



Maximum Adversity, Believer's Triumph – Part 1

Introduction

This is a study of what happens to young people during and after an invasion, in the destruction of cities, and how Bible doctrine makes the difference. It is based on the death march from Ramah to Babylon after the complete destruction of Jerusalem in August of 586 BC by the army of King Nebuchadnezzar.

The author of Psalm 119 is Ezra's father who suffered the horrors of that death march as a young teenager and related those experiences to Ezra who wrote them down. Ezra's father saw his family decapitated and was forced to march from Ramah to Babylon suffering horrible abuse. Psalm 119 could be retitled as, "The Believer's Triumph in Maximum Adversity." It describes the horrors of the Fifth Cycle of Discipline and the death march from Ramah to Babylon. It also describes how the Lord sustained him under the most extreme of circumstances.

Ezra's father survived the death march because he had Bible doctrine in the right lobe of his soul. Are you made of that kind of stuff? Never without Bible doctrine. Ezra's father related his experiences about Ramah to his son Ezra, his march in chains, the drunken and cruel Babylonian soldiers who came back for the girls, other soldiers for the boys.

We should all know with certainty that God has a plan for the worst disaster that could ever come our way. They were still alive and God had a purpose for their lives. Jer. 15:16.

"Your words were found and I ate them, And Your words became for me a joy and the delight of my heart; For I have been called by Your name, O LORD God of hosts." (Jeremiah 15:16, NASB)

Even with this, God had the solution for those that remained with horrific problems. Problems that you and I have will never have to face. Even though you go through the most horrible things and still survive, God has a purpose for your life. This may sound brutal, but it is true. If you think such horrors only happened in the distant past, think again.

Remember the Mongol hordes of Genghis Khan in the 13th and 14th centuries whose armies would find a city and leave a pile of skulls in their wake. History indicates that millions were massacred as they went from city to city. Remember the Japanese Rape of Nanking in 1937 where Japanese troops butchered more than 200,000 male civilians and raped at least 20,000 women and girls, many of whom were mutilated or killed in the process. Remember the Russians at Katyn in 1939, during the Russian invasion of Poland, some 14,500 Polish officers were massacred and buried in eight mass graves.

After the destruction of Jerusalem, all the babies, children, and young people were marched to Ramah. At Ramah was the first great shock of the people after the fall of Jerusalem. All babes in arms and children under 10 years old were killed brutally. Those over 10 years old were abused, tortured, continually raped and taken as slaves. Jer. 31:15; Matt. 2:18.

"Thus says the LORD, "A voice is heard in Ramah, Lamentation and bitter weeping. Rachel is weeping for her children; She refuses to be comforted for her children, Because they are no more." (Jeremiah 31:15, NASB)

"A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN; AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE NO MORE." (Matthew 2:18, NASB)



When the mothers screamed, they were slaughtered or tortured. History is filled with brutal armies like this. It was the policy of all ancient armies to leave the children behind. If the children over 10 couldn't keep up, they were clubbed or speared.

Mothers were told to stop their crying even though they had faced the worst that any woman can face. In addition to that, the teenagers were suffering from the shock of their younger brothers and sisters being killed and/or abused. Most of the children (ages 10-13) lived and suffered at the hands of the soldiers. Most of the men had been killed. All men over 35 years old were killed.

The structure of Psalm 119 is based on 22 letters in the Hebrew alphabet and is an acrostic Psalm with eight verses in each file. Ezra's father lived through the death march and lived to see the triumph of Bible doctrine in his life. He taught his son well for Ezra became the great man of the Lord in his day. Ezra 7:10; Hebrews 8.

