

Tahlym (Tehillim/Psalm)

As Believers, we are commanded to utilize the Psalms: Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to **אֱלֹהִים** (Yahuah), **Ephesians 5:19**

Psalm 92:1 A Mizmor (Song) for the Shabbat. It is a good thing to give thanks unto **אֱלֹהִים** (Yahuah), and to sing Praises unto your name, O Al Alyon: 2 To show forth your lovingkindness in the morning, and your faithfulness every night, 3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. 4 For you, **אֱלֹהִים** (Yahuah), have made me glad through your work: I will triumph in the works of your hands. 5 O **אֱלֹהִים** (Yahuah), how great are your works! and your thoughts are very deep. 6 A brutish man knows not; neither does a fool **†** understand this. 7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever: 8 But you, **אֱלֹהִים** (Yahuah), are most high forevermore. 9 For, lo, your enemies, O **אֱלֹהִים** (Yahuah), for, lo, your enemies shall perish; all the workers of iniquity shall be scattered. 10 But my horn shall you exalt like the horn of a unicorn: I shall be anointed with fresh oil. 11 My eye also shall see my desire on my enemies, and my ears shall hear my desire of the wicked that rise up against me. 12 The Righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. 13 Those that be planted in the house of **אֱלֹהִים** (Yahuah) shall flourish in the courts of our Alhym. 14 They shall still bring forth fruit in old age; they shall be fat and flourishing; 15 To show that **אֱלֹהִים** (Yahuah) is upright: he is my Rock, and there is no unrighteousness in him.

Colossians 3:16 Let the word of Mashiach dwell in you richly in all wisdom, teaching and admonishing one (1) another in psalms and hymns and spiritual songs, singing with grace in your hearts to **אֱלֹהִים** (Yahuah).

Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. (**James 5:13**) Thus the Psalms are useful for singing Praises to **אֱלֹהִים** (Yahuah). They are also useful for teaching and confirming that **וְיֵשׁוּעַ** (Yahusha) is Ha Mashiach. See the use **וְיֵשׁוּעַ** (Yahusha) made of the Psalm (**Luke 24:44-47**), and also Kepha (Peter)'s use of them in (**Acts 2:25-28, 34-35**).

WALK IN THE WAY

Psalm 101:1 A Mizmor (Song) of Daud (David). I will sing of Mercy and Judgment: unto you, O **אֱלֹהִים** (Yahuah), will I sing. 2 I will behave myself wisely in a perfect way. O when will you come unto me? I will walk within my house with a perfect heart. 3 I will set no wicked thing before my eyes: I hate the work of them that turn aside; it shall not cleave to me. 4 A froward heart shall depart from me: I will not know a wicked person. 5 Whoso privily slanders his neighbor, him will I cut off: him that has a high look and a proud heart will not I suffer. 6 My eyes shall be upon the faithful of the land, that they may dwell with me: he that walks perfect in the Way, he shall serve me. 7 He that works deceit shall not dwell within my house: he that tells lies shall not tarry in my sight. 8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of **אֱלֹהִים** (Yahuah).

מִשְׁלֵחַ (Tahlym)

†, (Tau/Tav) Mark, Sign, Covenant, Signature, Monument

☞, (Hey) Window Look, Reveal, Breath, Sigh

∪, (Lamed) Staff, Goad, Control, Teach, Yoke, Toward, Bind

↵, (Yad/Yod) Work, Throw, Worship, Work, Deed

⚡, (Mem) Chaos, Mighty, Blood

Tahlym, a Monument (Mark), Reveal, Teach, Worship, Mighty

Psalm in Hebrew: Tahlym (Tehillim) means "Praises". Theme of Psalm - Give Praises to יהוה (Yahuah). In Psalms Yahuah is the One (1) worthy of all Praise.

The title of the Book of Psalms in the Hebrew is Sefer Tehillim, means "Book of Praises". Every chapter is devoted to Praise and Thanksgiving from its author unto יהוה (Yahuah). This book clearly provides hope and confidence in יהוה (Yahuah) as the maker of all things, the ultimate ruler of everything including the universe. He sees everything, knows everything, he has no limits, his presence is everywhere even in darkness there is no hiding and he is to be Praised.

The Psalms are full of Spiritual poetry and this was not uncommon in the ancient Near Eastern nations and peoples, and it was not surprising for the Abry (Hebrews) to have produced such a powerful work. King Daud (David) is the recognized writer of most of the Psalms and many times referred to as the Psalms of Daud (David), although some of the chapters are not attributed to him in the notes.

The Psalms of Daud (David) included **Psalm 2-41** (except **Psalm 33**), **Psalm 51-72**, **Psalm 108-110**, and **Psalm 138-145**. Daud (David) was no doubt a very skillful musician, Scripture mentions that he played the lyre for King Saul (**1 Samuel 16:23**), and the prophet Amos mentions that Daud (David) invented instruments of music for worship of יהוה (Yahuah) (**Amos 6:5**). There is also mention in the book of Samuel about Daud (David) lamenting over Saul and Jonathan in a poetic fashion revealing his natural ability.

