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August memory verse: **John 5:39-40 (NKJV)**

³⁹ You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

⁴⁰ But you are not willing to come to Me that you may have life.

Commentary on Psalms 119 VERSES 89-120 by, Chuck Smith, August 2, 2020

Additional information on the use of the Hebrew alphabet in Psalm 119, added by Pastor John from internet resources. Will be found at the end of the commentary.

For ever, O LORD, thy word is settled in heaven ([Psa 119:89](#)).

You have nothing more permanent than the Word of God. This building is not permanent at all. The sidewalks and the asphalt out there are not permanent at all. This earth is not permanent. The sun is not permanent. Someday it will probably go up into a supernova and burn out. Jesus said, "Heaven and earth shall pass away, but My Word shall never pass away" ([Matthew 24:35](#)). One thing that God has established forever is His Word. "Forever, O Lord, Thy Word is settled in heaven."

That is why it is so wrong for us to talk about the Word of God applying to a particular culture. "Oh, they wrote according to the understanding of their own culture of those times." And that is why it is so wrong for us to challenge the Word of God or seek to change the Word of God because God has forever settled His Word in heaven. It's something that... God said it; that settles it. There's no disputing of it. There's no arguing of it. There's no challenging of it. It's the Word of God. It's forever settled in heaven.

It doesn't change with the mores of a society. God's commandments and laws don't change because the mores of our society are so changed. The truth of God is absolute. The law of God is absolute. It is not relative to a situation. It is not relative to a society. It is not relative to the mores of a society. God has established the absolute law. His Word is forever settled in heaven. If you find yourself arguing with the Word, you're wrong. God's Word is a settled issue.

Thy faithfulness is unto all generations: thou hast established the earth, and it abides. They continue this day according to thine ordinances ([Psa 119:90-91](#)):

That is, the earth and all are continuing just according to the ordinances that God has established.

for all are thy servants ([Psa 119:91](#)).

The whole universe serves Him.

Unless thy law had been my delights, I should then have perished in my affliction ([Psa 119:92](#)).

I would have been wiped out unless Your law was there.

I will never forget thy precepts: for with them you have made me alive. I am yours, save me; for I have sought your precepts. The wicked have waited for me to destroy me: but I will consider your testimonies. I have seen an end of all perfection: but thy commandment is exceeding broad. [How I love,] O how I love thy law! it is my meditation all the day ([Psa 119:93-97](#)).

That's beautiful, isn't it? "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sits in the seat of the scornful. But whose delight is in the law of the Lord" ([Psalm 1:1-2](#)). "O how I love Thy law! It is my meditation." "And in His law does he meditate both day and night" ([Psalm 1:2](#)).

Thou through thy commandments have made me wiser than mine enemies: for my enemies are ever with me ([Psa 119:98](#)).

You'll never escape enemies as long as you live on this earth.

I have more understanding than all of my teachers: for your testimonies are my meditation. I understand more than the ancients, because I keep your precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way ([Psa 119:99-104](#)).

Now here the psalmist is declaring, "I have more understanding than my teachers. I'm wiser than the ancients." Why? Because of the Word of God. To understand God's Word is to have true knowledge. The unchanging truth of God. What wisdom. What understanding.

Thy word is a lamp unto my feet, it is a light unto my path ([Psa 119:105](#)).

It's the guide for my life.

I have sworn, and I will perform it, I will keep your righteous judgments. I am afflicted very much: make me alive, O LORD, according unto thy word. Accept, I beseech thee,

the freewill offering of my mouth, O LORD, and teach me thy judgments. My soul is continually in my hand: yet do I not forget thy law. The wicked have laid a snare for me: I erred not from thy precepts. Thy testimonies have I taken as a heritage for ever: for they are the rejoicing of my heart. I have inclined my heart to perform thy statutes always, even unto the end. I hate vain thoughts: but thy law I love. Thou art my hiding place and my shield: I hope in your word. Depart from me, ye evildoers: for I will keep the commandments of my God ([Psa 119:106-115](#)).

That's a good scripture for you to have on hand whenever you get an invitation to some of the parties and some of the events that are happening around. Just remember [Psalm 119:115](#), "Depart from me, ye evildoers: for I will keep the commandments of my God."

Uphold me according to thy word, that I may live: and let me not be ashamed of my hope. Hold me up, and I shall be safe: and I will have respect unto your statutes continually. For thou hast trodden down all them that err from thy statutes: for their deceit is falsehood. You put away all the wicked of the earth like dross: therefore I love your testimonies. My flesh trembles for fear of thee; and I am afraid of thy judgments).

Additional information on the use of the Hebrew alphabet in Psalm 119, added by Pastor John from internet resources.

Psalm 119 is the 119th [psalm](#) of the [Book of Psalms](#), generally known in English by its first verse, in the [King James Version](#), "Blessed are the undefiled in the way, who walk in the law of the Lord." The Book of Psalms is in the third section of the [Hebrew Bible](#)

With 176 verses, the psalm is the longest psalm as well as the longest chapter in the Bible. It is a prayer of one who delights in and lives by the [Torah](#), the sacred law. Unlike most other psalms the author did not include his name in the text. British Politician [William Wilberforce](#) would recite the entire Psalm, while walking back from Parliament, through [Hyde Park](#), to his home.