"For Ezra had set his heart to study the law of the LORD and to practice it, and to teach His statutes and ordinances in Israel." (Ezra 7:10, NASB)

Aleph File - Prosperity Under Pressure

Aleph in the Hebrew language means Ox and is not an "a" but is a guttural. There are no vowels in the Hebrew language – all letters are consonants. In Psalms 119:1, "blessed" is the plural of אֲשֶׁר ('esher) and means happinesses. "Those whose way is blameless" is תַּמִּיִּם (tâmîym) and refers to those with an edification complex of the soul who are equipped for anything. They are equipped for disaster, for tragedy, for heartache, for success, and for changing circumstances.

"Aleph. How blessed are those whose way is blameless, Who walk in the law of the LORD." (Psalms 119:1, NASB)

In Psalms 119:2, "observe" is נָצַר (nâtsar) and means to guard, to protect, to cultivate soil. This means to convert Bible doctrine from *gnosis* to *epignosis* in the soul. The qal active participle shows continuous action in present time. "Testimonies" is Bible doctrine pertaining to the God-head, the essence of God, the Person of God, and the plan of God. "Seek" is positive volition towards doctrine.

"How blessed are those who observe His testimonies, Who seek Him with all their heart." (Psalms 119:2, NASB)

There never has been in the history of the human race, a problem, an adversity, a disaster, a frustration, a heartache too difficult for the plan of God. Ezra's father went through the fifth cycle of discipline, saw his family killed, was a slave, walked back to Babylon and came out of these things in a marvelous way. Sooner or later you are going to find a problem too big for you to handle and you will have to trust God and the content of His Word. "All their heart" refers to the essence of the right lobe of the soul.

Psalms 119:3 says that even though they have old sin natures, they do not produce human good or sin because they were filled with the Holy Spirit. Anything you do must be done in the filling of the Spirit. "They walk in His ways" is using the grace apparatus for perception to learn Bible doctrine with resultant application of Bible doctrine from the right lobe of the soul. This is the spiritual life.

"They also do no unrighteousness; They walk in His ways." (Psalms 119:3, NASB)

In Psalms 119:4, "You have ordained" means to decree, to appoint. It is the piel perfect of צוה (tsâvâh). The piel stem is very intensive. The perfect tense means God decreed in eternity past, that all our problems, heartaches, disasters, were known by Him. We are to keep spiritual precepts diligently.



“Precepts” are Bible doctrine treated categorically. “Should keep” means to guard, to protect, to utilize. Isaiah 28:10; Isaiah 28:13.

“You have ordained Your precepts, That we should keep them diligently.” (Psalms 119:4, NASB)

““For He says, ‘Order on order, order on order, Line on line, line on line, A little here, a little there.’”“ (Isaiah 28:10, NASB)

“So the word of the LORD to them will be, “Order on order, order on order, Line on line, line on line, A little here, a little there,” That they may go and stumble backward, be broken, snared and taken captive.” (Isaiah 28:13, NASB)

Psalms 119:5 states the desire of Ezra’s father as he begins the death march. He is in shackles as a slave and will be tortured, abused and maltreated in many ways. “My ways” is the operation of the Holy Spirit in the human spirit to transfer spiritual phenomena to the left lobe of the soul as *gnosis* and if believed, to transfer the believed Bible doctrine to the right lobe of the soul as *epignosis*. “Be established” refers to the cycling of Bible doctrine in the soul. “To keep Your statutes” refers to Bible doctrine categorically stored in the right lobe in the edification complex ready to apply to life’s situations.

“Oh that my ways may be established To keep Your statutes!” (Psalms 119:5, NASB)

In Psalms 119:6, “ashamed” is בוֹשֶׁת (bûsh) and means to not be confused. The antonym is confidence. They know right from wrong. Their norms and standards are correct. They know where they stand at all times. They use confession of sin, if out of line. “When I look upon” means to look on something with pleasure, with positive volition. You want it immediately. Matt. 4:4; Jer. 15:16; Job 23:12.