Daud (David) went to many experiences in his life that he wrote about, especially when he was hunted down by King Saul from place to place in the wilderness. Daud (David) was a young shepherd, he knew what it was like to tend his flock and to guard them from predators, representing a beautiful imagery of **וְיֵשׁוּעָה** (Yahusha) the great Shepherd. Daud (David) was also a musician, a man of war, a king, a father, a husband, a friend, and many more. He repented over his Sin in **Psalm 51**, acknowledging himself to be a Sinner before יהוה (Yahuah) and יהוה (Yahuah) alone. יהוה (Yahuah) called Daud (David) "a man after my own heart" and these experiences allowed him to share with the reader, a man who knew the heart of יהוה (Yahuah). Daud (David) was a master at finding different ways to praise יהוה (Yahuah) in life experiences and the book of Psalms is a wonder book for those who want to know how to please יהוה (Yahuah). He was filled with the Ruch Ah Qudesh **1 Samuel 16:13**.

Among the Psalms are two (2) collections of Levitical Psalms, one (1) is ascribed to the "sons of Korah" (**Psalm 42-49**), the other is ascribed to Asaph (Asaph is identified with twelve (12) Psalms and is said to be the son of Berechiah who is said to be an ancestor of the Asaphites (a descendant of the Levite Asaph, a group of prophets who prophesied through music). The Asaphites were one of the guilds of musicians in the First Temple) (**Psalm 73-83** and **Psalm 50**). These exalt the tribes of Yoseph.

There are Psalms mentioning Mushah (Moses), Haman, Ethan, and Solomon, some are anonymous (**Psalm 33, 84-89**). Some of the Psalms reveal a strong worship emphasis which might've been used in worship services, or on Set Apart days and do not mention the author (**Psalm 91-100**).

It is impossible to determine exactly how the Psalms were compiled and collected, and dating them is also difficult for most of the Psalms. Some of the Psalms are commemorating victories, while others are historical, remembering **יְהוָה** (Yahuah) and his people in past events. There are Psalms of affliction, lamentation and remorse over Sin, as well as songs of Thanksgiving and trusting **יְהוָה** (Yahuah). Other Psalms are prophetic and look to the future and the coming of Ha Mashiach, as well as the Heavenly kingdom.

Some of the songs were chosen to be good for reciting on certain Hebrew Qadosh days, like the Sabbath, or Pesach (Passover), Sukkot (the feast of Tabernacles), etc... There are titles on about 100 of the Psalms, the titles are so old that they cannot be understood even in the second (2nd) century BC. Some of the titles point to the source of the Psalm, while others point to a certain purpose, or a certain melody, or something related to music.

Psalm is divided into five (5) books: **Psalm 1-41**, which witness to Daud (David)'s Life and his Amunah (Faith); **Psalm 42-72**, Historical writings; **Psalm 73-99**, Ritual psalms; **Psalm 90-106**, reflecting pre-captivity sentiment and history; **Psalm 107-150**, dealing with the captivity and return to Yarusalym (Jerusalem). These five (5) books are often regarded as the devotional counterpart to the five (5) books of Mushah (Moses) (**Genesis, Exodus, Leviticus, Numbers, Deuteronomy**).

IMPORTANCE OF PSALM

The psalm comprised the ancient hymnal of **יְהוָה** (Yahuah)'s people. The poetry was often set to music—but not always. The psalm expresses the emotion of the individual poet to **יְהוָה** (Yahuah) or about **יְהוָה** (Yahuah). Different types of psalms were written to communicate different feelings and thoughts regarding a psalmist's situation.

The book of Psalm expresses worship. Throughout its many pages, Psalm encourages its readers to Praise **יְהוָה** (Yahuah) for who He is and what He has done. As the Psalms present a clear picture of **יְהוָה** (Yahuah) lovingly guiding His people, the responses of Praise and Worship to **יְהוָה** (Yahuah) are never far from the psalmists' pens. The Psalm illuminate the greatness of our Alhym, affirm His faithfulness to us in times of trouble, and remind us of the absolute authority of His Word. The portrayal of worship in the Psalms offers us glimpse after glimpse of hearts devoted to **יְהוָה** (Yahuah), individuals repentant before Him, and lives changed through encounters with Him.

Psalm of lament express the author's crying out to **יְהוָה** (Yahuah) in difficult circumstances. Pilgrim psalms include the title "a song of Ascent" and were used on pilgrimages "going up" to Yarusalym (Jerusalem) for the three (3) annual festivals. Psalms of Praise, also called hymns, portray the author's offering of direct admiration to **יְהוָה** (Yahuah). Thanksgiving psalm usually reflect the author's gratitude for a personal deliverance or provision from **יְהוָה** (Yahuah). Other types of psalms are referred to today as Wisdom psalm, Royal psalm (referring

to Yasharal (Israel)'s king or Yasharal (Israel)'s Mashiach), Victory psalm, Turah psalm, and Songs of Zion.

Let's read **Psalm 1:1** Baruk (Baruk (Blessed)) is the man that walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of the scornful. 2 But his delight is in the Turah of אֱלֹהִים (Yahuah); and in his Turah he meditates day and night. 3 And he shall be like a tree planted by the rivers of water, that brings forth his fruit in his season; his leaf also shall not wither; and whatsoever he does shall prosper. 4 The wicked are not so: but are like the chaff which the wind drives away. 5 Therefore the wicked shall not stand in the judgment, nor sinners in the assembly of the righteous. 6 For אֱלֹהִים (Yahuah) knows the way of the righteous: but the way of the wicked shall perish.

