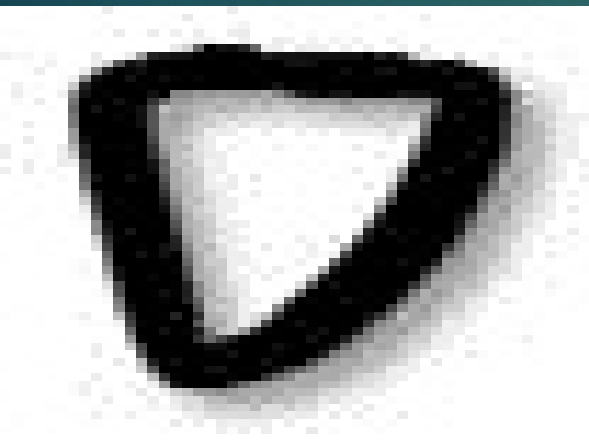
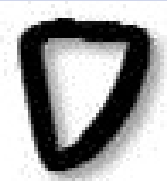
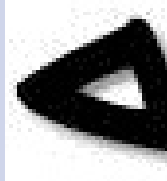




DALETH
(Psalm 119:25-32)



Letter Name	Early Hebrew	Middle Hebrew	Late Hebrew	Modern Hebrew
DALETH				

Pictograph:

Door

Meanings:

Move, Hang, Entrance

Sound:

D

My soul clings to the dust; Revive me according to Your word. ²⁶ I have declared my ways, and You answered me; Teach me Your statutes. ²⁷ Make me understand the way of Your precepts; So shall I meditate on Your wondrous works. ²⁸ My soul melts from heaviness; Strengthen me according to Your word. ²⁹ Remove from me the way of lying, And grant me Your law graciously. ³⁰ I have chosen the way of truth; Your judgments I have laid before me. ³¹ I cling to Your testimonies; O LORD, do not put me to shame! ³² I will run the course of Your commandments, For You shall enlarge my heart.



Daleth

Psalm 119:25–32

“Affliction Brings the Potential of Deeper
Insight”

Summary:

The psalmist declares that he is in a deplorable condition and asks for God to restore his vitality and to teach him more of His truth because he has chosen to be faithful (119:25–32).

Psalm 119:25 introduces the fact of pressure—his *soul clings to the dust*.. In vv. 26, 28, he tells the LORD about his problem. In the midst of suffering, he focuses on the Word of God and grows (119:27, 30, 32)

Outline

- I. In near-death circumstances the psalmist prays for renewed vitality and understanding (25–27).
 - A. Because his life is in danger he prays for renewed vitality (25).
 - B. Because God answered him, he prays for greater understanding so that he might meditate on God's wondrous works (26–27).

II. In a weakening condition because of grief the psalmist prays for strength and cleansing from deceitful ways (28–29).

III. Because he has chosen to be faithful and is devoted to obeying God's word the psalmist prays that God will not let him be put to shame (30–32).

A. Because he has chosen to be faithful, he keeps God's Word before him (30).

B. Because he holds fast to God's Word, he asks that he not be put to shame (31).

C. He eagerly complies with God's word because God has enabled him to do so (32).

The first two sections of this psalm begin with a description of the psalmist's condition. He is apparently in deep trouble, a life-threatening situation, and so he prays for renewal of his strength, then understanding, then the removal of deceitful ways from himself by God's grace.

But since he has chosen to live faithfully, he also prays that God will not let him be put to shame.

THE PETITIONS OF THE PSALMIST 119:25–29

- Revive me according to Your word.
- Teach me Your statutes.
- Make me understand
- Strengthen me
- Remove from me the way of lying,
- Grant me Your law graciously.

THE DECISIONS OF THE PSALMIST 119:28–32

- I have chosen the way of truth;
- Your judgments I have laid before me.
- I cling to Your testimonies;
- I will run the course of Your commandments,

REVIVE ME 119:25

My soul clings to the dust; Revive me according to Your word.

clings דָּבַק (*dābaq*) cleave, cling, stick to, stick with,

Clinging to the dust is a graphic depiction of being in a life-threatening condition (see Ps. 44:25 where it indicates that the people were defeated, dying, and unable to extract themselves from their situation.

