

# *Great Commission*



Baptist Church

*Dr. Douglas E. Brown, Pastor/Teacher*

## SANCTIFIED AND *Single*

A Love Affair with the Word of God  
"In a Time of Crisis"

**Singles' Life Group Curriculum**

April 5, 2020 – May 31, 2020



Written by Reverend Joseph Ellzey, Jr.

## Introduction

Welcome to the Great Commission Baptist Church Singles' Life Group. The LORD has placed on the heart of Pastor Dr. Douglas E. Brown to start a Single's Ministry Life Group beginning in January 2020. We have been meeting for approximately three months and have been learning about the word of God through the lens of the psalmist who wrote Psalm 119. We believe this study will help the believer to learn more about the True and Living God.

This psalm is the longest psalm in the Psalter and is divided into 22 sections each beginning with a letter of the Hebrew alphabet. This study has been divided into two parts. This book is a continuation of the first book and contains the last 9 sections of Psalm 119. Each lesson utilizes the READ format. The acronym READ stands for: (1) **R**eflecting on the topic, (2) **E**ngaging and talking, (3) **A**nalyzing the text, and (4) **D**iligently practicing the truth. These four components will be used by the teachers and students each week to dig into the topic and lesson and learn *thus said the LORD*. The study of these lessons will encourage the believer to depend on the Almighty God even in the time of crisis. We are encouraged to trust the God of our salvation by having a love affair with His word.

Dr. Douglas E. Brown, Pastor/Teacher  
Great Commission Baptist Church  
7700 Mc Cart Avenue, Fort Worth Texas 76133



Written by Reverend Joseph Ellzey, Jr.

## Lesson Topics & Dates

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<u>Topics</u>	<u>Lessons</u>	<u>Dates</u>
Sweet words of the LORD!	Psalms 119:105-112	April 5, 2020
The Hiding Place and Shield of the LORD!	Psalms 119:113-120	April 12, 2020
Where is my LORD?	Psalms 119:121-128	April 19, 2020
Rescue me O'LORD!	Psalms 119:129-136	April 26, 2020
Righteous are you, O'LORD!	Psalms 119:137-144	May 3, 2020
Hear my cry, O'LORD!	Psalms 119:145-152	May 10, 2020
Great is your mercy, LORD!	Psalms 119:153-160	May 17, 2020
I Hope for your salvation, O'LORD!	Psalms 119:161-168	May 24, 2020
Longing for your salvation, O'LORD!	Psalms 119:169-176	May 31, 2020



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## Sweet words of the LORD!

Lesson XIV – April 5, 2020

Psalm 119:105-112

This section begins with the Hebrew letter *Nun*. It is the fourteenth letter of the Hebrew alphabet and in the ancient pictographic script of Hebrew, this letter is a picture of a sprouting seed which "continues" the plant for the next generation.<sup>1</sup> The *word of God* is the sprouting seed which continues for ever. The prophet Isaiah writes, "The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isaiah 40:8).<sup>2</sup> The psalmist uses figurative language about the *word* being a lamp unto my feet and light unto my path. An apologist named Mark McWhorter writes, "Sometimes travelers would tie a smaller lamp to their ankles. As their foot went out for a step, the light would shine on the path so that they could see exactly where to place their foot. In this way, a traveler could have his hands free to carry a load, and yet still see where he was going."<sup>3</sup>

The psalmist seeks the LORD and asks Him to do three things. In verse 107 he writes, "**I am afflicted very much: quicken me, O LORD, according unto thy word.**" He is experiencing affliction by the hands of the Almighty God and requests HIM to quicken him. The KJV translated the word *quicken* from the Hebrew word *chayah*. In this context, *chayah* simply means *to restore to life*, or *to cause to grow* in this context.<sup>4</sup> This is only possible through the word of God. The word of God has transformative power. The second and third requests are located in verse 108. The psalmist writes, "**Accept, I beseech thee, the free will offerings of my mouth, O LORD, and teach me thy judgments.**" The psalmist asks the LORD to accept the freewill offering of his mouth and to teach him. The KJV translated the word *accept* from the Hebrew word *ratsah* which means *to accept favorably* in this context.<sup>5</sup> The KJV translated the word *teach* from the Hebrew word *lamed* which means *to teach someone something* in this context.<sup>6</sup> The verbal actions on both words indicate strong volitional requests. Simply stated, the psalmist's desire is to please the LORD with his mouth and to be taught about HIS judgments via the word of God. The psalmist seeks to live a life that is pleasing to his Creator. This is true even when his enemies laid a trap attempting to cause him to stumble. The psalmist takes the testimonies of the God of salvation and declares it to be a heritage forever. This causes him to rejoice and to incline his heart to the word of God and to be a doer of the word even unto the end. The judgments of the LORD are sweet words to the psalmist.

