

## Wes Cramer - Psalm 119

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And a wonderful good afternoon or morning or evening, wherever you might be around the globe today. We're very thankful to have the privilege of gathering together today and considering the subject here, and we've titled these remarks Simply as Psalms 119. Psalms 119. We're glad to be gathered together.

We're thankful to our Heavenly Father and to the Hope, friends, for providing this opportunity, and we are glad to bring you the love and greetings of your brethren in the Connellsville, Pennsylvania Ecclesia. You know, the entire book of Psalms plays a very special role in our Christian lives. As we know, many of the Psalms were written in the form of Hebrew poetry, which is very different from the poetry as we think of it in our culture. You know, poetry in whatever culture not only enlightens us.

You know, poetry touches our hearts, it does enlighten us, but it also touches our emotions. It touches our affections. Prose, that is to say, ordinary speech, touches our mind. But poetry goes deeper and it touches our soul. This feature is why in our study of the Psalms, we don't just dissect words.

We don't just look at technical definitions to gain understanding. We consider context. We try to consider the circumstances in which the Psalm was written. What was the psalmist's emotional state? Was the psalmist in a state of distress?

Was he overjoyed? Was he facing enemies? Was he on a journey? Is he pleading for help? Is he praying to God?

Is he praising God? Is he singing? Is he teaching? Who is speaking? Who is being spoken to?

These are the kinds of things that we put our hearts and minds to, especially when we read the Psalms and consider them and study them. Identifying these factors is what causes each Psalm to impress our soul, which is the very core of our existence. The principal goal of the Psalms, of course, is to bring us into a closer mental and emotional relationship with God. Now, the book of Psalms as a whole is unique because of the mental and emotional depth of each message. But Psalms chapter 119 in particular might well be the most unique chapter in this unique book.

In fact, Psalms 119 may be viewed as the most unique chapter in the entire Bible. Why? We'd like to suggest several reasons. First, Psalms 119 contains a whopping 176 numbered verses. Psalms 1:19 is the single largest compilation of verses of any other Old Testament or New Testament chapter in the Bible.

The psalmist has more to say about the topic of Psalms 119 than any other writer on any other single topic. Psalms 119's unusually long length suggests that the topic is quite involved and that the topic is quite important. It takes quite a bit of explaining to fully present the topic because of its complexity and importance, and we will not do it justice here today, but we will give it our best try. The second unique feature of Psalms 119 is the overall framework of all 176 verses.

Psalms 119 is divided into 22 stanzas. Now, as we know in poetry, a stanza is simply a group of verses. In Psalms 119, there are 22 groups of verses, 22 stanzas. Each consecutive stanza is identified by what's known as a superscript, that is to say, in this case, a consecutive letter of the Hebrew Alphabet. The first stanza is identified with the first letter of the Hebrew Alphabet.

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The second stanza is identified with the second letter of the Hebrew Alphabet, and so on, until we get down to the 22nd stanza, which is identified with the 22nd consecutive letter of the Hebrew Alphabet. So The Psalmist constructed one stanza for each of the 22 letters of the Alphabet. Now, this framework is unique and it's called acrostic. That's spelled A, C, R, O, S, T, I, C. Acrostic.

That's the structure. That's the name of the structure. An elementary example of an acrostic poem would be this very simple poem about love. L is for laughter we had along the way. O is for optimism that you gave me every day.

V is for high value of being my best friend. E is for eternity, affection that has no end. Now, in this simplified example, the first letter of the key words, which are laughter, optimism, value and eternity. If you take those first letters of each of those four key words, it spells L, O, V, E. So by putting the first letter of these four words together, we get the poet's central point, the big picture.

Even though the word love itself is not in the poem, but by putting this together in an acrostic format, we get the poet's big picture concept, the concept of love. Well, in the case of Psalms 119, the Psalmist does not use the first letter of each line to form a key word. He does not use a word like love to form the framework of this poem, but he uses something much bigger. The psalmist uses the entire 22 letter Hebrew Alphabet as the framework on which to build this 22 stanza poem. Also, the psalmist does not use the Alphabet to represent one word or line in each stanza, but rather he uses the entirety of each eight verse stanza to represent each letter of the Alphabet.

Now, what might be implied by the fact that the psalmist uses all the letters of the Hebrew Alphabet. While we believe that the implication is that it boils down to one comprehensiveness. The psalmist has constructed a very comprehensive treatment of his topic. We use this same concept in our speech to convey the idea of comprehensiveness. For example, if we were to say something like, the Bible covers God's plan of salvation from A to Z, you would get the thought A to Z is every letter of our English Alphabet.

