




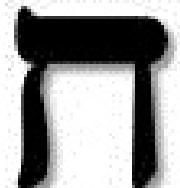


HETH

Psalm 119: 57-64

KHETH
(Psalm 119:57-64)



Letter Name	Early Hebrew	Middle Hebrew	Late Hebrew	Modern Hebrew
KHET				

Pictograph:

Meanings:

Sound:

Wall

Outside, Divide, Half

Kh

57 You are my portion, O LORD; I have said that I would keep Your words.

58 I entreated Your favor with my whole heart; Be merciful to me according to Your word.

59 I thought about my ways, And turned my feet to Your testimonies.

60 I made haste, and did not delay To keep Your commandments.

61 The cords of the wicked have bound me, But I have not forgotten Your law.

62 At midnight I will rise to give thanks to You, Because of Your righteous judgments.

63 I am a companion of all who fear You, And of those who keep Your precepts.

64 The earth, O LORD, is full of Your mercy; Teach me Your statutes.

SUMMARY of the HETH file

The psalmist declares that he will keep the LORD's commandments faithfully and enthusiastically as he prays for gracious intervention in his life-threatening situation, acknowledging that everything he has is in the LORD and everything in the world is under His care.

Outline

- I. All he has is from the LORD; therefore, he promises to keep His Word (57).
- II. He seeks God with his whole heart and asks for His mercy (58–60).
- III. The wicked have beset him, but he remembers God's judgments and praises Him (61–62).
- IV. In fellowship with believers who fear the LORD, the psalmist desires to know more of the Word of the LORD because the earth is full of the LORD's loving kindness (63–64).

The key statement is found in verse 57 “The LORD is my portion....”

The psalmist is saying, “God is everything!” All the rest of the words add support to this confession adding bits of evidence that prove his assertion to be true.

- I. Believers must make a commitment to obey God's Word because everything they have comes from God Psa 119:57

In this stanza the psalmist's appreciation of the Lord provides the frame: in verse 57 he speaks of the LORD as his portion and in verse 64 he mentions the LORD's loyal love.

You are my portion, O LORD; I have said that I would keep Your words.

Portion חֵלֶק (cheleq) share, part, territory.

The verb is commonly used of parceling out shares of land (Num 26:53; It can be used of any division: food (2 Sam 6:18), clothing (Ps 22:18), or the spoils of war (Prov 16:19).

The word was used of the inheritance given to the various tribes of Israel. Every tribe had a share of the land except the priests, whose portion was the Lord Himself (Num 18:20, Dt 10:9).

When he says, You are my portion, O Lord, it conveys the idea of intimacy and personal relationship. It is an expression of trust and devotion found throughout Psalms (Psalm 16:5, 73:26, 119:57, 142:5).

For you to say that the Lord is your portion there must be a recognition of both your temporal and eternal relationship to God (Psalm 73:26).

The metaphor signifies that everything he possesses is bound up in his relationship with the LORD; everything he possessed was to be found in God.

This is something every believer should acknowledge.

I have said that I would keep Your words.

Keep שָׁמַר (shamar) keep, guard, observe, give heed

If the LORD is your portion, that certainly calls for a firm resolve to obey the Lord's Word.

“I have said that I would keep your words.”

This could be translated as “I have promised to keep.” Resolve to obey is the appropriate response to the provision of God.

At some point, the believer needs to come to that point when he makes this commitment.

To be occupied with God's Word is to be occupied with Him (Psalm 119:57). So this is not merely a matter of learning, but learning and doing. (Cf., Jas 1:22)

**KEEPING GOD'S WORDS: EXPRESSED BY
CONDUCT-- Psa 119:58-64**

KEEPING GOD'S WORDS: Expressed In Prayer 119:58

KEEPING GOD'S WORDS: Expressed In Choices 119:59

KEEPING GOD'S WORDS: Expressed In Obedience 119:60

KEEPING GOD'S WORDS: Expressed In Faithfulness 119:61

KEEPING GOD'S WORDS: Expressed In Praise 119:62

KEEPING GOD'S WORDS: Expressed In Companions 119:63

**KEEPING GOD'S WORD: because the whole earth is full of
God's loyal love Psa 119:64**

KEEPING GOD'S WORDS: Expressed In Prayer

Psa 119:58

⁵⁸ I entreated Your favor with *my* whole heart; Be merciful to me according to Your word.