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<sup>1</sup>Ancient Hebrew Research Center. Hebrew letter *nun* <https://ancient-hebrew.org/names/Nun.htm> (accessed March 6, 2020).

<sup>2</sup>All English Scripture quotations, besides those translated by this writer, and unless otherwise noted are from the *Kings James Bible*: 1998 (Nashville, TN: Holman Bible Publishers, 1998). Hereafter referred to as the KJV. All Hebrew Scripture quotations are from the K.Elliger and W.Rudolph et al., *Biblia Hebraica Stuttgartensia*, rev.ed., (Federal Republic of Germany: Deutsche Bibelgesellschaft, 1997).

<sup>3</sup>Mark McWhorter, "Wisdom's Corner: Lamp to My Feet" <https://www.apologeticspress.org/apPubPage.aspx?pub=2&issue=776&article=2307>.

<sup>4</sup>Blue Letter Bible. Hebrew word *chayah*. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=KJV&strongs=H2421> (accessed March 9, 2020).

<sup>5</sup>Brown-Driver-Briggs. Hebrew word *ratsah*. <https://biblehub.com/hebrew/7521.htm> (accessed March 9, 2020).

<sup>6</sup>Ibid., Hebrew word *lamed*. <https://biblehub.com/hebrew/3925.htm> (accessed March 9, 2020).



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**Reflecting on the topic – Can you relate to the topic of this lesson?**

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**Engaging and talking – What are your thoughts as you read through the passage of scripture?**

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**Analyzing the text – How has the LORD reveal Himself in this lesson?**

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**Diligently practicing the truth – How do you plan to incorporate the biblical principles from this lesson?**

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## **The Hiding Place and Shield of the LORD!**

Lesson XV – April 12, 2020

Psalm 119:113-120

This section begins with the Hebrew letter *Samech*. It is the fifteenth letter of the Hebrew alphabet which means *to lean upon, to uphold, or to support*.<sup>7</sup> The psalmist writes in verse 114, **“Thou art my hiding place and my shield: I hope in thy word.”** The Almighty God is the shield that the psalmist can lean upon for support. A professor at Westminster Theological Seminary named Iain Duguid writes, “Throughout the Old Testament, it is God, not faith, that is repeatedly described as our shield. In Genesis 15:1 the Lord tells Abraham, ‘I am your shield; your reward shall be very great.’ Proverbs 30:5 says, ‘[God] is a shield to those who take refuge in him.’ God is our shield and refuge; he is our hiding place in the day of difficulty; his faithfulness will keep us safe when we are being shot at by arrows, flaming or otherwise (Psalm 91:4–5).”<sup>8</sup> This reality causes the psalmist to love the law and to hope in the word of God.

The psalmist gives us three pleas in this section. He uses three imperative commands to indicate strong volitional requests. The psalmist writes in verse 115, **“Depart from me, ye evildoers: for I will keep the commandments of my God.”** The first request is for the evildoers to depart from him. The KJV translated the English word *evildoers* from the Hebrew verb *ra’a* which means *to cause evil* or *to do an injury* in this context.<sup>9</sup> The psalmist declares in this verse that he will guard himself from the evil of others by adhering to the LORD’s commandments. The second request is found in verse 116. The psalmist writes, **“Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.”** The psalmist asks the LORD to lay upon him whatever he needs so that he will not be shamed. The reason he can live and overcome this situation is because he finds rest in the LORD. This is why the LORD is our hiding place. King David writes, “The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower (Psalm 18:2).”

The third request is found in verse 117. The psalmist writes, **“Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.”** The KJV translated the English phrase *Hold thou me up* from the Hebrew word *saad* which means *to support, uphold, or sustain* in this context.<sup>10</sup> This is the good news in this passage. The psalmist declares that he is safe in the arms of his Creator who is upholding him. The works of the LORD are displayed in verses 118 – 120. The LORD rejects all them that err from His word, and the wicked of the earth are set aside like rubbish. The psalmist is afraid of the judgments of the LORD and his flesh trembles.

