

Psalm 34:1-8

I will bless the LORD at all times; His praise shall continually be in my mouth.

2 My soul shall make its boast in the LORD; The humble shall hear of it and be glad.

3 Oh, magnify the LORD with me, And let us exalt His name together.

4 I sought the LORD, and He heard me, And delivered me from all my fears.

5 They looked to Him and were radiant, And
their faces were not ashamed.

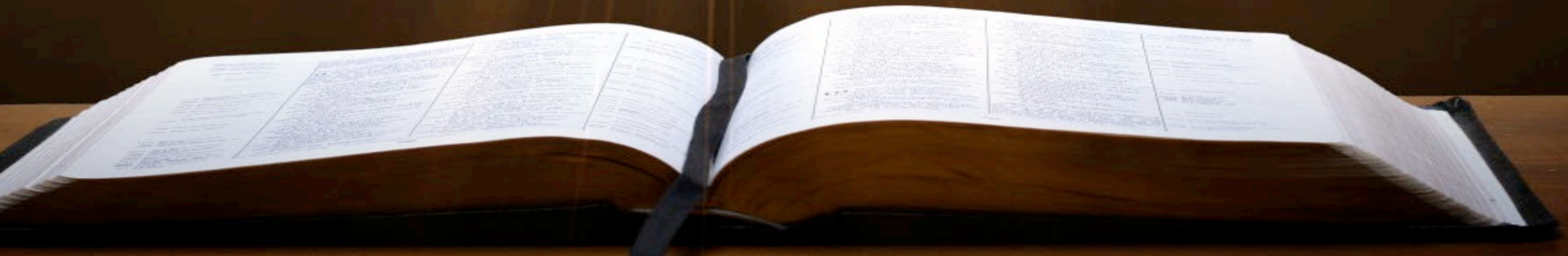
6 This poor man cried out, and the LORD
heard him, And saved him out of all his
troubles.

7 The angel of the LORD encamps all around
those who fear Him, And delivers them.

8 Oh, taste and see that the LORD is good;
Blessed is the man who trusts in Him!

Psa 119: ALEPH

**1 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!**



ALEPH

Psalm 119:1-8



Letter Name	Early Hebrew	Middle Hebrew	Late Hebrew	Modern Hebrew
ALEPH				

Pictograph:

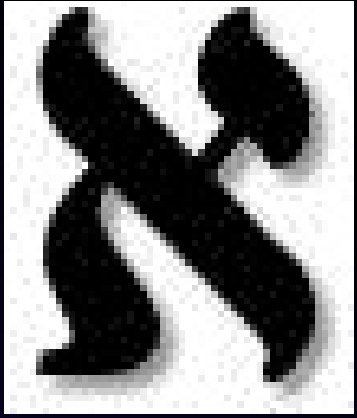
Meanings:

Sound:

Ox Head

Power, Authority,
Strength

ah, eh



Aleph: Psalm 119:1-8

**The Blessed State of One Who Obeys God's
Word**

Aleph: Psalm 119:1-8

THEME: obedience to the Word

Walk in it, keep it, look into it, learn it

Aleph: Psalm 119:1-8

SHORT OUTLINE

- A. I see what a man can be (119:1-3).
- B. It is my duty to be this kind of man (119:4).
- C. The desire of the blessed man 119:5
- D. Oh, that I were that man (119:5-8)!

Blessed אֲשַׁר ashar

Blessed בָּרַךְ barak

barak: God blesses us by giving grace, or we bless God by giving Him praise, thanksgiving, worship

ashar: condition or status of blessing by being in fellowship with God, by being obedient to His Word

to be blessed (ashar), man has to do something. Usually this is something positive. A “blessed” man, for example, is one who trusts in God without equivocation: Ps 2:12; 34:8; 40:4; 84:5; 84:12; 146:5; Prov 16:20.

Blessed are all those who put their trust in Him. Ps 2:12

A “blessed” man is one who comes under the authority of God’s revelation: His Law, Ps 119:1; Prov 29:18; His Word, Prov 16:20; His commandment, Ps 112:1; His testimony, Ps 119:2; His way, Ps 128:1; Prov 8:32.