Revive me חַיָּה (chayah) live, have life, live prosperously, live forever. Also be revitalized, revive from sickness, discouragement, or even death.

This is the same word as in v. 19, “live.”

Revive me is a prayer. It is an intensive stem, meaning, “renew life.” This is a prayer for God to renew his vitality, to restore him to the fullness of life. Only one kind of life is acceptable, however, that is *life according to Your word.*

TEACH ME 119:26

I have declared my ways, and You answered me;
Teach me Your statutes.

Declared סָפַר (*sapar*) to number, to recount, to
recite.

This is the same word as in v. 13 where he declared
the Word of God.

My ways refers to past situations.

You answered me: עָנָה `anah to answer, respond.

He remembers how God answered his prayers in the past, and he anticipates that God will do so in his present situation.

TEACH ME ME 119:27

Teach me Your statutes. לָמַדְּ לַאֲמֹרָתֶיךָ *lamad* Intensive imperative.

Your statutes חֻקֵּי (ḥōq) -- -- duties imposed by God. He is not merely saying that he needs to know more about the Bible, but what his duties are. What are my responsibilities before God?

ENLIGHTEN ME 119:27

Make me understand the way of Your precepts;
So shall I meditate on Your wondrous works.

Make me understand בִּין (bîn) understand, consider, perceive, The verb is a causative—cause me to understand. The verb refers to knowledge which is superior to the mere gathering of data. It is necessary to know how to use knowledge one possesses.

the way of Your precepts; This petition is not merely a repetition of the request to be taught. Understanding focuses on the transformation of information into wisdom for living. The way of your precepts is the application of what you come to understand from the Word.

Precepts refers to the particular instructions of the Lord, as of one who cares about details. It refers to anything the Lord has ordered. It views God as the definer of duty and is a general term for the responsibilities that God places on his people.

So shall I meditate on Your wondrous works.

Meditate שִׁיחַ (*śîaḥ*) rehearse, or go over a matter in one's mind. See v 23

Your wondrous works – meditation in Scripture always has an object. What are God's wondrous works? Going over these in your mind will take the focus off from your distress and put it on the One who can solve your problems.

STRENGTHEN ME 119:28

My soul melts from heaviness; Strengthen me according to Your word.

My soul melts דָּלַף (dalap) leak, drip. (Ecc 10:18-- the roof leaks.) Used for weeping, tears leaking from the eyes (Job 16:10). Here, his soul is leaking. In other words, he is becoming very discouraged. He is under a terrible burden.

heaviness תוּגָה (*tûgâ*) grief, sorrow, heaviness.

This noun stresses the emotional sadness of grief. It is turmoil of soul resulting from affliction. It is related to the verb “to suffer.” Only God’s Word brings relief from this state of mind (Ps 119:28).

Strengthen me קָוַם (*qûm*) rise, arise, stand.

Usually refers to the physical action of “rising up. The verb here means “set me up again”.

This word is frequently used in martial contexts. It refers to preparation for war (Judg 7:15), and victory in war (or struggle, Josh 7:2).

Sometimes, *qûm* anticipates a victory. When God engages in combat victory is certain. The word may denote God's action in giving victory over the enemy.

Many times there is the petition to God to arise, that is, fight for me (Num 16:35; Ps 7:6; 20:9; 35:2).

So he wants to be strengthened, prepared for the spiritual battle. It is parallel to the prayer for God to renew his life (v. 25); and here too it is "according to your word."

GIVE ME 119:29

29 Remove from me the way of lying, And grant me Your law graciously.

Remove סוּר (*sûr*) turn aside, depart. Here: to cause to depart, hence, remove.

The psalmist does not say, “remove me from the false way,” but rather “remove the false way from me.”

He is speaking of the error that is present in every mind that is not corrected by the Word of God.

