

Psalm 119:1-8

Introduction

We will be looking at Psalm 119 in 22 different studies.

Who is Jesus?

(Philippians 2:5-8; Isaiah 7:14; 9:6; Hebrews 13:8)

Jesus' Perspective and Application

(Luke 2:40-52; Luke 3:21-23; John 5:39)

Verse 1-4

How did Jesus apply verse 1?

Answer: (Hebrews 4:15; Philippians 2:7-8; Hebrews 2:17-18; Hebrews 7:26)

How did Jesus apply verse 2? "

Answer: (John 8:28; John 5:19; John 7:16; John 12:49-50; John 14:10)

How did Jesus apply verse 3?

Answer: (1 John 3:5; John 8:46; Matthew 4:1-11)

How did Jesus apply verse 4?

Answer: (Hebrews 7:26; John 15:10)

How does the Christian apply verse 1?

Answer: (Romans 3:23; Galatians 2:16; Colossians 1:22; Hebrews 13:21; 2 Corinthians 1:12)

How does the Christian apply verse 2?

Answer: (Ezekiel 36:27; John 14:23; Deuteronomy 4:29; Jeremiah 29:13)

How does the Christian apply verse 3?

Answer: (1 John 1:6-10; 1 John 2:1-2; Romans 7:7-25; Galatians 5:16-18)

How does the Christian apply verse 4?

Answer: (2 Corinthians 5:21; Isaiah 53:11; John 14:15, 21; 1 John 5:3; 1 Peter 2:24)

Verse 5-8

How did Jesus apply verse 5?

Answer: (Hebrews 4:15; Proverbs 3:6; Jeremiah 31:33; Psalm 130:5-6)

How did Jesus apply verse 6?

Answer: (Matthew 27:29; Matthew 27:39-44; Galatians 3:13; Psalm 39:7; Psalm 71:5; Jeremiah 17:17; Psalm 22:1-2; 19-22)

How did Jesus apply verse 7?

Answer: (John 6:45; Psalm 9:1; Psalm 25:4-5)

How did Jesus apply verse 8?

Answer: (Psalm 86:13; Psalm 38:21-22; Hebrews 12:2)

How does the Christian apply verse 5?

Answer: (Hebrews 13:20-21; Psalm 51:10; Jeremiah 31:33; 2 Thessalonians 3:5)

How does the Christian apply verse 6?

Answer: (Romans 1:16; 1 John 2:28; 2 Timothy 1:12; 1 Peter 4:16; 1 John 3:20-21; John 15:14)

How does the Christian apply verse 7?

Answer: (Psalm 86:12-13; Matthew 11:28-30; Luke 6:46-48)

How does the Christian apply verse 8?

Answer: (Hebrews 12:2-3; Joshua 24:15; Psalm 38:21-2; Philippians 4:13; Hebrews 13:5; Isaiah 41:10)

Personal Conclusions

(Philippians 4:13; 2 Corinthians 5:17, 21)

Appendix A

The Scriptures referred to as: (Nine unique Hebrew words used in Psalm 119)

Your Commandments,
Your Judgments,
Your Law,
Your Precepts,
Your Statutes,
Your Testimonies,
Your Way,
Your Word, (two Hebrew words translated Word)

In Psalm 19, David reflects on the Word of God. David uses the words,

The law (תּוֹרָה *tôwrâh* (H8451) of the Lord,
the testimony (עֲדוּת *‘êdûwth* (H5715) of the Lord,
the statutes (Precepts פְּקוּדֵי *piqqûwd* (H6490) of the Lord,
the commandment (מִצְוָה *mitsvâh*, (H4687) of the Lord,
the fear (יִרְאַה *yir’âh* (H3374) of the Lord, and
the judgments (מִשְׁפָּט *mishpât*, (H4941) of the Lord to describe the scriptures.

Commandments (מִצְוָה *mitsvâh*, (H4687) a command; preeminently, an order from God to direct people into His preferred-will. God's commands are often dynamic, spoken in the heart (mind) of believers by Him through His inworking of faith. stresses the full authority of a command - a crucial "sign post." God's commands give direct, immediate direction, like directly commanding His prophets to "rise up and go speak to . . . ". They enable us to know the "what," "when" or "where" of what pleases Him.)