Blessed are the undefiled in the way, Who walk in the law of the LORD! (Ps 119:1)

Note the negative approach of Ps 1:1, “blessed is the man who does not walk...stand...sit....”
He avoids certain people, namely, the ungodly.

Blessed is the man who does not respect the proud, nor turn aside to lies (Psa 40:4)

Ashar refers to a condition that comes about when man does something or refrains from doing something. This is the word used here.

The man who is blessed must do something in order to arrive at this condition. The context shows that condition to be obedience to the Word of God.

Blessed are the undefiled in the way

Undefiled is translated “blameless” in v. 80

The word *undefiled* means to be complete, sound, unimpaired, whole, healthful. It was used to describe animals that were without blemish and therefore acceptable for sacrifice. It denotes God’s standard for man who meets God’s requirements as set forth in Scripture.

The word *way* is found 19 times in this psalm. It may refer to the revealed will of God, as in Ps 119:14, 27, 32, 33, and 37.

It may also refer to one's course of life—one's "lifestyle," which could be evil, as in Ps 119:9, 101, 104, and 128, or good, as in Ps 119:1.

The explanation of **way** is expanded in the second colon: **Who walk in the law of the LORD!**

This means that they live out their lives in obedience to God's instructions.

Walk: the word (also found in verses 3 and 145) may be used of literal movement, but metaphorically it indicates a manner of life, a lifestyle, one's typical behavior, whether good or bad.

Walking is a metaphor for conduct, and running is a metaphor for service in both the Old and New Testament.

Law תּוֹרָה torah

literally means teaching or instruction, whether it is the wise man instructing his son or God instructing Israel. Law is often considered to consist of statutes, ordinances, precepts, commandments, and testimonies.

The fully blessed man is one who walks in the law of the LORD.

Ps 119:2 Blessed are those who keep His testimonies, Who seek Him with the whole heart!

Keep נָצַר (natsar): the idea of keeping” in the sense of protection, guarding from danger. It is used of a watchman of a city.

It has the sense of guarding something carefully, that is, keeping or observing.

Keeping the covenant (Deut. 33:9) or the commandments (Psalm 78:7);

Here would be all the uses of the word in Psalm 119.

We must guard/keep God's testimonies

Testimonies עֵדָה 'edah - 23 times in this psalm.
It is another synonym for the Scriptures.

It means to affirm something as true. It is used of the Ten Commandments. It designates the legal contents of the ark. Moses placed the “testimony,” the two tablets of the Decalogue, into the ark (Exod. 25:16; 31:7) which was called the ark of the testimony which was inside the tent of testimony.

Because the word refers to the tablets, it clearly describes the essence of the law in written form. The law therefore functioned as a witness or testimony of God's covenant with his people, reminding the people of His saving acts and their obligations.

The term “testimonies” came to be a general designation of moral and religious ordinances that formed the divine standard of conduct for the covenant.

This word focuses on the legal conditions placed by God on his people, laws they must keep to remain loyal to the covenant.

Who seek Him with the whole heart!

seek דָּרַשׁ darash - to resort to, to consult with.
It is used of careful inquiry and investigation.

To seek the LORD with a whole heart means that they are completely occupied with the discovery of God's will revealed in His Word. It is the people who keep God's laws and diligently seek Him who will live in that state of blessedness.

Heart: לֵב leb - inner man, mind, will

Psa 119:3 They also do no iniquity; They walk in His ways.

Verse 3 begins with a conjunction that is used to add something, “also”.

In addition to walking in the Law, keeping His testimonies, and seeking Him with the whole heart.

The psalmist makes a negative statement,
“do no iniquity,”

and then a positive one, “they walk in His
ways.”

The positive interprets the negative.

do no iniquity

iniquity עָוֶל awel: injustice, unrighteousness, wrong. The word focuses on wronging someone else in general, crimes or injustices.

This word is used of Satan in Ezek 28:15:
You were perfect in your ways from the day you were created, Till iniquity was found in you.

