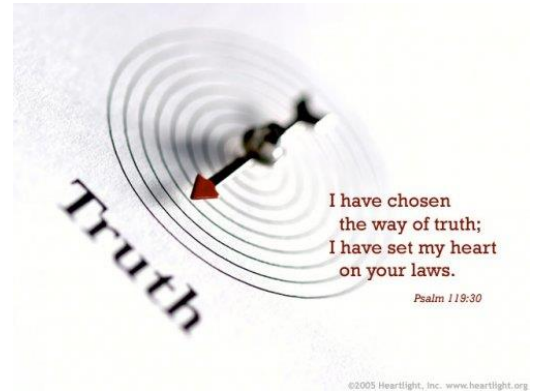
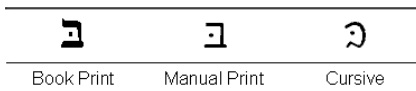


Psalm 119 & the Hebrew

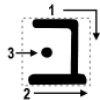
Aleph Bet - Part 2



The second letter of the Hebrew alphabet is called "Bet" (rhymes with "mate") and has the sound of "b" as in "boy." In modern Hebrew, the letter *Bet* can appear in three forms:



Write the manual print version (or "block" version) and Cursive version of Bet as follows:



MANUAL PRINT VERSION

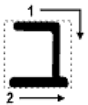
Note that the second line extends past the vertical line to the right.



CURSIVE VERSION

Note that the cursive version of Bet is formed using a single stroke.

Bet or Vet? The sole difference between the letter *Bet* and the letter *Vet* is the presence or absence of the dot in the middle of the letter (called a **dagesh** mark). When you see the dot in the middle of this letter, pronounce it as a "b"; otherwise, pronounce it as a "v."

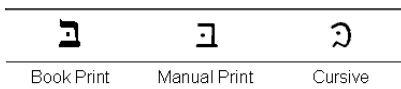


The Letter Vet



The Letter Vet

Writing the Letter: *Bet* or *Vet*



	<p>The numbered arrows show the order and direction for drawing the lines to make a hand-written BET.</p>	<p>Practice making the BET here:</p>
	<p>The numbered arrows show the order and direction for drawing the lines to make a hand-written VET.</p>	<p>Practice making the VET here:</p>

Spiritual Meaning of the *Bet* or *Vet*

Bet = 2 and is B of Hebrew

Vet = V of Hebrew

- *BET* is the Hebrew word for HOUSE and for TEMPLE.
- *BET* is the number of DIVISION and of UNITY.
- *Yahshua* DIVIDED Himself from His Father's HOUSE in Heaven to come to earth and UNITE with mankind.

Yahshua explained, "Destroy this TEMPLE, and in 3 days I will raise it up... But He spoke of the TEMPLE of His Body." (John 2:19 & 21)

Messiah IS our Home... We abide in Him. And He desires to make His Home (TEMPLE) in our hearts.



The traditional *Sukkah* is a *BET*. As we dwell in it, it represents Messiah coming in to our hearts and "supping" with us.

"Behold, I stand at the door, and knock: if any man hear My Voice, and open the door, I will come in to him, and will sup with him, and he with Me," Revelation 3:20

Referring to the Heavenly Jerusalem, John wrote, "And I saw no TEMPLE therein; for *Yahweh* God Almighty and the LAMB are the TEMPLE of it," Revelation 21:22.

Yahshua is the Great Divider. He is our Righteous Judge Who will come in His Glory. "And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd DIVIDES his sheep from the goats," Matthew 25:32.

The Scriptures begin with the book of Genesis, but in Hebrew this book is named after its first word: **בְּרֵאשִׁית** (*bereshit*). The first letter of revelation from *Yahweh*, then, was the *Bet* found in this word.



Yahshua came to Tabernacle with us. Because of this Gift, mankind may be united with Heaven once again.

The *BET* looks like a side view of the manger (*sukkot*) where *Yahshua* was born.



***Bet* is a picture of *Yahshua* as Master of the House**

Consider the word **בְּרֵאשִׁית** (*bereshit*) once again. Notice that the word is derived from the *shoresh* **ראש** (*rosh*), which means head or chief:



Since we know that *Yahshua* was "in the beginning with God" and is Himself God (John 1:1-2), the Head of the house of creation is none other than *Yahshua* the Messiah (Hebrews 3:4).

