

Walking With The King

Session 20: Thy Word Have I Hid In My Heart (Ps. 119)

1. Psalm 119 Exalts the Word of God. Psalm 119 is probably the portion of Scripture most devoted to lifting up the greatness of the Word of God. Jewish tradition says that every single verse in his Psalm mentions the Word specifically, except for verse 122.

2. It Explains the Word of God. Psalm 119 gives us different ways of understanding the purposes of God's Word and the different ways in which God may speak to us. In the Psalm there are ten or more different descriptions of God's commands:

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| 1. Testimonies; | 6. Ways; |
| 2. Commandments; | 7. Truth; |
| 3. Precepts; | 8. Judgments; |
| 4. Word; | 9. Righteousness; |
| 5. Law; | 10. Statutes. |

1. THE LAW, TORAH, from *yarah*, to *direct, or guide...* because it *guides, directs,* and *instructs* in the way of righteousness.

2. STATUTES, CHUKKIM, from *chak*, to *mark, trace out, describe,* and *ordain;* because they *mark out* our way, describe the line of conduct we are to pursue and *order* or *ordain* what we are to observe.

3. PRECEPTS, PIKKUDIM, from *pakad*, to *take notice or care* of a thing... because they take *notice* of our way, have *respect* to the whole of our life...

4. COMMANDMENTS, MITSVOTH, from *tasvah* to *command, order, ordain;* because they show us what we should do, and what we should leave undone...

5. TESTIMONIES, *EDOTH*, from *ad*, denoting *beyond, farther, all along*, to bear witness, or *testimony*. The rites and ceremonies of the law; because they point out matters *beyond* themselves, being *types* and *representations* of the good things that were to come.

6. JUDGMENTS, *MISHPATIM*, from *shaphat*, to *judge, determine, regulate, order*, and *discern*, because they *judge* concerning our words and works...

7. TRUTH, *EMUNAH*, from *aman*, to *make steady, constant, to settle, trust, believe*. The *law* that is established steady, confirmed, and ordered in all things, and sure; things which should be *believed* on the authority of God, and *trusted* as an infallible *testimony* from Him who cannot *lie* nor deceive.

8. WORD, *DABAR*, to *discourse, speak intelligibly*... Any prophecy or immediate communication from heaven, as well as the whole body of Divine revelation, is emphatically called *debar Yehovah, the word of Jehovah*.

9. WAY, *DERECH*, from the same root, to *proceed, go on, walk, tread*. This is the *way* in which man must tread in order to be safe, holy, and happy.

10. RIGHTEOUSNESS, *TSEDAKAH* from *tsadak*, to *do justice, to give full weight*. That which teaches a man to give to all their *due*; to give GOD his *due*, MAN his *due*, and HIMSELF his *due*; for every man has duties to *God, his neighbor, and himself*, to perform. This word is applied to God's *judgments, testimonies, and commandments*; they are all *righteous*, give to all their *due*, and require what is due from every one.

3. Psalm 119 Displays a Unique Poetry. This is a cleverly composed acrostic, composed of 22 stanzas, each one corresponding to a letter of the Hebrew alphabet. Each stanza in turn has 8 lines, all of which begin with the corresponding letter. The first stanza section is Aleph, but each **line** in that section will also begin with Aleph. So we have 22 stanzas and eight lines in each.

- Importance of the numbers 8 and 22?

1 ALEPH.

Blessed are the undefiled in the way, who walk in the law of the Lord!

2 Blessed are those who keep His testimonies, who seek Him with the whole heart!

3 They also do no iniquity; they walk in His ways.

4 You have commanded us to keep Your precepts diligently.

5 Oh, that my ways were directed to keep Your statutes!

6 Then I would not be ashamed, when I look into all Your commandments.

7 I will praise You with uprightness of heart, when I learn Your righteous judgments.

8 I will keep Your statutes; Oh, do not forsake me utterly!

Connection between verse 1 and Romans 13:10: “Love works no ill to his neighbor: therefore love is the fulfilling of the law.”

- Walking in love will preserve us from iniquity.
- A beautiful example of crying out to God for personal transformation
- David deems it important to promise God that He will keep the statutes

9 BETH.

How can a young man cleanse his way? By taking heed according to Your word.

10 With my whole heart I have sought You; Oh, let me not wander from Your commandments!

11 Your word I have hidden in my heart, that I might not sin against You.

12 Blessed are You, O Lord! Teach me Your statutes.

13 With my lips I have 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 on Your precepts, and contemplate Your ways.

16 I will delight myself in Your statutes; I will not forget Your word.

The Word of God is the only thing that God has given us which can renew our minds. Only the Word of God can truly cleanse our heart; it will also serve to keep us from sin.

- David asks how a young man or woman can cleanse his way, and he says the answer is by taking heed to his way, according to the Word of God.
- *Taking heed* means to guard and to protect. This implies that we have to know the Word. The Word of God must be the book we know the best, of all books.
- David asks that God would not let him wander away from His commandments. This is a good prayer, because we are all made out of the same stuff.

Your Word I have hidden in my heart, that I might not sin against You.

- This reemphasizes to us the need for reading **and** memorizing the Scripture.
- The word “hidden” means that you have stored it up like jewels or a treasure.

David’s fivefold approach to the Word at the end of the *Beth* section:

- **First**, David says he has rejoiced in it highly. He has rejoiced in the Word of God as much as all riches: to rejoice with joy, with leaping and gladness.
- **Second**, David speaks of meditating in the Word. Meditating for the Jewish people meant speaking the Word to yourself.
- **Third**, David says to contemplate the Word; we could say instead to regard something or to respect something. We do not have the liberty of redefining what God has said – whether we are talking about doctrine or behavior.
- **Fourth**, David tells us we need to delight ourselves in the Word. A settled, peaceful joy at having the Word and enjoying it.
- **Finally**, we must not forget it.

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