Commandments (*miswah/miswot*, used 22 times): "This word emphasizes the straight authority of what is said...the right to give orders." (Derek Kidner)

- 6, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 86, 96, 98, 115, 127, 131, 143, 151, 166, 172, 176.

Judgments (מִשְׁפָּט *mishpât*, (H4941) properly, a judgment - based on a (legal) standard; preeminently, God's "yes" or "no" verdict, reflecting His eternal Essence; to judge, govern. This root focuses on the moral standard - the basis of a judgment (more so than the process. Indeed God makes a judgment on all our decisions (actions) . . . because He is never "amoral"!)

Judgments (*mispatim*, used 23 times): "...from *shaphat*, to judge, determine, regulate, order, and discern, because they judge concerning our words and works; show the rules by which they should be regulated; and cause us to discern what is right and wrong, and decide accordingly." (Adam Clarke)

- 7, 13, 20, 30, 39, 43 (ordinances), 52, 62, 75, 84, 91 (ordinances), 102, 106, 108, 120, 121, 132 (custom), 137, 149 (justice), 156, 160, 164, 175,

Law תּוֹרָה *tôrâh* (H8451) (instruction (literally what is cast, "hits the target") - supremely, God's Law, His "spot-on instruction" to know and serve Him. God's Law is inerrantly recorded in Scripture, furnishing the (legal) basis of His covenant, hence how to walk with Him as His redeemed Bride. As objective, written revelation, the Law (Torah) instructs in three basic categories: God's moral, civil, and ceremonial regulations (Law).

God's moral law - This defines what the Lord declares is ethical, morally right or wrong in His sight (according to His revelation) and provides timeless instruction which is always timely and remains binding in all generations and cultures.

God's civil law - This was initially given for a theocratic nation, i.e. to govern the covenant-nation of Israel. Accordingly its civic regulations and norms for justice were literally enforced by the Jews in the OT times - i.e. until the Monarchy, when Israel ceased being a theocracy.

God's ceremonial law - This teaches how to make acceptable sacrifices as specified with various offerings, blood sacrifices etc. They served as "types" and were fulfilled by the sacrifice of Christ Himself (the antitype) at Calvary (Heb chs 9 and 10).

Law (*torah*, used 25 times in Psalms 119): “Its parent verb means ‘teach’ or ‘direct’; therefore coming from God it means both ‘law’ and ‘revelation.’ It can be used of a single command or of a whole body of law.” (Derek Kidner)

- 1, 18, 29, 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174,

Precepts פְּקוּדֵי *piqqûwd* (H6490) (always plural, only occurs in Psalms) - precepts, focusing on the controlling principle ("why") that directs the "what" (the content of a law, direction, decision, etc.). Precepts "weigh in" the intent (spirit) of a matter, so the "letter" reaches its true objective - preeminently, God's "why" driving the context of His laws and orders.)

Precepts (*piqqudim*, used 21 times): “This is a word drawn from the sphere of an officer or overseer, a man who is responsible to look closely into a situation and take action.... So the word points to the particular instructions of the Lord, as of one who cares about detail.” (Derek Kidner)

- 4, 15, 27, 40, 45, 56, 63, 69, 78, 87, 93, 94, 104, 100, 110, 128, 134, 141, 159, 168, 173,

Statutes חֻקֵּי *chôq*, (H2706) and חֻקֵּי *chuqqâh* (H2708) (a statute; preeminently, a regulation, typically given by God about how to routinely deal with a situation in His preferred-will. God's statutes are literally "inscribed lines" that define which "lane" (habit, routine) He desires for believers - their individual "holy habits" that bring His approval when obeyed as regular "faith-routines." refers to God's "tailor-made direction" to follow His will in "everyday life (cf. [Lev 19:19,37](#))" (DNTT, 2, 441). A statute properly means: "what is carved (etched, engraved)," referring to practicing a prescribed habit, routine, regimentation.

Statutes are key to daily sanctification - God-directed habits and routines, like the Psalmist's own cherished statute in 119:164 to offer up prayers seven times a day.