Hebrew Words Beginning with BET:

Hebrew Word	Pronunciation	Meaning
בֵּית־אֵל	Beth-El	Yahshua is said to have "tabernacled" with us (John 1:14), Whose Body was indeed בֵּית־אֵל (Bet-El), the habitation of God Almighty.
בָּרָא	bara	"Create" – Bara is always applied to Yahweh's Ability to Create, never man's, because it means to form something out of nothing, which only God can do. Starting the "Create" Word with BET shows that Creation without YAH Tabernacling (being Present) in the process is impossible.
בָּנָא	bana	Bana means to "build". Bana is something mankind can do, yet the presence of the BET, as the first letter, shows YAH Tabernacling within, enabling the building. "Unless Yahweh build the house, they labor in vain that build it..."

Note: Yahshua is proclaimed by both BARA and BANA, as the Great Architect and Builder. The Hebrew word for "son" is "BEN". But BAR, the Aramaic word for son, is also frequently used in the Bible.

By simply distancing the aleph from the first two letters of בָּרָא (BARA) and בָּנָא (BANA), we get:

בָּרָא "create" ⇨ אַ בַּר אַ = Son (of) אַ

בָּנָא "build" ⇨ אַ בַּנ אַ = Son (of) אַ

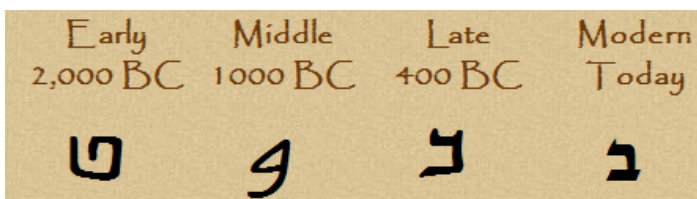
Thus, we can see in BARA and BANA, two outstanding attributes of Yahshua, the Great Creator and Builder. Abraham may have been aware of these Truths.... "For he was looking forward to the City with Foundations, Whose Architect and Builder is God."

In Genesis 1:1, the first word is בְּרֵאשִׁית (barasheit, "in the beginning"), and the second word is בָּרָא (bara, "create", or "He Created."). In light of the hidden meaning of BARA, as "Son of אַ", we can read these two words as "In the

beginning (was) the Son of אַ ." John must have seen this when he opened his Gospel with

"In the Beginning was the Word".

A Paleo-Hebrew Look at BET:



Yahshua is the House of the Sheep – the Sheepfold

Though Yahshua is the Creator and Builder, He is also the Gate of the Sheep Pen. John quotes Yahshua this way: "I tell you the Truth, the man who does not enter the sheep pen by the GATE, but climbs in by some other way, is a thief and a robber... I tell you Truth, I AM the

Gate for the sheep... I AM the Gate; whoever enters through Me will be saved..." (John 10:1-9).

The earliest way to draw BET was to make a Sheepfold. In Bible times, a sheep pen was a stone enclosure, shaped very much like the letter Bet, if you were looking at it from the top view. It was used to contain the sheep at night. The sheep were herded into the sheep pen, by way of the GATE, before dark. Then the Shepherd slept across the opening to ensure their safety. This is a beautiful picture for Yahweh's Last Day saints- straight

from Psalm 91 “He who dwells in the secret place of the most High shall abide under the shadow of the Almighty...”

Psalm 119:9-16 Shows the BET:

In Psalm 119:9-16, we find the BET section. In this part of Psalm 119, we see what it takes to Tabernacle with Yahweh, or dwell in His House (Temple) – which is the essence of what it means to be His Church. This is also how to dwell safely in His Sheepfold:

BETH. Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word. With my whole heart have I sought Thee: O let me not wander from Thy Commandments. Thy Word have I hid in mine heart, that I might not sin against Thee. Blessed art Thou, O YAHWEH: teach me Thy Statutes. With my lips have I declared all the Judgments of Thy Mouth. I have rejoiced in the Way of Thy Testimonies, as much as in all riches. I will meditate in Thy Precepts, and have respect unto Thy Ways. I will delight myself in Thy Statutes: I will not forget Thy Word.

