

The Inspired Word of God

Part 3

In this segment, we will be looking closer at Psalm 119, which I referenced to in Part 2, only in this segment we will cover the entire 176 verse Psalm. In Part 2, I cited as examples the 8-stanza for “**Daleth**” and “**Resh**” and how the meaning of the Hebrew letter could be found within that particular 8-stanza segment. In this segment I will be showing how that theme is expanded in the longest chapter of the Bible. I have also included (listed below each 8-verse stanza) a few Hebrew words with their Hebrew spelling. Every stanza speaks to God’s Word, the “**Torah**”.

א

“Aleph”

1. Blessed are the undefiled in the way, who walk in the law of the Lord.
2. Blessed are they that keep his testimonies, and that seek him with the whole heart.
3. They also do no iniquity: they walk in his ways.
4. Thou hast commanded us to keep thy precepts diligently.
5. O that my ways were directed to keep thy statutes!
6. Then shall I not be ashamed, when I have respect unto all thy commandments.
7. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.
8. I will keep thy statutes: O forsake me not utterly

ALEPH - creator, king, learn, teach, utter, ox

ALAPH - bring forth thousands

ALAPH - thousand

ALAPH - faint, overlaid, wrap self

The one thought pervading this Psalm is the surpassing excellence of the Law. The beauty and power of the Psalm lies in the unwearied reiteration of that single idea. There is music in its refrains, which is subtly varied. One or another of the usual synonyms for God’s instructions to his people, including “law,” “saying,” “statutes,” “commandments,” “testimonies” and “judgments” occurs in every verse, except verses 122 and 132. The prayers “Teach me,” “Revive me,” “Preserve me according to thy word,” and the vows “I will keep,” “observe,” “meditate on” and “delight in thy Law” are frequently repeated. There are but few pieces in the psalmist’s kaleidoscope, but they fall into many shapes of beauty. Although all his sentences are molded after the same general plan, the variety within such narrow limits is equally a witness of poetic power which turns the fetters of the acrostic structure into helps, and are of devout heartfelt love for the Law of Yahweh. The Psalm is probably of a later date; but its allusions to the singer’s circumstances, whether they are taken as autobiographical or as having reference to the nation,

are too vague to be used as clues to the period of its composition. The elaborate acrostic plan and the praises of the Law naturally suggest a time when it was familiar in an approximately complete form. It may be that the rulers referred to in verses 23 and 46 were foreigners, but the expression is too general to draw a conclusion from it. It may be that the double-minded (verse 113) who err from God's statutes (verse 118) and forsake his Law (verse 53) are Israelites who have yielded to the temptation to apostatize. But these expressions, too, are of so general a nature that they do not give clear testimony of date.

The text of Psalm 119 in most King James Bibles is laid out with each of the twenty-two 8-line stanzas with the appropriate Hebrew letter at the top and in alphabetic order. The theme of the letter will be found in the text of the passage, several times and in words that communicate the idea, concept, or theme of the Hebrew letter. Note: I say "most" King James Bibles.

In 2000, "The Subject Bible" was published. The Subject Bible was promoted as an easy indexed Bible with cross-referenced topics in the Bible's columns. These linked the reader to a second Bible organized by subject located in the second section. The Subject Bible came only in the King James translation. It was a large print Bible and sold only through television advertising. It came with a CD/DVD 2-disc set that could be used on one's PC to study the text. A nice feature of the Subject Bible is that when you came to one of the unfamiliar words from the original KJV vocabulary, the publishers included an equivalent word used today at the end of the verse, eliminating the issue of archane English words. It is still available from the publisher by searching "The Study Bible – Not Sold In Stores." It sells for \$150 a copy.

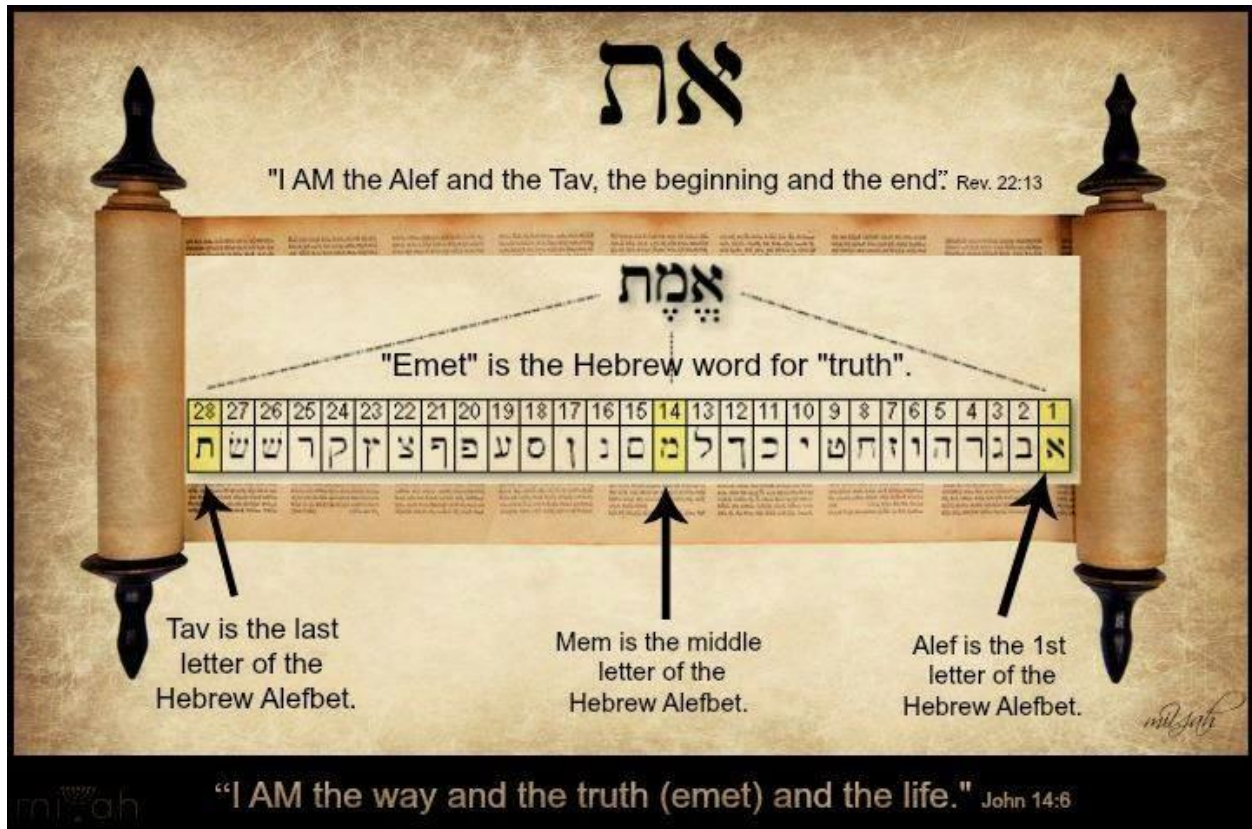
"Aleph" = picture of an ox (strength, power, leadership, yoke, etc.) The first commandment begins with the word "In" which starts with an **"aleph"**. The modern **"aleph"** is constructed of three Hebrew letters; the **yod** (on top) another **yod** at an angle and a **vav** in between. = **YHVH = 26**. The Tetragrammaton **"YHVH"** has a numerical Gematria of **26**. See the illustration on the next page.

