



# Psalm 119

# Psalm 119



## An Acrostic Psalm

1. **B**lessed are the blameless in the way . . .
2. **B**lessed are they that keep his testimonies . . .
3. **B**aseness they do not do, they walk in his ways
4. **B**idding us to be diligent . . .
5. **B**ut I long that my ways were directed to keep . . .
6. **B**lushing I won't be when I keep . . .
7. **B**lessing I will give in uprightness of heart. . .
8. **B**ut forsake me not completely . . .

# Acrostic Poems



## What's the point?

1. Aesthetic (*for beauty*)
2. To display the skill of the poet
3. Denote special importance of the poem
4. Mnemonic (*for ease of memorization*)
5. Facilitates interpretation of the message

# Acrostic Poems



## Structure as an Communicative Tool

### *Chiasm*

**A** states “A”

**B** states “B”

**C** states “C”

**B** ' corresponds to “B”

**A** ' corresponds to “A”

# *An Isaiah Chiasm*

- A** *Israel's deliverance as a witness to the nations of God's incomparability (42:14-43:12)*
- B** *Israel's deliverance in spite of her sin as a witness to God's incomparability (43:14-28)*
- C** *Israel's forgiveness and deliverance as a witness to God's incomparability (44:1-23)*
- B'** *Israel's deliverance (now, in view of C, no sin) as a witness to God's incomparability (44:24-45:17)*
- A'** *Call to the nations to accept deliverance in view of Israel's witness to the incomparability of God (45:18-25)*

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- C** *Israel's **forgiveness** and **deliverance** as a witness to God's incomparability (44:1-23)*
- B'** *Israel's **deliverance (now, in view of C, no sin)** as a witness to God's incomparability (44:24-45:17)*
- A'** *Call to the nations to **accept deliverance** in view of Israel's witness to the incomparability of God (45:18-25)*



# Psalm 119 Acrostic



## Acrostic Function in Ps 119

1. Breaks the poem up into manageable sections
2. Each section has a different emphasis
3. The emphases reveal a progression of the psalmist's mental and emotional state
4. The climax seems to be from the *Kaph* (81-88) thru *Mem* (97-104) stanzas.

# Psalm 119



## Words for “the Word”

*torah* (“law”)

*davar* (“word”)

*'imrah* (“word”)

*khokim* (“statutes”)

*'edot* (“testimonies”)

*pekudim* (“precepts”)

*mishpatim* (“judgments”)

*Synonyms??*

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*“Some Writings”??*

# Psalm 119



“script”

you touch me in a way  
no one else ever has ever by far goes by it seek  
and give me so many reasons. One person can make  
far goes by it see no one else ever by ever by  
something and give me so many  
you to love you touch me in a way like a  
to me how big difference in my life, like a  
can make such a man about you to love it's incredible  
in my life, like a something you person  
me in a way big difference  
- ever has ever by far goes by it seek you touch  
so many reasons. One person can make no one else  
by far goes by it see no one else ever by ever by  
something and give me so many like a  
about you to love you touch me in a way like a  
incredible to me how big difference in my life, like a  
such a man about you to love it's



# Psalm 119



“graffiti”





# Psalm 119



“books”



# Psalm 119



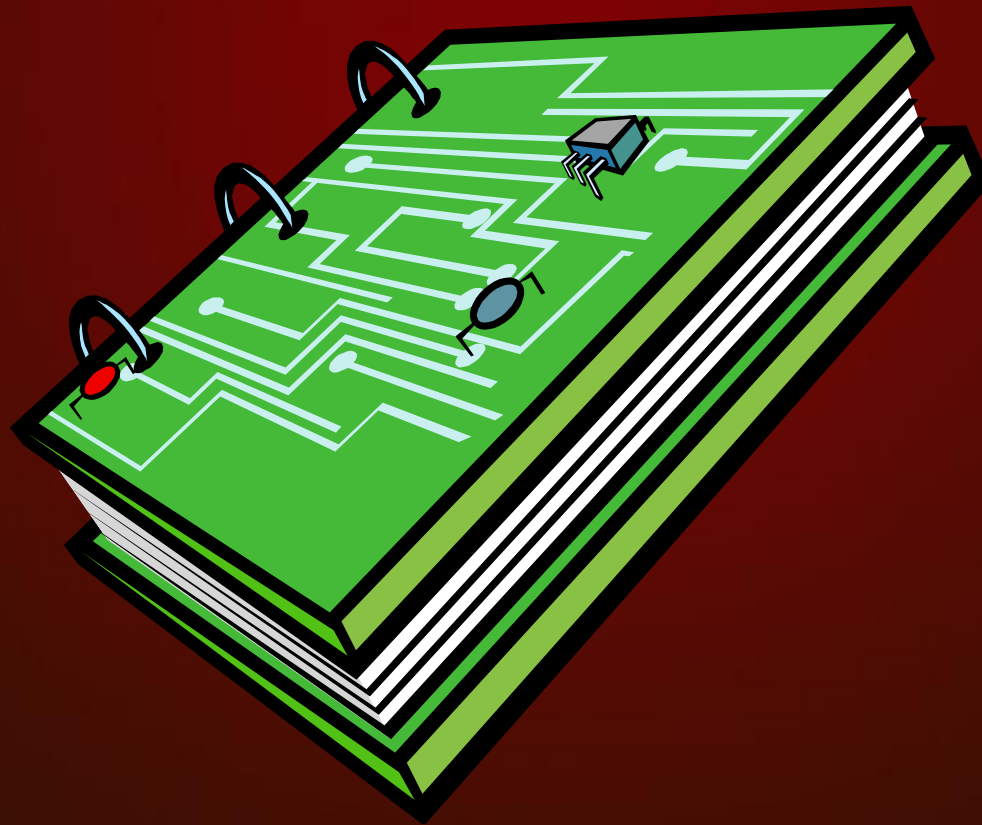
“publications”



