲשִׂיתִי:	שִׁבְרֵתִי לִישׁוּעָתְךָ הַחַיָּה	166
וְאֶהְבֵם מְאֹד:	שָׁמְרָה נַפְשִׁי עִדְתֶיךָ	167
כִּי כָל-דְרָכֵי נִגְדָתֶיךָ:	שָׁמְרֵתִי פְקוּדֶיךָ וְעִדְתֶיךָ	168



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# God’s Word:

Psalm  
119



Schin

The Hope

For A

Sound Mind

21

## Psalm 119

Schin

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.

This is the twenty-first 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. Schin is the twenty-first letter, so each verse, in the Hebrew, begins with a word starting with the letter Schin.

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. Schin means, “A tooth (as sharp)”. 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, it is difficult to come to a solid conclusion. If the thought of God’s Word being sharp, like the edge of the two-edged sword, was in view, then I would say that’s a possibility. If the thought played on a word beginning with the letter, then I would have to say the word is “Keep” or “Kept”, for the last two lines begin with that word, and it is indeed a running theme through this section.

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.

## Fear of Man or God?

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

“Princes” are not just the sons of kings. The word translated means rulers and leaders of every kind. They may be political, but they might also be religious. The word translated “*without a cause*” has some interesting meanings such as, “freely, for nothing, gratis”. For the leaders to pursue the godly is simply counted as “gratis”. No, thank you! I think I’ll pass. The word translated “*awe*” is a word meaning “fear, dread, tremble”.

We find a balance weighed between the first half and the second. The issue is that of fear. Men fear before authorities because of their power to bring suffering for walking in opposition to them. It may

be from a fine, to confiscation of property, to death. In a religious setting, it may be excommunication, with its resultant shunning in the community. Such may even destroy one’s business. In a work setting, it may cost one his job. There are many ways leaders can bring suffering. That possibility effects all of our lives. Before we cross lines in ways that may bring such consequences, we will take serious consideration as to whether or not the crossing is worth the consequences. In this section, we see the Psalmist is facing such assaults, and he hasn’t done a thing wrong. The leaders are simply committed to their agenda, so become enraged when they are made to look criminal by godly witness.

The only way to avoid such suffering, is to compromise, so as not to live in a way which makes them look bad or feel condemned. To do so, would mean to chose to walk in opposition to God’s Word. The core of the issue lies in the heart. Will we fear man or God? To fear man will mean to sin against God’s Word, hence the heart fears man more than God. To fear God will mean to live in a manner, conduct and speech which will contradict the leaders of men. We will not enjoy their persecution, but we will not even consider disobedience to God’s Word, if we fear God. This is what the Psalmist is presenting before us in this verse. There is no such thing as neutrality. To please the one is to displease the other. If the leaders are walking in the fear of God, such would be different. Apart from that, there will be conflict.

## The Secret Treasure of God’s Word

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

This verse expounds on his choice of following God’s Word. This is the other term for “*word*”, it being in the plural. He has read and understood. The words are living to him. He doesn’t just tremble greater at God’s Word than man’s decrees. He is exceedingly joyful in beholding His Words. For those who have not seen and understood God’s Words, if they do what is right, they might be doing it because they have seen the printed page of dos and don’ts. For the man who has truly come to God, it will look like verse 162 and the following:

*3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.*  
*1 John 5:3*

I must ask you to consider the question, “Do you look at God’s Word as if you were a poor man who had just found a chest of gold? Is it the joy and rejoicing of your heart?”

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

In verse 113, under Samech, we had looked at this verse somewhat. As was covered, we see a doubling of the statement of hatred. Before, it was only once and was applied to an inner heart condition. Here, in the doubling, it is applied to the manifestation of the heart in an outward act of lying. In consideration of verse 113, the lying may be very pertinent to the specific lying of hypocrisy. It deals with those claiming to be God’s people. That should always be considered first.

Secondly, the lying that is apart from claiming to be in the path of the LORD. We are surrounded today by lies of this sort. They are not even trying to claim their “truth” is of Yahweh. They even scorn anything related to the Bible. They work at spreading their lies, to purposely discredit the Holy Bible. We can see, and should likewise share, the view the Psalmist presents. Unfortunately, I am afraid many do not.

They follow the lie of “tolerance” of all lies. Even that doctrine is a lie. Consider that if you really believe in “tolerance”, you tend to become the most intolerant of all! Those who hold to that lie, say everyone has the freedom to believe anything, and all beliefs are equally valid. If that be true, how is it those adherents can’t tolerate it when someone of a religious belief holds to a system of “absolute truth”. True Christians believe Christ is the only way, the only truth and the only life. Apart from Christ, all men will go to an eternity in the Lake of Fire. That is absolute truth. Comes along the “tolerance” promoter, and he says our belief is not to be “tolerated” because it doesn’t hold to his belief of “toleration”, or view that you don’t have to believe the same as us to go to some eternal place of bliss.

This Psalmist is definitely “intolerant”. He outspokenly commits his position to loving God’s law (torath). God’s directions to mankind. God’s directions to mankind are absolute truth. If He says something is wrong, that’s it. There is no, “How do you feel about it?”. As you might have perceived, there is a distinctly different world view in scripture

to what is being passed around today. We must recommit ourselves to the hatred and abhorrence of the lies, and to loving God’s Word.

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

Whether it be most literal, or figurative, in the use of the number seven, it clearly presents a state of constant focus on God in a heart of praise.

Look at what the foundation of his praise rests upon. We see he considers God’s righteous dealings with man and praises God for that. He reads what God has done, and sees what God is doing, and gives glory to God for that.

We see this persecuted man, who is holding fast to God’s Word, is not some snide, bitter individual. He hates the wicked assaults that challenge God’s Word as truth, but he is not consumed with it. He shows us that he maintains a jubilant and rejoicing heart through remembering God’s dealings. I have seen a sad condition where good men and women become cynical and snide. They assume the worst about everyone’s motives. A point comes in their downward spiral when they talk of almost nothing, but how corrupt this and that is. What they say might even be accurate, but they have become sour grapes. This verse gives an antidote to that disease: meditating upon God’s Word and praising Him on a constant basis.

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

Continuing with the joyful heart and cure for bitter snideness of heart and speech, we see this continued focus. Forget your psychology counselors folks, here’s the answer to a sound mind and heart. The word found here for “*peace*” is that wonderful word “Shalom”! That word “Shalom” means “completeness and soundness”. The lesson here, is that a great soundness of mind and heart awaits those who: what? Those who LOVE God’s laws (torath). Torath being all God’s instructions for us in the path we should go. Don’t blame God’s Word for being wrong in this, if you don’t LOVE God’s Word. Do you read it constantly? Do you delight in reading it? Does your heart delight more in it than the movies? If you answer, “no”, you have no claim to say it doesn’t work, you simply haven’t fulfilled the conditions for the promise.

The Hebrew word translated as “*offend*” means