Eloheim = one. 1 is found in all other numbers (except zero) but no other numbers are found in it. (Mathematicians suggest: All things come forth from **Eloheim**, but **Eloheim** is not all of those things).

Emet = truth. It begins with an **"aleph"**. If you take the **"aleph"** (strength / power) out, you have the Hebrew letter for death or dying. The word truth = **Emet**. The Hebrew word **Emet** is made up from the first, middle, and last letters of the Hebrew alphabet: **aleph + mem + tav = Emet**. The message is stated four times in Revelation 1:8; 1:11; 21:6; and 22:13 where Christ Jesus is the Alpha and Omega, He is the **"Aleph"** and **"Tav"**. **"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."** - (Revelation 1:8). On the next page, I have included an illustration of this concept.

You may know absolutely nothing about the Biblical languages of Greek or Hebrew, but you will remember the meaning of **"Emet"** once you have visualized the illustration on the next page. Whenever the untranslated word **"Aleph-Tav"** appears, like smack in the middle of Genesis 1:1, or any of the nearly 7,000 other occurrences, it is the signature, i.e., the Fingerprint of God.

It serves as amplification of the text theme of the Creator Jesus Christ. It is like an exclamation point of the Creator to add emphasis to an important point or theme.

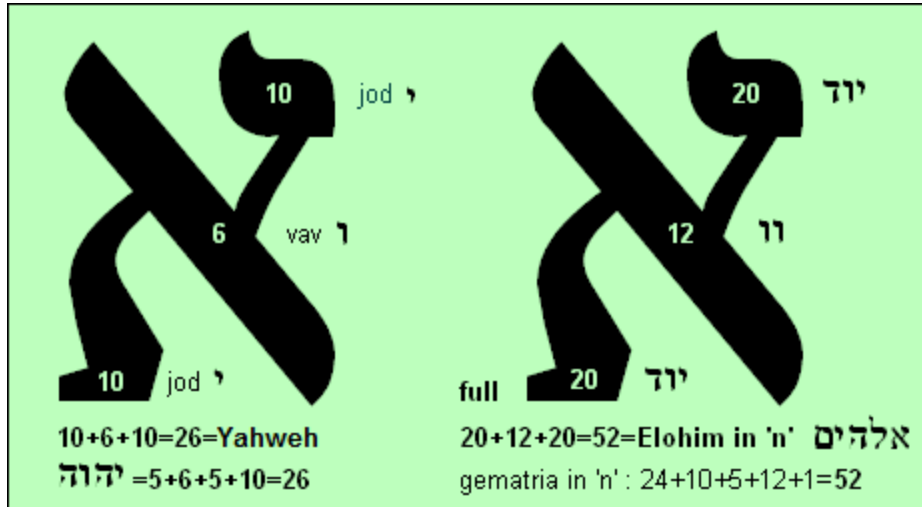


Is there a mystery hiding in plain sight just underneath the 22 letters contained in the Hebrew alphabet? Has the creator of the universe left a watermark for us to discover as we decipher the pictograms that the ancient Hebrew letters represent? Are there numeric codes that authenticate the ancient redemptive revelations that can be found in the Torah? The Gematria and mathematical design is so evident that it is beyond debate that our King James Bible is the most accurate Bible available at **98.2%**!

Is there a hidden hand at work creating a sublime architecture that reveals the redemptive plan that God has for mankind? Are the puzzle pieces visible in plain sight just waiting to be assembled and understood? The answer is definitely yes and the earliest translations into English and all other languages missed the point totally. They merely chose to translate the **“Aleph-Tav”** with the English definitive article **“THE”**. It is so much more than that as I pointed out in my E-book *‘The Season of the Rapture: God’s Three-Fold Witness.’*

The **aleph** is the first letter of the Hebrew alphabet and has the number value of 1. Because we see God as the beginning of all things the **aleph** represents God in the **alphabet** and in the **Bible**. This is embodied in the **structure** of the first letter and the first verse of the bible. So we look first at the inner structure of the **aleph**. This letter is constructed out of three/two other letters of the alphabet. Two **yods** and a **vav**. The **vav** connects the **yod** from above with the **yod**

beneath. The **vav** has the meaning of *hook* or *nail* and is usually translated as the word '*and*'. In this way it is the connecting element. The sum of these letters is: $10+6+10=26$. This is the number value of the name of God: Yahweh, **יהוה**, $5+6+5+10=26$.



Also, the first verse tells us that the **aleph** represents God. This becomes made clear by means of the letter places of the **aleph**. In Genesis 1:1 six alephs are used and are divided over seven words. The *first* letter of the bible, the **beit**, tells how the **alephs** must be distributed over the seven words. The **beit**, **ב**, has the number value 2, and with Gematria full, **בית** = $400+10+2=412$. The digits 4 and 2 can be divided in respectively 4 and 2 units. The 1 cannot be divided in more than one unit. You might say that this unit is in 'rest'. The 4 and 2, together equal 6, but can be divided = work. The Bible tells us that there are six days of creation and one day of rest. There are 6 **alephs** in Genesis 1:1 and one hidden. The digits in 412 show how the six **alephs** over the seven words become distributed. The first four words have an **aleph** (=work), the fifth word has no **aleph** (=rest) and the sixth and the seventh word also have an **aleph** (=work). 412 in the Hebrew reading direction from right to left is 214: 2 - 1 - 4 or 1-1-1-1-1-1-1.

Genesis 1:1

the earth				and*			the heaven					*	God					created			In the beginning								
28	27	26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1		
א	ר	ץ	ה	א	ת	ו	ה	ש	מ	י	ם	א	ת	ה	י	ם	ל	ה	א	א	ב	ר	א	ב	ר	א	ש	י	ת

Although this division is well known, nobody seems to realize that this division originates from the first letter of the Bible. The sum of the six letter places of the **aleph** is $26+23+15+10+9+3=86$, the number value of Elohim, **אלהים**. The primes in this sequence have the sum: $26+23+15+10+9+3=26$, the number value of Yahweh, **יהוה**, the name of God. 23 and 3 are respectively the 10th and the 3rd prime. The sum is $10+3=13$, the number value of **echad**, one, **אחד**. Yahweh Elohim is One: **יהוהאלהיםאחד**. This is what Deuteronomy 6:4 expresses: "*Hear Israel, Yahweh, our God Yahweh, is one*". The Gematria numeric value of this verse is 1118

or 86×13 , Elohim x *Echad*. The prime places 23 and 3 of the *aleph*, seem to confirm the creation structure; we find those primes in *word 1* and *word 6*.

These six *alephs* point out that *one* is the **first prime number**. This becomes clear when we count the letter places two by two until there is only one number left. This happens to be the number **439**, which is the **86th prime number**, when one is counted as the first prime.