And of course, by using the phrase from A to Z, it's a figure of speech. It impresses our minds immediately that the Bible covers every aspect of God's plan of salvation, and that's the same idea here. By using the entire Alphabet, the psalmist is telegraphing to us. He's giving us a message.

He's telling us that he's presenting a very comprehensive treatment his topic. Let's look at the third unique feature of Psalms 119. Let's do a simple math equation to introduce this third unique feature. As we said, Psalms 119 has a whopping 176 verses. All 176 are organized into 22 stanzas.

Now, if you divide 176 by 22, the result is the number 8. 8 is the exact number of verses that the psalmist puts in each stanza. There are no exceptions here, not one. Every single stanza has exactly eight verses. No more, no less.

Now, we often speak of how prolific certain numbers are and how prominent they are in Scripture. We often speak of the significance of the number 7 or the number 10 in Scripture. Have we ever noticed that the number 8 is also prominent in Scripture? Let's look at quite a number of examples here, which I think will help to illustrate the point. We'll start with one of the biggest uses of eight that we know of.

This one, we might say, is on the macro scale. It's big, and for this first one, visualize for just a moment the chart of the ages, or perhaps the Bible chronology chart. As we know, there are seven

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epic or creative days of 7,000 years each. We are now in the last 1/7 of the seventh creative day.

We are in the last 1,000 years of the seventh creative day. The seventh creative day, we believe, concludes with the year 2874. What happens then? What does the world look like?

Well, Paul tells us that at the conclusion of the seventh day, at the very end of it, God is all in all. Godlikeness pervades everyone and everything.

So godlikeness permeates everything and everyone the end of the seventh day reaches a major turning point. But the conclusion of the seventh creative day is not the end of time. What happens after the seventh day? Well, a new day starts and we call it the eighth day. The eighth day is when God hits the reset button, so to speak, for all of creation.

It's a fresh start for all eternity. Well, let's fast forward now to the time of Noah's flood.

Who were the people on Noah's ark? Well, let's count them. There was Noah, his wife. They had three sons, and the sons were married. That adds up to eight.

Now, as we know, because of the wickedness on the earth at that time, all other humans perished in the deluge. By saving Noah's family of eight, God essentially restarted the human race. But he not only restarted the human race, he restarted it in relative righteousness. Genesis chapter 6, verse 9 tells us that Noah was a just man. He was uncorrupted, and he walked with God.

Noah and his family were justified. They weren't just people, they were the friends of God. So these eight souls were the seed of a fresh start for the human race in relative righteousness.

Let's fast forward another few hundred years to the time of Abraham as we continue to look at the prominence of the number eight in scripture. God promised Abraham that if he traveled to a foreign land that God would make a covenant with him. Abraham promptly obeyed and he journeyed to Eretz Israel. Eretz simply meaning the land, the land of Israel. Upon arrival, God said, there's one more thing, Abraham, that I want you to do.

I want there to be a token. I want there to be a visible sign of this covenant in you. That sign is circumcision. Abraham was circumcised at age 99, Ishmael at age 13. But thereafter, now that Abraham knew of the concept of circumcision, God told him that every male baby, once it reaches eight days old, must be circumcised.

Why on the eighth day? Well, Abraham likely did not know the medical or the scientific reason. But since 1943, we know. You and I know because in 1943, two men, a Dane and an American, received the Nobel Prize in medicine for discovering the answer. The human body has two blood clotting elements.

One is vitamin K. The second is a substance called prothrombin. Both of these actually max out. They reach their peak on the baby's eighth day. If circumcision is done without these blood clotting elements fully present, whether by natural means or by injection, the Baby bleeds out.

So you might infer that eight day circumcision represents in a sense, a new beginning for the baby. Because essentially this represents a recovery from what otherwise would be certain death for the baby. Now, God didn't say a thing to Abraham that we know about the medical reason, but rather God tied circumcision to the Abrahamic covenant. We know the terms of that covenant. It was God's unilateral assurance that he would save the human race.

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Abraham's covenant, the Abrahamic covenant was God's oath bound guarantee that the human race would have a new start. Eight day circumcision represented a new start in another way. It represented a cutting off of the old sinful ways. It visibly reminded every circumcised generation of the Abrahamic covenant and their commitment to serve God faithfully. Now, when Isaac was born, Abraham faithfully exercised him on the eighth day.