Keyword Study: Psalm 119:9-10

“*BETH. Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word. With my whole heart have I sought Thee: O let me not wander from Thy Commandments.*”

Keyword	Strong's #	Hebrew Word	Meaning
Cleanse	H2135	zâkâh	to be translucent; figuratively to be innocent: - be (make) clean, cleanse, be clear, count pure
way	H734	'ôrach	a well-trodden road (literally or figuratively); also a caravan: - manner, path, race, rank, traveller, troop, [by-, high-] way
Taking heed	H8104	shâmar	to hedge about (as with thorns), that is, guard; generally to protect, attend to, etc.: - beware, be circumspect, take heed (to self), keep (-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man)
Word	H1697	dâbâr	a word; by implication a matter (as spoken of) of thing; commandment, please, portion, power, promise, provision, purpose, question, rate, reason, report, request, X (as hast) said, sake, saying, sentence, word, work
heart	H3820	lêb	the heart; the feelings, the will and even the intellect; likewise for the centre of anything: understanding, willingly, wisdom
sought	H1875	dârash	to tread or frequent; to follow (for pursuit or search); to seek or ask; specifically to worship: - care for, diligently inquire, search, seek
wander	H7686	shâgâh	to stray (causatively mislead), to mistake, to transgress; (through the idea of intoxication) to reel, (figuratively) be enraptured: - (cause to) go astray, deceive, err, be ravished, sin through ignorance, (let, make to) wander
Thy Commandments	H4687	mitsvâh	a command, whether human or divine (collectively the Law): - (which was) commanded (-ment), law, ordinance, precept

Rewrite these 2 verses using the fuller meaning you found in your Keyword study above:

How and by what means can a child of *Yahweh* be counted pure and made innocent, changing his worldly manner and his well-trodden, deeply-rooted habits? We do this by focusing our attention on and lovingly guarding *Yahweh's* Commands, Messages, Instructions, Words, and *Torah*. We are to pay close attention to His Promises, seeking always that which pleases *Yahweh*. From the very center of our beings, we are to follow, seek after, and worship *Yahweh*. This we do with all our minds, wills, emotions, and understandings. We are to pray, asking *Yahweh* to not allow us to transgress or becoming spiritually intoxicated – reeled in by the devil's ensnaring fishing pole – lest we sin through ignorance and wander from the Commandments of *Yahweh* by mistake.

Keyword Study: Psalm 119:11-12

Thy **Word** have I **hid** in **mine heart**, that I might not **sin** against Thee. Blessed art Thou, O LORD: **teach** me Thy **Statutes**.

Keyword	Strong's #	Hebrew Word	Meaning
Word	H565	'imrâh	(feminine) commandment, speech, word – (Note:
Hid	H6845	tsâphan	to <i>hide</i> (by <i>covering over</i>); to <i>hoard</i> or <i>reserve</i> ; to <i>deny (self)</i> ; to <i>protect</i> , esteem, hide (oneself), lay up, (keep) secret (place)
Mine Heart	H3820	lêb	the <i>heart</i> ; the feelings, the will and even the intellect; likewise for the <i>centre</i> of anything: understanding, willingly, wisdom
Sin	H2398	châṭâ'	to <i>miss</i> ; to <i>sin</i> ; to <i>forfeit</i> , <i>lack</i> , <i>expiate</i> , <i>repent</i> , (causatively) <i>lead astray</i> , <i>condemn</i> : - bear the blame, cleanse, commit [sin], harm he hath done, loss, miss, (make) offend (-er)
Teach	H3925	lâmad	to <i>goad</i> , to <i>teach</i> (the rod being an Oriental <i>incentive</i>): - [un-] accustomed, diligently, expert, instruct, learn, skillful, teach (-er, -ing)
Statutes	H2706	chôq	an <i>enactment</i> ; hence an <i>appointment</i> (of time, space, quantity, labor or usage): - appointed, bound, commandment, convenient, custom, decree (-d), due, law, measure, X necessary, ordinance (-nary), portion, set time, statute, task

Rewrite these 2 verses using the fuller meaning you found in your Keyword study above:

I am to protect, esteem, keep, and reserve *Yahweh's* Commandments and Words in my thoughts, feelings, and understanding. The feminine form of "word" is used here to show that *Yahweh's* Word is, to me, as life-sustaining as mother's milk, and viewing it this way is how to abide in the "secret Place" of the most High. In so doing, I will have the strength not to miss the mark of *Yahweh's* Calling, forfeiting Eternal Life or leading anyone else astray from Truth. To prevent this, I should have the courage to ask *Yahweh* to Instruct me, even Goad me, when I need it, so that I will know and keep His Commandments, His Appointed Times, do His Labor, and follow His Tasks.

Keyword Study: Psalm 119:13-14

With my **lips** have **I declared** all the **judgments** of Thy Mouth. I have **rejoiced** in the Way of Thy **Testimonies**, as much as in all **riches**.

Keyword	Strong's #	Hebrew Word	Meaning
Lips	H8193	šâphâh	the <i>lip</i> (as a natural boundary); <i>language</i> ; by analogy a <i>margin</i> (of a vessel, water, cloth, etc.): - band, bank, binding, border, brim, brink, edge, language, lip, prating, speech, talk, words
I declared	H5608	sâphar	to <i>score</i> with a mark as a tally or record, that is, (by implication) to <i>inscribe</i> , and also to <i>enumerate</i> ; intensively to <i>recount</i> , that is, <i>celebrate</i> : - commune, (ac-) count, declare, number, + penknife, reckon, scribe, shew forth, speak, talk, tell (out), writer.
Judgments	H4941	mishpâṭ	a <i>verdict</i> (favorable or unfavorable) pronounced judicially, especially a <i>sentence</i> or formal decree (human or (particularly) divine <i>law</i> , individual or collectively), including the act, the place, the suit, the crime, and the penalty; abstractly <i>justice</i> , including a particular <i>right</i> , or <i>privilege</i> (statutory or customary), or even a <i>style</i> : - + adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just (-ice, -ly), (manner of) law (-ful), manner, measure, (due) order, ordinance, right, sentence, usest, X worthy, + wrong
Rejoiced	H7797	šûś	to be <i>bright</i> , that is, <i>cheerful</i> : - be glad, X greatly, joy, make mirth, rejoice
Testimonies	H5715	ʿêdûth	<i>testimony</i> : - testimony, witness
Riches	H1952	hôn	<i>wealth</i> ; by implication <i>enough</i> : - enough, + for nought, riches, substance, wealth

Rewrite these 2 verses using the fuller meaning you found in your Keyword study above:

I will continually recount, celebrate and enumerate keeping a clear tally of all the ways Yahweh has blessed me and judged in my favor because of His Goodness! I will also speak of Yahweh's Law that all who hear me will know of His Righteousness, and that it is a blessing and a privilege to serve Him. Far from being ashamed to speak of Yahweh and His Ways, I find great joy in being a Witness for Him! So great is this joy in my life, that I count myself rich and consider doing it of more wonderful than discovering a chest of much gold and great earthly treasure!

Keyword Study: Psalm 119:15-16

“I will **meditate** in Thy **Precepts**, and **have respect** unto Thy Ways. I will **delight myself** in **Thy Statutes**: I will not **forget** Thy Word.”

Keyword	Strong's #	Hebrew Word	Meaning
Meditate	H7878	šîyach	to <i>ponder, converse</i> (with oneself, and hence aloud) or (transitively) <i>utter</i> : - commune, complain, declare, meditate, muse, pray, speak, talk (with)
Precepts	H6490	piqqûd	<i>appointed</i> , that is, a <i>mandate</i> (of God; plural only, collectively for the <i>Law</i>): - commandment, precept, statute.
Have respect	H5027	nâbaṭ	to <i>scan, to regard</i> with pleasure, favor or care: - (cause to) behold, consider, look (down), regard, have respect, see
Delight myself	H8173	shâ'a'	to <i>look upon, fondle, please</i> or <i>amuse</i> (self); <i>stare, dandle, delight</i> (self), play
Thy Statutes	H2708	chûqqâh	appointed, custom, manner, ordinance, site, statute (feminine)
Forget	H7911	shâkach	to <i>mislay</i> , that is, to <i>be oblivious</i> of, from want of memory or attention: - X at all, (cause to) forget

Rewrite these 2 verses using the fuller meaning you found in your Keyword study above:

I will ponder, muse upon, meditate upon, commune with Yahweh about, and pray His appointed Commandments and Statutes. I will delight myself in this pondering as a loving parents delights in dandling her beloved child upon her knee. I will view Your Statutes as nourishing and nurturing to me, like a mother. I will not cease from paying attention to Your Word that I mislay it from my heart or thoughts.