“Then I shall not be ashamed When I look upon all Your commandments.” (Psalms 119:6, NASB)

“But He answered and said, “It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.’”“ (Matthew 4:4, NASB)

“Your words were found and I ate them, And Your words became for me a joy and the delight of my heart; For I have been called by Your name, O LORD God of hosts.” (Jeremiah 15:16, NASB)

““I have not departed from the command of His lips; I have treasured the words of His mouth more than my necessary food.” (Job 23:12, NASB)

In Psalms 119:7, “uprightness of heart” is the proper frame of reference in the norms and standards in the right lobe of the soul. “When I learn” is לָמַד (lâmad) and means to learn the hard way with knots on your head. “Your righteous judgments” means there is much to learn and some will be learned the hard way. Prosperity depends upon knowledge of Bible doctrine - *gnosis* converted to *epignosis* by God the Holy Spirit and transferred to the right lobe of the soul.

“I shall give thanks to You with uprightness of heart, When I learn Your righteous judgments.” (Psalms 119:7, NASB)

In Psalms 119:8, “statutes” is Bible doctrine learned categorically and in the right lobe of the soul. Ezra’s father wanted the Lord to keep him alive long enough to get a completed edification complex or spiritual maturity. He wanted to live long enough to see God’s grace in action under maximum adversity.

“I shall keep Your statutes; Do not forsake me utterly!” (Psalms 119:8, NASB)

Beth File – The Plan of God



The Hebrew letter Beth means house and refers to the plan of God in salvation, the Christian way of life, and in eternity. This is the second day of the march. He was a slave, an animal, a nothing. He would be abused and tortured by the Chaldean guards.

Psalms 119:9 presents the confession of sin challenge. How can a teenager keep himself pure? Most teenagers aren't concerned about this today. The attitude is "What is the crowd doing and how far can I go and not get caught?"

"Beth. How can a young man keep his way pure? By keeping it according to Your word." (Psalms 119:9, NASB)

The answer is; "by keeping it according to Your Word." It is the Word of God guarding the soul, guarding the mind, guarding the emotions, guarding the conscience, and so on. By doing so while under pressure, he doesn't crack. He knew how to handle it. He was keeping short accounts with God and staying in fellowship a maximum amount of the time.

Psalms 119:10-11 involves inner stability. "With all my heart" refers to the inner spiritual life, the way the Word of God is taken in. When does a teenager need to get the Word? Now. "I have sought You" is דרש (dârash) in the perfect tense and refers to the time he spent in the Word before this happened. He had evidently gotten away from the Word for a while.

"With all my heart I have sought You; Do not let me wander from Your commandments. Your word I have treasured in my heart, That I may not sin against You." (Psalms 119:10-11, NASB)

To "wander" is the hiphil imperfect of שגה (shâgâh) and means to be caused to stray, to get out of fellowship under abnormal circumstances. "Commandments" refers to Bible doctrine obeyed and applied in the spiritual life. "Your Word I have treasured" is the qal perfect and refers to events in the past. He can't study now. He is dependent upon what he has already learned. "Your Word have I treasured in my heart."

As a teenager, he regarded the Word more valuable than anything in the world. He thought it was more important than dating. He thought it was more important than going down to the local poolhall with the boys. He thought it was more important than sitting around all night and listening to some live band or looking at the latest thing on TV. He thought it was more important than eating. It was the thing that counted.

This is a lot more than giving lip service. What is important to you? Pleasure, social life, TV, surfing, hunting, fishing? All of his details of life were taken away. Where is your treasure? Is it Bible doctrine? "That I may not sin" means to make a false step, to downgrade Bible doctrine. This would be throwing his treasure away and treading the Word of God underfoot. Matt. 5:19.

""Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven." (Matthew 5:19, NASB)

In Psalms 119:12, we have the praise factor. "Blessed are You" describes the character of God from the standpoint of one who knows doctrine. "Teach me" is the piel imperfect of למד (lâmad) and means to diligently teach. This is a short, intensive prayer. "I need more Bible doctrine." "Statutes" refers to epignosis Bible doctrine in the right lobe of the soul ready to be applied.