Psalm 150:1 HalluYAH (Praise YAH) in his sanctuary: praise him in the expanse of his power. 2 Praise him for his mighty acts: Praise him according to his excellent greatness. 3 Praise him with the sound of the shofar: Praise him with the psaltery and harp. 4 Praise him with the timbrel and dance: Praise him with stringed instruments and flutes. 5 Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. 6 Let everything that has breath HalluYAH (Praise YAH). We should be thanking אֱלֹהִים (Yahuah) for allowing us to express our deepest emotions to Him. If you are hurting use **Psalm 13** as a guide and write your own lament to אֱלֹהִים (Yahuah). If you are rejoicing, meditate on **Psalm 30** and echo the Praise found there. No matter your circumstance, the psalms contain a corresponding word that will help you share your heart with אֱלֹהִים (Yahuah).

AUTHORS OF PSALM

Psalm is a collection of lyrical poems and is one (1) of only two (2) Tanakh (OT) books to identify itself as a composite work containing multiple authors (Proverbs is the other). Some Psalm name their author in the first (1st) line or title. For example, Mushah (Moses) wrote **Psalm 90**. Daud (David) was responsible for many of them, composing seventy-three (73) psalms. Asaph wrote twelve (12); the descendants of Korah penned ten (10). Solomon wrote one (1) or two (2), and Ethan and Heman the Ezrahites were responsible for two (2) others. The remainder of the psalm do not contain information about their authors.

The book was originally titled Tahlym (Tehillim), which means "Praise Songs" in Hebrew. The English title of "Psalms" originated from the Septuagint's Greek title Psalmoi, also meaning "Songs of Praise." Individual psalms were written as far back in history as Mushah (Moses)'s time, through the time of Daud (David), Asaph, and Solomon, to the time of the Ezrahites who most likely lived after the Babylonian captivity, meaning the writing of the book spans one thousand (1000) years. Some of the psalms attributed to Daud (David) have additional notations connecting them with documented events in his life (for example, **Psalm 59** is linked with **1 Samuel 19:11**; **Psalm 56** is connected with **1 Samuel 21:10–15**; **Psalm 34** is associated with **1 Samuel 21:10–22:2**; and **Psalm 52** is linked with **1 Samuel 22:9**).

The Psalms were originally collected into five (5) "books," apparently according to the material found within them: Book I (**Psalm 1-41**) Book II (**Psalm 42-72**) Book III (**Psalm 73-89**) Book IV (**Psalm 90-106**) Book V (**Psalm 107-150**).

- **Daud** (David) - Commonly thought to be the author of the book of Psalms, but he actually wrote only about seventy-three (73), less than half.
- **Asaph** - The music director during the reigns of Daud (David) and Solomon (**1 Chronicles 16:1-7**). He wrote twelve (12) psalms.
- **The Sons of Korah**- These were Levites who served in the Temple (**1 Chronicles 26:1-19**). They wrote twelve (12) psalms.
- **Solomon** - At least two (2) psalms are attributed to him (**Psalm 72, 127**).
- **Mushah (Moses)** - As indicated above, he wrote the earliest psalms; one (1) is included in Psalms (**Psalm 90**).
- **Heman** - Contemporary with Daud (David) and Asaph, and is known as “the singer” (**1 Chronicles 6:33**). He wrote one (1) (**Psalm 88**).
- **Ethan** - A companion with Asaph and Heman in the Temple worship (**1 Chronicles 15:19**). He wrote one (1) psalm (**Psalm 89**).
- **Anonymous** - The authorship of forty-eight (48) of the psalms is unknown.
- **Ethical** - These psalms teach moral principles (**Psalm 15**).
- **HalluYAH**- These are psalms of Praise, beginning and/or ending with “HalluYAH” or “Praise אֱלֹהֵינוּ (Yahuah)” (**Psalm 103**).
- **Historical** - Psalms review the history of אֱלֹהֵינוּ (Yahuah)'s dealings with His people (**Psalm 106**).
- **Imprecatory** - These psalms invoke אֱלֹהֵינוּ (Yahuah) to bring punishment or judgment upon one's enemies (**Psalm 69**).
- **Suffering** - These psalms are cries of those suffering affliction (**Psalm 102**).
- **Thanksgiving** - Psalms of grateful praise to אֱלֹהֵינוּ (Yahuah) for Barakah (Blessings) received (**Psalm 100**).
- **Didactic** - Psalms of teaching and instruction (**Psalm 1**).
- **Liturgical** - Responsive readings, for use in special services (**Psalm 136**).
- **Meditation** - The ancient Hebrews were given to meditation, which the Ruch finds expression in many of the psalms (**Psalm 119**).
- **Praise and Devotion** - Psalms of Joyful Praise (**Psalm 148**).
- **Prayer and Petition** - Psalms which were sung in an attitude of Prayer (**Psalm 51**).
- **Mashiach** - Psalms pertaining to the coming Mashiach (**Psalm 2, 110**).
- **Penitential** - These are psalms expressing sorrow for Sins that have been committed (**Psalm 51**).
- **Songs Of Ascent** (or Songs Of Degrees) - These psalms were possibly sung by pilgrims on the way to Yarusalym (Jerusalem) to observe the feasts. They are grouped together **Psalm 120-134**.