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<sup>7</sup> Hebrews for Christians. Hebrew letter *samech*. [https://hebrew4christians.com/Grammar/Unit\\_One/Aleph-Bet/Samekh/samekh.html](https://hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Samekh/samekh.html) (accessed March 9, 2020).

<sup>8</sup> Iain Duguid, “Sacred Weapons for Spiritual War: Wearing the Whole Armour of God” <https://www.desiringgod.org/articles/sacred-weapons-for-spiritual-war>.

<sup>9</sup> Brown-Driver-Briggs. Hebrew word *ra’a*. <https://biblehub.com/hebrew/7489.htm> (accessed March 9, 2020).

<sup>10</sup> Ibid., Hebrew word *saad*. <https://biblehub.com/hebrew/5582.htm> (accessed March 9, 2020).



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**Reflecting on the topic – Can you relate to the topic of this lesson?**

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**Engaging and talking – What are your thoughts as you read through the passage of scripture?**

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**Analyzing the text – How has the LORD reveal Himself in this lesson?**

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**Diligently practicing the truth – How do you plan to incorporate the biblical principles from this lesson?**

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## Where is my LORD?

Lesson XVI – April 19, 2020

Psalm 119:121-128

This section begins with the Hebrew letter *Ain*. It is the sixteenth letter of the Hebrew alphabet which is also the Hebrew word for *eye*. Just from the name of this letter, we can understand that it symbolizes the world of sight. However, it does not only refer to regular, physical sight. According to the wisdom of Kabbalah, through regular, physical sight, we can reach an internal and spiritual form of sight.<sup>11</sup> This is the key principle in this section. As believers, we cannot physically see our God but we have faith that He exists. The psalmist makes four pleas in this section invoking the God of his salvation to intervene. He writes in verse 121, **“I have done judgment and justice: leave me not to mine oppressors.”** The psalmist exercises godly righteousness and justice in all of his dealings, and he asks the LORD not to leave him with his oppressors.

The psalmist writes in verse 122, **“Be surety for thy servant for good: let not the proud oppress me.”** The KJV translated the English words *be surety for* from the Hebrew word *arab* which means *to take on a pledge, give in pledge, or exchange* in this context.<sup>12</sup> The psalmist uses an imperative which indicates a strong volitional request, and this is his first plea in this section. The oppressors are identified as the proud, arrogant, and presumptuous whose deeds and work are contrary to the word of God. These are individuals who miss the mark but believe that their ways are better than the LORD’s commandments. Careful attention must be given to verse 123 due to the metaphorical language for the phrase *my eyes fail*. The phrase figuratively suggests that the psalmist’s eyes became weary because he had been patiently waiting for the LORD’s deliverance and for His word of righteousness. The second plea is found in verse 124. He writes, **“Deal with thy servant according unto thy mercy, and teach me they thy statutes.”** The KJV translated the English word *deal* from the Hebrew word *asah* which means *to do, and to exercise sovereignty over* in this context.<sup>13</sup> Our Sovereign God shall exercise His authority by granting the psalmist mercies. The prophet Jeremiah writes, “It is of the LORD’s mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness” (Lamentations 2:22-23). The third plea is found in the latter part of this verse, and it is an imperative. The psalmist asks the LORD to teach him His statutes. Insight on spiritual matters only comes from the LORD. There are times in our lives that we feel distant from our God, but it behooves us to wait on the LORD. The prophet Isaiah writes, “But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isaiah 40:18). The fourth and final request in this section is for the LORD to give the psalmist understanding. It is the LORD who gives understanding, and the psalmist rejoices and declares that His commandments are above fine gold. Therefore, the psalmist esteems all the LORD’s precepts as righteous and hates every false way.

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<sup>11</sup> Hebrew Today. Hebrew word *ayin*. <https://hebrewtoday.com/alphabet/the-letter-ain-ay/> (accessed March 10, 2020).

<sup>12</sup> NAS Exhaustive Concordance. Hebrew word *arab*. <https://biblehub.com/hebrew/6148.htm> (accessed March 10, 2020).

<sup>13</sup> Browns-Driver-Briggs. Hebrew word *asah*. <https://biblehub.com/hebrew/6213.htm> (accessed March 10, 2020).