"Blessed are You, O LORD; Teach me Your statutes." (Psalms 119:12, NASB)

In Psalms 119:13, we have the mechanics of confession. "With my lips" is an idiom for confession. "I



have told” means to enumerate sins that have been judged already. “All the ordinances of Your mouth” recognizes that Bible doctrine gives God’s judicial verdict concerning sin.

"With my lips I have told of All the ordinances of Your mouth." (Psalms 119:13, NASB)

Psalms 119:14-16 presents the result of being in fellowship. “I have rejoiced (inner happiness) in the way of Your testimonies (Bible doctrine pertaining to the Godhead), as much as in all riches (he treasures God’s Word).” It is easier to be filled with self-pity, mental attitude sins, and with whining. “Why did God let this happen to me?” “I will meditate on Your precepts” refers to the origin and preservation of the Word and thus the preservation of God’s Word for the believer. He is saying that it is marvelous that he has Bible doctrine.

"I have rejoiced in the way of Your testimonies, As much as in all riches. I will meditate on Your precepts And regard Your ways. I shall delight in Your statutes; I shall not forget Your word." (Psalms 119:14-16, NASB)

“And regard Your ways” means to anticipate with extreme pleasure God’s ways. One of God’s ways is Bible class. He keeps pulling Bible doctrine out of his soul’s frame of reference. “I shall delight in Your statutes” is שׂוּעָה (shaa) and means to take delight in and means he is passionate about the *epignosis* Bible doctrine categorized in the right lobe of his soul.

“I shall not forget Your word” means the battle is in the soul and his soul is intact. He is occupied with Christ. His treasure is Bible doctrine. He delights in Bible doctrine. He anticipates Bible doctrine. He loves to learn and apply Bible doctrine every day. There is the answer. I will not forget or neglect Your Word.

Gimel File – The Wisdom of God’s Word

The Hebrew letter Gimel means camel, beast of burden, well-traveled. Psalms 119:17 indicates that the believer must have an extensive knowledge and wisdom of God’s Word in their soul.

"Gimel. Deal bountifully with Your servant, That I may live and keep Your word." (Psalms 119:17, NASB)

“Deal bountifully” is the qal imperative of גָּמַל (gâmal) and means to benefit me, to be benefitted by the plan of God. This avoids the trap where any detail of life gains a higher priority over the intake of Bible doctrine. These details of life include money, success, pleasure, social life, loved ones, friends, health, sex, materialistic things, and status symbols. This also avoids the trap where a person goes negative and will not avail themselves of Bible doctrine. The third trap avoided is the mental attitude sin trap of jealousy, pride, bitterness, hostility, revenge, etc.

“Your servant” refers to the believer. “That I may live” means living in the Word, using the grace apparatus for perception for learning Bible doctrine. “And keep Your Word” is an idiom for using the Word all the time. We are to keep it in the right lobe of our souls, ready for use at all times.

In Psalms 119:18, “Open my eyes” is the piel imperative of גָּלָה (gâlâh) and means to remove the scar tissue from my soul. “That I may behold” is the hiphil causative of נָבַט (nâbat) and means to cause to look with pleasure upon something.

"Open my eyes, that I may behold Wonderful things from Your law." (Psalms 119:18, NASB)

In Psalms 119:19, “I am a stranger in the earth” is a Hebrew idiom that means he is in slavery now as a foreigner. “Do not hide Your commandments from me” means don’t let me get away from Bible



doctrine. It's my only chance to glorify the Lord.

"I am a stranger in the earth; Do not hide Your commandments from me." (Psalms 119:19, NASB)

In Psalms 119:20, "My soul is crushed with longing" means my soul is bruised with desire. "After Your ordinances" means he longs for Bible doctrine. He is hungry for Bible doctrine. "At all times" means this is the constant desire of his soul.

"My soul is crushed with longing After Your ordinances at all times." (Psalms 119:20, NASB)

In Psalms 119:21, "You rebuke the arrogant" refers to religion using human viewpoint to produce human good to attempt to gain a relationship with God. "The cursed" refers to the fifth cycle of discipline. "Who wander from Your commandments" are those that feel proud because they got away from the Word of God.

