

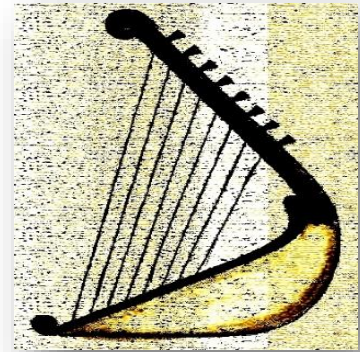
PSALM 119 vs 89

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There is no title to this Psalm, nor is any author's name mentioned. It is **the Longest Psalm**, and this is a sufficiently distinctive name for it. It equals in bulk twenty-two Psalms of the average length of the Songs of Degrees. It equally excels in breadth of thought, depth of meaning, and height of fervor. — Charles Spurgeon.

The Psalm is alphabetical. Eight stanzas begin with one letter, and then another eight with the next letter, and so the whole Psalm proceeds by eight-line sections through the twenty-two letters of the Hebrew alphabet. The one theme is **the word of the Lord**. Like Luther, David had shaken every fruit-tree in God's garden, and gathered golden fruit from it. It is evident, the earlier verses are of such character to lend to the hypothesis that the author was young, while the later passages suggest themselves to age and wisdom. The psalmist uses 10 different terms for the law or Word of God. Every verse except verses 90, 122 and 132 mention one of these terms: law, personal statements, ways, advisories, rules, instructions, orders, word, path and promises.



LAMED ל

⁸⁹ **Forever, O LORD, Your word is settled in heaven,**

⁹⁰ **To all generations is Your faithfulness: You established the earth, and it continues;**

⁹¹ **they continue this day according to Your orders: for all... serve You.**

⁹² **If Your law was not a delight, then I would have perished in my affliction.**

⁹³ **I will never forget Your advisories: for by them You enliven me.**

⁹⁴ **I am Yours, save me: for Your advisories I searched.**

⁹⁵ **For me, the wrongdoer wait to destroy: yet Your personal statements I consider.**

⁹⁶ **I have seen the limit of all perfection: yet Your instruction is exceeding broad** / in this twelfth section; after tossing about on a sea of trouble, the Psalmist leaps to shore and stands upon a rock; and that is good news: Man's teachings change so often; there is never time for them to settle... the laws of the Greeks, the laws of the Romans, the Tao of the Chinese, the triads of the Druids... the Psalmist says, I have seen the limits; their faint traces and hints of good in all; and he says: God's Word is beyond them; and he picks up his harp, and as he starts to strum, he says, Lord... while the wrongdoer waits to destroy me, I will wait for what You have to say. I have seen the limits to our noblest efforts; but David knew the greatest instruction was without limit: **to love God; to be love by God... is simply grand!**

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MEM מ

⁹⁷ O how I love **Your** law! All day, it is my meditation;

⁹⁸ through **Your** instructions, You make me wiser than my enemies, for they are always with me.

⁹⁹ I **learn more than all my teachers**: for **Your** personal statements are my meditation.

¹⁰⁰ I understand more than the ancients, because I watch over **Your** advisories.

¹⁰¹ From every evil way, I restrain my feet, that I **keep** **Your** word.

¹⁰² From **Your** orders I did **not** depart: for You taught me.

¹⁰³ How sweet to my taste are **Your** promises! yes, sweeter than honey to my mouth!

¹⁰⁴ From Your advisories I gain understanding... therefore I hate every false way / in this thirteenth section we find a note of exclamation; His instructions are with him, written on his heart; walking with the Lord, keeping pace with Him. God said father Abraham saw the City; we can see the City too! **So many pilgrims and strangers**: young and old, small and great, in every generation **are anxiously waiting for us there so keep walking; don't quit**; 1. Love God; 2. Love one another; and Jesus says: there is no other instruction greater than these -- **Mark 12: 28-31**. The Psalmist was doing what the **last great assembly in Philadelphia should be doing**. God can teach us through silence, but people like to hear: they are loved; and God gave us ears; He says: **Come to Me; learn from Me; and you will find rest for your soul**. He also says, **Ask Me, and I will tell you great and mighty things you do not know**. This one was taught to observe in heart and life the advisories of the Lord; more than most, more than the philosopher long ago hoped to know. He had the word with him, and outdid his foes; he meditated on it, and outran his friends; he practiced it, and outshone his elders. He not only heard the words of God, but fed on them. It must be sweet to taste when we think of it, or it will not be sweet to our mouth when we talk of it – Charles Spurgeon.

