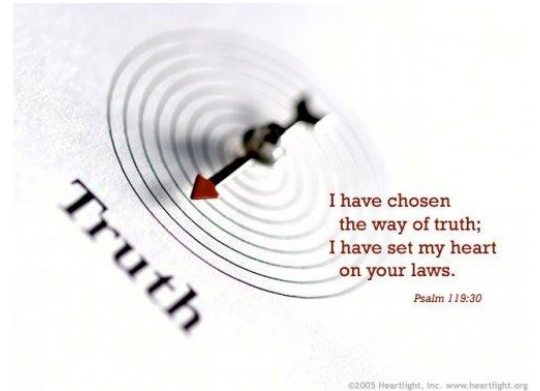


# Psalm 119 & the Hebrew Aleph Bet - Part 4

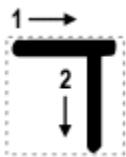


The fourth letter of the Hebrew alphabet is called "Dalet". It is pronounced "d" as in "door". In modern Hebrew, the letter Dalet can appear in three forms:



Write the manual print version (or "block" version) of Dalet as follows:

## MANUAL PRINT VERSION



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

## Writing the Letter: *Dalet*

	<p><i>Practice making the Dalet here:</i></p>
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The *Aleph* represents *Yahweh*. The *Bet* signifies *Yahshua*, Who Tabernacled in the Flesh. The *Gimel* signifies the Spirit of *Yahweh*, manifested or "wrapped up" in John the Baptist, the forerunner of Messiah. And the *Dalet* is the door.



### ***Dalet Signifies the Door of the Sanctuary – and our Choice to Enter:***

The letter Dalet is the fourth letter of the Aleph-Bet, having the numeric value of four. The pictograph for Dalet looks something like a closed (hanging) tent door (covered with animal skins), whereas the classical Hebrew script (*ketav Ashurit*) is constructed of two lines and a corner point (or overhang) called an "ear." The bent shape of the dalet symbolizes a needy person who is bent over (the word Dalet comes from *דלה* (*dalah*) which means to draw out or impoverish, and the

word *דלות* (*dalut*) means poor or impoverished). Dalet's ear is said to be listening for the *gemilut chasidim* of the approaching Gimmel.

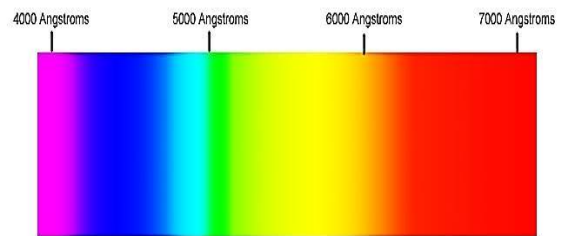
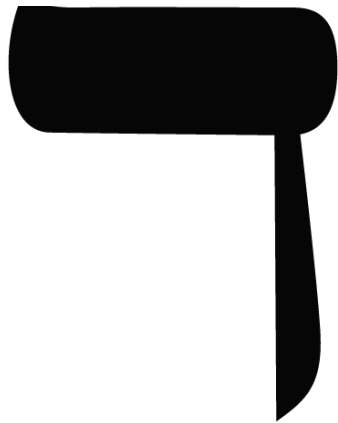
## Spiritual Meaning of the *Dalet*

*Dalet* = 4 and is the D of Hebrew (pronounced *dah-let*)

- *Dalet* is the Hebrew letter for DOOR and the PATH OF LIFE. It shows movement into or out of.
- *Dalet* is the number of EARTH, representing the 4 “corners” (or compass points) of the Earth (N, S, E, W).
- *It is the letter associated with the DOOR to Eternal Life.*

When Adam and Eve sinned, Yahweh used skins to make clothing for them to cover their nakedness (Genesis 3:21). This portrayed how Yahshua would come as the Sacrificial Lamb of God, Who would cover our sins with His Life. By His Sacrifice, He became the DOOR to Eternal Life for man, woman and child.

Four is the number of Earth with its FOUR directions (north, south, east and west). Yahshua came to Earth, after 4,000 years, as the LIGHT of the World to illuminate for us the PATH to Heaven. Surely it can be NO coincidence that visible LIGHT occurs at 4,000 angstroms!



The *Dalet* also suggests the close of probation. For just as the door to the ark wasn't open forever, so the Way to Life through Yahshua will not always be available. Thus, there is urgency in the message of the *Dalet*. ENTER IN while you STILL MAY do so.



“...I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth... And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels... Saying, Hurt not the earth... till we have sealed the servants of our God in their foreheads,” Revelation 7:1-3.