"You rebuke the arrogant, the cursed, Who wander from Your commandments." (Psalms 119:21, NASB)

In Psalms 119:22, "Take away reproach and contempt from me" means to take away the disgrace that belongs to the fifth cycle of discipline by casting all cares upon the Lord. "For I observe Your testimonies" means you know whether or not you are in fellowship and whether or not you are pleasing the Lord. This is a statement of fact, not of boasting.

"Take away reproach and contempt from me, For I observe Your testimonies." (Psalms 119:22, NASB)

In Psalms 119:23, "princes sit and talk against me" refers to the pressure from men in high authority. His father was the high priest. "Your servant meditates on Your statutes" means he had divine viewpoint by applying Bible doctrine under pressure.

"Even though princes sit and talk against me, Your servant meditates on Your statutes." (Psalms 119:23, NASB)

In Psalms 119:24, "Your testimonies also are my delight" means he was passionate about God's Word. "My counselors" means that the Word of God counseled him.

"Your testimonies also are my delight; They are my counselors." (Psalms 119:24, NASB)

Daleth File – The Entrance Into the Plan of God

The Hebrew letter Daleth represents a door or entrance and refers to entrance into the plan of God. God can take care of all my problems. Doctrine is greater than any disaster, any catastrophe, or any heartache.

In Psalms 119:25, "My soul cleaves" is the qal perfect of דבק (dābaq) and means to be glued to something, to adhere. What has happened since he has been taken a slave? "To the dust" means my soul is glued to the dust. This is used three ways in Scripture. With reference to the human body in Genesis 3:19, with reference to resurrection in Daniel 12:9, and with reference to pressure or disaster. He is saying, "I am under maximum suffering conditions." There is physical suffering. "Revive me according to Your word" is the piel imperative of חַיָּה (chayah) and means to refresh.

"Daleth. My soul cleaves to the dust; Revive me according to Your word." (Psalms 119:25, NASB)

"By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return." (Genesis 3:19, NASB)

"He said, "Go your way, Daniel, for these words are concealed and sealed up until the end time."



(Daniel 12:9, NASB)

In Psalms 119:26, “I have told of my ways” is confession of wicked ways. “You have answered me” means he confessed his sins to God the Father and was restored to fellowship. “Teach me Your statutes” means now he can learn more Bible doctrine.

"I have told of my ways, and You have answered me; Teach me Your statutes." (Psalms 119:26, NASB)

In Psalms 119:27, “Make me understand” is the hiphil causative of בִּין (bîyn) and means cause me to be able to apply from my frame of reference. Let me apply the doctrine I have in my soul. “So I will meditate on Your wonders” refers to his intent to witness to these soldiers.

"Make me understand the way of Your precepts, So I will meditate on Your wonders." (Psalms 119:27, NASB)

In Psalms 119:28, “My soul weeps because of grief” is the inner cries from extreme pressure, the whimpering of a person who is suffering beyond endurance. He could lose his mind at this point. He is depressed and is in danger of losing his patriotism or becoming bitter. “Strengthen me according to Your word” is the piel imperative of קוּם (qûm) and means to build muscle by lifting weights and refers to exercising spiritually with Bible doctrine.

"My soul weeps because of grief; Strengthen me according to Your word." (Psalms 119:28, NASB)

In Psalms 119:29, “Remove the false way from me” means to cause one to turn aside from the way of vanity. “Remove” is the hiphil infinitive of סוּר (sûr) and means to take away, remove, to turn aside. The “false way” refers to the details of life. He could play up to the guards and get extra food and extra favors. “Graciously grant me Your law” refers to Bible doctrine. Be gracious to me with Bible doctrine.