NUN נ

¹⁰⁵ **Your word is a lamp to my feet, and a light to my path.**

¹⁰⁶ I have pledged and confirm it, I **keep** Your right orders.

¹⁰⁷ I am very much afflicted, O LORD: revive me according to Your word.

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108 Accept the freewill offerings of my mouth, I pray O LORD, and teach me Your orders.

109 My life is in my hand continually: yet I do **not forget Your law.**

110 The wrongdoer laid a snare for me: yet I do **not deviate from Your advisories.**

111 I inherited Your personal statements forever: they are the joy of my heart.

112 I stretch my heart to do Your rules always, even to the end / in this fourteenth section, we are walkers through this world, often called to go out into its darkness; let us not venture without the word. No wonder so many are bruised and stumbling in darkness. David guided his steps by the word of God, and saw the difficulties in the road; yet mistrusted his own mind, pledging to remain faithful. This verse is like the first of the first octave. What path opens to him, on which the word shined he resolved to follow. – Charles Spurgeon.

It is good we have begun to do well; let us also strive to persevere to the end – William Cowper, 1731-1800. The prophet, in order to define what it is to serve God, asserts that he applied not only his hands, eyes and feet to keeping the law, but that he began with the heart – John Calvin, 1509-1564. The counsel of the soul is like a balance, the mind has power over feelings, and stretches my heart, not for some particular occasion, but always to the end; that the end of life would be the beginning of glory – Adam Clarke, 1762-1832.

SAMECH ט

113 The double-minded I hate: but Your law I love.

114 You are **my hiding place and my shield: in Your word I hope.**

115 Depart from me wrongdoers: for I guard over the instructions of my God.

116 Uphold me according to Your word, that I live: let me not be ashamed of my hope.

117 Sustain me, and I will be safe: for I regard Your rules continually.

118 You reject all who wander from Your rules: for deception is their deceit.

119 Like dross, You remove all the wrong of the **earth: therefore I love Your personal statements.**

120 My flesh trembles in awe of You; and I fear Your orders / in this fifteenth section, we learn we need not flee in fear, He hides us even in the brightest daylight; He is our Rock; A mighty Fortress is our God. [Dr. Dallas Willard](#), professor at USC, said: we know God is powerful, and if His power is anything like electricity, then He is also dangerous, and we better learn how to approach Him correctly.

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There is nothing on earth, we need fear more than our great God. Isaiah says: let the LORD be your fear; and your dread; and He will be your sanctuary. Here, the Psalmist deals with the power of darkness, and of their allies. The Psalmist is not indifferent to evil thoughts as the careless are; but on them looks with a hate as true as the love of God he ran to for shelter. He judges them to be the scum of the earth, and treats them so, putting them away like dross, the refuse of gold and silver; it obscures the luster and glory of the metal; rust and filth hide the gold; the dross of silver is like it; and the dross of gold like gold, but it is neither silver nor gold. Dross is of no value; it is a worthless thing that God will one day remove – Charles Spurgeon.

AYIN א

121 I did justly and rightly: do not leave me to my oppressors.

122 Ensure Your servant's well-being: do not let the arrogant oppress me.

123 My eyes fail looking for Your salvation Your Yeshua , and for Your right word.

124 Deal with Your servant according to Your mercies, and teach me Your rules.

125 I am Your servant; give understanding, that I know Your personal statements.

126 Time to do, LORD... for they made void Your law.

127 On this, I love Your instructions above gold; yes, above fine gold.

128 On this, all Your advisories, all concerning them are right; and I hate every false way. / in this sixteenth section; the Psalmist says, don't leave me hanging; be my guarantee; not according to what I deserve, but what I do not deserve; teach me Your ways; thankfully the Lord is slow with anger, and quick with mercy. In verse 126; the Hebrew word is: **asa**, meaning: **to do**... and it's sort of funny, neither David nor the LORD needed to spell it out; it was obvious what needed to be done. They made void Your law, as if they would not only sin against the law, but drive it out of the world. **Time to go!** Time to act! **Let's get moving!** Send Messiah! Some read it: **it's time to work** O Lord – Matthew Henry.

Starting with: what's wrong with loving God our Father? Wait on Him. That's a perfect good thing to do; if even done imperfectly; He's a good Father, a real Father, not a fictitious or absent father. When He arises to work we know not the form and fashion of His operations, but He will be on time. This one tirelessly treasures and loves the instructions of God above fine gold. – Charles Spurgeon.

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