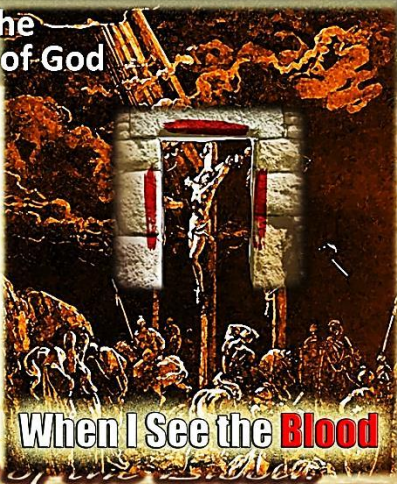
Yahshua said, “Truly, truly I say unto you, I AM the DOOR of the sheep,” John 10:7

“I AM the DOOR. By Me, if any man enter in, he shall be saved...” John 10:9.

We were given an unforgettable reminder of the message of *Dalet* at Passover – Here we see what it cost Heaven to provide such a DOOR for lost mankind.

The Blood Satisfies the Righteous Demands of God

- **Exodus 12:13**  
The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you...



*The Power of the Blood*

## Hebrew Words Beginning with *Dalet*:

Hebrew Word	Pronunciation	Meaning
דין האמת	<i>Dayan ha'emet</i>	God is called <i>dayan ha'emet</i> , the True Judge. <i>Yahshua</i> the <i>Mashiach</i> is indeed the True Judge whom the Father has given all authority over the destinies of mankind.
דה	<i>Dat</i>	The word for "religion" is דת ( <i>dat</i> ), which means the "door of the cross" using the ancient pictographs.
דלה	<i>dala</i>	The word <i>dalet</i> (the name of this letter) is from root ( <i>dala</i> ), meaning to draw (water) – as from the Wells of Salvation.
<p>Showing the connection between the <i>Dalet</i> and <i>Yahshua</i>, as well as the Wells of Salvation concept, consider the following: דל (<i>dal</i>) = door; דלי (<i>dali</i>) = bucket; דליות (<i>daliyot</i>) = branch or bough (remember <i>Yahshua</i> is titled the Righteous Branch). Because a door in Bible times hinged in the upper corner, it is said that the letter <i>daleth</i> reminds of that. <i>Dalet</i> is also the first letter in <i>dabar</i>, which means "Word". <i>Yahshua</i> is the Word of YAH Who became Flesh. Life is found in accepting the WORD.</p> <p>The <i>Dalet</i> represents <b>lowliness and the consciousness of possessing nothing of one's own</b>. As a door <i>Dalet</i> also symbolically represents mankind's choice to open ourselves to Salvation or to remain closed off and alienated.</p> <p>The corner point represents the concept of <i>bitul</i> or spiritual self-nullification. Practice of <i>bitul</i> leads to humility, the doorway to God's house, which is attained by the technique known as <i>devekut</i>, cleaving or clinging to God:</p> <p style="text-align: center;">דְּבִיקוּת</p>		

## The *Dalet* Signifies Spiritual Enlightenment

Traditional Jewish sages identify four levels of interpretation of the Scriptures, called פְּרִדְס (pardes), an acronym formed from:

- פְּשָׁט - **P'shat** (literal meaning based on historical intent of author)
- רִמְזוֹ - **Remez** (hint, allusion, analogy, allegory)
- דְּרָשׁ - **D'rash** (application, exposition)
- סוּד - **Sod** (mystery, "deep" meaning)

Indeed the word for **knowledge**, דַּעַת (*da'at*), means the "door on the eye" using the ancient pictographs.

## The *Dalet* Meaning in Judah

*Yahshua* the *Mashiach*, of course, was of the tribe of Judah. Interestingly, the name for the tribe יְהוּדָה (*yehudah*) contains every letter of the Sacred Name יהוה except for the letter *Dalet*, suggesting that the *door* to YHWH would come through Judah.

## A Paleo-Hebrew Look at *Dalet*



### *The Door Hung with Animal Skins – Sanctuary Entrance*

#### **The Measurements of the Gate**

*"And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple and scarlet, and fine*

*twined linen, wrought with needlework: and their pillars shall be four, and their sockets four." Exodus 27:16*

The Gate was the only opening in the Outer Court. It was twenty cubits wide and five cubits high. Those who desire to enter into God's complete and perfect salvation plan must enter the Outer Court by way of the Gate. Yahshua spoke of the Gate in His sermon on the Mount:

*Enter ye in at the strait Gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at, Matthew 7:13*

The entry into Yahweh's divine perfection is by the strait gate. The word "strait" means "narrow, close, or confining". The broad way is the way of the world. Those who desire the broad way have no desire to draw nigh unto God. All who will enter into the Kingdom must enter through the close, narrow, strait gate. Yahshua expounded on this basic principle:

*Because strait is the Gate, and narrow is the Way, which leadeth unto Life, and few there be that find it, Matthew 7:14.*

As *Yahshua* stated, few will find the strait Gate. Many have been told they have found it because they have repeated a few words prompted by another; or they have joined a denominational order. But until a person begins to walk as *Yahshua* walked, he is still on the broad way. The prophet Joel spoke of the multitudes who have entered the strait Gate, but refuse to go on into God:

*Multitudes, multitudes in the valley of decision: for the Day of Yahweh is near in the valley of decision, Joel 3:14*

The multitude of those who are called by God's Name are still in the valley of decision, not knowing if they want to walk with God or run with the world. *Yahshua* provided us with the Way, the Truth, and the Life. Those who choose His Way will enter into Life. Those who choose the broad way will be part of His judgment.

#### **The Fine Needlework Colors of the Gate: the Color Blue**

The Gate was decorated with fine needlework of blue, purple, and scarlet. These three colors reveal important





facets concerning our entry into God's eternal Plan of Salvation. The first color used was blue. Blue is the color which signifies the *Torah* and obedience to it. To help the Children of Israel remember to *shama* (hear, understand, obey and teach) the *Torah*, Yahweh instructed them to wear a blue fringe on their garments.

*Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the Commandments of Yahweh, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all My Commandments, and be holy unto your God, Numbers 15:38-40.*

One of the main reasons people miss the “narrow” Gate to Life (the heart of the Dalet message), is that they reject the meaning of the Blue in the Door. They want Life without personal change. They want cheap Blood. In other words, Christians are tempted to want Yahshua’s Blood to cover them IN their sins, rather than saving them FROM their sins and transitioning them into a Torah-obedient, Grace empowered Life.

### **The Fine Needlework Colors of the Gate: the Color Purple**

Next, the Gate fabric contained purple. Purple is the color of royalty. This color is part of the Sanctuary Door, because it symbolizes Yahweh’s Royal Family. When a sinner is forgiven and cleansed and enters into a NEW LIFE through the DOOR of Yahshua, he or she is entering into the Family of Heaven. Yahweh is his/her Father. He/she bears His Family Name and is called to live a life that honors and glorifies Yahweh’s Holy Name.

*And from Yahshua Christ, Who is the faithful Witness, and the first Begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His Own Blood, And hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen, Revelation 1:5-6.*

*Thou shalt not take the name of Yahweh thy God in vain; for Yahweh will not hold him guiltless that taketh his name in vain, Exodus 20:7.*

### **The Fine Needlework Colors of the Gate: the Color Scarlet**

Scarlet is the color of the Blood Sacrifice. Only by the sacrificial Blood of Yahshua can we enter into the presence of the King of kings. It is the Passover Door – the Blood on the Doorposts not only protects those who enter from the Death Angel, but also cleanses us from defilement and atones for our sins that we have the right to LIFE, in Christ.

### **The Curtains of Fine Twined Linen: Linen, the Symbol of Righteousness**

The curtains that enclose the Outer Court were made of fine twined linen. Linen is the symbol of righteousness. Our whole life must be surrounded by the Righteousness of God. In his letter to the Corinthians, Paul revealed:

*For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him, 2 Corinthians 5:21*

Because of the price Yahshua paid we, too, can attain unto the righteousness of God. Yahshua revealed His Holy City, the bride of Christ, to John on the Isle of Patmos:

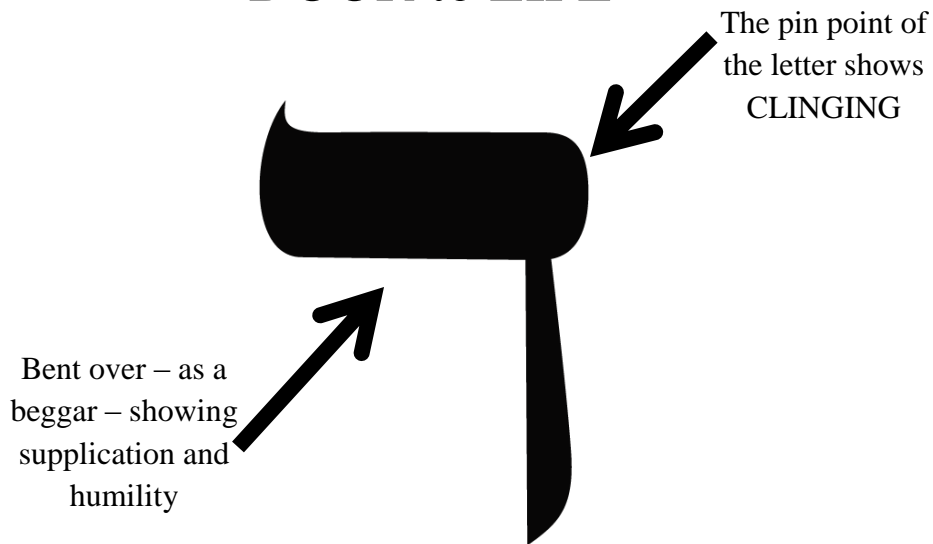
Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints, Revelation 19:7-8.