Psalm 119:9-16 Reveals the *Bet* or *Beth* Message:

B. **Bet** ב: Purity of Life and Meditation on God's Word.

Each line of this second section of Psalm 119 begins with the Hebrew letter beth, which also means "a house." Some have suggested that this section tells us how to make our heart a home for the Word of God.

1. (9) A young man finds a cleansed life through God's word.

How can a young man cleanse his way?
By taking heed according to Your word.

a. **How can a young man cleanse his way?** This was no less a difficult question in ancient times than in our own. The **young man** has his own particular challenges in living a pure life.

i. This is a question that some – even some who are numbered among the people of God – never seem to ask for themselves. Sadly, some people never have a life concern for moral purity. They echo the prayer of Augustine before his conversion: “Lord, make me chaste – but not yet.”

ii. The world tells us, “Have your good time when you are young; get it all out of your system. When you are older you can settle down and be religious and proper.” Boice comments on this thinking: “God’s answer is quite different. God says, If you are going to live for me, you must begin at the earliest possible moment, without delay, preferably when you are very young.”

iii. Even when one has the desire for moral purity, there are many things that may make it difficult for a young man to **cleanse his way**.

- Youthful energy and sense of carelessness.
- The lack of life wisdom.
- The desire for and gaining of independence.
- Physical and sexual maturity that may run ahead of spiritual and moral maturity.
- Money and the freedom that it brings.
- Young women who may – knowingly or unknowingly – encourage moral impurity.
- The spirit of the age that both expects and promotes moral uncleanness for young men.
- The desire to be accepted by peers who face the same challenges.

iv. “Why is the *young man* so especially called to *cleanse his way*? Because God justly claims the first and the best.” (Bridges)

v. It is also because God wants to spare the **young man** (and the older man) the bondage of sin. This reflects upon the power of *experience* to shape our *habits*. Surrender to any temptation; transfer it from the realm of mental contemplation to life experience, and that temptation instantly becomes *much more difficult to resist in the future*. Each successive experience of surrender to temptation builds a habit, reinforced not only spiritually, but also by brain chemistry. Such ingrained habits are more and more difficult to break the more they are experienced; and it is almost impossible to break such habits without *replacing* them with another habit.

vi. Significantly, the words “**his way**” come from the Hebrew “*orach*, which we translate *way* here, signifies a *track*, a *rut*, such as is made by the wheel of a cart or chariot.” (Clarke) Youth sets the tracks for the rest of the life.

vii. Of course, it is not *only* the **young man** who has these challenges; older men and women of every age have their own challenges to pure living. Yet these are often more severely felt in the life of the **young man**.

viii. “From the heartfelt prayers of the surrounding verses it would seem that the *young man* is the psalmist himself in the first place. He is praying rather than preaching.” (Kidner)

b. **By taking heed**: A life of moral purity does not happen accidentally. If one does not take **heed**, the natural path is towards impurity and degeneration. One must **take heed** in order to be pure.

c. **According to Your word:** This is *how* one takes heed. The foundation for a morally pure life is found in God's **word**.