DELIVER ME, O' אֱלֹהֵינוּ (YAHUAH)

Psalm 120:1 A Song of Ascent. - In my distress I cried unto AL אֱלֹהֵינוּ (Yahuah), and he heard me. 2 Deliver my soul, O אֱלֹהֵינוּ (Yahuah), from lying lips, and from a deceitful tongue. 3 What shall be given unto you? or what shall be done unto you, you false tongue? 4 Sharp arrows of the

mighty, with coals of juniper. 5 Woe is me, that I sojourn in Meshek, that I dwell in the tents of Cedar! 6 My soul has long dwelt with him that hates Shalum (Peace). 7 I am for Shalum (Peace): but when I speak, they are for war.

MY HELP COMES FROM יְהוָה (YAHUAH)

Psalm 121:1 A Song of Ascent. - I will lift up my eyes unto the hills, from whence comes my help. 2 My help comes from יְהוָה (Yahuah), which made heaven and earth. 3 He will not suffer your foot to be moved: he that guards you will not slumber. 4 Behold, he that guards Yasharal shall neither slumber nor sleep. 5 יְהוָה (Yahuah) is your guard: יְהוָה (Yahuah) is your shade upon your right hand. 6 The sun shall not smite you by day, nor the moon by 7 יְהוָה (Yahuah) shall guard you from all evil: he shall guard תְּדַ your soul. 8 יְהוָה (Yahuah) shall guard you're going out and you're coming in from this time forth, and even forevermore.

LET US GO TO THE HOUSE OF יְהוָה (YAHUAH)

Psalm 122:1 A Song of Ascent of Daud (David). - I was glad when they said unto me, let us go into the house of יְהוָה (Yahuah). 2 Our feet shall stand within your gates, O Yarusalym. Yarusalym is built as a city that is compact together: 4 Whither the tribes go up, the tribes of אֵל (Yah), unto the testimony of Yasharal, to give thanks unto the name of יְהוָה (Yahuah). 5 For there are set thrones of judgment, the thrones of the house of Daud (David). 6 Pray for the Shalum (Peace) of Yarusalym: they shall prosper that love you. 7 Shalum (Peace) be within your walls, and prosperity within your palaces. 8 For my brethren and companions' sakes, I will now say, Shalum (Peace) be within you. 9 Because of the house of יְהוָה (Yahuah) Aluhaynu, I will seek your good.

OUR EYES LOOK UNTO יְהוָה (YAHUAH) OUR ALAHYM

Psalm 123:1 A Song of Ascent. - Unto you I lift up תְּדַ my eyes, O you that dwell in the Shamym (Heavens). 2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so, our eyes wait upon AL- יְהוָה (Yahuah) Aluhaynu until he has mercy upon us. 3 Have Mercy upon us, O יְהוָה (Yahuah), have Mercy upon us: for we are exceedingly filled with contempt. 4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

OUR HELP IS IN THE NAME OF יְהוָה (YAHUAH)

Psalm 124:1 A Song of Ascent of Daud (David). - If it had not been יְהוָה (Yahuah) who was on our side, now may Yasharal say; 2 If it had not been יְהוָה (Yahuah) who was on our side, when men rose up against us: 3 Then they had swallowed us up quick, when their wrath was kindled against us: 4 Then the waters had overwhelmed us, the stream had gone over our soul: 5 Then the proud waters had gone over our soul. 6 Baruk (Baruk (Blessed)) be יְהוָה (Yahuah), who has not given us as a prey to their teeth. 7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. 8 Our help is in the Name of יְהוָה (Yahuah), who made heaven and earth.

יְהוָה (YAHUAH) SURROUNDS HIS PEOPLE

Psalm 125:1 A Song of Ascent. - They that trust in יְהוָה (Yahuah) shall be as Mount Tsiyon, which cannot be removed, but abides forever. 2 As the mountains are round about Yarusalym, so יְהוָה (Yahuah) is round about his people from henceforth even forever. 3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. 4 Do good, O יְהוָה (Yahuah), unto those that be good, and to them that are upright in their hearts. 5 As for such as turn aside unto their crooked ways, יְהוָה (Yahuah) shall lead them

forth תְּחִי with the workers of iniquity: but Shalum (Peace) shall be upon Yasharal.

RESTORE OUR FORTUNES, O יְהוָה (YAHUAH)

Psalm 126:1 A Song of Ascent. - When יְהוָה (Yahuah) turned again תְּחִי the captivity of Tsiyon, we were like them that dream. 2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, יְהוָה (Yahuah) has done great things for them. 3 יְהוָה (Yahuah) has done great things for us; whereof we are glad. 4 Turn again תְּחִי our captivity, O יְהוָה (Yahuah), as the streams in the Negev. 5 They that sow in tears shall reap in joy. 6 He that goes forth and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

UNLESS יְהוָה (YAHUAH) BUILDS THE HOUSE

Psalm 127:1 A Song of Ascent for Solomon. - Except יְהוָה (Yahuah) build the house, they labor in vain that build it: except יְהוָה (Yahuah) guard the city, the watchman wakens but in vain. 2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he gives his beloved sleep. 3 Lo, children are a heritage of יְהוָה (Yahuah): and the fruit of the womb is his reward. 4 As arrows are in the hand of a mighty man; so are children of the youth. 5 Happy is the man that has תְּחִי his quiver full of them: they shall not be ashamed, but they shall תְּחִי with the enemies in the gate.