Statutes (*huqqim*, used 21 times): The noun is derived from the root verb “engrave” or “inscribe”; the idea is the written word of God and the authority of His written word: “...declaring his authority and power of giving us laws.” (Matthew Poole)

- 5, 8, 12, 16, 23, 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, 171,

Testimonies עֵדוּת **‘êdâh** (H5713) and עֵדוּת **‘êdûwth** (H5715) (from the root of H5707 עָד **‘êd**) properly, testimony (witness) furnishing an ongoing lesson; preeminently used of God's interventions in history, calling people to honor His unchanging, eternal character, testify, give witness; attestation. Refer to permanent, concrete reminders about the abiding relevance of the testimony-witness (defined from the individual context). They preeminently refer to the acts of God which keep on giving His message - for warning, comfort, moral instruction, illumination about His character and will. Remembering God's testimonies keeps us from repeating the mistakes of the past and prepares us for eternity. We grasp the eternal meaning of the present and future by His revelation in the past - "yesterdays" preparing us for His tomorrows. A testimony leaves "God's legacy" - testifying to His glory which impacts present behavior. A testimony passes on what God has done (originated and empowered) - and invites us to see Him act again this way with power and faithfulness.

A testimony points what is originated by God and empowered by Him- which are all around us (Ps 19)

Testimonies (*edut/edot*, used 23 times): This word is related to the word for *witness*. To obey His **testimonies** “...signifies loyalty to the terms of the covenant made between the Lord and Israel.” (Willem VanGemeren)

- 2, 14, 22, 24, 31, 36, 46, 59, 79, 88, 95, 99, 111, 119, 125, 129, 138, 144, 146, 152, 157, 167, 168,

Ways / Way (of God) דֶּרֶךְ **derek** (H1870) Properly, a way, road, one's whole journey (over-all way) of life, rooted in timeless moral-spiritual realities. These are established by God's own nature (eternal Essence). ("a well-

worn road, highway") focuses on the fixed moral-spiritual values - the principles of life set by God to experience maximum meaning in one's life-journey. The significance of each scene of life then is both just and predictable as God has connected their eternal values before the foundation of the world. God's ways are unchanging (immutable) and recorded in the truth-statements of Scripture. His way (1870/derek) is always just and infallibly elevates what is eternal over what is passing.

- 1, 3, 14, 15, 27, 30, 32, 33, 37,

Ways / Way (of man) דֶּרֶךְ derek.(H1870) [Another] meaning of derek is 'course of travel.' In this sense derek refers to the pattern of travel. A person can weave or change his derek. [The life of the wicked (disobedient) is also called 1870 (derek), but destined for ending in destruction. The life of the godly (obedient) is called derek. This is walking by faith in Christ in God's covenant which requires obedience and faithfulness to know His blessings.]

- 5, 26, 29, 59, 168

Word / Words דָּבָר dābār (H1697) - the general, inclusive term for "word" in the OT; preeminently, the totality (all facets) of the divine word, meaningful speech that stays on track ("makes its point") and stronger than the generic term for "speak." usually expresses "conversing that gets through" - envisioning the state of understanding of the listener and the clarity of the speaker.

(Ps 119) Dr. Vriezen, "1697/dābār in Hebrew is much more dynamic and concrete than its Western equivalent 'word.' (H1697/dābār) is something concrete, living, it comes to the prophets . . . it is used again and again for revelation . . . it works . . . The living element in (H1697/dābār), is, perhaps, the most evident in the fact that the complete term Word of God is used in the New Testament only to denote the work and revelation of Jesus Christ, for that reason the Word can become flesh (Jn 1)

As the rain waters the earth and causes the crops to spring up, "so shall my word (1697/dābār) be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it" (Is 55:11).

Word (*dabar*, used 24 times): The idea is of the spoken word, God's revealed word to man. "Proceeding from his mouth and revealed by him to us..." (Matthew Poole)

- 9, 16, 17, 25, 28, 42, 43, 49, 57, 65, 74, 81, 89, 101, 105, 107, 114, 130, 139, 147, 160, 161, 169

Word / Words אִמְרָה 'imrâh (H565) a spoken word, particularly a "personal promise" (as in Psalms and Proverbs, cf. NIV) - preeminently, a dynamic word from God birthed in the heart (mind) of the surrendered believer. This brings strength where there is weakness, comfort in distress, deliverance when no human help suffices, suggests a revelational, dynamic word" (its NT counterpart 4487/rhema ("spoken word"))

Word (*imrah*, used 19 times): *Imrah* is similar in meaning to *dabar*, yet a different term. "The 'word' may denote anything God has spoken, commanded, or promised." (Willem VanGemeren)

11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, 172

No reference to the Bible - 90, 122,

Note on frequencies of near-synonyms in Psalm 119

- 565a ('imrah) - used nineteen times in the singular for a divine promise.
- 565a/imrah ("personal promise") - something God births in the humble believer who desires to know Him intimately in every situation. It discloses His preferred-

will, relayed through His spoken-word (equating to NT 4487rhēma). 565a (imrah) relays "God as the revelator" (TWOT, 1, 55). For more discussion see its NT counterpart [4487](#)/rhēma ("spoken word"), and compare [Hab 2:3](#) with [Heb 1:3](#) and 11:1.