⌘		⌘		⌘		⌘		⌘		⌘		
26	+	23	+	15	+	10	+	9	+	3	=	86
	49		38		25		19		12			
		87		63		44		31				
			150		107		75					
				257		182						
					439							

Prime 86 = 439

I have shown the numerical structure for *“Aleph”*, but it would be a huge study, far too long for me to do all individual 22 Hebrew letters in an intricate detailed study, not everyone would be interested in the mathematical steps involved. In another study that I shared, it was revealed that the mathematical properties of *Pi*, *Phi*, and *Euhler* are encoded in Genesis 1:1 and John 1:1. **Fibonacci** sequence numbers are also encoded in the Bible. I have not dealt with them before other than to note the fact that the Creator is a Master Mathematician. Theologians are not inclined to study the work of mathematicians because of the left/right brain paradigm. Theologians normally are mathematically-challenged. This is not meant as an offence against theologians, but is simply a fact differentiating how the two types of mental focus process data. It is uniquely referred to as the Left-Brain/Right Brain paradigm.

The Fibonacci sequence exhibits a certain numerical pattern which originated as the answer to an exercise in the first ever high school algebra text. This pattern turned out to have an interest and importance far beyond what its creator imagined. It can be used to model or describe an amazing variety of phenomena, in mathematics and science, art and nature. The mathematical ideas the Fibonacci sequence leads to, such as the golden ratio, spirals and self-similar curve, have long been appreciated for their charm and beauty, but no one can really explain why they are echoed so clearly in the world of art and nature.

The story began in Pisa, Italy in the year 1202 A.D. Leonardo Pisano Bigollo was a young man in his twenties, a member of an important trading family of Pisa. In his travels throughout the Middle East, he was captivated by the mathematical ideas that had come west from India through the Arabic countries. When he returned to Pisa he published these ideas in a book on mathematics called Liber Abaci, which became a landmark in Europe. Leonardo, who has since come to be known as Fibonacci, became the most celebrated mathematician of the Middle Ages. His book was a discourse on mathematical methods in commerce, but is now remembered mainly

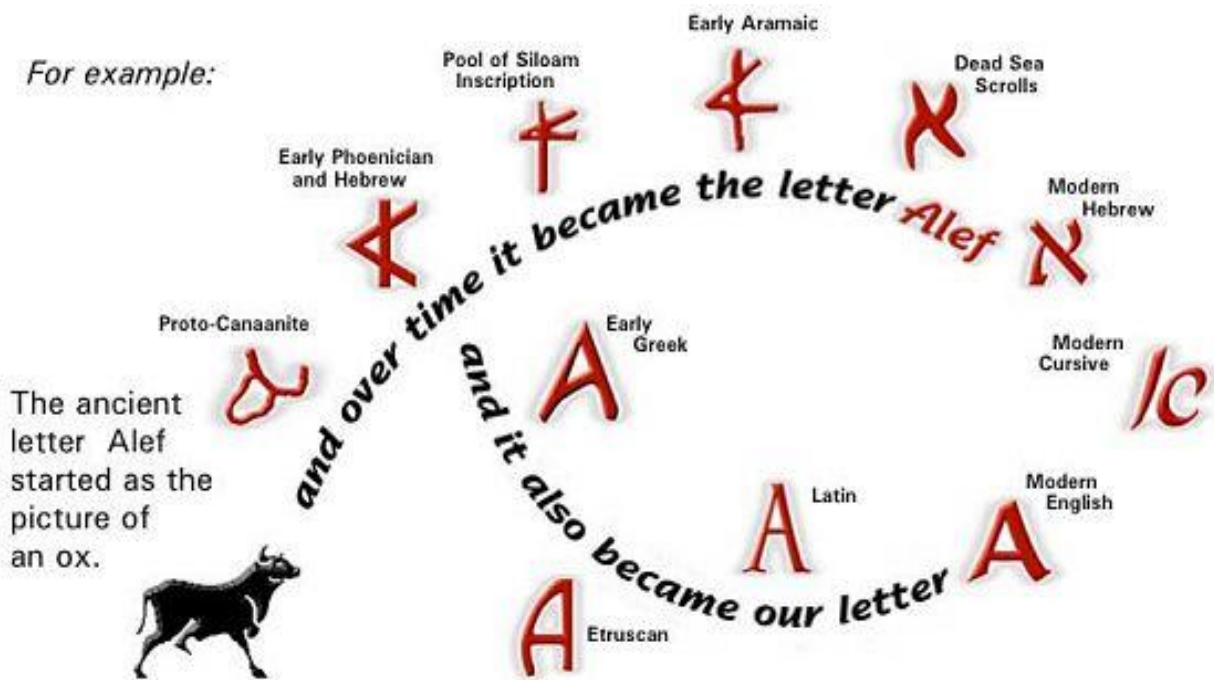
for two contributions, one obviously important at the time and one seemingly insignificant. Amazingly, Fibonacci numbers play a major role in God's Creation.

Gematria or Bible Numerics confirm that the Bible is a Divine Book, from a Creator outside of our time-space continuum. The evidence is so overwhelming that the issue isn't even debatable. For those seriously committed people who have an interest in the Biblical evidence of Gematria, they would benefit from the works of C.J. Lovik, author of two books: *'The Living Word in 3D'*, vol. 1 & 2, published in 2015 and 2016 respectively. Hebrew letters began in their Paleo-Hebrew form as pictures. The information in this study will mention that a letter = a picture form. Below is an example of how the English letter "A" developed over centuries. The **"Aleph"** began with the figure of an ox head and horns. The illustration below provides you with an idea of the evolution of the letter **"Aleph"** throughout its historical use. C.J. Lovik's books on the Hebrew language is an excellent starting point for informal learning of Hebrew.

In his book, C.J. Lovik states that the Hebrew language combines three overlapping layers that make it unique among all other languages. This is unique to Hebrew. Chinese has two layers, conventional usage and pictographs. Greek has two layers, conventional and numeric. Only Hebrew has all three:

1. Conventional (common script form)
2. Pictographic
3. Numeric

Hebrew combines all three layers to create a unified message of revelation. This is particularly pronounced in the **"Aleph-Tav"** that appears over 7,000 times in the Bible.



Believe It or Not!

יהוה

The name of God in Hebrew
Reading from right to left –
(Yod - Hey – Vav – Hey)

Then, there is the ineffable name of God
(*Jehovah* in King James English)

It is spelled in Hebrew as *Yahweh*

According to *“The Inner Meaning of the
Hebrew Letters”*

by Robert L. Haralick,

“the letter *vav* is shaped like a nail, and the word *vav*
is the word for nail.”

“Furthermore, the letter *yod* is the root of *yad*,
which has the common meaning of hand.”

Finally, “as a prefix, *hey* functions as the definite
article “the.”

As a word, *aleph-tav* means behold, or here is.”

Therefore, the meaning of the letters in Jehovah’s
Name says, “Behold, here is the hand, behold, here is
the nail.”

What a terrific Gospel message!

*The nail and the hand appears in the
Very name of God!*

THE HEBREW NAME OF OUR CREATOR & MEANING

Early Paleo-Hebrew

𐤀𐤅𐤁𐤀

Proto-Hebrew

אָהַבְּ

Phoenician Hebrew

אָהַבְּ

Classic Hebrew

יהוה

Behold - Nail - Behold - Hand



Although the **“Aleph-Tav”** does not appear in our English translations, the two letters are found over 7,000 times in the Hebrew text of the Bible. Early translators did not understand its meaning or reason for appearing in the Hebrew text of the Old and New Testament. In most occurrences, the translators simply assigned the definitive article “The” and inserted it into the English text where the **“Aleph-Tav”** appeared in the Hebrew as the untranslatable two-letter word.

