

similar meaning. The word translated “*Hold thou me up*” means, “sustain, comfort, strengthen, support and establish”.

The word translated “*I shall be safe*” is the root word for Jesus (Saviour).

The word translated “*I will have respect*” is fascinating to find here. The word means, “to look at or to, regard, gaze at or about”. At face value, it looks logical enough in developing thought. In Hebrew spelling, the word is almost identical in spelling to that preceding it for “*I shall be safe*”. In Hebrew, that is significant. The basic use of matching consonants helps in group classing of definitions. For instance, words of a similar theme will tend to use the same basic three, or even two consonants. (We are talking about ancient Hebrew. Modern has assimilated many foreign words.) What I see of significance here, is the clear picture of man’s part flowing from God’s part. It is more than an almost “doubling” for emphasis, it is like the one multiplies into the other.

In an effort to expound on what I see, I shall try and give an expanded paraphrase, including our New Testament understanding. Essentially the thought the Psalmist is giving is:

“God, hold me up. I shall stand in Your provision of Jesus. As a result of having Jesus as my salvation, I am saved to look at Your decrees without stop.”

Jesus saves us, and His saving us is the transformation, and power, to walk saved from the paths of darkness! We will obey, continually, because “we are saved”, not so we “will be saved”. The standing, the upholding, the sustaining is all of God.

Living In View of the Judgment

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

The word translated as “*Thou hast trodden down*” means, “to make light of, or toss aside”.

The word translated “*deceit*” also means “treachery, fraud”. That translated “*falsehood*” also means “lie, deception”. A literal reading being, “for deception (lie) their fraud (treachery)”.

In accomplishing the provision of the previous two verses, God has actively done something in relation to the wicked. In providing the living salvation for us, He had to pronounce judgment

on the wicked. He did that in Christ Jesus, and will conclude it at the Judgment.

The second part of this verse, tells us an important why. This brings us back to verse 113 and 163. Their religion was fraudulent in claiming to be true to God. It was a lie of the greatest magnitude. They passed off a lie of virtue, while their hearts wanted nothing to do with God’s statutes. They pretended to be followers, but such was a lie in deceiving appearances. Due to such vile religion, God has cast them aside. They have been rejected of Him. Such “religiosity” is not “standing” strong for God. They have come under God’s sentence of condemnation. Both the hypocrites and the open “sinners” fall under God’s wrath of “erring from God’s statutes”. Both stand in His condemnation.

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

The word translated “*puttest away*” means “to cease, desist”. It is the root for “Sabbath”. The meaning of this first part being, God has stopped the wicked in their wickedness. Like a metal is heated to melting, the impurities separate. The impurities (dross) are removed and the pure, good metal shaped and used. In a similar way, God heats up the people of the world. The wicked separates from the godly. In that separation, God will accomplish the cessation of wickedness. That is a process that will continue until the end of the age. There are always more, new wicked to replace the old. All mankind is proved as to where they decide to stand. Oh yes, all mankind will indeed stand, but “Which side?” is the question. To fall from standing with God, will mean to join the ranks of the wicked in standing with that dross.

For those who love God in truth, the “*therefore*” is a true heart manifest. Those who really do know God know “the game”, as it were. They know what is going on and where it will end. That knowledge provides a rejoicing comfort. Remember that “*testimonies*” are those laws which tell us of God’s character. Jesus is the living “*testimony*” of the Father. The godly look at Jesus and love what they see. They know His standard of righteous living and His death, show us God and His provision. We can trust in these “*testimonies*”, and love them. We have the promise all the wickedness will be brought to an end. The melting pot for the metals

will be shortly finished in separating dross from valued metal. The fire (the age before the Kingdom is completely established), will be shut down and the dross made to cease in its wickedness.