"Remove the false way from me, And graciously grant me Your law." (Psalms 119:29, NASB)

In Psalms 119:30, “I have chosen the faithful way” means he has chosen the way of doctrine. “I have placed Your ordinances before me” means he knows this is the only way to go at any time. He is satisfied with what God is doing. He is not whining about his fate or bemoaning the fact that he is on this death march. He is resting in the Lord’s provision.

"I have chosen the faithful way; I have placed Your ordinances before me." (Psalms 119:30, NASB)

In Psalms 119:31, “I cling” is דָּבַק (dâbaq) and means to cling or adhere, figuratively to catch by pursuit. It means his soul is glued to Bible doctrine. There is not enough misery, trauma, etc. in this world to destroy the soul that is glued to Bible doctrine. “Do not put me to shame” is the hiphil imperfect of בוּשׁ (bûsh). The action is not completed. He is looking down the line and saying, “Don’t let me get confused down the line by the prolonging of pressure.”

"I cling to Your testimonies; O LORD, do not put me to shame!" (Psalms 119:31, NASB)

In Psalms 119:32, “I shall run the way of Your commandments” means he can’t run anywhere because he is chained physically, but his soul can still seek refuge in the Word. “Enlarge my heart” means more spiritual growth, more capacity to handle the situations.

"I shall run the way of Your commandments, For You will enlarge my heart." (Psalms 119:32, NASB)

He File – The Perspective of the Believer

The Hebrew letter He means window or the perspective of the believer. He is looking out of the window of his life with divine viewpoint. This is the daytime part of the march when they are on the move.



In Psalms 119:33, “Teach me” refers to the doctrine learned through the grace apparatus for perception. “Statutes” refers to Bible doctrine in the right lobe of the soul. Hunger for the Word of God is characterized by parents teaching doctrine daily to their children, the pastor-teacher’s daily teaching of Bible doctrine, the believer accepting that doctrine by faith and then applying it to life’s situations and problems.

"He. Teach me, O LORD, the way of Your statutes, And I shall observe it to the end." (Psalms 119:33, NASB)

“I shall observe it” means to guard it in their soul. “To the end” means until the end of the death march or the end of his life for death is imminent. The principle here is to never look back. If you fall down, get back in fellowship and keep moving. This is the principle of being faithful. Jude 1:24.

"Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy," (Jude 1:24, NASB)

In Psalms 119:34, “Give me understanding” means comprehension, a spiritual frame of reference and actually using the Word of God by applying it. “That I may observe Your law” refers to Bible doctrine categories. These categories include the doctrine of relationship and fellowship, the doctrine of confession of sin, the doctrine of claiming God’s promises, and the doctrine of faith-rest. “Keep it” is keeping everything in perspective, seeing the panorama of God’s Word. “With all my heart” is with the whole inner being, the soul having a well-filled frame of reference.

"Give me understanding, that I may observe Your law And keep it with all my heart." (Psalms 119:34, NASB)

In Psalms 119:35, “Walk in the path of Your commandments” is living the spiritual life according to the will of God revealed in the Word of God. Following the plan of God is the most important thing a believer can do. “For I delight in it” means he has a love affair with God’s commandments. The word “commandments” is מצוה (mitsvâh) and means Bible doctrine obeyed and applied with pleasure. When the chips are down, you finally appreciate the Word of God for what it is.

"Make me walk in the path of Your commandments, For I delight in it." (Psalms 119:35, NASB)

In Psalms 119:36, “Incline” means to draw my thoughts to you. “Testimonies” refers to remembering the essence of God. “Dishonest gain” refers to someone he envies who isn’t on the death march, has it easy, and is enjoying the details of life. Greater is He that is in you, that he (Satan) that is in the world. 1 John 4:4.

"Incline my heart to Your testimonies And not to dishonest gain." (Psalms 119:36, NASB)

"You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world." (1 John 4:4, NASB)

In Psalms 119:37, “from looking at vanity” refers to the emptiness of it all. The emptiness of life apart from Bible doctrine. “Revive me in Your ways” is a spiritual revival of the soul through learning, accepting, and applying Bible doctrine.