**Psalm 119:25-32 Shows the DALET**

In Psalm 119:25-32, we find the DALET section. In this part of Psalm 119, we see what it takes to enter the DOOR of Salvation, receiving Eternal Life from Yahweh. It also portrays the humble, beggar-ish attitude we are to have in seeking to enter this DOOR:

	ד	4 DALED
	דְּבַקָה לְעָפָר נַפְשִׁי חַיִּי כְּדָבָרְךָ:	25 My soul is laid low in the dust. Revive me according to your <b>word!</b>
	DABAR	
	דִּרְכֵי סִפְרֹתַי וַתַּעֲנֵנִי לְמַדְנִי חֻקֶיךָ:	26 I declared my ways, and you answered me. Teach me your <b>statutes.</b>
	CHOQ	
	דַּרְשׁוּ פִקּוּדֶיךָ הַבְּיַנְנִי וְאַשִׁיחָה בְּנִפְלְאוֹתֶיךָ:	27 Let me understand the teaching of your <b>precepts!</b> Then I will meditate on your wondrous works.
	PIQQUWD	
	דְּלִפָּה נַפְשִׁי מִתּוֹנָה קִיַּמְנִי כְּדָבָרְךָ:	28 My soul is weary with sorrow: strengthen me according to your <b>word.</b>
	DABAR	
	דַּרְשׁוּשְׂקֵר הַסֵּר מִמֶּנִּי וְתוֹרַתְךָ חַנּוּנִי:	29 Keep me from the way of deceit. Grant me your <b>law</b> graciously!
	TORAH	
	דִּרְשָׁמוֹנָה בְּחַרְתִּי מִשְׁפָּטֶיךָ שׂוֹיֵתִי:	30 I have chosen the way of truth. I have set your <b>ordinances</b> before me.
	MISHPAT	
	דְּבַקְתִּי בְּעֲדוּתֶיךָ יְהוָה אֱלֹהֵי שֹׁנָי:	31 I cling to your <b>statutes, Yahweh.</b> Don't let me be disappointed.
	YHWH EDUWTH	
	דַּרְשׁוּמִצְוֹתֶיךָ אֲרוּץ כִּי תִרְחִיב לִבִּי:	32 I run in the path of your <b>commandments,</b> for you have set my heart free.
	MITVAH	

**DOOR to LIFE**



## Keyword Study: Psalm 119:25-26 (words starting with *dalet* are highlighted)

“DALETH. My soul **cleaveth** unto the **dust**: **quicken** thou me according to **Thy Word**. I have **declared** **my ways**, and Thou **heardest** me: **teach** me **Thy Statutes**.”

Keyword	Strong's #	Hebrew Word	Meaning
Cleaveth	<b>H1692</b>	dâbaq	to <i>impinge</i> , that is, <i>cling</i> or <i>adhere</i> ; figuratively to <i>catch</i> by pursuit: - abide, fast, cleave (fast together), follow close (hard, after), be joined (together), keep (fast), overtake, pursue hard, stick, take
Dust	<b>H6083</b>	ʾâphâr	<i>dust</i> (as <i>powdered</i> or <i>gray</i> ); hence <i>clay</i> , <i>earth</i> , <i>mud</i> : - ashes, dust, earth, ground, mortar, powder, rubbish
Quicken	<b>H2421</b>	châyâh	to <i>live</i> , whether literally or figuratively; to <i>revive</i> : - keep (leave, make) alive, give (promise) life, (let, suffer to) live, nourish up, preserve (alive), quicken, recover, repair, restore (to life), save (alive, life, lives), X surely, be whole
Thy Word	<b>H1697</b>	dâbâr	a <i>word</i> ; by implication a <i>matter</i> (as <i>spoken</i> of) of <i>thing</i> ; adverbially a <i>cause</i> : - act, advice, affair, answer, book, business, care, case, cause, certain rate, + chronicles, commandment, communication
Declared	<b>H5608</b>	sâphar	to <i>score</i> with a mark as a tally or record, to <i>enumerate</i> ; intensively to <i>recount</i> , account, declare, number, reckon, scribe, shew forth, speak, talk, tell (out), writer
My Ways	<b>H1870</b>	derek	a <i>road</i> (as <i>trodden</i> ); figuratively a <i>course</i> of life or <i>mode</i> of action, often adverbially: - along, away, because of, + by, conversation, custom, [east-] ward, journey, manner, passenger, through, toward, [high-] [path-] way [-side], whither [-soever]
Heardest	<b>H6030</b>	ʾânâh	to <i>eye</i> , to <i>heed</i> , <i>pay attention</i> ; to <i>respond</i> ; to <i>begin</i> to speak; specifically to <i>sing</i> , <i>shout</i> , <i>testify</i> , <i>announce</i> : - give account, answer, lift up.
Teach	<b>H3925</b>	lâmad	to <i>goad</i> , that is, (by implication) to <i>teach</i> (the rod being an <i>incentive</i> ): - [un-] accustomed, X diligently, expert, instruct, learn, skilful, teach (-er, -ing)
Thy Statutes	<b>H2706</b>	chôq	an <i>enactment</i> ; <i>appointment</i> (of time, space, quantity, labor or usage): - appointed, bound, commandment, convenient, custom, decree, due, law, measure, ordinance, set time,