In the Hebrew text of the Bible, we find that it appears both as a prefix and as a suffix as well as a “stand-alone” word. As a stand-alone word it is found **7,339X** times. There are an additional **2,251X** times where it appears as a prefix or suffix. The grand total of **“Aleph-Tav”** is **9,590X** times. When you consider that Strong’s Concordance only translates the term 14 or 15 times, it becomes demonstrably evident when considering its inadequacy as a source of meaning.

Everywhere the **“Aleph-Tav”** symbol is placed in Scripture it reveals the workings of the Creator both with and through the Son expressing the strength of the covenants, and working together as one in One Spirit. Rabbi Akiva, a first century A.D. sage confirms that amplification is

there to indicate the presence of the Divine. The placement of the **“Aleph-Tav”** further explains the mystery of Who was represented in the symbol. As an example, the Gospel Story of Y’shua is contained within the original “Aleph-Bet’s original meaning of the Hebrew Letters:

1. **Aleph:** He will manifest His STRENGTH for us
2. **Beit:** He will come in a BODY – DWELLING – WOMAN (*bride*)
3. **Gimmel:** He will ASCEND – DESCEND for us
4. **Dalet:** He will be the DOOR – ACCESS – provide PATHWAY for us to the Father
5. **Hey:** He will REVEAL – LIGHT – TRUTH – we will BEHOLD Him
6. **Vav:** He will SECURE – by becoming a MAN – He will be a NAIL – He will be the BRIDGE
7. **Zayin:** He will be CUTOFF – He is a WEAPON for us
8. **Chet:** He will be a FENCE – PROTECT us – ENCLOSE us to Himself
9. **Teth:** He will SET APART – SEAL us – MARK us to Himself
10. **Yod:** His HAND will ESTABLISH us – CONFORM us to His IMAGE
11. **Kaf:** He will COVER us – by His HAND – SEPARATE us to Himself
12. **Lamed:** His AUTHORITY will ENFORCE – SHEPHERD us – PROTECT us
13. **Mem:** He will BRING FORTH – WASH us and CLEANSE us – REFRESH us
14. **Nun:** He will IMPART His LIFE to us
15. **Samech:** He will ANOINT us – RULE over us – SUPPORT us – PROVIDE for us
16. **Ayin:** He will SEE and WEIGH – MEASURE – JUDGE all His creation
17. **Peh:** He will INTERCEDE – COMMUNICATE – SPEAK to us
18. **Tzadi:** He will HOOK - HUNT – CAPTURE us – make us RIGHTEOUS (*Holy*)
19. **Qof:** He is BACKSIDE of Elohim – He will RISE UP – COVER us with His CLOUD
20. **Resh:** He is HEAD – EXALTED – FACE of Elohim
21. **Shin:** He is and does CONSUME as – REFINE us – FIRE
22. **Tav:** He is the SIGN – He will SECURE – SEAL – COVENANTS bring JUDGMENTS

The entire Tanakh (Old Testament) is predicated upon the **“Aleph-Tav”**, and this “character symbol” expresses different meanings depending on where it is used in Scripture. First, it is a “*sign*” or “*mark*” emphasizing “*COVENANT STRENGTH*”. Second, because ALL the COVENANTS were made by the Creator through Y’shua, (*who is the mediator of all things, between Father and man*), the **“Aleph-Tav”** must also incorporate Y’shua, because of His Divinity. This is precisely what the Apostle John was expressing in both his gospel and in Revelation... declaring protocol of the Godhead/Elohim. Third, because we are created in His image (sons of Adam), we are also incorporated into the meaning and use of **“Aleph-Tav”**. Proof of this is why we see pronouns and significant Hebrew words concerning mankind and creation, spelled using the **“Aleph-Tav”**. So ultimately, the **“Aleph-Tav”** incorporates all creation and is the foundation of the Hebrew Bible, both in print (*Torah*) and in all reality. This is what the rabbis down through history refer to as AMPLIFICATION on a particular subject.

This is what the the Apostle John was saying in John 1:1. Confirmed by the Apostle Paul John was saying in Colossians 1:16. **“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities,**

or powers: all things were created by him, and for him:” For centuries Hebrew has drifted further from the meaning and simplicity of its original Paleo-Hebrew “Aleph-bet”.





"Beit"

9. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.
10. With my whole heart have I sought thee: O let me not wander from thy commandments.
11. Thy word have I hid in my heart, that I might not sin against thee.
12. Blessed art thou, O Lord: teach me thy statutes.
13. With my lips have I declared all the judgments of thy mouth.
14. I have rejoiced in the way of thy testimonies, as much as in all riches.
15. I will meditate in thy precepts, and have respect unto thy ways.
16. I will delight myself in thy statutes: I will not forget thy word.

BETH, BAYITH – house, division, duality

BATH - company, daughter, town

BATH - bath

BETHULAH - maid, maiden, virgin

BETHULIM - maid, virginity

BITHAN – palace

BETHLEHEM – house of bread

"Bet" or "Vet" - Bet (pronounced Beit) = House = 2 (the first number to divide (house divided) or to multiply (go forth and multiply). On the 2nd day of creation, God separates things from one another (light from darkness), etc. There are constantly two things in contrast of each other throughout the Bible.

In its prepositional form it references in or with (going into a house). Brit = covenant. Its Gematria number is 2, a covenant between 2 people. Ben = Son. A Son over His own house. Benaw = to build, you put two things together to make one thing. Bein = between (between two things). Beim = to discern something (make a decision between two things). Baal = Husband or false worship or worshipping other gods. Balial = root word of Babylon = to mix things together.



“Gimel”

17. Deal bountifully with thy servant, that I may live, and keep thy word.
18. Open thou mine eyes, that I may behold wondrous things out of thy law.
19. I am a stranger in the earth: hide not thy commandments from me.
20. My soul breaketh for the longing that it hath unto thy judgments at all times.
21. Thou hast rebuked the proud that are cursed, which do err from thy commandments.
22. Remove from me reproach and contempt; for I have kept thy testimonies.
23. Princes also did sit and speak against me: but thy servant did meditate in thy statutes.
24. Thy testimonies also are my delight and my counsellors.

GIMEL GAMAL - bestow on, deal bountifully, reward, serve, wean, weaned child, loving kindness, culmination

GAMAL - camel

GEMUL - benefit, that which he hath given, recompense, reward

“Gimmel” - the 3rd letter in Hebrew, = a foot, = camel. Since one of the meanings is camel, and reward, it is not surprising when it first shows up. Because he obeyed YHVH, Abraham was rewarded and traveled on a camel (preserves or saves your life in the desert). God has designed the Hebrew in such a way that every word can be broken down to its two or three letter root word. The meaning of the word can be seen in the meaning of the letters that form the word. Gimmel = storing, or carrying, or gathering things, to lift up, reward, pride, to pay someone back (negatively speaking), go into captivity, to steal. It's Gematria value = 3.



"Daleth"

25. My soul cleaveth unto the dust: quicken thou me according to thy word.
26. I have declared my ways, and thou heardest me: teach me thy statutes.
27. Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.
28. My soul melteth for heaviness: strengthen thou me according unto thy word.
29. Remove from me the way of lying: and grant me thy law graciously.
30. I have chosen the way of truth: thy judgments have I laid before me.
31. I have stuck unto thy testimonies: O Lord, put me not to shame.
32. I will run the way of thy commandments, when thou shalt enlarge my heart.

