Section 1, Aleph, Part 1 – Blessed and Happy Are They

We've now come to the ***thirteenth*** chapter (Psalm 119) in the "Deuteronomy Book" (Ps 107-150) which has the overall subject of "***God's Word is the Only Good***". And that means that all blessing *for man* (Genesis, 1st book), all blessings *for Israel* (Exodus, 2nd book) all blessing *in relation to sanctuary* (Leviticus, 3rd book) and all blessing for *the earth and nations* (Numbers, 4th book) **are bound up in the Living Word of God**! And that's why ***this book is*** (like the Law of God itself) ***a perfect whole***, while the structure of the other 'books' of the Psalms (Genesis, 1-41; Exodus, 42-72; Leviticus, 73-89; Numbers, 90-106) consisted of two, or three, sections. And, this Psalm 119 is quite special, because it really 'sums up' this 'Deuteronomy Book" of the Psalms; for it teaches us that the Word of God is *what* 'quickens' and 'sustains' us, which is *why* the *Living* Word is the *root*, and *source*, of <u>all</u> blessings.

So, while the last eight Psalms (111-118) were Psalms 'of praise', this Psalm 119 has the subject/title of "***Quickening and Sustaining, by the Revealing [Written] Word***". Now, as we study through this great Psalm, you'll notice that the words 'quicken' and 'quickened' (which means *to live,* or even *to revive*, #2421) are often used; and that's because this Psalm is teaching us that, "*man doth not live by bread only, but* ***by every word*** *<u>that proceedeth out of the mouth of the LORD</u>* ***doth man live***" (Deut 8:3; Luke 4:4; Matt 4:4). As Jesus so succinctly explained, "*It is <u>the spirit that</u>* ***<u>quickeneth</u>****<u>;</u> the flesh profiteth <u>nothing</u>:* ***the words*** *<u>that I speak</u> unto you, they* ***are spirit****, and they* ***are life***" (John 6:63). And that's why He also said, "*<u>I am</u> the bread of life: he that cometh to me shall <u>never</u> hunger; and he that believeth on me shall <u>never</u> thirst*". So, if you are *spiritually* hungry for the *truth* (John 17:17), God's Word is the *only* 'food' that will *satisfieth the longing soul, and filleth the hungry soul with goodness* (Ps 107:9). And this Psalm 119 is just <u>full</u> of good spiritual 'food' (Heb 6:13-14) - for it teaches us *how* God's Word spiritually cleanses, nourishes and strengthens us (with *the truth*) and, even how to obtain *eternal* life. Therefore, this Psalm 119 really is a 'pick me up' Psalm, for it's a *wonderful* Psalm to read when you're stressed, worried, feeling down or just need some spiritual refreshing and/or uplifting!

Further, this Psalm 119 is not only the longest Psalm (being 176 verses) but, it is also the longest chapter in the *entire* Bible! And, it is also an *Acrostic* Psalm, which is simply a type of 'poem' in the Bible (specifically in the Book of Psalms) where the initial letters of each successive line, or stanza, spell out a word, phrase, or pattern. In the case of the Acrostic *Psalms*, the pattern is based on the 22 letters of the Hebrew alphabet. But, as we've learned, some Psalms are 'irregular', such as Ps 9-10 were, where seven letters were omitted throughout the two chapters (which are truly one Acrostic together). And also, in Psalms 25 and 34, where one letter was omitted and one letter was duplicated to stress the point of the central verse (11). However, Psalms 37, 111 and 112 were *perfect* and *complete* Acrostics, for they each had 22 lines (in the Hebrew) with each line beginning with successive letters of the Hebrew Alphabet (which the *Companion Bible* shows).