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

Father, I am low because my innermost being and desires are naturally joined to this Earth. My natural soul pursues the things of this dying World and sticks to them, as though glued fast. Help me, Yah! Revive me and restore me to Life. Save me! Nourish me! Heal me and I will surely be made whole from this affliction. Make me alive with Your Word and by Your Command. I have confessed and enumerated my weak and sinful ways to You. I have intensively recounted the numerous times that I have walked an ungodly course of life, following the conversation patterns, customs and manners of this fallen planet. And praise Your Holy Name, in Your mercy, You have noticed me. You have paid attention to me, seeing my fallen condition. You have heard my cry for Your forgiveness. And You have responded by lifting me up! Praise You! Oh, help me now to never walk that old path of death again by instructing and disciplining me into the Way of Your Statutes and Times.

## Keyword Study: Psalm 119:27-28 (words starting with *dalet* are highlighted)

“Make me to understand the Way of Thy Precepts: so shall I talk of Thy wondrous Works. My soul melteth for heaviness: strengthen Thou me according unto Thy Word.”

Keyword	Strong's #	Hebrew Word	Meaning
Understand	<b>H995</b>	bîyn	to <i>separate</i> mentally (or <i>distinguish</i> ), <i>understand</i> : - attend, consider, be cunning, diligently, direct, discern, eloquent, feel, inform, instruct, have intelligence, know, mark, perceive, think, (cause, make to, get, give, have) understand (-ing), view, (deal) wise (-ly, man)
Way	<b>H1870</b>	derek	a <i>road</i> (as <i>trodden</i> ); a <i>course</i> of life or <i>mode</i> of action, conversation, custom, journey, manner
Thy Precepts	<b>H6490</b>	piqqûd	<i>appointed</i> , a <i>mandate</i> (of God; plural only, collectively for the <i>Law</i> ): - commandment, precept, statute
Talk	<b>H7878</b>	śîyach	to <i>ponder</i> , <i>converse</i> (with oneself, and hence aloud) or (transitively) <i>utter</i> : - commune, complain, declare, meditate, muse, pray, speak, talk (with)
Wondrous Works	<b>H6381</b>	pâlâ'	to <i>separate</i> , <i>distinguish</i> (literally or figuratively); ( <i>make</i> ) <i>great</i> , <i>difficult</i> , <i>wonderful</i> : - accomplish, hard, hidden, things too high, marvelous, miracles, wondrous (things)
Melteth	<b>H1811</b>	dâlahph	to <i>drip</i> ; to <i>weep</i> : - drop through, melt, pour out
Heaviness	<b>H8424</b>	tûgâh	<i>depression</i> (of spirits); concretely a <i>grief</i> : - heaviness, sorrow
Strengthen	<b>H6965</b>	qûm	to <i>rise</i> , abide, accomplish, be clearer, confirm, continue, decree, get up, make good, help, hold, (help to) lift up (again), make, X but newly, ordain, perform, establish
Thy Word	<b>H1697</b>	dâbâr	a <i>word</i> ; by implication a <i>matter</i> (as <i>spoken of</i> ) of <i>thing</i> ; adverbially a <i>cause</i> : - act, advice, affair, answer, book, business, care, case, cause, certain rate, + chronicles, commandment, communication

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

Separate me out from worldly thought. Help me to distinguish and be wise enough to understand Your Path of Life. May I think according to Your Ways, follow Your Course of Life in every mode of action or conversation, as is written in Your Law. Then I will truly ponder, muse upon and pray about your hidden Things – Your Treasures. My innermost being weeps with grief at the awareness of how deeply I have disappointed You, having deviated repeatedly from Your Path of Truth. Raise me up and establish me firmly in Your Word.