Hebrew scholars suggest that eight day circumcision represents a new beginning for the baby. They say that a male Jewish baby officially begins its full existence as a Jewish person upon circumcision. A true Jewish male is not just one of Jewish blood, but also one of Jewish faith, one in a covenant relationship with God.

Well, let's step forward to the time of Moses and the tabernacle. In Leviticus chapter 8, we find here the beginning of the Jewish institution called the aaronic priesthood.

Leviticus 9 represents the installation of the high priest. Leviticus 9:1 tells us that was done on the eighth day. So the eighth day was the day on which the high priest's administration commenced. So again we see the concept of a new start.

We next consider the law of leprosy. Leprosy, we know, is a picture of sin. It's very ugly, it's repulsive. You know, when you look at some of the pictures of those afflicted with this disease, we see and understand that it's caused by a bacteria. It affects the skin, nerves, it can lead to blindness, paralysis, and in some cases it has led to horrible, horrible disfigurement of the toes and other body parts.

And of course there's the stigma as well as now, during Moses time, God established a procedure for cleansing the lepers. Upon discovery of leprosy in a person, he was quarantined for one or more periods of seven days each. Now, once the leprosy was healed, the priest declared the leper healed on the eighth day. Imagine, friends, having been afflicted by this horrible disease. Imagine being certified free of this horrible disease on the eighth day.

Would we not consider this a thrilling new beginning, a hitting of the reset button, if you will, in our lives. Well, next, let's consider Jesus. Jesus was circumcised on the 8th day of his human existence. This shows his official beginning as a Jew of faith, one born under the law, under the old law covenant, as Paul tells us in Galatians 4. Now, prior to his birth, obviously Jesus was not a Jew.

He wasn't even human prior to his human birth. But his birth, together with his circumcision, began his full existence as a Jew.

Next, consider the day that Jesus took his inner circle disciples up to the foothills of the Mount of Transfiguration. The disciples were given a vision of Messiah's kingdom. What day was it that Jesus took them up and showed them this vision? It was the eighth day. That was a picture, of course, of Messiah's kingdom.

And Messiah's kingdom is indeed a new beginning for the human race.

Next, we want to consider Jesus resurrection. What day was Jesus resurrected? You already know the answer. It was on the eighth day. Now, God built the timing of Jesus resurrection into the law, the old law.

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In Leviticus, chapter 23, as we know, the Passover lamb was slain on nice and 14. That means that nice and 15 was a Sabbath. In Leviticus 23, we know that the barley sheaf was waved on Nisan 16, nice and 16 being the eighth day. The waving of the barley sheaf, of course, represented Jesus resurrection. The eighth day was Jesus very first day as a divine being, something he had never been before.

A divine being. Again, a new start. One last example of the number eight. Pentecost. What day was too, was on the eighth day.

Again, God made this clear in the law. The timing in Leviticus 23, with the Festival of Weeks, it occurred on the 50th day. Now, the Jews were to count seven full weeks after nice and 15. That's 49 days after nice 15, which nice and 15 again was the Sabbath day itself. So since the 49th day is a Sabbath, the following day, the 50th day, the day of Pentecost was the eighth day.

So Pentecost marks the beginning of the body of Christ as new creatures. Again, a new start. Well, there are other examples of the number eight in Scripture, but these are sufficient to make the point. God uses eight to signify a change. He uses eight to signify a new start, a renewal, a new beginning, a new dispensation, a new life.

In Psalms 119, God is telegraphing to us through the psalmist that this psalm has something to do with a fresh start. Now, in order to understand what this fresh start is, we need to identify the subject matter of Psalms 119. The first thing we notice is that the psalmist is passionate. He's not only interested in his subject matter. The psalmist is passionate about his subject matter.

More than that, he's passionately in love with it. We might even say he's obsessed with it. He's captivated by it. It is uppermost in his heart. What is the psalmist's subject matter?

Quite simply, the topic is the word of God. Now, from beginning to end, the psalmist repeatedly says that he's passionately in love with God's Word. Let's consider just a few examples. We're going to hopscotch our way through most of this psalm, and as we look at a few examples, we'll see that they reveal the psalmist's affection, his deep, abiding love for God's Word. We start with verse 14, and we're going to quote each of these verses, following by a brief comment.

Verse 14. I have rejoiced in the way of thy testimonies. Notice here that the psalmist is articulating this in a very cheerful or bright way. He's saying, I absolutely exalt in thy testimonies. Verse 47.