"Turn away my eyes from looking at vanity, And revive me in Your ways." (Psalms 119:37, NASB)

In Psalms 119:38, “Establish Your word to Your servant” refers to making Bible doctrine a part of their soul structure – the edification complex of the soul. “Reverence for You” means spiritual growth becomes a devotion with the mind of Jesus Christ and occupation with Him.



"Establish Your word to Your servant, As that which produces reverence for You." (Psalms 119:38, NASB)

In Psalms 119:39-40, "Turn away my reproach" is the failure that often occurs after a night of debauchery. He has seen enough and experienced enough brutality that it can affect his mental attitude. "Which I dread" means he doesn't want to get out of fellowship when they abuse him.

"Turn away my reproach which I dread, For Your ordinances are good. Behold, I long for Your precepts; Revive me through Your righteousness." (Psalms 119:39-40, NASB)

"Behold, I long for Your precepts" is Bible doctrine that he longs to hear communicated to him. "Revive me through Your righteousness" is the spiritual growth and the change of thinking that Bible doctrine brings.

What is his prospective? Day after day learning Bible doctrine, using it, applying it. Every step he takes, he takes with doctrine. What can we do for our young people? Give them more categorical doctrine, and more, and more, and more. There will be a time of maximum intake, and little application, but the time of testing that will require maximum application of Bible doctrine will come.

Vav File - Bible Doctrine Anchors the Believer's Life

The Hebrew letter Vav represents a nail, peg or hook. Bible doctrine is presented as the peg or the hook on which the believer hangs their life. The peg or the hook stays in one place and produces stability.

In Psalms 119:41, "May Your lovingkindnesses also come" means God's grace in action. God never treats us as we deserve. This is appreciation for His grace and Bible doctrine circulating in the thought pattern of the soul. "Your salvation" refers to deliverance, not being saved as he is already a believer.

"Vav. May Your lovingkindnesses also come to me, O LORD, Your salvation according to Your word;" (Psalms 119:41, NASB)

"According to Your word" means the deliverance from this death march by application of Bible doctrine to every tough situation. He doesn't especially want to escape the pain. He doesn't want to be delivered by human activity. He wants the spiritual deliverance, which God has through Bible doctrine. The only standard for soul stability is the assimilation of the Word of God.

In Psalms 119:42, "an answer for him who reproaches me" refers to a griping, miserable buddy who didn't get Bible doctrine. "Reproach" is the qal active participle of חָרַף (charaph) and means to malign, to deplore, to revile, to resent. They resented him to the point of reviling him. Christians can be cruel in their negative volition.

"So I will have an answer for him who reproaches me, For I trust in Your word." (Psalms 119:42, NASB)

Apparently he was receiving a lot of verbal insults from the other slaves. They resented divine viewpoint and orientation to God's grace. Believers and/or unbelievers without doctrine can be very obnoxious. He not only has to put up with the soldiers, but he had to put up with rotten attitudes among others on the death march.

"For I trust in Your word" is the qal perfect of בָּטַח (bâtach) and means to slam your troubles on the Lord as a wrestler slams his opponent to the mat. This indicates that he has already placed this in the Lord's hands and he is sitting tight. Put the matter in the Lord's hands and do not retaliate. Vengeance belongs to the Lord.



In Psalms 119:43, “And do not take the word of truth” refers to the peg or hook, the stabilizer. “Take” is the hiphil imperfect causative of נָצַל (nâtsal) and means to snatch away. “Out of my mouth” means he will utter grace words and divine viewpoint. When he does, they will be snatched away. He is talking about witnessing to them and their resulting negative reactions.