## Keyword Study: Psalm 119:29-30 (words starting with *dalet* are highlighted)

“**Remove** from me **the way** of **lying**: and grant me **Thy Law graciously**. **I have chosen** **the Way** of **Truth**: **Thy Judgments** have **I laid** before me.”

Keyword	Strong's #	Hebrew Word	Meaning
Remove	<b>H5493</b>	sûr	to <i>turn off</i> (literally or figuratively): - behead, bring, call back, decline, depart, eschew, get [you], go (aside), X grievous, lay away (by), leave undone, be past, pluck away, put (away, down), rebel, remove (to and fro), revolt, X be sour, take (away, off), turn (aside, away, in), withdraw, be without
The Way	<b>H1870</b>	derek	a <i>road</i> (as <i>trodden</i> ); a <i>course</i> of life or <i>mode</i> of action, conversation, custom, journey, manner
Lying	<b>H8267</b>	sheqer	an <i>untruth</i> ; by implication a <i>sham</i> (often adverbially): - without a cause, deceit (-ful), false (-hood, -ly), feignedly, liar, + lie, lying, vain (thing), wrongfully
Thy Law	<b>H8451</b>	tôrâh	a <i>precept</i> or <i>statute</i> , especially the <i>Decalogue</i> or <i>Pentateuch</i> : - law
Graciously	<b>H2603</b>	chânân	to <i>bend</i> or stoop in kindness to an inferior; to <i>favor</i> , <i>bestow</i> ; causatively to <i>implore</i> (that is, move to favor by petition): - beseech, X fair, (be, find, shew) favour (-able), be (deal, give, grant (gracious (-ly), intreat, (be) merciful, have (shew) mercy (on, upon), have pity upon, pray, make supplication, X very
I have chosen	<b>H977</b>	bâchar	to <i>try</i> , that is, (by implication) <i>select</i> : - acceptable, appoint, choose (choice), excellent, join, be rather, require
Truth	<b>H530</b>	'ēmûnâh	<i>firmness</i> ; figuratively <i>security</i> ; moral <i>fidelity</i> : - faith (-ful, -ly, -ness, [man]), set office, stability, steady, truly, truth, verily
Thy Judgments	<b>H4941</b>	mishpâṭ	a <i>verdict</i> (favorable or unfavorable) a <i>sentence</i> or formal decree (human or (particularly) divine <i>law</i> , and the penalty; abstractly <i>justice</i> , including a particular <i>right</i> , or <i>privilege</i>
I laid	<b>H7737</b>	shâvâh	to <i>level</i> , <i>equalize</i> ; figuratively to <i>resemble</i> ; to <i>adjust</i> (that is, counterbalance, be suitable, compose, place, yield, etc.): - avail, behave, bring forth, compare, countervail, (be, make) equal, lay, be (make, a-) like, make plain, profit, reckon

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

In Your mercy, Father, please cause the empty and deceitful manners and customs of this world to be hateful to me. Cut them out of my heart that I will not do them anymore. In their place, in Your mercy, please stoop down to grant me the kindness of blessing me to walk and live in Your Torah. I see the Door. And I have chosen to join the firm and secure Path of Truth. I choose to be faithful to You. I choose to compare my life to Your divine Law. I will adjust my life to resemble Your Character, that I may make plain what a privilege it is to serve You to all who see me.

## Keyword Study: Psalm 119:31-32 (words starting with *dalet* are highlighted)

“**I have stuck** unto **Thy Testimonies**: O LORD, **put me not to shame**. I will **run the Way** of **Thy Commandments**, when Thou **shalt enlarge my heart**.”

Keyword	Strong's #	Hebrew Word	Meaning
I have Stuck	<b>H1692</b>	dâbaq	to <i>impinge, cling</i> or <i>adhere</i> ; figuratively to <i>catch</i> by pursuit: - abide, fast, cleave (fast together), follow close (hard, after), be joined (together), keep (fast), overtake, pursue hard, stick, take
Thy Testimonies	<b>H5715</b>	ʿêdûth	<i>testimony</i> : - testimony, witness
Put me not to Shame	<b>H954</b>	bûsh	to <i>pale</i> , that is, by implication to <i>be ashamed</i> ; also (by implication) to <i>be disappointed, or delayed</i> : - (be, make, bring to, cause, put to, with, a-) shame (-d), be (put to) confounded (-fusion), become dry, delay, be long
Run	<b>H7323</b>	rûts	to <i>run</i> (for whatever reason, especially to <i>rush</i> ): - break down, divide speedily, footman, guard, bring hastily, (make) run (away, through), post, stretch out
The Way	<b>H1870</b>	derek	a <i>road</i> (as <i>trodden</i> ); a <i>course</i> of life or <i>mode</i> of action, conversation, custom, journey, manner
Thy Commandments	<b>H4687</b>	mitsvâh	a <i>command</i> , whether human or divine (collectively the <i>Law</i> ): - (which was) commanded (-ment), law, ordinance, precept
Shalt Enlarge	<b>H7337</b>	râchab	to <i>broaden</i> (intransitively or transitively, literally or figuratively): - be an en- (make) large (-ing), make room, make (open) wide
My Heart	<b>H3820</b>	lêb	the <i>heart</i> ; also used (figuratively) very widely for the feelings, the will and even the intellect; likewise for the <i>centre</i> of anything: - + care for, comfortably, consent, X considered, courag [-eous], friend [-ly], ([broken-], [hard-], [merry-], [stiff-], [stout-], double) heart ([-ed]), X heed, X I, kindly, midst, mind (-ed), X regard ([-ed]), X themselves, X unawares, understanding, X well, willingly, wisdom