And I will delight myself in thy commandments which I have loved. Here the psalmist is so attracted to God's word, he can't stop looking at it. He has a profound affection for it. Verse 72. The law of thy mouth is better to me than thousands of gold and silver.

So he's saying that God's word is far more valuable to me than almost any earthly riches, no matter what the quantity. Verse 97. Oh, how love I, thy law. It is my meditation all the day. The psalmist is saying, I'm absolutely in love with God's word.

I can't stop thinking about it. I am captivated by it. Verse 129. Thy testimonies are wonderful. Therefore doth my soul keep them.

God's word to the psalmist, is an absolute wonder. In fact, it's so extraordinary that it's a miracle to him. Verse 1:40. Thy word is very pure, therefore thy servant loveth it. He's saying that God's word is so refined, there's absolutely no impurities in it.

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And I love its purity. I love it so much I have enslaved myself to it. I am hopelessly committed to serve it.

And finally, verse 162. I rejoice at thy word as one that findeth great spoil in receiving God's Word. The psalmist is saying, I have been rewarded abundantly.

There's many other examples throughout Psalms 1:19 of the Psalmist affection, but these handful of verses illustrate the point. The psalmist has a profound, a passionate and an unyielding affection for the revealed mind of God, His Word. Now, as we were reading through these few verses, did you notice something that kept changing? Did you notice how the psalmist referred to God's Word? He used several different words.

He called God's Word by four different Hebrew words, and they were translated into four different English words. We had the word testimonies, thy commandments, Thy word and thy law, and actually these four are only half of the words that the psalmist uses throughout Psalms 119 to refer to God's Word. Let's look now at a complete list of all the words that the psalmist uses to refer to God's Word. Now, for this exercise, we're going to go verse by verse through stanza number six.

Stanza number six is comprised of verses 41 through 48, and we're going to look at each verse separately. Verses 41 through 48. Now, we selected stanza number six, because in this one stanza, the psalmist uses all the different words that he uses anywhere in this psalm to refer to God's Word. So as we go through each verse, we will identify the word that the psalmist uses to refer to God's Word. The word in each verse we focus on is always going to follow the English word thy.

T H Y so as we're scanning through each of these verses, it's always going to be the the word after thy. Now, we're mainly going to use the King James translation here as we go through verses 41 through 48, not because it's the best, but because it's the most familiar to us. Verse 41 Let thy mercies come also unto me, O Lord, even thy salvation according to Thy Word. Now in verse 41, the Psalmist refers to God's word as thy word. The Hebrew word is imra I M R A H the Hebrew word imra is broadly defined as an utterance or speech, something that's said.

Other translations we think are more accurate because they translate it by the use of the English word promise. A promise is a commitment either to do something or not do something. So the psalmist uses the Hebrew word imra some 19 times throughout Psalms 119, and he uses it to mean God's promise. Now, in verse 41, the Psalmist specifically refers to God's promise of personal salvation. God has made many promises of salvation, as we well know.

The psalmist knew of these. He knew of the promise that the woman's seed would eventually bruise the serpent's head. He certainly knew of the Abrahamic promise. No doubt he knew the promise to Noah that there never again would be a global flood, and he knew of other promises of salvation as well.

So in this verse 41, the Psalmist is merely asking for the salvation that God has already promised. Verse 42. So shall I have wherewith to answer him that reproacheth me, for I trust in thy word. Now, in verse 42, the Psalmist refers to God's word as thy word. It's the same English word that was used in verse 41, but it's an entirely different Hebrew word.

In verse 42, the Psalmist uses the Hebrew word dabar, d, a b, a r, to refer to God's word. Now, the Hebrew word debar is broadly defined as a matter spoken, that is to say, its content, its substance.

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Now, most translations use the word word, which somewhat obscures the psalmist's thought. Here the Psalmist uses Dabar 24 times throughout Psalms 119, and by looking at the context of each of these, we catch his thought. Speech, whether verbal or written, is one thing, but speech, as we well know, is merely a means of communicating concepts, communicating thoughts.

So when the psalmist uses debar, he's not just talking about God's verbiage. He's not just talking about speech. He's referring to the content. He's referring to the substance. He's referring to the real message of God's communication.

He might even suggest here that the bar refers to the spirit of God's verbiage, the spirit of God's speech. The psalmist is saying in verse 42 that when he is opposed, when he's under attack, that he is confident. I am confident. He is saying that I know how to respond, not because you have dictated my exact words of what I should say, but because you have given me your message. You have given me the spirit of your word, and that's how I know how to respond verse 43 and take not the word of truth utterer out of my mouth, for I have hoped in thy judgments.

