

## Presenting The Danger to Yahweh

**149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.**

Though this verse doesn't start with the match word to any of the other verses, it does start with the match theme of the first three. The crying of his heart, in the vocalized cries of agony, draws us back to those first three verses. The word for "lovingkindness" is also the word for "mercy". He continues to make his desperate appeal for God's mercy.

It is here we find the next marker of his use of God's name of Yahweh. The battle tone is the same, but the focus changes from clinging to God's Words, to looking at the danger, or threat.

The three choice words of the second half of this verse are packed. The first being "LORD", or "Yahweh", being that closer name of God who chose to reveal Himself to His servants. The second being, "according to thy judgment", which is God's active involvement in His decree regarding a specific case. At this point, the issue of the Psalmist's immediate need. The final word being, "quicken me" or "give me life". This, like Jacob, was in the face of the risk of destruction. Except God act, all is lost.

**150 They draw nigh that follow after mischief: they are far from thy law.**

It is this verse that shows us a little of the threat that looms before him. He lays out the simplest of descriptions, but it tells us everything. His threat is the wicked who want nothing to do with God's revealed directions, the "law" or "torath".

Essentially, the Psalmist is clinging on to the Bible, much like a man who can't swim would be holding a lifesaver in the ocean. Those who want to destroy him are swimming towards him. They heap scorn upon him for being so weak he has to use the lifesaver or sink. They might be thinking, "lets pull the lifesaver out from under him". They are so self confident, they want nothing to do with that lifesaver. What "they" don't seem to realize, they can't swim for more than a short space of time, while that lifesaver will keep that "lifesaver dependent man" afloat long after they have sunk to the bottom. None the less, the danger is presently upon him of these others who would love to see him sink.

At the moment of these words, "they" are simply shouting their scorn from a number of yards away. They are steadily swimming towards him, closing the gap, much like the shark fin slicing through the water.

## Abiding In God's Provision

**151 Thou art near, O LORD; and all thy commandments are truth.**

Though 151 couples with 150, I have chosen to subcategorize it here, according to the use of the name Yahweh.

In joint use with 150, we see the counter balance to his dangerous situation. The enemies are closing in, but the Psalmist knows Yahweh is also near. He is not without hope. At this moment of seeing his life in great danger, he knows those words of God, he has been meditating upon, are "faithful, truthful and reliable". He is truly standing by faith. He has nothing else upon which to lean.

He also knows that God is more than some distant, unrelated creator. By the very use of His name, he is relating to Him as the one who brought Israel out of bondage in Egypt. He knows how Yahweh saved those who called upon him from the hands of their oppressors.

**152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.**

The word for "ofold" is actually the first Hebrew word in this verse. Being that same as the "prevent" of 147 and 148, with slight modification, it means "that which is before; antiquity".

We find "testimonies" once more. In this section, we found it in the second part of verse 146. There, it was distinctly related to the line on salvation. God's "testimonies" telling of the character of God. Christ Jesus being the living testimony of the Father. This Psalmist notes two things about God's testimonies. As he looks back through time, he sees there is not a time when they weren't present. As he looks forward into the future, they will always continue. As for the living testimony, in the Lord Jesus Christ, He is eternal. He has always been and will always be. It is that living testimony of Christ, who is our answer of salvation, from the Father.

As we conclude this section, we see the Psalmist, on his lifesaver, beholding his enemies closing in. He has been looking to God, and he knows his salvation is sure. He may not know how Yahweh will accomplish his deliverance, but he knows that deliverance is a sure thing. Such was the situation Jacob faced after Peniel. His natural walk was injured, but he was the Prince with God. Though Israel didn't know what was to befall him when he met his brother, and he was still afraid, he had undergone a change. He would never be the same. Esau did close the gap and reached Jacob's side, but God had done a work. Esau had forgotten the old hatred of his youth.

When those taunting swimmers finally reached the man on the lifesaver, we might likewise perceive their changed attitude. Before, they were hostile, even life threatening. Much like Esau towards Jacob. Even with the wicked, God can bring about a miraculous change in direction, according to His own purposes. These taunting swimmers finally reached the side of the lifesaver. Who knows, maybe they began to be enlightened and said, "Hey, you know I'm feeling a little tired, maybe your lifesaver isn't such a bad idea. Mind if I hang on with you?" Just so you don't worry, God's lifesaver is special, it will always enlarge to meet the demands placed upon it. It is impossible for it to sink.

Hebrew reads from right to left.

Notice the "Koph" that precedes each verse:

145	קראתי בכל לב עוני והנה	חקיך אצרה:
146	קראתיך הושיעני	ואשמרה עתיד:
147	קדמתי בנשף ואשועה	לדברך יחלתי:
148	קדמו עיני אשמרות	לשיח באמרתך:
149	קולי שמעה כחסדך	יהנה כמשפטך חגיני:
150	קרבו רדפי זמח	מתורתך רחמי:
151	קרוב אתה יהנה	וכל מצותיך אמת:
152	קדם ידעתי מעדתיך	כי לעולם יסדהם:



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Psalm  
119

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Koph

# Breaking Through To Victory

19

## Psalm 119

Koph

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou *art* near, O LORD; and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

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

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. Koph means, “The hole of an axe; monkey, ape”. 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, I would suggest the hole of the axe is the line of thought. Look at it this way, an axe head is no good unless the hole is joined to the source of power, the axe handle. The axe head is good for work, but not without the hand to wield it. It is useless without that handle, but there has to be a way to affix the handle. We are the axe head God wants to use. We must have a hole bored, or pierced, through us for the handle to have its lodging place. Indeed, such is the place of the cross we must daily bear. This section presents the creation of that hole that makes the man a worthy tool in the hands of the wielder. As you shall see, Jacob’s limping stride was necessary to become the Prince with God.