"And do not take the word of truth utterly out of my mouth, For I wait for Your ordinances." (Psalms 119:43, NASB)

“For I wait for Your ordinances” means he is trusting in God's promises under pressure. “Wait” is the piel perfect of יָחַל (yâchal) and means to be patient, to hope, to trust, to wait. He has put his hope in Bible doctrine, regardless of the pressure. Believers are to meet opposition by trusting in God's promises and His deliverance. Psalms 55:22

"Cast your burden upon the LORD and He will sustain you; He will never allow the righteous to be shaken." (Psalms 55:22, NASB)

We must meet retaliation by claiming the promise of Romans 12:19. Forgive as Christ forgave. Phil. 3:13.

"Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, 'VENGEANCE IS MINE, I WILL REPAY,' says the Lord." (Romans 12:19, NASB)

"Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead," (Philippians 3:13, NASB)

In Psalms 119:44, “So I will keep Your law” means he will guard the Word. The nail is in the wall forever. He intends to hang his entire life on that hook called Bible doctrine.

"So I will keep Your law continually, Forever and ever." (Psalms 119:44, NASB)

In Psalms 119:45, “I will walk at liberty” means he will walk in comprehensiveness, in breadth of mind. He is saying, “I am too weak to walk physically, so I am going to walk by what I think.” He has the Word in the right lobe of his soul in his frame of reference. “For I seek Your precepts” is Bible doctrine presented categorically, line upon line, precept upon precept.

"And I will walk at liberty, For I seek Your precepts." (Psalms 119:45, NASB)

In Psalms 119:46, “I will also speak of Your testimonies” refers to Old Testament Christology where he was centering Jesus Christ in his thoughts. “Before kings” means he will survive to speak to Persian kings, to stand before Nebuchadnezzar. He knows that Bible doctrine will give him an audience at some time. Bible doctrine will give you an audience. “And shall not be ashamed” is reference to the Bible doctrine in his soul. Rom. 1:16.

"I will also speak of Your testimonies before kings And shall not be ashamed." (Psalms 119:46, NASB)

"For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek." (Romans 1:16, NASB)

This is a walking Bible class in embryo form. By the time they arrive in Babylon, they have a core of people who are interested in Bible doctrine. In 536 BC, the first wave will go back and in 516 BC the first temple will be completed. Why? A surge of interest in learning Bible doctrine.

In Psalms 119:47, “I shall delight” is the hithpael imperfect of שָׂא (shaa) and means to take delight in. This is the Hebrew word for the strongest love between husband and wife. It is the Hebrew word for



passionate love. Here, he has a passionate love for the Word and an intimacy with it. Keep on doing this. Doctrine every day. This is the word he uses in reference to his love for the Lord Jesus Christ.

"I shall delight in Your commandments, Which I love." (Psalms 119:47, NASB)

He uses a strong word to indicate strong love under adverse conditions. When used of God, it is expressed as a mental attitude love, it is relaxed mental attitude rapport love all the way, it is occupation with Jesus Christ.

He is courting Bible doctrine every chance he gets. He is living in the Word. He is tough. "Which I love" is in the perfect tense and means he has always loved doctrine. Since he is carrying Bible doctrine, he can teach it on the march. Apparently they need it. These people will be the basis of the Golden Age of Israel.

In Psalms 119:48, "And I shall lift up my hands" is fervent desire. This is as close as he can come to expressing the love concept of "I will delight." At this time, he has no hope of a wife, yet he will have a very wonderful wife. At this time he has no hope of a home, yet he will have a very wonderful home. At this time he has no hope of a job, yet he will be occupied in a very wonderful way.

"And I shall lift up my hands to Your commandments, Which I love; And I will meditate on Your statutes." (Psalms 119:48, NASB)

What does he have now? Nothing. Yet, he has everything in Bible doctrine in the right lobe of his soul. This is divine wisdom. He has the most right now. "Your commandments, Which I love" is in the perfect tense and means he has always loved Bible doctrine, the Word of God. "And I will meditate on Your statutes" refers to his thought control while in fellowship focused only on Bible doctrine.

Continues in [Maximum Adversity, Believer's Triumph – Part 2](#).