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“manuals”





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“scrolls”



# Psalm 119



“a word”



Literal word



What is spoken



A message

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## Hebrew Words for “the Word”

*torah* (“law”)

denotes “teaching”

i.e., what is taught, not a law

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## Hebrew Words for “the Word”

*davar* (“word”)

A general term

- Word
- Speech
- Language
- Conversation
- A “thing”

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## Hebrew Words for “the Word”

*'imrah* (“word”)

content

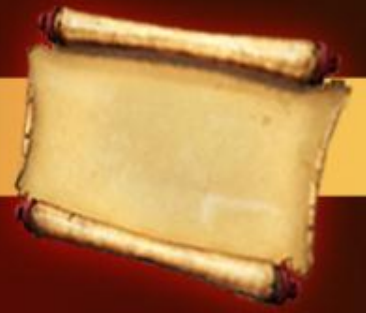
what is being said

*“he answered and **said** . . .”*



What is spoken

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## Hebrew Words for “the Word”

*khokim* (“statutes”)

literally, “to scratch,”

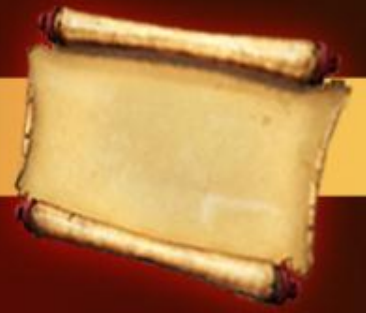
indicating what is appointed, prescribed,

as in proper procedure (“protocol”)

“things as they have been established”

*(used in reference to the circuits of heavenly bodies, the sea,  
and human customs)*

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## Hebrew Words for “the Word”

*‘edot* (“testimonies”)

“legal provisions”

in the sense of

“contractual obligations”

*that which God has “testified” as to what is  
expected in our relationship with him*

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## Hebrew Words for “the Word”

*pekudim* (“precepts”)

Related to that which is entrusted, rather than a  
command. . .

as in “he gave the bride and groom a charge”

*or*

“he charged them with that responsibility”



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## Hebrew Words for “the Word”

*mishpatim* (“judgments”)

Not “commands” or “a law” . . .  
as in something to obey,  
but rather  
“*assessments*”

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## Words for “the Word”

*torah* (“teaching”)

*davar* (“word”)

*'imrah* (“content”)

*khokim* (“what’s been established”)

*'edot* (“obligations”)

*pekudim* (“a charge”)

*mishpatim* (“an assessment”)

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Significance

***Reality!!***

*Not simply what informs us of the  
reality.*

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## Another Key Word

*shamar* (“keep”)

“pay close attention to”  
not “obey”

“Pay close attention to (*shamar*) yourself, and  
diligently pay close attention to (*shamar*) your soul”

*Deut 4:9*

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## *Aleph Stanza*

- 1. Blessed are the blameless in the way, who walk in the law of the LORD.*

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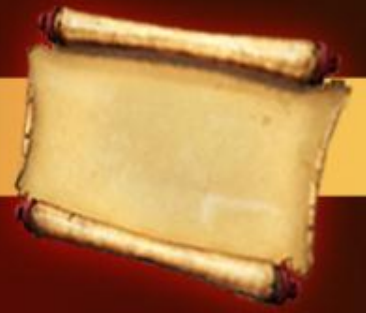


## *Aleph Stanza*

1. *Blessed are the blameless in the way, who walk in **the law** of the LORD.*

“Blessed are the blameless in the way,  
who walk **according to the teaching** they have received  
from the Lord.”

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## *Aleph Stanza*

- 2. Blessed are those who keep his testimonies, who seek him with a whole heart.*

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## *Aleph Stanza*

2. *Blessed are those who **keep** his **testimonies**, who seek him with a whole heart.*

“Blessed are those who **pay close attention to** their **obligations** to God,  
who seek him with their whole heart.”



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## *Aleph Stanza*

- 4. You have commanded us to diligently keep your precepts.*

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## *Aleph Stanza*

4. *You have commanded us to diligently **keep** your **precepts**.*

“You have commanded us to diligently **pay close attention to *the charge*** you have given us .”

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## *Aleph Stanza*

5. *Oh that my ways were directed to keep your statutes.*

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## *Aleph Stanza*

5. *Oh that my ways were directed to **keep** your **statutes**.*

“Oh that my ways were inclined to **pay close attention** to the way you **have established** all things.”

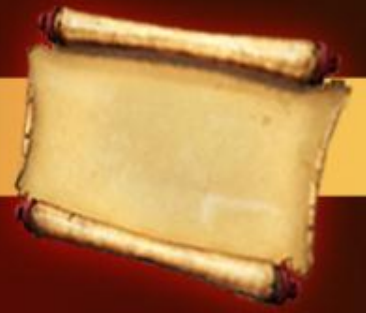
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## *Aleph Stanza*

- 7. I will praise you with uprightness of heart when I have learned your righteous judgments.*

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## *Aleph Stanza*

7. *I will praise you with uprightness of heart when I have learned your righteous **judgments**.*

“I will praise you with uprightness of heart when I have learned your righteous **assessment** of things.”