In verse 43, the Psalmist refers to God's word as thy judgments. Now, most translations do use the English word judgments, and that's okay. The Hebrew word here is mishpat or mishpat M I S H P A T It is defined as a decision. It's defined as a verdict and inherently includes the concept of justice. The Psalmist uses Mishpat 23 times throughout Psalms 119, and once again, by looking at the context of each of these, we catch his thought.

So in his word, God reveals to us what is just, what is unjust. He reveals what is right, and he reveals what is wrong. The psalmist knows that he must study God's word to discern God's standard. Not his standard, but God's standard of right and wrong. The psalmist knows it's his responsibility to follow that which is right and just from the revealed mind of God.

In Psalms 119, the Psalmist recognizes that sometimes he does not always do that which is right. He recognizes his own need for God to make a decision as to the discipline that the psalmist needs. The psalmist declares that he patiently trusts in God's decisions as to what discipline or correction that he needs. His overarching desire the psalmist's overarching desire is to always be in harmony with God's standard of right and wrong. He wants to be in harmony and accept readily and gladly the decisions that God makes.

Verse 44 so shall I keep thy law continually, forever and ever. Now, in verse 44, the Psalmist refers to God's word as thy law. The Hebrew word here is Torah, or perhaps you more commonly know it as being pronounced as Torah. T O R A H Now, most translations use the word law, which once again is okay, but it does not reveal the complete thought. To Ra comes from a root word that means to point out.

It means to instruct. It means to teach. Now, what does it mean to teach? Well, to teach means to make something clear. To teach means that you are imparting understanding.

Verse 18 is a classic example of this very Same Psalm, verse 18, which reads, and we quote, open thou mine eyes, that I may behold wondrous things out of thy law, thy Torah. God's word is a teacher. God gives it to impart understanding. It opens our eyes, and that's what the psalmist wants.

That's what he's seeking. That's what he sees, and that's what he gets, and that's what he wants in God's revealed mind. In Psalms 119, the word Torah is used some 25 times throughout the entire

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psalm, and the psalmist uses it to characterize this portion, this aspect, this facet of God's Word as instruction. Teaching.

Verse 45 and I will Walk at liberty, for I seek thy precepts.

Now, many translations use the English word precepts. A precept is a wise principle to live by. For example, we often hear the old adage, don't judge a book by its cover. Well, that's a precept. But the Hebrew goes far deeper than what we ordinarily think of as a precept.

The Hebrew word that's translated precept is the Hebrew word piqu, that's spelled P I, Q, Q, U D, and it's from a root word that means to pay attention to. It means to observe with care. The concept here is details. God's word is detailed.

It's not superficial, it's not just general. The psalmist is telling us that God's Word requires careful study. In fact, that's how the Moffat translation actually translates this particular verse. God's Word is not vague thoughts. The psalmist is saying in verse 45 that he knows where he can walk.

He knows where the boundary lines are, where God's boundary lines are. Why? Because he has studied God's Word, which has plenty of detail in it to guide him. Verse 46, I will speak of thy testimonies also before kings and will not be ashamed. Now, in verse 46, the Psalmist refers to God's word as testimonies.

The Hebrew word is idah, spelled E D, A h. Now, in other verses in Psalms 119, the Psalmist uses a nearly identical word, which we believe is essentially identical to idah in its eduth, E D U, T h.

Both words are defined exactly the same. They're defined as testimony or witness, and therefore we look at these two slightly different words really as just one. As we're looking throughout this entire psalm now, what is a testimony or a witness? A testimony or a witness is evidence.

It's evidence of something. For example, in the tabernacle, Moses, two stone tables which were placed in the ark are called the two tables of testimony.

God's Word, as we know, was written on the tables. The inscribed tables evidenced something. These inscribed tables evidenced God's covenant relationship with Israel. We know that the Ten Commandments were only a bare summary of the total scope of the law in the old law covenant. But these inscribed tables were an evidence of God's covenant relationship with Israel.

So in Psalms 119, the Psalmist is referring to God's Word as evidence. The fact that he has received the word of God is evidence of his covenant relationship with the heavenly Father, and so here in this verse, the psalmist is pledging to carry out out to carry out faithfully his covenant responsibilities, and he will do so even before kings, even before the most powerful beings on the earth. He will not faint or not fail to faithfully carry out his covenant responsibilities.