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**Reflecting on the topic – Can you relate to the topic of this lesson?**

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**Engaging and talking – What are your thoughts as you read through the passage of scripture?**

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**Analyzing the text – How has the LORD reveal Himself in this lesson?**

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**Diligently practicing the truth – How do you plan to incorporate the biblical principles from this lesson?**

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**Rescue me O' LORD!**  
Lesson XVII – April 26, 2020  
Psalm 119:129-136

This section begins with the Hebrew letter *Pe* or sometimes *Peh*. It is the seventeenth letter of the Hebrew alphabet and actually means “mouth”—*peh*. A mouth is something we use to speak, and the entire purpose of speaking is to communicate with another individual.<sup>14</sup> The psalmist longs to hear from the mouth of the LORD. He declares that the testimonies of the LORD are so wonderful that he keeps it close to his soul. The word of GOD brings light to a dark and sinful world, and it gives understanding unto the simple. The psalmist is eager for the LORD’s commandments and pleas to the LORD five times in this section with the use of imperatives. He places his hope with his Creator and anticipates being rescued from evil and evildoers.

The first plea is found in verse 132. He writes, **“Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.”** The KJV translated the English phrase *look upon me* from the Hebrew hyphenated words *panah* and *el* which means *to turn towards upon me* in this context.<sup>15</sup> The psalmist pleads to the Almighty God to have mercy on him according to someone who loves His name. The LORD is both faithful and just and keeps His promises to them that love Him (Deuteronomy 7:9). The second plea is found in verse 133. The psalmist writes, **“Order my steps in thy word: and let not any iniquity have dominion over me.”** The plea is for the LORD to sovereignly guide the psalmist according to His word so that iniquity will not have dominion over him. The prophet Zechariah writes, “Not by might, nor by power, but by my spirit, saith the LORD of hosts (Zechariah 4:6).” We cannot achieve the righteousness of the LORD by our own strength and might.

The third plea is found in verse 134. The psalmist writes, **“Deliver me from the oppression of man: so will I keep thy precepts.”** The English word *deliverance* was translated from the Hebrew word *padah* which means *redeemed* or *purchased land* in this context. The psalmist acknowledges that he belongs to the LORD and requests his Creator to restore him to his rightful position. Sometimes our oppressors have such a tight grip on us that it takes the Almighty to remove us from their bondage. The fourth and fifth pleas are found in the next verse. The psalmist writes in verse 135, **“Make thy face shine upon thy servant; and teach me thy statutes.”** The commands in this verse are *make shine* and *teach me* in this context. The English words *make shine* were translated from the Hebrew word *or* which means *to become light* in this context.<sup>16</sup> The psalmist asked the LORD to shine His face upon him. He is seeking the LORD’s mercies and favor. The psalmist is disheartened because the people do not keep the law. He compares his tears to rivers of water.

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<sup>14</sup> Chabad. “Pey: Seventeen letter of the Alphabet”

[https://www.chabad.org/library/article\\_cdo/aid/137089/jewish/Pey-Fey.htm](https://www.chabad.org/library/article_cdo/aid/137089/jewish/Pey-Fey.htm)

<sup>15</sup> Browns-Driver-Briggs. Hebrew words *panah*. <https://biblehub.com/hebrew/6437.htm> and Hebrew word *el* <https://biblehub.com/hebrew/413.htm> (accessed March 10, 2020).

<sup>16</sup> Ibid., Hebrew word *or*. <https://biblehub.com/hebrew/215.htm> (accessed March 10, 2020).



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**Reflecting on the topic – Can you relate to the topic of this lesson?**

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**Engaging and talking – What are your thoughts as you read through the passage of scripture?**

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**Analyzing the text – How has the LORD reveal Himself in this lesson?**

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**Diligently practicing the truth – How do you plan to incorporate the biblical principles from this lesson?**

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## **Righteous are you, O' LORD!**

Lesson XVIII – May 3, 2020

Psalm 119:137-144

This section begins with the Hebrew letter *Tzaddi*. It is the eighteenth letter of the Hebrew alphabet and got its name from the shape of a *fishing hook* or perhaps a *bird trap*, which is related to *tzod*, meaning *to hunt, catch, capture*. The *tzaddik* – the righteous person – is therefore revealed in the letter form as a faithful servant with his arms raised before the LORD in humility.<sup>17</sup> In this section, the psalmist humbled himself and declared Jehovah to be the Righteous One. The imagery presented is the psalmist raising his hands to and declaring that His judgments are upright. The KJV translated the English word *upright* from the Hebrew word *yashar* which means *straightforward* or *just upright* in this context. Jehovah's ways are righteous and are consistent with His character. The prophet Jeremiah wrote, "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jeremiah 23:5-6). The appellation Jehovah-Tsidkenu is equivalent to the *called name* and is a title given both to the Messiah and Jerusalem (Jeremiah 33:16).