DALETH DAL - door

DALAH - door

DELETH - door, gate, lid, leaf

DALIYOTH - branches

In my noting examples below each 8-verse stanza, the lists are not all inclusive, but are a random sampling of Hebrew words beginning with that letter. I chose only to include a few with each. There are many more and definition or meaning depends on context use. Those unfamiliar with Hebrew are struck by the variations when vowels are inserted. Hebrew words are made up of two or three letter consonants. Contextual use determines what vowels are to be inserted for English translation.

"Dalet" - It has a dental sound (we sound it with our tongue on our teeth). Dalet = Door, path, way and has a Gematria value of 4. The 4 kingdoms to rule = 4 beasts = Babylon, Persia, Rome, Greece. There are 4 horsemen of the apocalypse. Derrek = the way, Dahl = poor = to be led away from the house. To enter or leave a house. A door also separates. Dabar = go back to the source of food, Dabar = pestilence.



“Hay”

33. Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.
34. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.
35. Make me to go in the path of thy commandments; for therein do I delight.
36. Incline my heart unto thy testimonies, and not to covetousness.
37. Turn away mine eyes from beholding vanity; and quicken thou me in thy way.
38. Stablish thy word unto thy servant, who is devoted to thy fear.
39. Turn away my reproach which I fear: for thy judgments are good.
40. Behold, I have longed after thy precepts: quicken men in thy righteousness.

HEY, HAY - behold, lo, breathe of God

HE - even

HU - he, himself

“Hey” = 5 = Grace = a man raising his hands. Hey, the ‘H’ sound is breath, Hey also = revealing, showing, bringing something out, behold. When Abram and Sari obeyed God, their names were changed to Abraham and Sarah by introducing an ‘H’ into the middle of their names (the Holy Spirit). The word **“Harrah”** = to conceive.

NOTE: You may have likely seen Hebrew words spelled differently. This comes as a result of the writer’s choice of vowels. Hebrew words are always spelled without vowels, and so the reader will experience variations depending on the writer’s choice of vowels inserted for English use. Remembering from elementary school education, a vowel is – A, E, I, O, U, and sometimes Y. Hebrew scholars differ often in their choice of vowels.

ו

“Vau”

41. Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word.
42. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.
43. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.
44. So shall I keep thy law continually for ever and ever.
45. And I will walk at liberty: for I seek thy precepts.
46. I will speak of thy testimonies also before kings, and will not be ashamed.
47. And I will delight myself in thy commandments, which I have loved.
48. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

VAU, VAU, VAV - hook

VA, VE - completion, redemption

“Vav” or *“Waw”* = number 6 and appears as a symbol = a hook, or nail, to join, to pierce, also means “and” (to connect two things together). It is also used as a vowel. When you put a dot over it, it produces a “O” sound. When you put a dot to the left (inside) of it, it produces a “U” sound.

The Word of God became flesh and was nailed to a cross. The *“aleph-tav”* which is all the Hebrew letters (the Word) when you insert a *Vav* in the middle, now means a sign as in “I am only going to give you one sign, the sign of Jonah...” So with the *Vav* as a nail, you are nailing the Word of God to a tree or a cross. It also refers to renewal, redemption, and transformation.

I should note here this theme structure is more pronounced or obvious to the reader in the 119th Psalm than it is in the case of Isaiah. In the case of the Psalms, once you know the meaning of the Hebrew letter you can quickly see the Creator’s application but in Isaiah the pattern is more subtle, and not always so obvious. In fact, in the English translation of the KJV Bible the theme/idea/concept may not stand out and require some discernment. Understanding Hebrew is an asset in the discernment process. When one’s personal vocabulary is greater, it enhances one’s ability to see the theme/idea/concept. At the close of this study I will alliterate the 119th Psalm.

Alliteration is derived from Latin’s *“Latira”*. It means “letters of alphabet”. It is a stylistic device in which a number of words, having the same first consonant sound, occur close together in a series. Consider the following examples: **But** a **better** **butter** makes a **batter** **better**. **A big** **bully** **beats** a **baby** **boy**. Both sentences are alliterative because the same first letter of words (**B**) in the phrase occurs close together and produces alliteration in the sentence. An important point to remember here is that alliteration does not depend on letters but on sounds. Some preachers of the Word are gifted with this ability to alliterate.



“Zayen”

49. Remember the word unto thy servant, upon which thou hast caused me to hope.
50. This is my comfort in my affliction: for thy word hath quickened me.
51. The proud have had me greatly in derision: yet have I not declined from thy law.
52. I remembered thy judgments of old, O Lord; and have comforted myself.
53. Horror hath taken hold upon me because of the wicked that forsake thy law.
54. Thy statutes have been my songs in the house of my pilgrimage.
55. I have remembered thy name, O Lord, in the night, and have kept thy law.
56. This I had, because I kept thy precepts.

“

ZAIN, ZAN - divers kinds, kind, sustenance, struggle

ZUN - be fed

AZEN - weapon

AZAN - hear, give ear

“Zayin” - Picture a weapon or tool – food, cut, harvest, scatter, plow, to pierce, to scatter, or diverse. Words with Zayin in them zakar = to speak or act on behalf of something (seeds), an elder, master, complete, a crown, to give up something (Esau gave up his birthright), English = pottage. Its Gematria numerical value is 7, and always alludes to significance (Heavenly completion, spiritual fulness, covenant).



“Chet”

57. Thou art my portion, O Lord: I have said that I would keep thy words.
58. I intreated thy favour with my whole heart: be merciful unto me according to thy word.
59. I thought on my ways, and turned my feet unto thy testimonies.
60. I made haste, and delayed not to keep thy commandments.
61. The bands of the wicked have robbed me: but I have not forgotten thy law.
62. At midnight I will rise to give thanks unto thee because of thy righteous judgments.
63. I am a companion of all them that fear thee, and of them that keep thy precepts.
64. The earth, O Lord, is full of thy mercy: teach me thy statutes.

CHETH, CHATAAH - sin, sin offering
CHATH - broken, dismayed, dread, fear
CHATHAM - mark, seal
CHOTHAM - seal up, cover
CHET - offence, sin, transcendence, life, grace

“**Chet**” - Something that divides or breaks up – picture = wall = breaks up, fence, window, to protect something, to break something.

Words that use “**chet**”: darkness (God will divide the darkness), discouraged, (broken up about it), bechar = chosen, bekar = firstborn, bukar = sunrise/morning, grace (protect life), to dedicate, choopa (covering, tent), life, to profane, and man began, sick, sin. English word: hate. Gematria value = 8 (start over/new beginning). 8 people in the Ark, circumcision on the 8th day, Aaron and his sons were to start their ministry on the 8th day, the Feast of Sukkot is 8 days long, the word “born” is used 8 times in Jesus’ conversation with Nicodemus. It can refer to a fence or a wall.

Psalm 119 is the longest chapter in the Bible. Its theme is the Word of God. There is a direct reference to God's Word in all but six of the 176 verses (verses 3, 37, 80, 121, 122, 132). In this Psalm the Hebrew uses at least nine different synonyms for God's Word (the KJV uses eight synonyms—word, precepts, testimonies, law, commandments, ordinances, judgments, and statutes). Also a reference to Deity occurs in every verse except verse 121.