Verse 47 and I will delight myself in thy commandments which I have loved. Now, in verse 47, the Psalmist refers to God's word as thy commandments. The Hebrew word here is mitzvah, M I T S V A H. You've heard of bar mitzvah, it's the same word. The Hebrew word is defined as a command.

It comes from a root word meaning to give orders. So the psalmist here is speaking of the authoritativeness of God's word. He's speaking of the supremacy of God's word. He's speaking of the superiority of the Word of God. You know, authoritativeness, supremacy sometimes can be a fearsome thing when you think of it in the context of an unjust ruler or someone who has authority

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but does not have a righteous course in life.

But not for the psalmist. He's not afraid of God's absolute authority. He's not only not afraid of it, but he tells us over and over that he's absolutely in love with it. He's in love with God's authority, his superiority, his supremacy, and he hastens to keep God's commands.

He delights in them, he loves them more, far more than earthly riches. Verse 48, which we read in the latter part, in part, at the end, I will meditate in thy statutes.

In verse 48, the Psalmist refers to God's word as thy statutes. The Hebrew word is *chok* C H O Q. The Hebrew word is derived from a root word that means to engrave. An engraving is something that is fixed. An engraving is something that's permanent.

It's not wishy washy. It's not one thing one day and something else another day. We well know the text in Malachi, chapter three, verse six, where God himself declares, I am the Lord, I change not. The same fixedness applies not only to God's character, but it applies to God's Word. The revealed mind of God is consistent.

The revealed mind of God is reliable. The revealed mind of God is fixed, and so this fixedness, this crystallization, is another facet of God's word upon which the psalmist is musing, and he absolutely loves it.

Now, in this sixth stanza, the psalmist uses eight totally different Hebrew words to refer to God's word. As we've just gone through when we review all 176 verses of Psalms 119. We see that the psalmist refers to God's Word in nearly every single verse. In fact, the psalmist uses these same eight words through the entire psalm to refer to God's Word. These are the only eight words that he uses to refer to God's Word.

And he uses these eight words 178 times in the 176 verses. Obviously, he refers to God's Word more than once, a couple times in a particular verse. All right, so when we take a step back and we look at the big picture, what do we see in this psalm? We see a Psalm 119 is constructed with actuarial precision. It's constructed with perfect symmetry.

The psalmist uses every letter in the Hebrew Alphabet to build his 22 stanza poem. He makes prominent use of the number eight, and he does it two different ways. There are eight verses, exactly eight verses in each stanza, and there are eight different words that the psalmist uses to characterize the Word of God. Well, what does it all mean?

God's Word is not one giant monolith. It's not one solid mass of indistinguishable components. God's Word has different facets. It is different for different reasons, at different times, to serve different purposes, as we well know. In some cases, the facet that's being emphasized is that of a promise.

Another time, it's really more of the essence, the spirit of the Word. Sometimes the facet being focused on or highlighted is the decision that it represents that God has made. Sometimes it's meant to impart understanding, it's instruction. Sometimes it's meant to emphasize the concept of details. Sometimes it's the evidence of something, it's a testimony of something greater.

Sometimes the facet being focused on is the authoritativeness, the superiority of the Word, and sometimes the facet being emphasized is the permanency, the fixedness of the Word of God. Psalms 119 has 22 verses. It covers the complete Hebrew Alphabet, as we have mentioned. So

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God, through the psalmist, intended to give us a complete and concentrated picture of the diverse nature of his revealed mind, His Word.

God used or caused the psalmist to use 8 totally different Hebrew words to describe this diverse nature of His Word. God caused them to be placed within eight stanzas, or within stanzas of eight verses each. The number eight in Scripture telegraphs to us the idea of a new beginning. The psalmist experienced a new beginning in his life by developing this passionate love for God's Word. His profound love for all eight facets of God's Word put him on a new pathway, a pathway of promise, a pathway of needed and desired discipline, a pathway of strength, a pathway of clarity and understanding, a pathway of fulfilling covenant responsibilities.

As we well know, Psalms 119 is not just a story about some ancient psalmist. This psalm is about you. It's about me. God intended that you and I see ourselves reciting this poem. He envisions us falling in love with His Word, his mind, and friends.

May we be inspired by the psalm not just to understand the revealed mind of God, but may we be inspired to develop a passionate love for all facets of God's Word, and may that passion incrementally transform us increasingly into the image of God. We conclude our lesson with the reading of verse 1:59, Psalms 1:19, verse 159 consider how I love thy precepts. Quicken me, O Lord, according to Thy loving kindness.