I entreated Your favor

favor פָּנִים (*panim*). Face

favor פָּנִים (*panim*). Face

This particular word always occurs in the plural, perhaps indicative of the fact that the face is a combination of a number of features. But the face identifies the person and reflects his attitude.

Faces:

- A “hard” face is indicative of defiance (Jer 5:3), impudence (Prov 7:13), ruthlessness (Deut 28:50).
- A “shamed” face points to defeat, frustration, humiliation (II Sam 19:5).
- A “flaming” face is one convulsed by terror (Isa 13:8).
- An “evil” face is a face marked by distress and anxiety (Gen 40:7).

Faces:

- A “fallen” face stems from very strong anger or displeasure (Gen 4:5).
- To make a person’s face “sweet” is to conciliate him or seek his favor. 2 Kgs 13:4: “{he} pleaded with the Lord”) literally “He made sweet the Lord’s face.”
- A “shining” face indicates pleasure and satisfaction that results in bestowing blessing”

The Aaronic blessing of Num 6:

24 "The LORD bless you and keep you;

25 The LORD make His face shine upon you, And
be gracious to you;

26 The LORD lift up His countenance (face) upon
you, And give you peace."

Ps 119:135: Make Your face shine upon Your servant,
And teach me Your statutes.

I entreated Your favor with *my* whole heart

Entreat חָלַהּ (challah) “to mollify, appease, entreat the favor of.” It has the basic sense of making the face sweet or pleasant, meaning, to appeal favorably to the LORD in prayer. In Exodus 32:11 it is used for the urgent appeal to God to show favor in place of His wrath for the idolatry. Then Moses pleaded with the LORD his God = He entreated the face of the Lord his God

Malachi 1:9 But now entreat God's favor, That He may be gracious to us. = Entreat the face of God, that He may be gracious to us.

The purpose of entreating the LORD's favor is to appeal for grace, for safety, success, and prosperity.

I entreated Your favor with *my* whole heart;

This verse is a prayer for God to be gracious and intervene in his life.

There is no false flattery here, however. Those who have a close, personal relationship with the LORD may make their appeal on the basis of God's love and compassion for them.

I entreated Your favor with *my* whole heart

Here the appeal is with the whole heart—it is urgent and sincere; it is a prayer for God to be gracious according to His promise, that God by His grace would act to fulfill His promises.

The reason for the urgent appeal will be seen in verse 61. In view of that we may say it is a prayer for God to rescue him from the wicked who want to destroy him.

Be merciful to me according to Your word.

Be merciful חָנַן (chanan) to be gracious, deal with in grace.

The prayer *be merciful to me* occurs three times in Psalm 119 (29, 58, 132) and sixteen more times in the other psalms. It is a prayer uttered in the midst of

- (1) Loneliness (Psalm 25:16)
- (2) Distress (Psalm 31:9)
- (3) Sin (Psalm 51:1).

According to your word tells why the prayer is justified, how it is delineated and motivated. It must always be in accord with the Word.

You cannot live any way you choose and expect God to be merciful to you. If you appeal to God's grace according to His Word, you need to know how God has shown grace to others in His Word.

KEEPING GOD'S WORDS: Expressed In Choices
Psa 119:59

59 I thought about my ways, And turned my feet to Your testimonies.

The psalmist begins with a time of self-examination “I thought”.

I thought חָשַׁב (chashav) -- the use of the mind to think; thinking in the sense of planning (Genesis 50:20 translated *meant*).

It also referred to making a judgment (Isaiah 53:4 translated *esteemed*).

It is sometimes used for running thoughts through the mind, meditating. Malachi speaks commendably about those who feared the Lord and “thought” about his name (Mal 3:16), translated “meditate” in that verse.

16 Then those who feared the LORD spoke to one another,
And the LORD listened and heard *them*;
So a book of remembrance was written before Him
For those who fear the LORD
And who meditate on His name.

The psalmist thought about his ways, his lifestyle. Every believer should practice self-evaluation, using the Word of God as the standard of judgment. The psalmist made two choices: He chose to evaluate, and he chose to change.