They walk in His ways. • הִלְכּוּ halak - walk

The word may be used of literal movement, but metaphorically it indicates a lifestyle, one's typical behavior, whether good or bad.

The verbs in this verse, “do” and “walk” describe consistent action: They do not practice wrongdoing, but in contrast: “but they consistently “walk in his ways,” repeating the idea of verse 1.

THE DUTY OF THE BLESSED MAN 119:4

Verses 1–3 described the integrity of those people blessed by God;

Verse 4 begins with a new subject, and describes the psalmist's commitment to keep God's commandments.

Psa 119:4 You have commanded us To keep
Your precepts diligently.

Commanded צָוָה (tsawah) is used for the instruction of a father to a son (1 Sam 17:20), a farmer to his laborers (Ruth 2:9), a king to his servants (2 Sam 21:14). The leader was in a position to command the people and to expect their obedience because of commandment from God (Josh 1:9, 16).

This is related to the word for commandments
מִצְוָה (mitswah) used in verse 6.

The point being stressed here is that all of
God's laws are divine orders.

Keep: שָׁמַר (shamar). This is close in meaning to the word “keep” in verse 2, but is distinct.

The basic idea here is to exercise great care over. In combination with other verbs the meaning is “do carefully or completely. Don’t do a half-way job. Ps. 119:4, 5, 8, 9, 17, 34, 44, 55, 57, 60, 63, 67

Precepts: פְּקֻדִים (piqqudim) is a word found only in the Psalms (21 out of 24 in 119).

It refers to the appointed laws of God in general and is connected to the idea of an overseer who is responsible to appoint and carry out the things necessary for the welfare of the people. This word points to God's instructions that give attention to details in the care and development of his covenant people.

Diligently: very much abundance, to a great degree, exceedingly -- a reference to full obedience.

THE DESIRE OF THE BLESSED MAN 119:5

Psa 119:5 Oh, that my ways were directed To keep
Your statutes!

were directed כּוּן (kûn) The root meaning is to bring something into being with the consequence that its existence is a certainty.

To keep your statutes

The verb of the last verse, “to keep,” is now repeated, but is used to explain the first colon.

Statutes חֻקִּים (khoq) in the verb form means to cut in, to inscribe and then to prescribe something. He sees God's Word as "carved in stone," to use an English idiom. By keeping these statutes one's conduct will be steadfast. The word for "statutes" here and in verse 8 emphasizes the binding nature of God's laws. By keeping these statutes one's conduct will be steadfast.

THE DESTINATION OF THE BLESSED MAN

Psa 19:6-8

Then I would not be ashamed, When I look into all Your commandments. ⁷I will praise You with uprightness of heart, When I learn Your righteous judgments. ⁸I will keep Your statutes; Oh, do not forsake me utterly!

Then – points to a logical sequence. In verse 5 his desire is for his ways to be directed to keep God's statutes. If this is true, then verse 6 is the logical conclusion:

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

Ashamed בושׁ (bush)

The primary meaning of this root is "to fall into disgrace, normally through failure"

The primary meaning of this root is "to fall into disgrace, normally through failure"

When I look into all Your commandments.

Look נָבַת (nabat) to gaze, look intently, to pay close attention.

Commandments מִצְוָה (mitswah) -- all things that God has commanded. It views God as *demanding duty*.

Psa 119:7 I will praise You with uprightness of heart, When I learn Your righteous judgments.

praise יָדָה (yadah) confess, praise, give thanks, acknowledge, to make a declaration.

Praising with an upright heart requires a knowledge of Scripture: When I learn Your righteous judgments

learn לָמַד (lamad) to train, to educate. Genuine praise requires training.

righteous judgments מִשְׁפָּט (mishpat) This refers to what God has declared with regard to right and wrong, His decisions.

Psa 119:8 I will keep Your statutes; Oh, do not forsake me utterly!

keep – same word as in verses 4 and 5

Statutes -- as in verse 5 emphasizes the binding nature of God's laws.

Oh, do not forsake me utterly!

Forsake עָזַב ('azab) abandon, set loose

He doesn't fear that God will leave him;
he is pleading for God's help.