The psalmist gives us four biblical principles about the word of God. He writes in verse 138, "**Thy testimonies that thou hast commanded are righteous and very faithful.**" The English word *testimonies* is translated from the Hebrew word *edah* which indicates that *the testimonies are always of laws as divine testimonies or solemn charges*.<sup>18</sup> The first principle is that the testimonies are righteous and very faithful because they originate from the Almighty God. The psalmist writes in verse 140, "**Thy word is very pure: therefore, thy servant loveth it.**" The KJV translated the English phrase *thy word* from the Hebrew word *imrah* which means *utterance, speech, or word* in this context.<sup>19</sup> The second principle is that the utterance of the LORD has been proven to be true, and the servant loves it. The imagery is of a goldsmith discovering the pureness in the silver he is testing. The psalmist writes in 142, "**Thy righteousness is an everlasting righteousness, and thy law is the truth.**" The KJV translated the English word *truth* from the Hebrew word *emeth* which means *divine instructions* in this context.<sup>20</sup> The third principle is that the word of God is divine instructions given by an Eternal Righteous God. The psalmist writes in 144, "**The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.**" The fourth principle is that the righteousness of the word of God is forever. In other words, the word of God is good for past, present, and future generations. The prophet Isaiah writes, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isaiah 40:8). The psalmist cries to the LORD to help him to act wisely so he may live righteously.

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<sup>17</sup> Hebrew for Christians. "The Letter Tsade"

[https://hebrew4christians.com/Grammar/Unit\\_One/Aleph-Bet/Tsade/tsade.html](https://hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Tsade/tsade.html).

<sup>18</sup> Browns-Drivers-Briggs. Hebrew word *edah* <https://biblehub.com/hebrew/5713.htm> (accessed March 14, 2020).

<sup>19</sup> Ibid., Hebrew word *imrah*. <https://biblehub.com/hebrew/565.htm> (accessed March 14, 2020).

<sup>20</sup> Ibid., Hebrew word *emeth*. <https://biblehub.com/hebrew/571.htm> (accessed March 14, 2020).



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**Reflecting on the topic – Can you relate to the topic of this lesson?**

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**Engaging and talking – What are your thoughts as you read through the passage of scripture?**

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**Analyzing the text – How has the LORD reveal Himself in this lesson?**

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**Diligently practicing the truth – How do you plan to incorporate the biblical principles from this lesson?**

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**Hear my cry, O' LORD!**  
Lesson XIX – May 10, 2020  
Psalm 119:145-152

This section begins with the Hebrew letter *Koph* which is sometimes spelled *Qof*. It is the nineteenth letter of the Hebrew alphabet, and the meanings of this letter are "bend" and "curve," from the shape of the palm, as well as to "tame" or "subdue" as one who has been bent to another's will.<sup>21</sup> The psalmist petitions Jehovah four times in this section to help bend him towards His righteous path. The first petition is addressed to the covenant keeping God to hear him. The psalmist writes in verse 145, **"I cried with my whole heart; hear me, O LORD: I will keep thy statutes."** The KJV translated the English word *hear* from the Hebrew word *anah* which means to specially *be responsive, answer kindly, and graciously answer* in this context.<sup>22</sup> The psalmist asks the LORD to graciously respond to his request. In return, the psalmist said he will safely guard His statutes. The LORD's statutes are contained in the Mosaic Law and are the righteous path of God. The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple (Psalm 19:7).

The second petition is found in verse 146. The psalmist writes, **"I cried unto thee; save, and I shall keep thy testimonies."** He cried to the LORD to save him. The KJV translated the English word *save* from the Hebrew word *yasha* means *of God, who saves his people from external evils* in this context.<sup>23</sup> We are not given any information about the type of affliction or evil that the psalmist faced. The external evils could have come from any person, weapon, or demonic activity that the LORD allowed through His permissive will. The third and fourth petitions are found in verse 149. The psalmist writes, **"Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment."** In this verse, the English words *hear* and *quicken me* are the last two requests in this section. The KJV translated the English word *hear* from the Hebrew word *shama* which means *discern, understand, heard or judge* in this context.<sup>24</sup> The third petition was for God to discern the psalmist's voice according to His mercies. The LORD is a righteous and merciful God. The Hebrew word for *quicken me* in this verse is *chayah* which means *to restore to life* in this context.<sup>25</sup> The verbal action is causative which indicates action performed by the LORD. The psalmist's fourth petition is for Jehovah to restore his life according to His judgment. Simply stated, the request is for the Almighty to give justice to the psalmist based on the covenantal relationship he has with Him. Even though his enemies draw near, Jehovah remains near to the psalmist. The commandments of the LORD are true, and the psalmist knows the testimonies of old. These testimonies speak of the witnesses from old and the psalmist found them to be everlasting because it was based on the word of God.