But this Psalm 119 is a bit different, for it is divided into 22 *sections* (with eight verses in each section), which is how many Hebrew letters there are in the Hebrew alphabet. So, each 'section' has an assigned 'letter' of the Hebrew alphabet. In other words, in the Hebrew, each *section* (of eight verse) begins with the *same* letter of the Hebrew Alphabet. However, because we are readying an English translation, we can't see this (i.e. each verse in the English *doesn't* begin with the same letter) but, *it's there in the Hebrew*, if we could only read it! However, if you are fortunate enough to have a *Companion Bible* [https://t.me/BestStudyBible/6] you *will* see the Hebrew letter next to each verse. And, if you'd like to see all the Hebrew letters, and how they correspond to our English language, go to your *Strong's Concordance* at the beginning of the Hebrew Section (where you look up the Hebrew words at). And, ff you don't have a Strong's Concordance, you can view on via this link [https://t.me/BestStudyBible/46].

Now, it's also interesting that ***the meaning of the number 22*** [https://t.me/BibleStudyTruth/960], which is the number of letters in the Hebrew language, is "**Light**". And, in the Scriptures, the **Light is likened to *truth*** (Ps 4:6, 18:28, 27:1, 36:9, 37:6, 119:105, 130, Prov 6:23, Isa 8:20, Dan 2:23, Hosea 6:5, Micah 7:8-9, Mth 5:14-16, Eph 5:8-14, 1 Thess 5:5, 1 Pt 2:9) and **darkness is likened to *lies*** (Prov 2:13, 4:19, 20:20, Ecc 2:14), as this very Psalm 119 testifies to, in verses 105 and 130! Prov 6:23 also tells us that, God's Commandments are *a lamp* to us, and His Law *is the light* while His reproofs *are the 'way' of life* (John 14:6). That's also why Jesus Christ Himself said, ***I am the light of the world****: he that followeth me shall not walk in darkness, but shall* ***have the light of life*** (John 8:12). And another interesting thing about this Psalm 119, is that there are "**Ten Words**" that are *frequently* repeated throughout the Psalm, i.e. ***way, testimonies, precepts, commandments word, law, judgment, righteousness (right), statute and word(s)***. In fact, *every single verse* has, at least, **one** of these 'Ten Words" in it, *except for* verse 122 (and we'll see *why*, when we get to it). You can learn more about these 'Ten Words' via this link [https://t.me/BibleStudyBooks_Psalms/1698] or, if you are fortunate to have a *Companion Bible*, you can take a look at Apx 73, which also points out these 'Ten Words' in this Psalm 118.

Now then, as we begin this Psalm 119, you'll see it doesn't have a subtitle nor a subscription. So, we're not directly told *who* wrote it, nor *when* it was written. However, several verses in this Psalm (22, 25, 42, 46, 50, 61, 18 and 170) *strongly* indicate that one of the few righteous kings of the southern kingdom of Judah, i.e. **Hezekiah**, *was the one who wrote it*. And, due to the context of those verses (noted above) it's likely that he wrote it during (*and* perhaps after as well) the time when the Assryians were coming against Jerusalem, as 1 Kings 18-20, 1 Chron 32 and Isaiah 36-39 document. But regardless, we know that ***all*** *scripture is given by inspiration of God, and is* ***profitable*** *for doctrine, for reproof, for correction, for* ***instruction in righteousness****: That the man of God may be perfect, thoroughly furnished unto all good works* (2 Tim 3:16-4:1). So, this Psalm (as with the others) is *still* an *incredibly* instructive Psalm, which makes it well worth our studying it…

Psalm 119
*1 Blessed are the undefiled in the **way**, who walk in the **law** of the LORD.*