BARUK (BLESSED) IS EVERYONE WHO FEARS יְהוָה (YAHUAH)

Psalm 128:1 A Song of Ascent. – Baruk (Baruk (Blessed)) is everyone that fears יְהוָה (Yahuah); that walks in his ways. 2 For you shall eat the labor of your hands: happy shall you be, and it shall be well with you. 3 Your woman shall be as a fruitful vine by the sides of your house: your children like olive plants round about your table. 4 Behold, that thus shall the man be Baruk (Blessed) that fears יְהוָה (Yahuah). 5 יְהוָה (Yahuah) shall bless you out of Tsiyon: and you shall see the good of Yarusalym all the days of your life. 6 Yea, you shall see your children's children, and Shalum (Peace) upon Yasharal.

THEY HAVE AFFLICTED ME FROM MY YOUTH

Psalm 129:1 A Song of Ascent. - Many a time have they afflicted me from my youth, may Yasharal now say: 2 Many a time have they afflicted me from my youth: yet they have not prevailed against me. 3 The plowers plowed upon my back: they made long their furrows. 4 יְהוָה (Yahuah) is Righteous: he has cut asunder the cords of the wicked. 5 Let them all be confounded and turned back that hate Tsiyon. 6 Let them be as the grass upon the housetops, which withers afore it grows up: 7 Wherewith the mower fills not his hand; nor he that binds sheaves his bosom. 8 Neither do they which go by say, The Barakah (Blessing) of יְהוָה (Yahuah) be upon you: we Baruk (Bless) you in the name of יְהוָה (Yahuah).

MY SOUL WAITS FOR יְהוָה (YAHUAH)

Psalm 130:1 A Song of Ascent. - Out of the depths have I cried unto you, O יְהוָה (Yahuah). 2 Adonai (Lord), hear my voice: let your ears be attentive to the voice of my supplications. 3 If you, יְהוָה (Yah), should mark iniquities, O Adonai (Lord), who shall stand? 4 But there is forgiveness with you, that you may be feared. 5 I wait for יְהוָה (Yahuah), my soul does wait, and in his word do I hope. 6 My soul waits for Adonai more than they that watch for the morning: I say, more than they that watch for the morning. 7 Let Yasharal hope in AL- יְהוָה (Yahuah): for with יְהוָה (Yahuah) there is mercy, and with him is plenteous redemption. 8 And he shall redeem תְּחִי Yasharal from all his iniquities.

I HAVE CALMED AND QUIETED MY SOUL

Psalm 131:1 A Song of Ascent of Daud (David). - אַיָּאָל (Yahuah), my heart is not haughty, nor my eyes lofty: neither do I exercise myself in great matters, or in things too high for me. 2 Surely, I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child. 3 Let Yasharal hope in AL- אַיָּאָל (Yahuah) from henceforth and forever.

אַיָּאָל (YAHUAH) HAS CHOSEN ZION

Psalm 132:1 A Song of Ascent. - אַיָּאָל (Yahuah) remember Daud (David), and תָּדַע all his afflictions: 2 How he swore unto אַיָּאָל (Yahuah), and vowed unto the mighty Alahym of Yaaqub; 3 Surely, I will not come into the tabernacle of my house, nor go up into my bed; 4 I will not give sleep to my eyes, or slumber to my eyelids, 5 Until I find out a place for אַיָּאָל (Yahuah), a habitation for the mighty Alahym of Yaaqub. 6 Lo, we heard of it at Ephrathah: we found it in the fields of the wood. 7 We will go into his Tabernacles: we will worship at his footstool. 8 Arise, O אַיָּאָל (Yahuah), into your rest; you, and the Ark of your strength. 9 Let your priests be clothed with righteousness; and let your kind shout for joy. 10 For your servant Daud (David)'s sake turn not away the face of your anointed. 11 אַיָּאָל (Yahuah) has sworn in truth unto Daud (David); he will not turn from it; Of the fruit of your body will I set upon your throne. 12 If your children will guard my covenant and my testimony that I shall teach them, their children shall also sit upon your throne forevermore. 13 For אַיָּאָל (Yahuah) has chosen Tsiyon; he has desired it for his habitation. 14 This is my rest forever: here will I dwell; for I have desired it. 15 I will abundantly Barak (Bless) her provision: I will satisfy her poor with bread. 16 I will also clothe her priests with yeshuah (salvation): and her kind shall shout aloud for joy. 17 There will I make the horn of Daud (David) to bud: I have ordained a lamp for my anointed. 18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

DWELLING TOGETHER IN UNITY

Psalm 133:1 A Song of Ascent of Daud (David). - Behold, how good and how pleasant it is for brethren to dwell together in Unity; 2 It is like the precious ointment upon the head, that ran down upon the beard, even Aharon's beard: that went down to the skirts of his garments; 3 As the dew of Chermon, and as the dew that descended upon the mountains of Tsiyon: for there אַיָּאָל (Yahuah) com manded תָּדַע the Barakah (Blessing), even life forevermore.

COME BARAK (BLESS) אַיָּאָל (YAHUAH)

Psalm 134:1 A Song of Ascent. - Behold, Barak (Bless) you תָּדַע אַיָּאָל (Yahuah), all you servants of אַיָּאָל (Yahuah), which by night stand in the house of אַיָּאָל (Yahuah). 2 Lift up your hands in the sanctuary, and Barak (Bless) תָּדַע אַיָּאָל (Yahuah). 3 אַיָּאָל (Yahuah) that made Shamym (Heavens) and earth Barak (Bless) you out of Tsiyon.