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<sup>21</sup> The Ancient Hebrew Alphabet. . Hebrew letter *koph*. <https://ancient-hebrew.org/ancient-alphabet/kaph.htm> (accessed March 18, 2020).

<sup>22</sup> Brown-Driver-Briggs. The Hebrew word *anah*. <https://biblehub.com/hebrew/6030.htm> (accessed March 18, 2020).

<sup>23</sup> Ibid., The Hebrew word *yasha*. <https://biblehub.com/hebrew/3467.htm> (accessed March 18, 2020).

<sup>24</sup> Ibid., The Hebrew word *shama*. <https://biblehub.com/hebrew/6030.htm> (accessed March 18, 2020).

<sup>25</sup> Ibid., The Hebrew word *chayah*. <https://biblehub.com/hebrew/2421.htm> (accessed March 18, 2020).



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**Reflecting on the topic – Can you relate to the topic of this lesson?**

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**Engaging and talking – What are your thoughts as you read through the passage of scripture?**

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**Analyzing the text – How has the LORD reveal Himself in this lesson?**

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**Diligently practicing the truth – How do you plan to incorporate the biblical principles from this lesson?**

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## **Great is your mercy, LORD!**

Lesson XX – May 17, 2020

Psalm 119:153-160

This section begins with the Hebrew letter *Resh*. It is the twentieth letter of the Hebrew alphabet. The Ancient picture for this letter is , the head of a man. This letter has the meanings of "head" and "man" as well as "chief," "top," "beginning" and "first," each of which are the "head" of something.<sup>26</sup>

The psalmist used eight imperatives in this section. Each imperative represents a strong volitional request to Almighty God, who is the great King over the earth (Psalm 47:2). The psalmist writes in verse 153, **“Consider mine affliction, and deliver me: for I do not forget thy law.”** The strong volitional requests in this verse are the English words *consider* and *deliver*. The English word *deliver* was translated from the Hebrew word *chalets* which means to *deliver*, and *rescue*.<sup>27</sup> The psalmist petitions Jehovah to consider his affliction, and to withdraw him from his affliction. The affliction in view is possibly a form of depression that is caused from a sinful life or from external conflicts. The psalmist asks the LORD for these two requests because he has not forgotten the law of God. He has been faithful to the LORD while being afflicted. The psalmist writes in verse 154, **“Plead my cause, and deliver me: quicken me according to thy word.”** The strong volitional requests in this verse are the English words *plead*, *deliver*, and *quicken*. The KJV translated the English word *plead* from the Hebrew word *rib* or *rub* which means *to conduct a legal case* in this context.<sup>28</sup> In addition, the psalmist asks the LORD to deliver him. The KJV translated the English phrase *deliver me* in this verse is from the Hebrew word *gaal* which means *to redeem, act as a kinsman*.<sup>29</sup> The psalmist requests that the LORD deliver him from death or a death like experience. Salvation is far from the wicked because they do not seek the counsel of the Almighty God. He gives testimony that he has a *kinsman’s* relationship with his Creator and has hope his heavenly Father will restore him to life. The psalmist continues with another petition. He writes in verse 156, **“Great are thy tender mercies, O LORD: quicken me according to thy judgments.”** The strong volitional request in this verse is *quicken me*. He appeals his merciful Father to restore him for the second time. The psalmist’s persecutors and enemies are many, but he has decided to keep the testimonies of God. The psalmist teaches us that we are to be persistent and intentional with our requests. The last two imperatives in this section are found in verse 159. The psalmist writes, **“Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.”** The strong volitional requests in this verse are *consider* and *quicken me*. He closes this section with a request for the LORD to consider how he loves the commandments of God. The word of God has always been true, and every judgment from the Most High God will endure forever. Great is your Mercy, O LORD.

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<sup>26</sup> The Ancient Hebrew Alphabet. The Hebrew letter *Resh*. <https://www.ancient-hebrew.org/ancient-alphabet/resh.htm> (accessed March 19, 2020).