Now, this precious Psalm begins in a special way, for it begins with a figure of speech (apx 6) that *expresses a feeling*, by way of benediction (beatitude), i.e. a blessing (ex: Gen 1:22, 28; Mth 5:3-11). And so, not surprisingly, this Hebrew word (*'esher*), rendered as '**blessed**', means ***happiness*** or (as interjection) can also be rendered "***how happy!***". However, because it is '*plural*', it would be *better* rendered as "***O the great happiness***" (see apx. 63 VI in the *Companion Bible* for more explanation). And then the word '**undefiled**' actually means ***entire*** (literally, figuratively or morally) as well as (as noun) ***integrity*** or even ***truth*** (#8549). And it comes from a prim root that means ***to be complete*** (#8552), which is often rendered as '*perfect*', so we could even think of this as being *spiritually* '***mature*****'**. And then the word '**way**' is one of the 'Ten Words' frequently used in this great Psalm. In the Hebrew, it's *derek* and means ***a road*** (*as trodden*); and, figuratively, it can also mean ***a course of life*** or a ***mode of action*** (#1870). So, the Psalmist is simply saying that, those who mature in their course of life (and mode of actions) are "O so very happy"!

And then, the Psalmist *defines* what he means by 'the way' - i.e. *what* 'course of life' or mode of action he's referring to, that makes us happy. So, he *specifies* what he meant in the <u>first</u> part of the verse by *explaining* in the <u>latter</u> part that: 'the way' (the road we *metaphorically* 'walk', or the 'course of life' we take) that makes us 'oh so very happy' is <u>to</u> '*walk in the law of the Lord*'. And the word '**walk**' here does mean ***to walk***, but it's used in a *great* variety of applications, both literally and figuratively (#1980). In this case, it is most certainly being used *figuratively* as in walking a *metaphorical* 'path' of life, which simply means *the way we live our life*. You could even think of it as *what we live our life <u>for</u>*, i.e. the lusts of the flesh **or** to please our Heavenly Father (1 Pt 4:1-2). If we want to be *truly* happy in life, we *must* live our life to please our Heavenly Father *and not* our 'self' - for lust is a *never-ending* emotion (longing) that *only* leaves a big, painful, hole inside our soul (i.e. with <u>no</u> peace of mind nor joy in our heart). Therefore, *the* 'way' this Psalmist is speaking of is what the Scriptures call the 'way *of life*' (Prov 6:23, 10:17; Prov 15:24; Jer 21:8) or the 'way *of righteousness*' (Prov 8:20, 12:28; Matt 21:32; 2 Peter 2:21), which is *what* leads us to *everlasting* life <u>and</u> true, *everlasting*, happiness (i.e. peace of mind and joy in our heart).

And then we see *another* one of the 'Ten Words' frequently used in this great Psalm. In the Hebrew, the word '**law**' is *towrah* (or *torah*) and it means ***a precept*** or ***statute***, especially the Decalogue or Pentateuch (#8451). And it comes from the Hebrew prim root *yarah* (or *yara'*), which means ***to flow as water*** (i.e. to rain, i.e. Deut 32:1-4), (transitively) ***to lay*** or ***throw*** (especially an arrow), i.e. **to *shoot***. And, figuratively, it can even mean ***to point out*** (as if by aiming the finger), ***to show*** (Prov 6:13), ***to instruct*** and ***teach*** (#3384). So, the *Torah* contains

Yehovah's *Instructions* to us, pointing out His *will* to us. And lastly, the word '**Lord**' here is God's sacred (and covenantal) name ***Yehovah*** [https://t.me/BibleStudyTruth/946] which means (the) ***self-Existent*** or ***Eternal*** (#3068). So, His name *reveals* that our Heavenly Father (Yehovah) is the *only* one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13).

So, the Psalmist is simply saying that, those who mature in their course of life (and mode of actions) are "O so very happy"! But he then goes on to explain *how* we become *spiritually* mature (complete) in 'the way' that makes us happy - it is by 'walking' in the 'law' of the Lord (YHVH). So, if we simply strive to live our life (from the heart) according to God's Laws, we will be 'O so very happy"! So, we see that, the *only* 'way' we can *truly* be happy is to walk *after* God's 'way', which His Law *teaches us*. And, as Moses pointed out, in Deut 10:13, the Lord (YHVH) gave us His Laws *for our good*… not to keep us from 'having fun'! Of a truth, God's Laws keep us out of trouble; for they teach us *right from wrong*. And often times in life, people have a *hard* time discerning between right and wrong, especially when they are filled with lust, pride, greet and so forth. So, God's Laws help us to *discern* right from wrong, so we can *learn* how to do *what's right*, in *any* given situation that comes up in our life. As Paul also tells us…