Paul teaches the same concept in 2 Corinthians 10:5: casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

way of lying שֶׁקֶר (*sheqer*) lie, falsehood, deceit. This word is used in the 9th commandment: you shall not bear false witness against your neighbor.

It also means “worthless” or “pointless.” The psalmist wants all that is false and pointless removed from his life—because he has chosen the “way of faithfulness” (v 30).

And grant me Your law graciously
grant graciously חָנַן (*chanan*)

This is the verb form of the noun “grace.” The Word of God is a grace gift to us. As we learn the Word, believe the Word, apply the Word, we put ourselves in the place where grace is dispensed. The Word of God is also a means of grace, as it keeps us away from the way of deceit and worthless things and those things that incur the wrath of God.

THE VOLITION OF THE PSALMIST 119:30-32

30 I have chosen the way of truth; Your judgments I have laid before me.

31 I cling to Your testimonies; O LORD, do not put me to shame!

32 I will run the course of Your commandments, For You shall enlarge my heart

All of the verbs emphasize his active involvement in following the way of the LORD: “I have chosen, I laid, I cling, I run.”

I CHOOSE 119:30

I have chosen the way of truth

While it is true that only God can open our eyes to truth (119:26, 27, 29), this does not invalidate the importance of our decisions to pursue truth. It is folly to ask the Lord to teach us and then sit back and wait. Divine supply of truth does not contradict the pursuit of truth. Pursuit of God's Word is your decision. Don't wait for God to give you the desire.

I have chosen בַּחַר (*bakhar*)

to choose, elect, decide for. It always involves a careful, well thought-out choice (cf. I Sam 17:40; I Kgs 18:25; Isa 1:29; 40:20).

the way of truth – or the way of faithfulness. This is in contrast with “the way of deceit” in the previous verse. The “way of faithfulness” summarizes a life that is characterized by obedience to the will of God. His choice is clarified by the second colon:

I SET IN PLACE 119:30

Your judgments מִשְׁפָּט (*mishpat*) ordinance,
decision. God's commandments become the rule
of life – not what we want or consider to be right.

I have laid *before me*. שָׂוֵה (*shawah*) to set,
place.

The Word of God determines the right course of action on the issues of life so that we might live by them. This is his spiritual focus. There is no debate here, just a firm resolve.

This is a volitional decision. The psalmist has made right choices based on careful consideration.

No matter what the issue may be, the psalmist always makes the choice to focus on God's Word.

I Cling 119:31

I cling to Your testimonies; O LORD, do not put me to shame!

I cling דָּבַק (*dābaq*), cling, stick to, stick with, follow closely

The psalmist clings to God's testimonies. This is in contrast to its use in verse 25 where his life was clinging to the dust; but even in such a distressing situation he clings to God's testimonies.

O LORD, do not put me to shame! בֹּשָׁת (*bosh*)
be ashamed, put to shame, The primary
meaning is “to fall into disgrace, normally
through failure.

His prayer, therefore, is for deliverance from his
deplorable condition, expressed in the negative
as “do not let me be put to shame” which would
mean that he is left in his condition.

Revive me, restore me.

I Run 119:32

I will run the course of Your commandments, For You shall enlarge my heart.

I will run רוץ (*ruṭṣ*) The word is used for literal running, but in this case it is figurative. The word is used with numerous prepositions. One can run ahead of or behind; run toward or away from. One can run on something – as horses run on the road. Or one can run a race or a track.

the course of your commandments דֶּרֶךְ
(*derek*) way, road

Here he determines to run the road or the way of God's commandments. This expresses his eagerness to please God. It intensifies the normal idiom of walking in the way of the commandments—he eagerly and swiftly obeys God's Word

The run is vigorous. His pursuit of the Word of God is not half-hearted or apathetic. His obedience is energetic and enthusiastic.

For You shall **enlarge** my heart. רָחַב (*rachab*) be wide, to make large.

He is speaking of enlarged understanding of the Lord's Word, although the expression of an enlarged heart might also include greater happiness, a sense of freedom from his troubles, as in Isa 60:5:

Then you shall see and become radiant, And your heart shall swell with joy;