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

Whereas I formerly clung to the World (see beginning of Dalet section), now I cling to and pursue the Testimony of Yahshua. I am becoming, by Your Grace, one of them who keep the Commandments of YAH and has the Testimony of Yahshua the Messiah! As such, I will not be made pale with shame upon Your Return. Nor will I be confounded to discover only at meeting You in Person that I have become dry and do not belong to You, having been self-deceived. I whole heartedly guard and rush to post, in every manner and course of my life, the Way of Your Torah. And I will be enabled to do this more and more effectively as You honor my choice to serve You by clearing out the former garbage and making room in my mind, will and emotions.

## Psalm 119:17-24 Reveals the *Dalet* Message:

(write your own personal “Bible Commentary” Message about these verses, now that you’ve studied them. Include Cross-reference Scriptures.)

D. **Dalet 7**: Revived from the Dust.

1. (25) A prayer for revival from a soul that feels dead.

My soul clings to the dust;

Revive me according to Your word.

a. **My soul clings to the dust**: The Psalmist used a strong image to say that he felt near death in his current crisis; **dust** was the place of death, the place of mourning, and the place of humiliation.

i. “Whatever was the cause of his complaint, it was no surface evil, but an affair of his inmost spirit; his *soul* cleaved to the dust; and it was not a casual and accidental falling into the dust, but a continuous and powerful tendency, or *cleaving* to the earth.”  
(Spurgeon)

b. **Revive me according to Your word**: From this low place, the prayer for *revival* came. The Psalmist asked for live and vitality to be restored and he asked that it happen **according to Your word**.

i. This shows us that revival comes from a sense of spiritual need and lowliness. True revival – in the Biblical and historical sense – is marked by a shamed awareness of sin and an urgency to confess and make things right (mentioned in the following verse).

ii. The Psalmist knew what he needed. “One would have thought that he would have asked for comfort or upraising, but he knew that these would come out of increased life, and therefore he sought that blessing which is the root of the rest. When a person is depressed in spirit, weak, and bent towards the ground, the main thing is to increase his stamina and put more life into him; then his spirit revives.” (Spurgeon)

iii. **According to Your word** shows us that God *uses* His word in bringing revival, and that works that claim to be revival can be measured **according to His word**.

2. (26-27) Teach me, make me understand.

I have declared my ways, and You answered me;

Teach me Your statutes.

Make me understand the way of Your precepts;

So shall I meditate on Your wonderful works.

a. **I have declared my ways . . . teach me Your statutes:** The idea behind **I have declared my ways** is that he told God *everything* about himself and his life. He confessed fully and freely before God.

i. **My ways:** “My sins, in way of confession; and all my cares, and fears, and troubles, and concerns, in way of humble petition to thee, as appears from God’s answer.” (Poole)

ii. “Can each one of us now say, in this sense, ‘I have declared my ways’ to the Lord? For this should be done, not only at our first coming to him, but continually throughout the whole of our life. We should look over each day, and sum up the errors of the day, and say, ‘I have declared my ways,’ — my naughty ways, my wicked ways, my wandering ways, my backsliding ways, my cold, indifferent ways, my proud ways.” (Spurgeon)

iii. We have the sense of a wonderful liberty in conversation; he spoke to God as a dear friend. “How often do we treat our Almighty Friend as if we were weary of dealing with him!” (Bridges)

b. **Make me understand the way of Your precepts:** The Psalmist understood that he needed more than *knowledge*; he also needed *understanding*. With both he would **meditate on** God’s **wonderful works**.

i. **Make me understand:** “It is concerned with a deep understanding, one that goes beyond a mere understanding of the words to a profound understanding of what they reveal about the nature of God, the gospel, and God’s ways.” (Boice)

ii. “‘Teach me thy statutes.’ I think the psalmist means this, ‘My Lord, I have told thee all; now, wilt thou tell me all? I have declared to thee my ways; now, wilt thou teach me thy ways? I have confessed to thee how I have broken thy statutes; wilt thou not give me thy statutes back again?’” (Spurgeon)

3. (28) A plea for strength from a shrinking soul.