*8 But we know that **the law is good**, **if** a man use it **lawfully**;*
*9 Knowing this, that **the law is not made for a righteous man**, but **for the lawless** and **disobedient**, for the **ungodly** and for **sinners**, for **unholy** and **profane**, for murderers of fathers and murderers of mothers, for manslayers,*
*10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and **if there be any other thing that is contrary to sound doctrine**;*
*11 **According to the glorious gospel of the blessed God**, which was committed to my trust.*
1 Tim 1:8-11

So, we see that, the Lord (YHVH) didn't give us His Law to put us *in bondage*; rather, He simply gave us the perfect Law system to *set us free* from those who want to *harm others*, i.e. the kind of people Paul describes above. Therefore, **if** God's Law is used to punish the lawbreakers (which *protects* those who are *trying* to obey God's Law) then it **is** being used 'lawfully'. But, as soon as morally corrupted people get into positions of authority, and then *weaponize* the Law, then the righteous people are punished while the truly awful sinners get of 'scott free' (as we say today). As Isa 59:15 also says, when truth 'faileth' (is lacking, #5737), those who depart from evil become 'a prey' to the wicked, *especially* those who have authority over us. And, Isaiah also points out that the Lord (YHVH) is *greatly* displeased when this happens! So again, God's Laws were *not* given to put us in bondage, but to keep people from *harming each other*. And those who mature in their 'course of life' (and mode of actions) will indeed be "O so very happy" when we learn to become mature (complete) in 'the way' that the 'law' of the Lord (YHVH) teaches us. So again, if we simply strive to live our life (from the heart) according to God's Laws, we *will* be 'O

so very happy"! Thus, the only way we can *truly* be happy is to walk after *God's* way, which His Law teaches us. Note that the *Moffett Bible* renders this this first verse (in Ps 119) as "*Happy are they who live uprightly, living by the Eternal's Laws!*" And that's a pretty good translation too…

Psalm 119
2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

Now, this verse *also* begins with a *benediction* (beatitude), i.e. a blessing (Apx 6). So, this Psalm us unique, in that it begins with a *double* Beatitude. And, whenever something is repeated, in the Bible, it's always done *for emphasis*, i.e. to *stress* the <u>importance</u> of what's being said. And so, not suprisingly, the word '**blessed**' here is again the Hebrew word (*'esher*), which means ***happiness*** or (as an interjection) can also be rendered "***how happy!***". And, because this is <u>also</u> '*plural*', it would be *better* rendered as "***O the great happiness***" (apx 63 VI). And then the word '**keep**' is a prim root that means ***to guard*** and is being used here in a *good* sense, so it can also mean ***to protect, maintain, obey***, etc. (#5341). And then we see another one of the "Ten Words" frequently used in this Psalm. The Hebrew word for '**testimonies**' is ***`edah*** (#5713) and simply means ***a testimony***. It comes from the Hebrew word ***`ed*** (#5707) which means ***a witness, testimony*** and, specifically, can even mean ***a recorder***, i.e. ***prince***. So, '**testimonies**' essentially means ***to turn back again***, ***to go over again***, ***to reiterate***, hence, ***to testify*** or to ***witness***. So, what this means is that, while God's Law *teaches* and *instructs* us what we should (or should not) do (#3384), His 'testimonies' ***testify***, or ***witness*** to (*and* warn) us <u>*what happens*</u> when we **do** obey Him verses what happens when we **do** ***not*** (ex: Deut 27:15-26, 28, 31:19-22, Lev 26, Isa 5:8-22, Mth 5:3-12, 23:13-29, etc.).