“Teth”

65. Thou hast dealt well with thy servant, O Lord, according unto thy word.
66. Teach me good judgment and knowledge: for I have believed thy commandments.
67. Before I was afflicted I went astray: but now have I kept thy word.
68. Thou art good, and doest good; teach me thy statutes.
69. The proud have a lie forged against me: but I will keep thy precepts with my whole heart.
70. Their heart is as fat as grease; but I delight in thy law.
71. It is good for me that I have been afflicted: that I might learn thy statutes
72. The law of thy mouth is better unto me than thousands of gold and silver.

TETH, DATH - commandment, law, commission, decree, precepts

TIT - clay, dirt, mire

This Psalm is a masterpiece of literary organization. It is divided into twenty-two sections, each section corresponding to one letter of the twenty-two-letter Hebrew alphabet. Each section has exactly eight stanzas - eight is the octave number in music - so the verse divisions are most appropriate. Also, in Hebrew each verse alliterates (a good memory aid) within each section (e.g. in the first section, each verse begins with the letter aleph).

“Tet” - Something like a basket, something that holds something, other meanings: surrounding, snake, to contain something, mud.

Words with **“Tet”** in them: good, complete, clean things, taking the beginning and surrounding the man, the dew, band (frontlets) around the head, to dip or in English to baptize, water surrounding by something strong, unclean, something torn, prey. Its Gematria numerical value is 9 = fruit, (9 fruits of the Spirit), spiritual gifts, gathering together, (baptism).



“Yod”

73. Thy hands have made me and fashioned me; give me understanding, that I may learn thy commandments.
74. They that fear thee will be glad when they see me; because I have hoped in thy word.
75. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.
76. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.
77. Let thy tender mercies come unto me, that I may live: for thy law is my delight.
78. Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.
79. Let those that fear thee turn unto me, and those that have known thy testimonies.
80. Let my heart be sound in thy statutes; that I be not ashamed.

YOD, YAD - hand, power, creation, metaphysical

YAD - border, coast, dominion, parts, order, ordinance, place, power, ministry, service

“Yod” - Picture a (working hand) – an arm with a hand on it, does something, makes, worships. Judah’s mother was praising when he was born or when she conceived. English = very small (the **Yod** is the smallest letter of the Hebrew alphabet), jot.

Words that have the **“Yod”** in it: The basis of Jacob’s name means “a heel” but with a **“Yod”** (YHVH’s hand) in it, it becomes Yakov (with YHVH’s hand on him, he will lead him to become Israel). To reprove or correct someone, a fatherless one.

The Gematria numerical value is 10 = (testing), 10 plagues, 10 virgins, 10 horns, 10 toes, tithe.

Psalms 119 was sung in worship and the focal emphasis is on God’s instructions for life. The children learned their alphabet through singing and reading of the text. Christians and Jews long ago misunderstood the meaning of the term “LAW”.

The “LAW” (First 5 books of the Old Testament) was known as the **“Torah”** and it properly means “teachings” or “instructions” of God. The confusion came as a result of the Latin translation of the Greek root word that carried a legal definition when it actually meant “the righteousness of God”. When Roman Catholic monk Martin Luther was translating the Greek text of Romans 1:17 for his students, the Latin word **“Iustitia”** appears errantly in the Latin Bible. Luther’s life was dynamically transformed by his reading the Greek text where this misused word in Latin really meant “justice” which was an erroneous translation of the Biblical text. It actually means we are saved by the “righteousness of God” lived through or by faith.” And so now you know the beginning of the Protestant Reformation of 1517.

כך

“Kaf”

81. My soul **fainteth** for thy salvation: but I hope in **thy word**.
82. Mine eyes fail for **thy word**, saying, When wilt thou comfort me?
83. For I am become like a bottle in the smoke; yet do I not forget **thy statutes**.
84. How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?
85. The proud have digged pits for me, which are not after **thy law**.
86. All thy commandments are faithful: they **persecute me wrongfully**; help thou me.
87. They had almost consumed me upon earth; but I forsook not **thy precepts**.
88. Quicken me after thy **loving kindness**; so shall I keep the testimony of thy mouth.

KAPH - branch, cloud, handle, middle, crowning accomplishment

KAPHAL - double, paralyze, curdle

QAPHA - be doubled, be congealed, that are settled

KEPHEL - double

KEPHATH - be bound

“Kaf” = Picture = open palm of the hand, blessing someone, also means the sole of the foot, to allow something to happen, to tame, to cover, to open.

English = cup/cuff (of a sleeve which ends at the palm of a hand).

Words with **“Kaf”**: blessings, to atone, pitch (the Ark), crown, Glory of YHVH, the liver, cap, bride, sore or grievous (heavy) heavy, negative power, to completely consume. Its Gematria numerical value = 20 = redemption.

The **“Kaph”** is one of the five Hebrew letters that have a **“Sofit”** or a final form. It is the left letter in the title above, and looks very similar to a **“Daleth”**. It appears this way **ך**. The **“Sofit”** or final form is used to indicate the end of a sentence or the end of a paragraph.

In ancient Hebrew the "final letters" were actually just letters, and we didn't have the "regular forms". At some point (Second Temple, about 500 BCE) the long "tail" of these letters made writing slower, so writers used to draw the "tail" to the left (the direction of writing) in order to write faster, and what gives us the regular forms. When these letters came at the end of a word there was no need to change them, so the original form is preserved only when the letters are final. In fact, this is one of the earliest forms of cursive-writing in Hebrew. The final form letters are sounded out just as the regular Hebrew letters are pronounced.



“Lamed”

89. For ever, O Lord, thy word is settled in heaven.
90. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.
91. They continue this day according to thine ordinances: for all are thy servants.
92. Unless thy law had been my delights, I should then have perished in mine affliction.
93. I will never forget thy precepts: for with them thou hast quickened me.
94. I am thine, save me; for I have sought thy precepts.
95. The wicked have waited for me to destroy me: but I will consider thy testimonies.
96. I have seen an end of all perfection: but thy commandment is exceeding broad.

LAMED - learn, skillful, instruct, be taught, teach

LIMMUD - disciple

LEOM - nation, people

“Lamed” = Picture a Shepherd’s staff, leading to teach, to yoke, to go forward, tongue, to control, the heart (led by), disciples, those who learn, the flame, bread (now you will have to struggle for your bread), to murmur, to struggle. English word = led (to lead someone).

The Gematria numerical value is 30 – dedication, Messiah, betrayed by 30 pieces of silver.

Shin = to consume or to destroy.

מם

“Mem”

97. O how love I thy law! it is my meditation all the day.
98. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.
99. I have more understanding than all my teachers: for thy testimonies are my meditation.
100. I understand more than the ancients, because I keep thy precepts.
101. I have refrained my feet from every evil way, that I might keep thy word.
102. I have not departed from thy judgments: for thou hast taught me.
103. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!
104. Through thy precepts I get understanding: therefore I hate every false way.