- God's word shows us the standard of purity, so we know what is right and what is wrong.
- God's word shows us the reasons for purity, so we understand the wisdom and goodness of God's commands.
- God's word shows us the difficulty of purity, and reminds us to be on guard.
- God's word shows us the blessings of purity, and gives us an incentive to make the necessary sacrifices.
- God's word shows us how to be born again – converted, so our inner man may be transformed after the pattern of ultimate purity, Jesus Christ.
- God's word shows us the way to be empowered by the Holy Spirit, so that one has the spiritual resources to be pure.
- God's word is a refuge against temptation, giving a way of escape in the season of enticement.
- God's word is a light that clears away the deceptive fog of seduction and temptation.
- God's word is a mirror that helps one to see their spiritual and moral condition, and thus walk in purity.
- God's word gives us wise and simple commands, such as to "Flee youthful lusts" (2 Timothy 2:22).
- God's word washes us from impurity, and actually cleanses our life in a spiritual sense (Ephesians 5:26, John 15:3).
- God's word is the key to the renewing of our mind, which in turn is the key to personal, moral, and spiritual transformation (Romans 12:1-2).
- God's word gives a refuge against condemnation when one has been impure, and shows one how to repent when they have been impure, and how to come back to a pure life.
- God's word shows us how to conduct our life so that we are an encouragement to others in purity.

i. Jesus spoke specifically of the power of His word to cleanse and keep pure: *You are already clean because of the word which I have spoken to you* (John 5:3). *Sanctify them by Your truth. Your word is truth* (John 17:17).

ii. The impact is clear: if one is concerned to **cleanse his way**, then he must also be concerned to **take heed according** to God's word.

iii. "Young man, the Bible must be your chart, and you must exercise great watchfulness that your way may be according to its directions. You must take heed to your daily life as well as study your Bible, and you must study your Bible that you may take heed to your daily life. With the greatest care a man will go astray if his map misleads him; but with the most accurate map he will still lose his road if he does not take heed to it."
(Spurgeon)

iv. This idea is communicated in Proverbs 2:10-12: *When wisdom enters your heart, and knowledge is pleasant to your soul, discretion will preserve you; Understanding will keep you, to deliver you from the way of evil, from the man who speaks perverse things.*

v. "He who became man for our salvation, passed through this state of youth, undefiled, that he might, as it were, reclaim and consecrate it anew to God." (Horne) We remind ourselves that Jesus answered temptation with the Word of God (Matthew 4:1-10).

2. (10-11) How one takes heed to God's word.

With my whole heart I have sought You;
Oh, let me not wander from Your commandments!
Your word I have hidden in my heart,
That I might not sin against You.

a. **With my whole heart I have sought You:** Here the Psalmist both declares his dedication to God, while at the same time recognizing his weakness to maintain such a dedication (**Oh, let me not wander from Your commandments!**).

i. **With my whole heart I have sought You** reminds us that Scripture was no mere textbook to the Psalmist; it was how he **sought** and met with God. "His heart had gone after God himself: he had not only desired to obey his laws, but to commune with his person." (Spurgeon)

ii. **Let me not wander** helps us to put in perspective the many claims to purity and devotion in this Psalm (and others). They are understood in the light of *dependence upon God*, not in the sense of self-righteous pride.

iii. "The path of purity is that of caution conditioned by the Word of God. This caution is further manifested in the distrust of self, and earnest seeking to be kept in the way of God's commandments." (Morgan)

iv. "When the soul is thus conscious of 'following the Lord fully,' there is a peculiar *dread of wandering*. In a careless or half-hearted state, wanderings are not watched, so long as they do not lead to any open declension." (Bridges)

b. **Your word I have hidden in my heart:** The Psalmist knew the value of taking God's word and *hiding* it in the heart. It is **hidden** in the sense that it is on the *inside*, where none can see it and it is *safe* so that none can take it away.

i. We can be assured that before this word was **hidden in the heart**, it was received in the *mind*. The Psalmist heard and read the Word of God, and thought about it continually, until it became ingrained in both mind and heart.

ii. "Memorizing is precisely what is called for, since it is only when the Word of God is readily available in our minds that we are able to recall it in moments of need and profit by it." (Boice)

iii. "If God's word be only in his *Bible*, and not also in his *heart*, he may soon and easily be surprised into his *besetting* sin." (Clarke)

c. **That I might not sin against You:** Here the Psalmist states one *benefit* from having God's word **hidden in the heart**. It is a defense against sin, for all the reasons discussed above and more.

i. “The personal way in which the man of God did this is also noteworthy: ‘With my whole heart have *I* sought thee.’ Whatever others might choose to do he had already made his choice and placed the Word in his innermost soul as his dearest delight, and however others might transgress, his aim was after holiness: ‘That *I* might not sin against thee.’” (Spurgeon)

3. (12) A prayer for instruction.