So, in the first part of verse 2 (here in Ps 119) the Psalmist is simply telling us that, those who guard, protect and obey God's testimonies (witnesses) will indeed be 'oh so very happy'! In other words, if we *remember* <u>what</u> the consequences for disobeying, verses obeying, the Lord (YHVH) are, they we will *earnestly* strive to *obey* our Heavenly Father, because we most certainly want to receive His blessings *instead of* His cursings! As Prov 1:7 declares, *the fear of the LORD is the <u>beginning</u> of knowledge: but fools despise wisdom and instruction*. And to 'fear' (#3374) the Lord not only means to *revere* Him, it also means to *fear to disobey* Him. As Prov 16:6 points out, *by the fear of the LORD men depart from evil*. Further, 'keeping' (guarding, protecting and obeying) the Lord's (YHVH's) 'testimonies' also means to *warn others* what will happen if they don't (or do) obey God's Laws. For we are to be a *witness* to others, by testifying to them (who don't know, or have forgotten) what God's Word says about sinning, verses obeying Him. However, that should always be done with discernment, and discretion (from the Holy Spirit) *when* the opportunities arise (Eph 5;15-16, Col 4:5-6). So, we shouldn't be 'self-righteous' (or hypocrites) or a 'legalist', but warn others ***when it's appropriate***. As Col 4:5-6 tells us, we should, "***Walk in wisdom*** *<u>toward them that are without</u>, redeeming the time. Let your speech be <u>alway</u> with grace,* ***seasoned with salt****, that <u>ye may know how</u> ye ought to answer every*

man". And Eph 5:15-17 also advises us, "*See then that ye walk circumspectly, not as fools, but **as wise**, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding **what the will of the Lord is***". Moreover, Jude 22-23 also says, *of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh*.

And then the Psalmist continues on (in Ps 119:2) to say that those who *that seek him with the whole heart* will also be blessed. The word '**seek**' here is a prim root that means ***to tread, frequent***, ***to follow*** (for *pursuit* or *search*) and, by implication, ***to seek*** or ***ask***; and it can even mean (specifically) ***to worship*** (#1875). And the word '**whole**' here means ***the whole***; hence, ***all, any*** or ***every*** (in the singular only, but often in a plural sense) (#3605). And, interestingly, it comes from a prim root that means ***to complete*** (#3634). And then the word '**heart**' does mean ***heart***, as in the organ that pumps our blood. However, it *most often* refers to the part of our 'inner man' where our ***feelings*** are, which is a part of our ***intellect*** (spirit) but, it's the part where our '**will**' (desires) are (#3820). So, the 'heart' is the part of our 'inner man' that has our ***desires, emotions, feelings, intentions and motivations*** while our '**mind**' is the part of our intellect (spirit) that has our ***thoughts***, i.e. our ***thought process***. And that's why Paul called our heart our 'carnal mind' in Rom 8:5-8. For, our heart is the part of us that often *wants* to sin, even when we 'know better' (in our mind) [https://t.me/BibleStudyTruth/1017].

So, in the second part of this 2nd verse (in Ps 119) the Pslamist is saying that, those who follow after (peruse and search for) the Lord (YHVH) (i.e. His Word, Will and Ways) with **all** of their heart (all their desire and 'will power') will *also* be blessed (oh so very happy). That means we can't *pretend* to obey our Heavenly Father. Simply trying to change our 'outer man' (i.e. our actions, and words) is not seeking the Lord (YHVH) *wholeheartedly* for, ***pretending*** to obey the Lord (YHVH) is a good way to *greatly* offend Him! And that's because He can read our heart and mind and *knows* even what we're *thinking* about doing and what we *truly* desire (1 Chron 28:9; Ps 44:20-21, 94:11; Jer 16:17, Jer 17:9-10; Ezek 11:5; Heb 4:12-13, etc.). So there is **no** fooling Him! As He said in Isa 29:13: *Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but **have removed their heart far from me**, and their fear toward me is taught by the precept of men*. So, oftentimes, people are taught how to 'fear' (obey) God by 'precepts of men' [https://t.me/BibleStudyDownload/212], which means '*traditions* of men', not by God's Word! This is why *false* prophets, and teachers (preachers, etc.) anger God *so much* (Jer 23, Ezek 13, 34, etc.) They don't teach people what God *really* wants (our sincere obedience, from the heart, i.e. 'inward worship') but rather, they teach people to worship God *outwardly*... especially to 'tithe', so they can 'pad' their own 'pockets!