And turned my feet to Your testimonies.

Turned שׁוּב (*shuv*)

As a result of his careful consideration of his ways, he turns his feet to the Word of the LORD. “Feet” is a metaphor of the believer’s walk, i.e., the way of life—here is a commitment to live in obedience to God’s word.

Testimonies עֵדָה `edah used 23 times in this psalm. It refers to God’s testimonies, what He has said He will do, especially in the Mosaic covenant. To obey His testimonies signifies loyalty to the terms of the covenant made between the Lord and Israel.

**KEEPING GOD'S WORDS: Expressed In
Obedience Psa 119:60**

⁶⁰ I made haste, and did not delay to keep Your
commandments.

⁶⁰ I made haste, and did not delay to keep Your commandments.

חָזַשׁ (chush) hurry, make haste, hasten

The verb conveys the idea of speed. Often we find in the psalms someone pleading urgently, “Hasten to help me” or “Hasten to me” (Ps 22:19; 38:22; 40:13; 70:1, 5; 71:12; 141:1).

Ps 71:12 O God, do not be far from me; O my God, make haste to help me!

But here our psalmist says that he is going to hurry up and keep God's commandments, and not delay.

1 I am resolved no longer to linger,
charmed by the world's delight;
things that are higher, things that are nobler,
these have allured my sight.

Refrain:

I will hasten to Him,
hasten so glad and free;
Jesus, greatest, highest,
I will come to Thee.

3 I am resolved, and who will go with me?
Come, friends, without delay;
taught by the Bible, led by the Spirit,
we'll walk the heavenly way. [Refrain]

Palmer Hartsough (1896)

I made haste, and did not delay to keep Your commandments.

His eagerness to keep God's commands corresponds to his urgent prayer for God to fulfill his promises. There is something hollow about people pleading for God to fulfill the promises in His Word when they have little concern about keeping His Word.

and did not delay To keep Your commandments.

מָהַחַה (mahah) **linger, delay.**

The word *delay* has the idea of slowly walking along, in no hurry to go anywhere. There are those who say that they will begin to live God's way – some day.

We must do so today, while it is still called today.

KEEPING GOD'S WORDS: Expressed In Faithfulness Psa 119:61

⁶¹ The cords of the wicked have bound me, *But* I have not forgotten Your law.

We now learn something of the crisis of the psalmist. He says that “the cords of the wicked have bound” him. These “wicked” are no doubt the arrogant scorners he has referred to before.

Cords חֵבֶל (*hebel*) The basic meaning of this word is for a rope or a cord. For example, Rahab lowered the spies from her window with a rope.

In other cases it is translated “band” or “group” (1 Sam 10:5, 10). Some would use that meaning here in Ps 119:61, “bands of wicked men,” but “snares” also fits the context.

hebel is a symbol of captivity or subjection (I Kgs 20:31f.) and is used figuratively of the snares set by the wicked (Ps 140:5; 119:61).

Prov 5:22 uses this word for the enslavement of sin.

His own iniquities entrap the wicked *man*, And he is caught in the cords of his sin.

Cords of the wicked can describe a trap. The wicked want to capture him, to keep him from his godly lifestyle. But, the psalmist remains focused on the Word of God. The hostility did not disturb his concentration.

I have not forgotten Your law -- means that he will continue to act on the Word he already knows: he will remain faithful to God's law. How often do we forget the Word of God when people seek to do us wrong, or when we become angry?

Forget שָׁכַח (shakah) *forget, ignore*

Sometimes it is used as an antonym of “remember” as in Deut 9:7, “Remember, never forget how you provoked Yahweh your God in the wilderness.”

Forget may be used as a synonym of rejection to indicate that God will not bless or that He will bring discipline (Hos 2:13; 4:6; 13:4–6).

What happens if we forget the law of God or ignore the law of God?

Hos 13:6 My people are destroyed for lack of knowledge.
Because you have rejected knowledge,
I also will reject you from being priest for Me;
Because you have forgotten the law of your God,
I also will forget your children.

The psalmist will not forget the law of God. Stated in a positive way: I will remember, I will do it.