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.

## Wrestling With Yahweh In His Word

**145 I cried with my whole heart; hear me, O LORD: I will keep thy statutes.**

Of all the sections, this one is unique in actually using the name of “Yahweh” the most. We find it three times. I have broken the sections according to that usage. Each seems to mark a distinct point of development for Koph.

The word for “hear me” also means “answer me,

respond to me”. With the needy cry of his heart, he is earnest for more than hearing. He is critically seeking a favorable response.

We meet the Psalmist in the depths of a spiritual battle. We are given a glimpse of its grip upon him. We see his whole heart being involved in this struggle. It is not just an inconvenience he is going through. We all face inconveniences, or irritants, that we simply learn to endure. There are some things in life that are too large to endure. We do not know what to do, but the heart that is entirely committed to God, knows there is no place to turn but to cry to Him. Such a heart has grown enough to have learned that God is faithful. He will hear the cry of those wholeheartedly come to Him for deliverance.

**146 I cried unto thee; save me, and I shall keep thy testimonies.**

This verse is a Hebrew parallelism of the previous. He is continuing to cry to Yahweh. In the parallelism, we see “keep” in both, but the Hebrew word used is different. Though there doesn’t seem to be a notable difference in their meaning, they both carry the meaning of guarding. Generally, if we are committed to guarding something, it is because it holds great value.

He is pleading for God to hear his cry and brings up something too many seem to miss. He appeals to God with the direct response that he is aware of his need to listen to what God has said to him. We may seek God’s face in time of need, but do we have the heart that shows God we want to hear Him? Why should He hear us, if we could really care less about hearing Him? This Psalmist is no fool, he has clearly thought about that reasonable consideration and addresses it. He does this so much so, that the following two verses are consumed with hearing God’s words.

**147 I prevented the dawning of the morning, and cried: I hoped in thy word.**

“Prevented” is a word meaning “to go before”. The word translated “dawning of the morning” means “twilight; evening or morning”. Through the following verses, we see he is referring to the morning. We find this word “cried” once more. Only this time, the Hebrew word is different. It means “to cry out, as to shout”. We see a desperate wrestling with God taking place.

I think it good to take a look at Jacob here. Looking back at Peniel, we see a parallel:

*24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, as he wrestled with him. 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. 27 And he said unto him, What is thy name? And he said, Jacob. 28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. 29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. 30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. 31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.* *Genesis 32:24-31*

At that time, many years had passed in the life of Jacob. Most of his children had already been born. He had learned some serious lessons and was being brought closer in his walk with God. At Peniel, he stood at the brink of a major transformation in his life. It was there he wrestled with God. He had undergone many struggles in life, but he had not stood at the brink of his death. At Peniel, he had good grounds for expecting total destruction, as he was about to meet his brother Esau. Though he connived to protect his own life, he knew he needed more. He wrestled with God and most literally “prevented the dawning of the morning”. It was at that twilight of the morning, that the angel touched the thigh of Jacob and his natural walk was forever changed. It was also at Peniel that Jacob’s name was changed to Israel. Israel meaning “Prince with God”. He had finally been broken of his natural strength in his life and death wrestling with God. God now declared his name was no long “Jacob”, meaning “Supplanter”. He had cried, he had wrestled, he had shouted, he had grieved till the dawning of the day in battle with God, and he was changed. Glory to God in the Highest!

Just as everything was at stake in seeking the word of the angel, so this Psalmist struggled with God in that same desperate hope. All he needed

was that precious word, and he knew all would be well. Now such a desperate hope goes beyond just reading some verse. When our very life is at stake, there has to be knowledge that word includes us. At a primary level, we may read and understand God saves by grace, but unless we enter into the truth of that word, it will not save us. Head knowledge is not enough. We must battle with God and be transformed. It is not something we can do. The touch of the angel must do that work. We may try to walk with a limp and fool some people and ourselves, but that is not the same as having our hip actually damaged.

**148 Mine eyes prevent the night watches, that I might meditate in thy word.**

This verse is the second parallelism set in this section. It is a match to 147. We are told a critical part of his battle was spent in that night battle in meditating upon the Word of God. Again “word” here is different to the previous “word” he had hoped upon, in the Hebrew terms used. This one being more indicative of spoken words, and this one is also in the plural. He was wisely considering all the Words of God. He simply had to know what God had to say to him. He did not dare take a solitary verse and stand upon that. For all he knew, it might be taken out of context. If he was trusting for his very life, such an error would be fatal.

It is important to notice it is “night watches”, not in the singular. In the singular, we could perceive a short time in looking at God’s Word. The plural tells us this battle saw him still in God’s Word, and meditative prayer upon it, as each watch came about. They didn’t have time pieces like the watches we now use. The nights were somehow divided into sections. These sections were “watches”. He could be found in God’s Word as each watch rolled around.

Jumping ahead a little, I wanted us to note something of the remaining structure to be found in this section. 145 and 146 both began with the same word for “cried”, 147 and 148 are parallels beginning with the same word for “prevented” or “came before”. The following verse breaks the pattern, then 150 and 151 begin their lines both using the same word for “draw near”. Finally, verse 152, being the last, begins with the same word of 147 and 148.