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

The final verse brings in a last “standing up”. This time it is the flesh. The word translated “*trembleth*” is the first word in the verse and means “to bristle up, shiver, stand up”. The Psalmist wanted to return, one last time, to that theme of “standing fast”. For the servant of God, the position of standing the flesh takes, is one of shivering. Much like a bowl of gelatin. It has no self confidence upon which to stand. It is made to abide in the constant view of God’s law applied. Those are the judgments (mishpat). The man of God will devotedly hold his flesh in the light of God’s judgments. It is that light which keeps the flesh in its proper place of trembling in the fear of the Lord. It knows its weakness, so will remain in the position of standing in shivering. Only in such a place, the servant of God will walk as the precious, purified metal. God will be able to pour His life in us to obey His leading.

BLESSED BE THE NAME OF THE LORD!

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

וְתוֹרַתְךָ אֱהַבְתִּי:	סֵעָפִים שָׁנְאַתִּי 113
לְדַבְרֶךָ יִחְלָתִי:	סִתְרוּ וּמָנִי אֶתָּה 114
וְאַצְרֶךָ מִצּוֹת אֱלֹהִי:	סוּרוּ מִמֶּנִּי מְרַעִים 115
וְאַל־תְּבִישְׁנִי מִשְׁבְּרִי:	סָמְכֵנִי כְאִמְרַתְךָ וְאַחֲנֶה 116
וְאַשְׁעָה בַחֲקֹךָ תְּמִיד:	סִדְרֵנִי וְאַנְשֵׁהָ 117
כִּי־שָׁקַר תִּרְמִיתָם:	סָלִיתְּ כָּל־שׁוֹנִים מִחֲקֹךָ 118
לִכֵּן אֶהְבְּתִי עֲדוֹתֶיךָ:	סִיגִים הַשֶּׁבֶת כָּל־רִשְׁעֵי־אָרֶץ 119
וּמִמִּשְׁפָּטֶיךָ יִרְאֵתִי:	סָמַר מִפְּחָדְךָ בְּשָׂרִי 120

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Reading from the King James Bible.

To find this article on-line go to

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entitled “Standing Fast With A True Heart”

Psalm
119

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Samech

Standing Fast With A True Heart

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Psalm 119

Samech

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.

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

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. Samech means, “Lean upon or take hold of; bear up, establish; stand fast”. 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 see the position of “standing fast”. This is another section holding in view the position of the mature faithful. It presents to us how those on the meat of God’s Word maintain a victorious walk.

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.

Whole-Hearted Devotion

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

This verse has one other extremely close match in the Psalms:

163 I hate and abhor lying: but thy law do I love. *Psalm 119:163*

Both verses start with hate and end with the matching love. You will notice the only difference being the object of hatred. In 113 it is “*thoughts*”, and in 163, it uses a doubling, for emphasis, that being on “*lying*”. The first is limited to the inner man. The second is the manifestation of those thoughts in active speech, or behavior. Both are held in opposition to loving God’s law (torath).

The question would naturally arise as to what are “*vain thoughts*”. We could come up with a lot of theorizing, but a look at the Hebrew gives us the answer. The word translated as “*vain thoughts*” is a word meaning “half-hearted, divided”. In conjunc-

tion with verse 163, we see that “*lying*” is clearly “hypocrisy”. It is saying one thing, when the heart is really elsewhere.

This Psalmist goes to the core of the matter, holding before us that which the godly should hate. That being, “Anything less than whole-hearted devotion to God”. Top that, with loving all God’s directions to us, and we see that to not be whole-heartedly devoted to God will necessarily mean the person doesn’t really love God’s “Torath”.

Becoming one of God’s own, means completely dieing to self and following God. To follow half-heartedly, is to take the place of a living object of hatred. Do you see why Jesus spoke so belligerently towards the hypocritical Sadducees and Pharisees? The heart of their problem truly lay in half-heartedness.

For the beginning of the section on “standing fast, bearing up”, the issue of half-heartedness, and truly loving God’s law, is a good starting place.