In Mth 15, and Mk 7, Jesus called out the religious hypocrites of His day and asked them (after they asked Him why His disciples 'transgress' the *tradition of the elders* by not ritualistically washing their hands), *Why do ye also transgress the commandment of God **by your tradition***?

And then Jesus even quoted Isaiah 29:13 to 'drive His point home. And Jesus Christ then went on to explain that, sin starts *in our heart*, so that's what *really* makes us 'unclean', i.e. unclean *spiritually*. While eating unclean foods will make our *flesh* body sick, and not washing our hands (or body) can as well, what our Heavenly Father cares the most about is the health of our 'inner man', i.e. our heart and mind. And, as this great Psalm 119 so well teaches us, only God's Word can clean, and nourish, our 'inner man' (John 4, 10, etc.). That's why Jesus said (when rebutting Satan during the 'temptation in the wilderness') that, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God* (Matt 4:4; Lk 4:5). And Jesus was simply quoting Moses (Deut 8:3).

So, Jesus also taught us that, what God *really* wants, is our *sincere* obedience *from the heart*. And this great Psalm 119:2 further teaches us that, doing so, is *what* will make us *truly* happy! And that is a vital lesson we should *always* remember. For far too many people only seek God with a 'carnal' mindset, thinking that the only thing God wants is for us to change our sinful *actions* (or words); they simply don't understand that to truly do so, we *must* clean our 'inner man' (heart and mind) so that our actions will *sincerely* change. For if we don't change our heart, and mind, to align with God's Laws, we'll continue to *habitually* sin (as a way of life) and find a way to 'justify' our sins to our self. And that's a really good way to deceive ourselves (1 John 1:8-10) into thinking we have '*eternal* life' when we are really 'far from it'!

Therefore, when we sincerely seek God (with all our heart, mind and 'will power') we will learn how to change our actions (and words) *from the heart*. And that's what our Heavenly Father wants, because it's *sincere* obedience. Thus, *true* faith in God's Word is what produces *true* 'good fruit' in our 'outward man' (words and actions). While we can fake our actions *for a while*, we cannot fake a *sincere* change of heart (putting on the 'new man'). In other words, when we *truly* (from the heart) accept Jesus Christ as our Savior and King, we must work to ***put off*** the 'old man' (i.e. our carnal mind, *which is corrupt according to the deceitful lusts*, Eph 2:22) and earnestly strive *not serve sin any longer* (Rom 6:6). And, as we earnestly strive to do so (every day), the Holy Spirit **will** help us to ***put on*** the 'new man', which *is created in righteousness and true holiness* (Eph 4:24) by *renewing the spirit of our mind* (Eph 4:23) *through studying God's Word* (Col 3:10). And when we do this, we will indeed be 'blessed', i.e. oh so very happy! For *true* peace of mind, and joy in our heart, *only* comes from obeying our Heavenly Father (*sincerely*) from our 'inner man' to our 'outer man' [https://t.me/BibleStudyTruth/952]…

*12 And now, Israel, **what doth the LORD thy God require of thee**, but to **fear the LORD** thy God, **to walk in all his ways**, and **to love him**, and to **serve the LORD thy God** with **all** thy heart and with **all** thy soul,*
*13 To **keep the commandments** of the LORD, and **his statutes**, which I command thee this day for thy good?*
Deut 10:12-13

We'll pick this up with Part 2…

AMEN.