<sup>27</sup> Brown-Driver-Briggs. Hebrew word *chalet*. <https://biblehub.com/hebrew/2502.htm> (accessed March 19, 2020).

<sup>28</sup> Ibid., Hebrew word *rib* or *rub*. <https://biblehub.com/hebrew/7378.htm> (accessed March 19, 2020).

<sup>29</sup> Ibid., Hebrew word *gaal*. <https://biblehub.com/hebrew/1350.htm> (accessed March 19, 2020).



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**Reflecting on the topic – Can you relate to the topic of this lesson?**

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**Engaging and talking – What are your thoughts as you read through the passage of scripture?**

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**Analyzing the text – How has the LORD reveal Himself in this lesson?**

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**Diligently practicing the truth – How do you plan to incorporate the biblical principles from this lesson?**

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Written by Reverend Joseph Ellzey, Jr.

## **I Hope for your salvation, O' LORD!**

Lesson XXI – May 24, 2020

Psalm 119:161-168

This section begins with the Hebrew letter *Schin*, and it is the twenty-first letter of the Hebrew alphabet. A Hebrew writer writes, “It is thought that the most familiar and known letter of the Hebrew alphabet is the letter **ש**. It may be that this is because of its interesting and intricate shape. There are those who see the shape of this letter to be a type of flame that rises up, which represents the fire of the sacrifices and the constant fire that was in Holy Temple.”<sup>30</sup> The fire of the sacrifices and the constant fire that was in the Holy Temple mentioned previously made these events and places sacred. Got Questions Ministries write, “Leviticus 6:13 instructs, *The fire must be kept burning on the altar continuously; it must not go out*. This is mentioned three times in this chapter (verses 9, 12, and 13). One reason the ongoing fire was so important is that it was started directly by God: *Fire came out from the presence of the LORD and consumed the burnt offering and the fat portions on the altar.*”<sup>31</sup> Just as the fire originates with LORD, our salvation is by the LORD. The psalmist reflects on the word of God while experiencing persecution by the hands of his enemies. Even though he did not use any strong volitional requests in this section, he maintains great hope in the God of his salvation.

The psalmist gives us three biblical principles that he put into practice during his time of persecution. He writes in verse 161, “**Princes have persecuted me without a cause: but my heart standeth in awe of thy word.**” The KJV translated the English word *awe* from the Hebrew verb *pachab* which means *to be in dread or in awe* in this context.<sup>32</sup> The psalmist is more fearful of the LORD than he is of man. This is the first biblical principle. Even during turbulent times, he believes that his God is the Mighty God (Joshua 22:22). It is important for us to have the proper reverence for the LORD. The psalmist rejoices in the word of God as one that finds great spoil. He detests lying and regards it as an abomination (Proverbs 6:16-19). The second principle is found in verse 164. He writes, “**Seven times a day do I praise thee because of thy righteous judgments.**” The psalmist praises the LORD for his righteous judgments seven times a day. The number seven figuratively stands for completion or perfection.<sup>33</sup> The psalmist decides to always praise God. We must be persistent in our praise to the Almighty God because He is greatly to be praised (Psalms 48:1). The third biblical principle is found in verse 166. The psalmist writes, “**LORD, I have hoped for thy salvation, and done thy commandments.**” His hope is in Jehovah, the Creator God. The psalmist hopes in the LORD, and he continues to hide the word of God in his heart (Psalm 119:11). The psalmist concludes this section by declaring that he has kept the precepts and testimonies of the LORD. All of our ways are known before Him.

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<sup>30</sup> Hebrew Today. *The Hebrew Alphabet - The Letter Shin (ש)*.

<https://hebrewtoday.com/alphabet/the-letter-shin-ש>.

<sup>31</sup> Got Questions. *Why was the fire in the altar to burn continuously (Leviticus 6:13)?*

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<sup>32</sup> Brown-Drivers-Briggs. Hebrew word *pachad*. <https://biblehub.com/hebrew/6342.htm> (accessed March 22, 2020).