Blessed *are* You, O LORD!
Teach me Your statutes.

a. **Blessed are You, O LORD!** The Psalmist seems to interrupt his thoughts on the connection between God’s word and a pure life with this expression of praise. The greatness of these ideas and the reality of them in his life has made such praise necessary.

b. **Teach me Your statutes:** This is another reflection of the humility of the Psalmist. Though filled with God’s word and a desire for purity, he sensed his constant need for instruction by God. He didn’t simply need to *read* God’s **statutes**; he pleaded with God to **teach** him.

i. It is saying written in many Bibles: “This book will keep you from sin. Sin will keep you from this book.” The Psalmist understood this principle, and longed for God to be his teacher, and to keep him in God’s great book.

ii. “We need to be disciples or learners— ‘*teach me*,’ but what an honour to have God himself for a teacher: how bold is David to beg the blessed God to teach him!” (Spurgeon)

4. (13-16) A declaration of commitment.

With my lips I have declared
All the judgments of Your mouth.
I have rejoiced in the way of Your testimonies,
As *much as* in all riches.
I will meditate on Your precepts,
And contemplate Your ways.
I will delight myself in Your statutes;
I will not forget Your word.

a. **With my lips I have declared all the judgments of Your mouth:** The Psalmist understood the importance of not only silently reading or hearing the Word of God, but also in *saying* it. To declare God’s word (**all the judgments of Your mouth**) with his **lips** was another part of his relationship with and love for God.

- i. We may confidently conclude that there is not enough – never enough – of this among the people of God. God’s people should have His word not only in their minds and hearts, but also upon their **lips**. *Saying it* is powerful and must not be neglected.
- ii. “When we make the Scriptures the subject of our conversation, we glorify God, we edify our neighbours, and we improve ourselves.” (Horne)

b. **I have rejoiced in the way of Your testimonies, as much as in all riches:** The Psalmist understood the true value of God’s word; it gave him as much joy as **all riches** might.

- i. It could be fairly asked to every Christian: “For what amount would you deny yourself to ever hear or read God’s word again?” It is to be feared that many, like Esau would sell this birthright treasure for the equivalent of a bowl of stew.
- ii. “We may also observe here an evidence of adoption. Obedience is not a burden, but a *delight*. The servant may *perform* the statutes of God, but it is only the son who ‘*delights in them*.’” (Bridges)

c. **I will meditate . . . and contemplate . . . I will delight . . . I will not forget Your word:** The greatness of God’s word has led the Psalmist to great resolution of life. His life will be filled with God’s word, in his mind (**meditate . . . contemplate**), in his heart (**delight**), and in his habits (**not forget**).

- i. “Meditation is recalling what we have committed to memory and then turning it over and over in our minds to see the fullest implications and applications of the truth.” (Boice)
- ii. **I will delight:** “The word is very emphatical: *evetva eshtaasha, I will skip about and jump for joy.*” (Clarke)
- iii. This giving of the fullness of life to God’s word – in mind, heart, and habits – is a good description of what the Psalmist meant by *taking heed* in Psalm 119:9. This will see the young man *cleanse his way*, and enjoy the fullness of such a God-honoring life.
- iv. We can almost hear a challenge from the Psalmist: “You live your compromising, impure life that thinks it knows pleasure and satisfaction; I will cleanse my way and give the fullness of my life to God and His word, and we will see who will be more blessed, more happy, and more filled with life.”

Personal Application:

1. What was the most personally meaningful message of the *beth* that you found in this study? It was beautiful to me, to see in these short 8 verses, all that it takes to Dwell, Tabernacle, and Abide with Yahweh in His Secret Place of the Most High. To do this, I need to delight in His Torah, take pleasure in learning His Ways. I am to seek to know Him and His Will with more enthusiasm than a treasure-hunter seeks pirate gold!
2. What insights about *Yahweh* did you gain? The message that Yahshua is the Good Shepherd, presented through the Beit, Bet, or Beth is a beautiful. And the way to remain in this Sheep Fold – Yah’s Church/Temple – is to have a love for Him and His Law!