PSALM FACTS:

The book of Psalm is the longest book in Scripture (the Bible). The 119th Psalm is a longest chapter in the Scriptures (whole Bible). The 117th Psalm is the shortest chapter in Scripture (the Bible) and located in the middle. When the Tanakh (OT) is quoted in the Brit Ha Dashah (NT) by someone, over one third (1/3rd) of all quotes are from the Psalms.

The oldest of the Psalms originate from the time of Mushah (Moses) (1400 B.C.). We have three (3) psalms penned by Mushah (Moses):

1. **Exodus 15:1-15** - a song of triumph following the crossing of the Red Sea.

2. **Deuteronomy 32-33** - a song of exhortation to keep the Torah after entering Canaan.
3. **Psalms 90** - a song of Meditation, Reflection, and Prayer After Mishah (Moses), the writing of Psalm had its “peaks” and “valleys”: In Daud (David) (1000 B.C.), the sacred lyric attained its fullness.

Psalm includes unique Hebrew terms, such as the word Selah, found seventy-one (71) times, and is most likely a musical notation added by worship leaders after the Yasharalites (Israelites) incorporated the psalm into public worship. Scholars do not know the meaning of maskil, found in thirteen (13) psalms. There are some psalms that have instructions for the song leader. For example, we see instructions such as “For the director of music” (occurring in fifty-five (55) psalms); “To the tune of ‘Lilies’” (similar references found in **Psalm 45, 60, 69, 80**); “To the tune of ‘The Doe of the Morning’” (**Psalm 22**); “To the tune of ‘Do Not Destroy’” (**Psalm 57–59, 75**). These and others can refer to melodies used with the given psalm or perhaps to suggestions for liturgical use.

The Psalms can also be arranged into chief “groups”: Alphabetic or Acrostic - These psalms have lines which in Hebrew start with words whose first (1st) letters follow a certain pattern. For example, in **Psalm 119** the first (1st) eight (8) lines start with words beginning with the Hebrew letter א Aleph, the second (2nd) eight (8) lines with words beginning with ב BET, and so on throughout the complete 22 Hebrew letters of the Aleph-Bet.

YOUR WORD IS A LAMP UNTO MY FEET

- **Psalm 119:1 (א ALEPH)** Baruk (Blessed) are the undefiled in the Way, who Walk in the Torah of יהוה (Yahuah). 2 Baruk (Blessed) are they that Guard his Testimonies, and that seek him with the Whole Heart. 3 They also do no iniquity: they walk in his Ways. 4 You have Commanded us to Guard your Precepts diligently. 5 O that my Ways were directed to Guard your Statutes! 6 Then shall I not be ashamed, when I have respect unto all your Commandments. 7 I will Praise you with Uprightness of heart, when I shall have learned your Righteous Judgments. 8 I will Guard א your Statutes: O forsake me not utterly. 9 (ב BEYT) Wherewithal shall a young man cleanse א his Way? by taking heed thereto according to your Word. 10 With my Whole Heart have I sought you: O let me not wander from your Commandments. 11 Your word have I hid in my heart, that I might not Sin against you. 12 Baruk (Blessed) are you, O יהוה (Yahuah): Teach me your Statutes. 13 With my lips have I declared all the Judgments of your Mouth. 14 I have rejoiced in the Way of your Testimonies, as much as in all riches. 15 I will Meditate in your Precepts, and have respect unto your Ways. 16 I will delight myself in your Statutes: I will not forget your Word. 17 (ג GIMMEL) Deal bountifully with your Servant, that I may live, and Guard your Word. 18 Open my eyes, that I may behold Wondrous things out of your Torah. 19 I am a stranger in the earth: hide not your Commandments from me. 20 My Soul breaks for the longing that it has unto your Judgments at all times. 21 You have rebuked the proud that are cursed, which do err from your Commandments. 22 Remove from me Reproach and Contempt; for I have kept your Testimonies. 23 Princes also did sit and speak against me: but your Servant did Meditate in your Statutes. 24 Your Testimonies also are my Delight and my Counselors. 25 (ד DALET) My Soul cleaves unto the dust: quicken me according to your Word. 26 I have declared my Ways, and you heard me: teach me your Statutes. 27 Make me to understand