· 1697 (dābār) - occurs twenty-four times (three times in the plural) expressing the totality (all aspects) of the divine word. · 1697 (dābār) - the divine Word in totality (inclusively). For more discussion see the NT counterpart, [3056](#)/lógos ("word").

· 2706 (hōq) - used twenty-two times (all in the plural) meaning "statutes."
· 2706/hōq ("statute") - the habits God reveals to believers seeking to please Him in all the routines and regimentations of daily life. Obeying these transforms "day in-day out" things . . . into the "extraordinary ordinary!"

· 4405/millâ ("word") - an utterance relaying one's personal conviction, i.e. reflecting the viewpoint of the individual.

· 4687 (mitzvah) - occurs twenty-two times (nine in the plural) for the commands of God. · 4687/mitzvah ("command") - a direct order from God expressed through Scripture and His inworkings of faith - typically relating to an immediate, specific situation.

Reflection: God's commands are often dynamic, spoken in the heart (mind) of believers by Him through His inworking of faith (see NT [4102](#)/pístis).

· 4941 (mishpāt) - used twenty-three times (four times in the plural) for divine judgment. 4941/mishpāt ("judgment") is a near-synonym of the divine word in Ps 119. It highlights God's moral verdict - His "yes" or "no" about what is right or wrong (good or bad) in each scene of life. For other aspects of the divine word in Ps 119.

· 5713b (‘ēdâ) - occurs twenty-three times (nine in the plural) about the testimony(witness) of God's will as already executed on the earth - leaving its ongoing lesson for all to follow in all generations. · 5713b/‘ēdâ ("testimony") - a precedent-setting lesson drawn from knowing God's acts in history. These provide timeless guidelines on dealing with cases involving the same moral principle. [A witness (5713b/‘ēdâ, "testimony") shares God's direction as proven in human experiences.]

· 6490 (pikkudim, plural) - occurs twenty-one times meaning precepts.
· 6490/piqqûdîm ("precepts," always plural) - the underlying principles and intent - supplying the "why" driving the "what" (content) of God's Word.

· 8451/Torah (Law) - occurs twenty-five times (always in the singular), furnishing codified instructions for covenant-living. It can express the sum of divine teaching, embodying the whole duty of man. · 8451/Torah ("Law") - instructional content of God's Word, like the fundamentals of His covenant which are perfectly fulfilled in Christ.

Appendix B

Psalm 119 Themes for each stanza is a prayer for:

א Aleph 1-8 - Blessed When Walking By Your Word

ב Beth 9-16 - How To Stay Pure With Your Word

ג Gimel 17-24 - Direct Me With Your Word

ד Daleth 25-32 - Strengthen Me With Your Word

ה He 33-40 - Revive Me With Your Word

ו Waw 41-48 - Your Salvation According To Your Word

ז Zayin 49-56 - Comfort Me With Your Word

ח Heth 57-64 - Keeping Your Word Reminds Me That The Lord Is My Portion

ט Teth 65-72 - Remembering Your Word In Times Of Affliction

י Yod 73-80 - Confidence Grows With Your Word

כ ט Kaph 81-88 - Hope In Depression With Your Word

ל Lamed 89-96 - Your Word Is Immutable

מ ם Mem 97-104 - Sweet Meditation Upon Your Word

נ ן Nun 105-112 - Light Along The Way With Your Word

ס Samek 113-120 - Staying Focused With Your Word

ע Ayin 121-128 - Dealing With Injustice With Your Word

פ ף Pe 129-136 - Steps Directed With Your Word

צ ץ Tsadde 137-144 - Righteousness Revealed With Your Word

ק Qoph 145-152 - Prayer Directed With Your Word

ר Resh 153-160 - Revival With Your Word

ש Shin 161-168 - In Awe With Your Word

ת Tau 169-176 - Teach Me With Your Word