My soul melts from heaviness;

Strengthen me according to Your word.

a. **My soul melts from heaviness:** The problems surrounding the Psalmist (as seen in Psalm 119:17-24) made his soul heavy, feeling as if it would melt. He felt that he had no strength or stability within.

b. **Strengthen me according to Your word:** Therefore, he prayed for *strength*, and that this strength would come both from and **according to** God’s **word**.

i. “The singer is bowed down, overwhelmed. He sorely needs succour and strength. How does he seek it? Not by asking for pity, but by a determined application to the law of his God.” (Morgan)

ii. “This *melting heaviness* has not wrought its work, until it has bowed us before the throne of grace with the pleading cry of faith – *Strengthen thou me!*” (Bridges)

4. (29-30) Choosing the way of truth.

Remove from me the way of lying,

And grant me Your law graciously.

I have chosen the way of truth;

Your judgments I have laid *before me*.

a. **Remove from me the way of lying . . . I have chosen the way of truth:** The Psalmist sensed the common temptation to lie; yet he determined to choose **the way of truth**.

i. **Remove me from the way of lying:** “A sin that David, through diffidence, fell into frequently. See 1 Samuel 21:2, 8, where he roundly telleth three or four lies; and the like he did, 1 Samuel 27:8, 10: this evil he saw by himself, and here prayeth against it.” (Trapp)

ii. **Grant me Your law graciously:** The verb translated **graciously** “actually has the sense of ‘graciously teach,’ a single word. The full thought is, If we are to be kept from sin, it must be by the grace of God exercised through the teaching of his Word.” (Boice)

b. **Your judgments I have laid before me:** This is *how* the Psalmist was able to choose **the way of truth**. It was because he was in close relationship with the Word of God.

i. “Men do not drop into the right way by chance; they must choose it, and continue to choose it, or they will soon wander from it.” (Spurgeon)

5. (31-32) Rescue me; enlarge my heart.

I cling to Your testimonies;

O LORD, do not put me to shame!

I will run the course of Your commandments,

For You shall enlarge my heart.

a. **I cling to Your testimonies; O LORD, do not put me to shame!** The Psalmist understood that if he were to give himself entirely to God; to **cling** to His word as a shipwrecked man clings to a floating plank in the sea, then he could trust that God would not allow him to be **put . . . to shame**. This was well-placed confidence.

i. In the beginning of the section he is clinging to the dust (Psalm 119:25); by the end he is clinging to God’s word. In the beginning he is laid low; now he is joyfully running with all his strength in the race God’s word sets before him.



ii. The *clinging* of this verse connects well with the *choosing* of the previous verses. “Having once chosen our road, it remains that we persevere in it; since better had it been for us never to have known the way of truth, than to forsake it, when known.” (Horne)

b. **I will run the course of Your commandments:** After beginning low in the dust, now the Psalmist is *running*. He has moved in a beautiful progression, from confessing to choosing to clinging to running.

c. **For You shall enlarge my heart:** The Psalmist comes back to a familiar theme; not only of the greatness of God’s word, but also of his acute sense of weakness and dependence upon God. He must have his **heart** enlarged; that is, made bigger and stronger and better and more steadfast. His confidence is that God will do this through His word.

i. “The remedy therefore is in that *enlargement*, which embraces a wider expanse of light, and a more full confidence of love. . . . He does not say – I will make no efforts, unless thou work for me; but if *thou wilt enlarge – I will run*. Weakness is not the plea for indolence, but for quickening grace. . . . The secret of Christian energy and success is a *heart enlarged* in the love of God.” (Bridges)

### Personal Application:

1. What was the most personally meaningful message of the *Dalet* that you found in this study?

It was truly amazing to me to see Yahweh’s Timing in this study... So MANY times, He has brought to my attention (in my morning worship time, or similar times) the very thing I needed to see at that point in time. Now again, I am amazed. This is Atonement. The message of the Dalet is exactly what I needed to see to prepare my own heart for Atonement! I do seek that my heart would be cleared out of the things of this world and filled with a love for Yahweh and His Torah. I do choose to enter into the Door of Life, while there is yet time.

2. What insights about *Yahweh* did you gain?

A beautiful picture of how He takes a heart turned, naturally, to being attracted to the world... and how He has the power, if I choose, to turn my heart from death into LIFE. What an awesome God! I will praise Him forever and ever! His love is the theme of my song! He lifts me up and quickens me. He is so merciful! What an Atonement picture – His JUDGMENT is truly to be desired, as David longed for it.