MEM, MUM - blemish, blot, spot, water, revealed, concealed

MIMKAR - sale, that was sold, ware

MIMKERETH - as

MIMSHACH - anointed

MIMSHAL - dominion, that ruled

MEMSHALAH - dominion, government rule

MEMAR - appointment, word

MEMER - bitterness

MAMLAKAH - kingdom, reign, king's, royal

MAMMEGUROTH - barns

MAMOTH - death

MAMTAQQIM - most sweet

“Mem” = The **“Mem”** is the second Hebrew **“Sofit”** letter, and it is used at the end of a sentence and/or at the end of a paragraph. At this point the reader can see how the Creator is using each Hebrew letter to address the teaching of God’s instructions to repeat the theme. Dr. Oswalt says often in his classes, that repetition is the heart of education. The **“Sofit”** final form is on the left above, ם. = Important for from or out of or where things come from turns a verb into a noun. Ex. From cross over to a boat, flame to a menorah, from to call to a gathering, from to lie down to a bed, from to join together to a family, from to lean to a staff from to heal to health.

נן
"Nun"

105. Thy word is a lamp unto my feet, and a light unto my path.
106. I have sworn, and I will perform it, that I will keep thy righteous judgments.
107. I am afflicted very much: quicken me, O Lord, according unto thy word.
108. Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments.
109. My soul is continually in my hand: yet do I not forget thy law.
110. The wicked have laid a snare for me: yet I erred not from thy precepts.
111. Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.
112. I have inclined mine heart to perform thy statutes always, even unto the end.

NUN - be continued, faithfulness, soul, emergence

NIN - son

"Nun" - Gematria numerical value of 50 which represents the Holy Spirit. (= Pentecost, 50 rings that held the two sets of curtains in the tabernacle, Jubilee is 50 years. Picture is a seed and a fish – Meanings = life, a son, producing. English word: "continued". Includes words that start with it, to breath, to kill.

The letter **"Nun"** is the third Hebrew **"Sofit"** letter. There are five of these **"Sofit"** letter forms used in the Hebrew alphabet. The letter on the left is the **"Sofit"** form used at the end of a sentence, or a paragraph ׀.

ו

"Samech"

113. I hate vain thoughts: but thy law do I love.
114. Thou art my hiding place and my shield: I hope in thy word.
115. Depart from me, ye evildoers: for I will keep the commandments of my God.
116. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.
117. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.
118. Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.
119. Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.
120. My flesh trembleth for fear of thee; and I am afraid of thy judgments.

SAMECH, SAMEACH - glad, joyful, merry, rejoice, be glad, be merry, have joy, cheer
SAMAK - lie hard, be established, be stayed, lay lean, put, stand fast, sustain, be holden up, rest selves, divine presence, support
SAMAL - use the left, go to the left
SAMAN - appointed
SAMAR - tremble, stand up
SAMMIM - sweet spices SIM appoint, bring, call, cast, hold, lay, commit, bring, dispose, ordain, give, take, do

"Samech" = Gematria numerical value of 60 (height of Nebuchadnezzar's statue/pride) = To lay your hand on something – Something that holds something up, thorns (support system for (some creatures), hiding, to twist something, to surround something.

Most difficult word for connection because the picture is of a thorn.

Words that begin with **"Samech"** mean: to close something, an order of something, to aid.

Negative: a whirlwind that destroys, to hate, to conceal and hide.



“Ayin”

121. I have done judgment and justice: leave me not to mine oppressors.
122. Be surety for thy servant for good: let not the proud oppress me.
123. Mine eyes fail for thy salvation, and for the word of thy righteousness.
124. Deal with thy servant according unto thy mercy, and teach me thy statutes.
125. I am thy servant; give me understanding, that I may know thy testimonies.
126. It is time for thee, Lord, to work: for they have made void thy law.
127. Therefore I love thy commandments above gold; yea, above fine gold.
128. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

AYIN - are not, be gone, be no, be without, come to naught, fail, is never, none, neither ware, nowhere, in or, nothing, was no, was not,

AYIN - color, conceit, sight, insight, eye, face, fountain, resemblance, well, countenance, look, looks, knowledge, outward appearance, presence

“Ayin” = Gematria numerical value of 70 (serving/restoration, ex.: 70 weeks of Daniel, 70 7’s, 70 x 70. Picture = eye (even means eye in English), knowing, to see, watch, perceive, understand something.

Words that contain an **“Ayin”**: to mix something, or switch the last two letters to mean the word in Hebrew which means to cross over to better soil (from soil that will not produce to soil that will produce). It also means to experience what is pure. Other words, a fountain, or well, poor and afflicted.

When it is **“avar”** it means to experience what is pure. **“Arav”** means to experience what is great, and the well, the womb, the repository of life.

פ ף

“Peh”

129. Thy testimonies are wonderful: therefore doth my soul keep them.
130. The entrance of thy words giveth light; it giveth understanding unto the simple.
131. I opened my mouth, and panted: for I longed for thy commandments.
132. Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.
133. Order my steps in thy word: and let not any iniquity have dominion over me.
134. Deliver me from the oppression of man: so will I keep thy precepts.
135. Make thy face to shine upon thy servant; and teach me thy statutes.
136. Rivers of waters run down mine eyes, because they keep not thy law.

PE, PAAH - cry

PEH - accord, appointment, command, commandment, edge, entry, hole, mind, mouth, part, on, saying, sentence, skirt, sound, speech, talk, wish, word

“Peh” - The **“Peh”** is the fourth Hebrew letter with a **“Sofit”** or final form letter. It is the left letter form at the top of the segment above.

The **“peh sofit”** has a dot in it. If it doesn't have a dot in it, it is pronounced like an F. Means: mouth, speech, speaking, blowing, scattering, round, to enter something.

Words that start with **“Peh”**: English word: face, command, fruit, Ephriam (fruitful), Parsha (opening the head/mouth, or divide into sections), to break into something, (put a hole in it), produce, farm, freedom (when a seed opens up), pray.

Negative: snared by the words of your mouth.

Gematria numerical value is 80. No apparent significance.

צ ץ

"Tzaddi"

137. **Righteous** art thou, O Lord, and upright are thy **judgments**.
138. Thy **testimonies** that thou hast commanded are **righteous** and very faithful.
139. My zeal hath consumed me, because mine enemies have forgotten thy **words**.
140. Thy **word** is very **pure**: therefore thy servant loveth it.
141. I am small and despised: yet do not I forget thy **precepts**.
142. Thy **righteousness** is an everlasting **righteousness**, and thy **law** is the truth.
143. Trouble and anguish have taken hold on me: yet thy **commandments** are my delights.
144. The **righteousness** of thy testimonies is everlasting: give me understanding, and I shall live.

TZADDI, TSAD - side, one side, another, concerning, against

TSADAH - hunt, lie in wait, be destroyed

TSADAQ - do justice, be just, be righteous

TSADDIQ - just, lawful, righteous, humility

"Tzaddi" - A man or a plant. Something laying down, or laying on its side. Something coming out of the side of something. Something planted in the ground, waiting, image, chase, hunt.

Words with ***"Tzaddi"*** in it: the land, image, lying in wait, szit seit = blossom forth, to produce, adversity.

Gematria numerical value of 90.

The ***"Tzaddi"*** is the fifth and final Hebrew letter with a ***"Sofit"*** final form. It appears just below on the left letter form at top of segment. The ***"Sofit"*** form is only used at the end of a sentence or the end of a paragraph.



