

## PRAYING PSALM 119 (PART I)

“Blessed are the undefiled...” (Psalm 119:1)

This is the longest chapter in the Bible. It is written in acrostic form. There are two examples of the acrostic method outside the Psalms: Proverbs 31:10-31 and Lamentations. Psalm 119 is the arrangement of 176 verses in twenty-two groups of eight. Why eight? The word for “seven” in Hebrew means to be full, satisfied, to have enough. The Book of Revelation is characterized by 7 sevens. The number 8 is more than enough (7 + 1). It goes beyond seven and is the beginning of a new series, era, or order. Eight is the number for resurrection. Christ rose from the dead on first day of the week, which is the eighth day after His crucifixion. The superabundance beyond completion is shown in Psalm 119 in respect of the Law of the Lord (Word of God) in 22 stanzas of eight verses each. Ten words are used in Psalm 119 to describe the Law: Commandment, judgments, law, precepts, saying, statutes, testimonies, way, word, plus words that are synonyms with the Law. Every verse except 90, 132, and 133 mentions at least one of these terms. Psalm 119 conveys the thought that the Word of God contains everything a person needs to know. Except for verses 1 to 3 and verse 115, this psalm is addressed to the Lord. As to the author, older commentators assumed David. Others have said Hezekiah or Ezra. The acrostic is generally regarded as pointing to a late date. However David used the acrostic form in some of his psalms. Psalm 119 is a progressive revelation of how the Word of God worked in the experience of the author (whom I believe is David). In part two I will describe the psalmist’s experiences with the Word in the vicissitudes of life.

Thank God for revealing Himself through His Word. Thank Him that the Word is available to you. Thank Him for those who were martyred so you might have the Word in a language you can understand. One of these was William Tyndale. He was burned at the stake for translating the Bible into English. Tyndale’s last words before being strangled and burned at the stake in 1536 were, “Oh Lord, open the Keng of England’s eyes.” His prayer was answered a year later when King Henry VIII allowed the Bible to be placed in every parish church.