the Way of your Precepts: so, shall I talk of your Wondrous Works. 28 My Soul melts for heaviness: Strengthen me according to your Word. 29 Remove from me the Way of Lying: and grant me your Turah graciously. 30 I have chosen the Way of Truth: your Judgments have I laid before me. 31 I have stuck unto your Testimonies: O אַיָּאֵל (Yahuah), put me not to shame. 32 I will run the Way of your Commandments, when you shall enlarge my heart. 33 (הֵי HEY) Teach me, O אַיָּאֵל (Yahuah), the Way of your Statutes; and I shall Guard it unto the end. 34 Give me Understanding, and I shall Guard your Turah; yea, I shall Keep it with my Whole Heart. 35 Make me to go in the Path of your Commandments; for therein do I Delight. 36 Incline my Heart unto your Testimonies, and not to Covetousness. 37 Turn away my eyes from beholding Vanity; and Quicken me in your Way. 38 Stablish your Word unto your Servant, who is Devoted to your fear. 39 Turn away my Reproach which I fear: for your Judgments are good. 40 Behold, I have longed after your precepts: quicken me in your Righteousness. 41 (וָ VAV) Let your Mercies come also unto me, O אַיָּאֵל (Yahuah), even your Yeshuah (Salvation), according to your Word. 42 So shall I have wherewith to answer him that reproaches me: for I trust in your Word. 43 And take not the Word of Truth utterly out of my Mouth; for I have hoped in your Judgments. 44 So shall I Guard your Turah continually forever and ever. 45 And I will walk at Liberty: for I seek your Precepts. 46 I will speak of your Testimonies also before kings, and will not be ashamed. 47 And I will delight myself in your Commandments, which I have loved. 48 My hands also will I lift up unto your Commandments, which I have loved; and I will Meditate in your Statutes. 49 (זַיִן ZAYIN) Remember the Word unto your Servant, upon which you have caused me to hope. 50 This is my comfort in my affliction: for your Word has quickened me. 51 The proud have had me greatly in derision: yet have I not declined from your Turah. 52 I remembered your Judgments of old, O אַיָּאֵל (Yahuah); and have comforted myself. 53 Horror has taken hold upon me because of the wicked that forsake your Turah. 54 Your Statutes have been my songs in the house of my pilgrimage. 55 I have remembered your Name, O אַיָּאֵל (Yahuah), in the night, and have Guarded your Turah. 56 This I had, because I kept your Precepts. 57 (חֵט CHET) You are my Portion, O אַיָּאֵל (Yahuah): I have said that I would Guard your Words. 58 I intreated your Favor with my Whole Heart: be Merciful unto me according to your Word. 59 I thought on my Ways, and turned my feet unto your Testimonies. 60 I made haste, and delayed not to Guard (Keep) your Commandments. 61 The bands of the wicked have robbed me: but I have not forgotten your Turah. 62 At midnight I will rise to Give Thanks unto you because of your Righteous Judgments. 63 I am a companion of all them that fear you, and of them that Guard (Keep) your Precepts. 64 The earth, O אַיָּאֵל (Yahuah), is full of your Mercy: Teach me your Statutes. 65 (טֵט TET) You have dealt well with your Servant, O אַיָּאֵל (Yahuah), according to your Word. 66 Teach me good Judgment and Knowledge: for I have believed your Commandments. 67 Before I was afflicted, I went astray: but now have I Guarded your Word. 68 You are Good, and do Good; Teach me your Statutes. 69 The proud have forged a lie against me: but I will Guard (Keep) your Precepts with my Whole Heart. 70 Their heart is as fat as grease; but I delight in your Turah. 71 It is good for me that I have been afflicted; that I might learn your Statutes. 72 The Turah of your Mouth is better unto me than thousands of gold and silver. 73 (יֹד YOD) Your hands have made me and fashioned me: give me Understanding, that I may learn your Commandments. 74 They that fear you will be glad when they see me; because I have

hoped in your Word. 75 I know, O **אֵלֹהִים** (Yahuah), that your Judgments are Right, and that you in Faithfulness have afflicted me. 76 Let, I pray you, your Merciful Kindness be for my Comfort, according to your Word unto your Servant. 77 Let your tender mercies come unto me, that I may live: for your Turah is my Delight. 78 Let the proud be ashamed; for they dealt perversely with me without a cause: but I will Meditate in your Precepts. 79 Let those that fear you turn unto me, and those that have known you 80 Let my heart be sound in your Statutes; that I be not ashamed. 81 (**כ** KAPH) My soul faints for your Yeshuah (Salvation): but I hope in your Word. 82 My eyes fail for your Word, saying, when will you comfort me? 83 For I am become like a bottle in the smoke; yet do I not forget your statutes. 84 How many are the days of your Servant? when will you execute Judgment on them that persecute me? 85 The proud have dug pits for me, which are not after your Turah. 86 All your Commandments are Faithful: they persecute me wrongfully; help me. 87 They had almost consumed me upon earth; but I forsook not your precepts. 88 Quicken me after your lovingkindness; so, shall I Guard the Testimony of your Mouth. 89 (**ל** LAMED) Forever, O **אֵלֹהִים** (Yahuah), your Word is settled in Shamym (Heavens). 90 Your Faithfulness is unto all generations: you have established the earth, and it abides. 91 They continue this day according to your Ordinances: for all are your Servants. 92 Unless your Turah had been my Delights, I should then have perished in my Affliction. 3 I will never forget your Precepts: for with them you have quickened me. 94 I am yours, save me; for I have sought your Precepts. 95 The wicked have waited for me to destroy me: but I will consider your Testimonies. 96 I have seen an end of all perfection: but your Commandment is exceeding broad. 97 (**מ** MEM) O how love I your Turah! it is my Meditation all the day. 98 You through your Commandments have made me wiser than my enemies: for they are ever with me. 99 I have more Understanding than all my teachers: for your Testimonies are my Meditation. 100 I understand more than the Ancients, because I Guard your Precepts. 101 I have refrained my feet from every evil way, that I might Guard your Word. 102 I have not Departed from your Judgments: for you have taught me. 103 How sweet are your Words unto my taste! yea, sweeter than honey to my mouth! 104 Through your Precepts I get Understanding: therefore, I hate every false way. 105 (**נ** NUN) Your 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 guard your righteous judgments. 107 I am afflicted very much: quicken me, O **אֵלֹהִים** (Yahuah), according to your Word. 108 Accept, I beseech you, the freewill offerings of my mouth, O **אֵלֹהִים** (Yahuah), and Teach me your Judgments. 109 My Soul is continually in my hand: yet do I not forget your Turah. 110 The wicked have laid a snare for me: yet I erred not from your Precepts. 111 Your Testimonies have I taken as a heritage forever: for they are the rejoicing of my heart. 112 I have inclined my heart to perform your Statutes always, even unto the end. 113 (**ס** CAMEK) I hate vain thoughts: but your Turah do I love. 114 You are my hiding place and my Shield: I hope in your Word. 115 Depart from me, you evildoers: for I will Guard the Commandments of my Alahym. 116 Uphold me according to your Word, that I may live: and let me not be ashamed of my Hope. 117 Hold me up, and I shall be safe: and I will have respect unto your Statutes continually. 118 You have trodden down all them that err from your Statutes: for their deceit is falsehood. 119 You put away all the wicked of the earth like dross: therefore, I love your Testimonies. 120 My flesh trembles for fear of you; and I am afraid of your Judgments. 121 (**ע** AYIN) I have done Judgment and Justice: leave me not