□ Psalm 119 is one of several [acrostic](#) poems found in the Bible. Its 176 verses are divided into 22 stanzas, one for each of the 22 characters that make up the [Hebrew alphabet](#). In the Hebrew text, each of the eight verses of each stanza begins with the same Hebrew letter.

Because of this structure, the Psalm was one of the main occurrences of the Hebrew alphabet in the texts of the medieval and modern West.

Each of the 22 sections of 8 verses is subheaded with the name of a letter in the Hebrew alphabet. These subheadings are spelled very differently amongst the various Bible text versions, even amongst the translations into different foreign languages. Their antiquated spellings shown in the Authorized King James Version of 1611 were written with influences of Latin and German medieval theological scholarship—forms which greatly differ from the standard modern-day renditions.

Most printed editions also show the actual Hebrew letters along with these subheadings.

Section	Hebrew	Hebrew Letter Name		Verses
	Letter	KJV (1611)	Modern	
I	א	Aleph	ʾAlef	1–8
II	ב	Beth	Beth	9–16
III	ג	Gimel	Gimel	17–24
IV	ד	Daleth	Daleth	25–32
V	ה	He	Heʾ	33–40
VI	ו	Vau (Vav)	Waw	41–48
VII	ז	Za(j)in	Zayin	49–56
VIII	ח	Cheth	Ḥeth	57–64
IX	ט	Teth	Ṭeth	65–72
X	י	Jod	Yudh	73–80
XI	כ	C(h)aph	Kaf	81–88
XII	ל	Lamed	Lamedh	89–96
XIII	מ	Mem	Mem	97–104
XIV	נ	Nun	Nun	105–12
XV	ס	Samech	Samekh	113–20
XVI	ע	A(j)in	ʿAyin	121–28
XVII	פ	Pe	Peʾ	129–36
XVIII	צ	Tzaddi(k)	Ṣadheh	137–44

XIX	ק	Koph	Quf	145–52
XX	ר	Res(c)h	Resh	153–60
XXI	ש	S(ch)in	Śin / Shin	161–68
XXII	ת	Tau (Tav)	Taw	169–76

Literary features

This psalm is one of about a dozen alphabetic [acrostic](#) poems in the Bible. Its 176 verses are divided into twenty-two stanzas, one stanza for each letter of the [Hebrew alphabet](#); within each stanza, each of the eight verses begins (in Hebrew) with that letter. The name of God (Yahweh/Jehovah) appears twenty-four times.

Employed in almost (but not quite) every verse of the psalm is a [synonym](#) for the Torah, such as *dabar* ("word, promise"), *mishpatim* ("rulings"), etc.

The acrostic form and the use of the Torah words constitute the framework for an elaborate prayer. The grounds for the prayer are established in the first two stanzas (*alef* and *beth*): the Torah is held up as a source of blessing and right conduct, and the psalmist pledges to dedicate himself to the law. The prayer proper begins in the third stanza (*gimel*, v. 17). Like many other psalms, this prayer includes dramatic lament (e.g. verses 81–88), joyous praise (e.g. verses 45–48) and prayers for life, deliverance and vindication (e.g. verses 132–34). What makes Psalm 119 unique is the way that these requests are continually and explicitly grounded in the gift of the Torah and the psalmist's loyalty to it.

The first and fifth verses in a stanza often state the same theme followed by a statement of opposition, affliction or conflict, and the final (eighth) verse tends to be a transition introducing the next stanza. Several dozen prayers are incorporated into the Psalm, e.g. "Open my eyes that I may behold wondrous things out of your law." Themes include opposition by man, affliction, delight in the law and the goodness of God, which sometimes run into each other: "I know, O Lord, that your rules are righteous, and that in faithfulness you have afflicted me" (v. 75), or "If your law had not been my delight, I would have perished in my affliction" (v. 92). The Psalmist at times seems to appeal to God's sovereignty, "inclining his heart to the law" in contrast to the Psalmist saying "I incline my heart. Thus, God as sovereign is invoked in v.36 "Incline my heart to your testimonies", while the Psalmist also takes personal responsibility in v. 112, "I incline my heart to perform your statutes forever." It ends with an appeal to God to seek his servant who strayed.

Special ways it was used by the Jews

- Verse 66 is recited prior to the [shofar](#) blowing on [Rosh Hashanah](#).
- Verses 89–91 are recited during the blessings before the [Shema](#) on the second day of [Rosh Hashanah](#).
- Verse 108 is recited prior to the shofar blowing on Rosh Hashanah.
- Verse 122 is recited prior to the shofar blowing on Rosh Hashanah.
- Verse 160 is recited prior to the shofar blowing on Rosh Hashanah.
- Verse 162 is recited prior to the shofar blowing on Rosh Hashanah.
- Verses 166, 162, and 165 are recited in that order at a circumcision.