"Qoph"

145. I cried with my whole heart; hear me, O Lord: I will keep thy statutes.
146. I cried unto thee; save me, and I shall keep thy testimonies.
147. I prevented the dawning of the morning, and cried: I hoped in thy word.
148. Mine eyes prevent the night watches, that I might meditate in thy word.
149. Hear my voice according unto thy lovingkindness: O Lord, quicken me according to thy judgment.
150. They draw nigh that follow after mischief: they are far from thy law.
151. Thou art near, O Lord; and all thy commandments are truth.
152. Concerning thy testimonies, I have known of old that thou hast founded them for ever.

QOPH, KAPHAR - purge away, atonement

KOPHER - bribe, ransom, satisfaction, sum of money

QAPHAD - cut off QAPHATS - shut up, stop, be taken out of the way

QEPHADAH - destruction

QOPH - ape

"Qof" = Picture = rising of the sun, back of the head, - rising up, things behind, cycle, time to distinguish things, East.

Words that contain **"qof"**: to call or changeable to a gathering, to separate out (apart), resurrection (Son rising up), ancient and East are connected, befall, sodomite, to prevent something from happening.

Gematria numerical value of 100 (promise).



“Resh”

153. Consider mine affliction, and deliver me: for I do not forget thy law.
154. Plead my cause, and deliver me: quicken me according to thy word.
155. Salvation is far from the wicked: for they seek not thy statutes.
156. Great are thy tender mercies, O Lord: quicken me according to thy judgments.
157. Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.
158. I beheld the transgressors, and was grieved; because they kept not thy word.
159. Consider how I love thy precepts: quicken me, O Lord, according to thy lovingkindness.
160. Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

RESH, RAASH - quake, shake, earthquake, rushing

RESH - poverty

RESH - chief, head, sum

RESH - iniquity, wickedness, wicked

RESHIPH - burning coals, burning heat

RESHITH - first part RASHA be wicked, guilty, ungodly

RISH - poverty RISHAH - beginning

ROSH - beginning ruler, top, head, forefront

RUSH - needy, poor, lack

“Resh” = Picture = head of a man (stick man figure), begin, thinking, chief, to sum things, top of something, net, English = rush (get there first), the head of a stock of something, four heads of rivers, sum, first fruits.

Words with “resh”: Spirit, shepherd, wickedness, evil, enemy.

Gematria numerical value 200 (inefficient or insufficient).



“Schin”

161. Princes have persecuted me without a cause: by my heart standeth in awe of thy word.
162. I rejoice at thy word, as one that findeth great spoil.
163. I hate and abhor lying: but thy law do I love.
164. Seven times a day do I praise thee because of thy righteous judgments.
165. Great peace have they which love thy law: and nothing shall offend them.
166. Lord, I have hoped for thy salvation, and done thy commandments.
167. My soul hath kept thy testimonies; and I love them exceedingly.
168. I have kept thy precepts and thy testimonies: for all my ways are before thee.

SCHIN, CHIN - comely

CHINNAM - without a cause, for naught, in vain, free, freely

SHINAN - angels

SHANA - change, be changed

SHANAH - do again, be given to change, do the second time, alter, year, yearly

SHEN - tooth, sharp

SHENA - change

SHENT - second time

“Shin” or **“Sin”** – dot on right sounds like **sh** – dot on the left, sounds like **s**. Picture = Teeth.
The meaning is pressing, tearing, destroy, repeat something (two teeth) eating, sharp.

Words with **“shin”** or **“sin”**: Heaven, masculine form of the word two, shama, obey (by repeating), a year.

Gematria numerical value of 300 (how long something happened or the poor).



"Tau - Tav"

169. Let my cry come near before thee, O Lord: give me understanding according to thy word.
170. Let my supplication come before thee: deliver me according to thy word.
171. My lips shall utter praise, when thou hast taught me thy statutes.
172. My tongue shall speak of thy word: for all thy commandments are righteousness.
173. Let thine hand help me; for I have chosen thy precepts.
174. I have longed for thy salvation, O Lord; and thy law is my delight.
175. Let my soul live, and it shall praise thee; and let thy judgments help me.
176. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

TAU - chamber, little chamber

TAA - deceiver

TAAH - pant, seduce, be out of the way

TAALAH - curse

TAU - desire, lust

TAUAH - spin

TAUAH - scrabble, limit, set (a mark)

TAV – truth, perfection

"Tav" = a sign Picture of crossed sticks or a tree, marking signing, sealing, a covenant, last, to finish, answer (with a sign).

Words with **"tav"** or **"tau"**: formless, to long for something, to point to something (sign), an Ark (Noah's), complete, whole, be consumed, to abhor something, an omen (sign).

English word: To tab or tabulate.

Gematria numerical value = 400 (something happening to someone).

Most people think of the Torah in "Legal" terms as the "Law" when referring to the Ten Commandments as associated with Moses. Grammatically, the word Torah primarily means "Teachings". Over the centuries, the public meaning has been misunderstood because of the association with Moses and the Ten Commandments. The Bible differentiates between the Moral Law, the Civil Law, and the Ceremonial Law.

A brief alliterated synopsis of each section of the Psalm is as follows

<i>Aleph</i>	(verses 1-8)	<u>reward</u> in the Word
<i>Beit</i>	(verses 9-16)	<u>refined</u> by the Word
<i>Gimel</i>	(verses 17-24)	<u>revelation</u> from the Word
<i>Daleth</i>	(verses 25-32)	<u>rejuvenation</u> through the Word
<i>Hay</i>	(verses 33-40)	<u>resolve</u> to keep the Word
<i>Vav</i>	(verses 41-48)	<u>replying</u> to others from the Word
<i>Zayin</i>	(verses 49-56)	<u>relief</u> through the Word
<i>Cheth</i>	(verses 57-64)	<u>resorting</u> to the Word
<i>Teth</i>	(verses 65-72)	<u>reform</u> according to the Word
<i>Yod</i>	(verses 73-80)	<u>rejoicing</u> because of the Word
<i>Kaph</i>	(verses 81-88)	<u>reliance</u> on the Word
<i>Lamed</i>	(verses 89-96)	<u>ratification</u> of the Word
<i>Mem</i>	(verses 97-104)	<u>relevance</u> of the Word
<i>Nun</i>	(verses 105-112)	<u>radiance</u> from the Word
<i>Samek</i>	(verses 113-120)	<u>retribution</u> by the Word
<i>Ayin</i>	(verses 121-128)	<u>rescue</u> according to the Word
<i>Peh</i>	(verses 129-136)	<u>receptiveness</u> to the Word
<i>Tzadde</i>	(verses 137-144)	<u>righteousness</u> of the Word
<i>Qoph</i>	(verses 145-152)	<u>requests</u> based on the Word
<i>Resh</i>	(verses 153-160)	<u>revival</u> through the Word
<i>Shin</i>	(verses 161-168)	<u>respect</u> for the Word
<i>Tav</i>	(verses 169-176)	<u>remembering</u> the Word

I began to alliterate my sermons back in the 1970's. The benefit of alliteration comes in the ability to link expository messages in such a way for people to remember the message days later. My worship bulletin was my associate pastor early on and most of my pastor ministry. I prepared a sermon outline for every message, for the congregation to follow along, and thus engaging them in the message through filling in the blanks on questions, and a variety of ways for their participation. I know alliteration works by how often I would discover my congregation had their Bible literally stuffed full of my message outlines.

Maranatha

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