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

We see the Psalmist referring to familiar imagery in reference to God Himself. He doesn’t say God provides such (which He does), but the Psalmist specifically approaches a critical fact. This man, of whole-hearted devotion, understands God Himself to be his covering and defence. That is the only place we can take by which we are saved. Christ doesn’t just provide our salvation and defence. He personally became our covering and defence. It was His blood, in type, that was applied to the door frames and lintels of the Hebrew homes in Egypt. God’s angel of death saw that blood, and passed over those sheltered by it.

The second half of this verse joins with this same fact. Just as the ancient Hebrews trust in the blood covering on the home, so this Psalmist is taking the position of faith in God’s Word.

We have seen whole-hearted, and we have seen loving God’s instructions, but too many could misunderstand such to be possible in the strength of the natural man. That is a fatal error. In reality, such an error will only result in hypocrisy. Man is not capable of whole-heartedness and true love of God’s instructions apart from His doing the work in us. That is why we find the needed position of standing in God’s provision of verse 114.

There is one other verse in the Psalms that

makes the same statement “*Thou art my hiding place*”, it is:

7 Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. Psalm 32:7

This parallel verse also dwells on the fact God is the place of covering and preservation. It expands to praise as well. “*Songs of deliverance*” include the Psalms, which are included in God’s Word, upon which we hope. It ties this back to the ending of verse 114.

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

There are a couple interesting points to be noticed in this verse. The first is the party being addressed. The Psalmist turns from addressing God, to address the wicked. The second is, the term for “God” is used. This section never uses the name of Yahweh. The only addressing name/title we see is His title of “God”.

As far as the name, I believe the Psalmist uses only the title, because the wicked truly know nothing of Yahweh. They are familiar with facts of a “superior” being only. Therefore, he faces the wicked on the title of deity, with which they are familiar.

In this verse, we perceive the fiery eyes of the committed man. Spiritually, we see a definite position taken. He does not lose his ground. He does not turn and run. He does not move out to take from the wicked. He simply issues the command for the wicked to turn and leave. Such a position tells us something else. The wicked are actively pursuing him. Something inside them cannot tolerate to behold a man who is committed to keeping God’s commandments (mitzvot). We also see the motive behind the assaults of the wicked. It is for the purpose of causing the godly to break God’s commandments. Take note of this verse from the Apostle Paul:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. *Romans 1:32*

Likewise, these wicked cannot tolerate those who do follow the commandments of God.

For the faithful servant of God, we see his position of “standing fast”.

Standing Victorious In Grace

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

This verse begins with the word of the letter, “Samech”. This is continuing to carry the theme of how we “stand fast”. A literal translation of this verse being, “Uphold me as Your spoken words and I will live, and not I be ashamed from my hope.”

Interestingly, the previous verse showed us an outward verbal confession before the world. He very clearly declared the path he would follow. Such is necessary in standing fast. We cannot remain silent of our determination to obey God. This is the first step in facing our opposition.

This verse turns back to God. The Psalmist presents his dependence upon God, for standing his ground. His faith is resting upon that which he has heard from the mouth of God. Maybe he has heard the word often by ear, but there came a time when he heard in his heart and spirit. The words became more than printing on a page. They turned to words spoken from God straight to him. Knowing such living words, he shows clear dependence upon those words for life.

He has presented two points of hope which he is standing upon. The first for life. The meeting of the immediate need of the most basic necessities. Based upon that need being met, the second would be in the face of the matter of testimony. Remember the wicked are just waiting, with their own evil hopes. They eagerly want him to fall. He is not simply asking for “survival” in some solitary location. He is asking for life to continue faithful to God, so the wicked will not find ground upon which to blaspheme God. The wicked would love to be able to say, “Hah, you counted on your God, look where it got you! You can’t even ‘kick the old habit’. At least the Mormon’s god can deliver them from smoking.” Such are serious words we need to consider in their testimony of the God we are committed to.

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

Unusually enough, the beginning word for this verse is not “Samech”. It is another word with