to my oppressors. 122 Be surety for your servant for good: let not the proud oppress me. 123 My eyes fail for your Yeshuah (Salvation), and for the Word of your Righteousness. 124 Deal with your Servant according unto your Mercy, and Teach me your Statutes. 125 I am your Servant; give me Understanding, that I may know your Testimonies. 126 It is time for you, אַיָּהּ (Yahuah), to Work: for they have made void your Turah. 127 Therefore I love your Commandments above gold; yea, above fine gold. 128 Therefore I esteem all your Precepts concerning all things to be Right; and I hate every false way. 129 (פּ PEY) Your Testimonies are Wonderful: therefore, does my Soul Guard them. 130 The entrance of your Words gives Light; it gives Understanding unto the simple. 131 I opened my mouth, and panted: for I longed for your Commandments. 132 Look upon me, and be Merciful unto me, as you use to do unto those that love your Name. 133 Order my steps in your Word: and let not any iniquity have dominion over me. 134 Deliver me from the oppression of man: so, will I Guard your Precepts. 135 Make your face to shine upon your Servant; and teach me תְּוֹרָתְךָ your Statutes. 136 Rivers of waters run down my eyes, because they Guard not your Turah. 137 (צ TSADDIY) Righteous are you, O אַיָּהּ (Yahuah), and Upright are your Judgments. 138 Your Testimonies that you have Commanded are Righteous and very Faithful. 139 My zeal has consumed me, because my enemies have forgotten your Words. 140 Your Word is very Pure: therefore, your Servant loves it. 141 I am small and despised: yet do not I forget your Precepts. 142 Your Righteousness is an ever lasting Righteousness, and your Turah is the Truth. 143 Trouble and anguish have taken hold on me: yet your Commandments are my Delights. 144 The Righteousness of your Testimonies is everlasting: give me Understanding, and I shall Live. 145 (ק QOPH) I cried with my whole heart; hear me, O אַיָּהּ (Yahuah): I will Guard your Statutes. 146 I cried unto you; Save me, and I shall Guard your Testimonies. 147 I prevented the dawning of the morning, and cried: I hoped in your Word. 148 My eyes prevent the night watches, that I might Meditate in your Word. 149 Hear my voice according unto your lovingkindness: O אַיָּהּ (Yahuah), quicken me according to your Judgment. 150 They draw nigh that follow after mischief: they are far from your Turah. 151 You are near, O אַיָּהּ (Yahuah); and all your Commandments are Truth. 152 Concerning your Testimonies, I have known of old that you have founded them forever. 153 (ר RESH) Consider my affliction, and deliver me: for I do not forget your Turah. 154 Plead my cause, and deliver me: quicken me according to your Word. 155 Yeshuah (Salvation) is far from the wicked: for they seek not your Statutes. 156 Great are your tender Mercies, O אַיָּהּ (Yahuah): quicken me according to your Judgments. 157 Many are my persecutors and my enemies; yet do I not decline from your Testimonies. 158 I beheld the transgressors, and was grieved; because they did not Guard your Word. 160 Your Word is True from the beginning: and every one of your Righteous Judgments endures forever. 161 (שׁ SHIN) Princes have persecuted me without a cause: but my heart stands in awe of your Word. 162 I rejoice at your Word, as one that finds great spoil. 163 I hate and abhor lying: but your Turah do I Love. 164 Seven (7) times a day do I Praise you because of your Righteous Judgments. 165 Great Shalum (Peace) have they which Love your Turah: and nothing shall offend them. 166 אַיָּהּ (Yahuah), I have hoped for your Yeshuah (Salvation), and done your Commandments. 167 My Soul has Guarded your Testimonies; and I Love them Exceedingly. 168 I have Guarded your Precepts and your Testimonies: for all my Ways are before you. 169 (ת TAV) Let my cry come near before you, O אַיָּהּ (Yahuah): give me Understanding according to your Word. 170 Let

my Supplication come before you: Deliver me according to your Word. 171 My lips shall utter Praise, when you have Taught me your Statutes. 172 My tongue shall speak of your Word: for all your Commandments are Righteousness. 173 Let your hand help me; for I have chosen your Precepts. 174 I have longed for your Yeshuah (Salvation), O אֲיָהוָה (Yahuah); and your Turah is my Delight. 175 Let my Soul Live, and it shall Praise you; and let your Judgments help me. 176 I have gone astray like a lost sheep; seek your Servant; for I do not forget your Commandments.