<sup>33</sup> Got Questions. *What is the biblical significance of the number seven/7?*

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**Reflecting on the topic – Can you relate to the topic of this lesson?**

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**Engaging and talking – What are your thoughts as you read through the passage of scripture?**

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**Analyzing the text – How has the LORD reveal Himself in this lesson?**

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**Diligently practicing the truth – How do you plan to incorporate the biblical principles from this lesson?**

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## **Longing for your salvation, O'LORD!**

Lesson XXII – May 31, 2020

Psalm 119:169-176

This section begins with the Hebrew letter *Tau*. It is the final letter of the Hebrew alphabet. The Ancient picture **†** is a type of "mark," probably of two sticks crossed to mark a place, similar to the Egyptian hieroglyph **†**, a picture of two crossed sticks. This letter has the meanings of "mark," "sign" and "signature."<sup>34</sup> This mark symbolizes salvation for Israel which points forward to the cross where our Savior shed his blood. For the Christian, the cross represents victory over sin and death. Even though the psalmist lived during Old Testament times, he understood the power of the Creator to deliver him unto Himself. In this section, the psalmist petitions the LORD three times in this final section. All three petitions are strong volitional requests and can only be performed by Jehovah. The psalmist trusts in the LORD because he realizes that God is not like man that he should lie (Numbers 23:19). This blessing is a result of both the Abrahamic Covenant and New Covenant (Genesis 12:1-3; Jeremiah 31:31-34).

The psalmist writes in verse 169, **“Let my cry come near before thee, O' LORD: give me understanding according to thy word.”** He asks the LORD to let his cry come before Him and petitioned Jehovah to give him understanding. The KJV translated the English phrase *give me understanding* from the Hebrew verb *bin* which means *to give discernment* in this context.<sup>35</sup> The verbal action is causative which suggests that the LORD must initiate this action. It is the LORD who gives understanding of his word. Theologians have coined the word *illumination* to capture this concept. The psalmist's second petition is found in verse 170. He writes, **“Let my supplication come before thee: deliver me according to thy word.”** The KJV translated the English words *deliver me* from the Hebrew verb *natsal* which means *to deliver us and cover over all our sins* in this context.<sup>36</sup> Once again, the verbal action is causative which indicates that the action is being performed by the Almighty God. Only Jehovah can redeem us and cover our sins. He hopes that his supplication is received with favor. The psalmist requests a helping hand from the LORD. He longs for His salvation and has decided to praise God even before his deliverance. The psalmist's third petition is found in verse 176. He writes, **“I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.”** The KJV translated the English word *seek* from the Hebrew word *baqash* which means *to seek and to find* in this context.<sup>37</sup> The psalmist realizes that he has went astray, and he compares himself to a lost sheep. He petitions the Chief Shepherd to seek and find him and to bring him back unto the right path (Psalm 23:3). The right path is found solely in the word of God. The psalmist gives evidence that he is longing for the salvation of the LORD.

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<sup>34</sup> Ancient Hebrew Research Center. *The Ancient Hebrew Alphabet: Tav*. <https://ancient-hebrew.org/ancient-alphabet/tav.htm> (accessed March 22, 2020).

<sup>35</sup> Browns-Driver-Briggs. Hebrew word *bin*. <https://biblehub.com/hebrew/995.htm> (accessed March 22, 2020).

<sup>36</sup> Ibid., Hebrew word *natsal*. <https://biblehub.com/hebrew/5337.htm> (accessed March 22, 2020).

<sup>37</sup> Ibid., Hebrew word *baqash*. <https://biblehub.com/hebrew/1245.htm> (accessed March 22, 2020).



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**Reflecting on the topic – Can you relate to the topic of this lesson?**

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**Engaging and talking – What are your thoughts as you read through the passage of scripture?**

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**Analyzing the text – How has the LORD reveal Himself in this lesson?**

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**Diligently practicing the truth – How do you plan to incorporate the biblical principles from this lesson?**

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## **Epilogue**

This is the end of our study of Psalm 119. We have covered 22 sections totaling 176 verses. All lessons were written from the lens of the psalmist and the writer intentionally did not reference any New Testament passages of scripture in his commentary. The writer of these two books would like to thank Pastor Dr. Douglas E. Brown for his vision of creating a Singles' Life Group at Great Commission Baptist Church. Countless hours were devoted in biblical exegesis, outlining, writing, proofreading, cover pages...etc. This was only possible by the assistance of the Holy Spirit. Not only did the writer receive His guidance, the Holy Spirit moved on others to help with this project. In addition, the writer would also like to thank the Minister of Christian Education, Reverend Terrance Howard, for the opportunity to write the curriculum for this Life Group. The Apostle Paul instructs Timothy by writing, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 3:16). Our prayer as a church family is that we will continue to trust in the Almighty God by having a love affair with the word of God even in a time of crisis.

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March 24, 2020



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