KEEPING GOD'S WORDS: Expressed In Praise

Psa 119:62

⁶² At midnight I will rise to give thanks to You,
Because of Your righteous judgments.

Give thanks יָדָהּ (yādâ) *confess, praise, give thanks.*

This word is used for confession of sins:

Psa 32:5 I **acknowledged** my sin to You, And my iniquity I have not hidden. I said, "I will **confess** my transgressions to the LORD," And You forgave the iniquity of my sin.

This verb was predominantly employed to express one's public proclamation or declaration (confession) of God's attributes and His works. This concept is at the heart of the meaning of praise. Praise is a confession or declaration of who God is and what He does.

This term is most often translated "to thank" in English versions, but such is not really a proper rendering. In the Old Testament there is no verb that means only "to thank."

The expression of thanks to God is included in praise, it is a way of praising.

The best rendering of the term is “confession,” for the person confesses or declares God’s attributes and works, as seen frequently in the psalms (cf. Ps 89:5; Ps 105; Ps 106; Ps 145) and elsewhere (cf. 1 Chr 29:13).

So, *yādâ* is one of the key words for “praise.”

Because of Your righteous judgments.

From the word to *judge, determine, regulate, order*. God's judgments show the *rules* by which our words and deeds should be *regulated*; and cause us to *discern* what is *right* and *wrong*, and *decide* accordingly.

Do you praise God for His righteous judgments? Do you praise Him because He tells you what to do?

KEEPING GOD'S WORDS: Expressed In Companions Psa 119:63

⁶³ I *am* a companion of all who fear You, And of those who keep Your precepts.

The psalmist's loyalty to the LORD also finds expression in his association with other believers—he is a companion to all who fear the LORD, meaning those who keep His commandments. The tie that binds faithful believers together is the commitment to keep God's commands.

Here is a criterion for the selection of friends. He was a friend to those who had respect for God and who were desiring to know and live by God's Word.

We must remember 1 Cor 15:33: **Bad company corrupts good behavior.** Bad company refers to those who have a perverted view of Scripture. Attitude toward the Word of God should be a criterion in selecting your companions.

Keeping God's Word because the whole earth is full of God's loyal love Psa 119:64

64 The earth, O LORD, is full of Your mercy; Teach me Your statutes.

The first half of the verse describes our rich resources in God; the second half recognizes our need to tap into them.

In the last verse of this file he declares that the earth is full of God's "loyal love." The earth belongs to the LORD and is under his loving care (see also Ps. 24:1; 33:5; 104:24; and Isa. 6:3).

Mercy חֶסֶד chesed – loyal love.

If the whole world benefits from the LORD's loving care, then how much more his faithful people! This care is the chief benefit of having God as your portion.

Teach me Your statutes

The psalmist therefore desires to know even more about God's revelation. His desire for the LORD to fulfill His Word, and His commitment to live in obedience to it, this is what prompted him to pray to be taught more.

Message and Application

This file emphasizes the LORD's "portion" and "loyal love." Within this file we have the psalmist's urgent prayer for grace in the light of his crisis, and his commitment to live in obedience to God's word.

When praying for God to deliver us from danger by His grace, we must demonstrate our faithfulness by acknowledging His loving care and by renewing our resolve to obey his word.

Scripture warns us again and again that the world will hate those who believe in the Lord and will try to destroy their faith with false teaching and persecution.

But believers know that the Lord has made every provision for them by the love of Christ (Eph. 1:3–14) and promised them the hope of glory (2 Cor. 4:16–18).

It is because of this hope that we persevere in our commitment to do the will of God, to keep his commandments (John 14:15; 15:10; and 1 John 2:5).

As we persevere we pray for His protection, and for the fulfillment of His promises, knowing that every word will be fulfilled (Matt. 5:18).

When we find their lives threatened or our faith attacked, we know that nothing can separate us from the love of God in Christ Jesus; and so we must demonstrate our faith by our praise.

It is the faith that was demonstrated by the apostles in prison, praying and singing praises to God (Acts 16:25)—and they were marvelously delivered for the glory of God.

We must first decide to be obedient to the Word of God. Then we can rightly pray for God's deliverance.

Don't bargain with God: If you get me out of this jam, then I will serve you.

Focus on pleasing God, no matter the circumstances.

