

Psalms 119

One divine hand

Alef

- (1) [1] Blessed (are) blameless of way,
[2] the, walking in law of YHWH.
- (2) [3] Blessed (are those) keeping His testimonies:
[4] with all heart, they seek Him.
- (3) [5] Indeed, they have not done iniquity;
[6] in His ways, they walk.
- (4) [1] You have commanded Your precepts:
[7-8] to keep, very.
- (5) [9] Oh that, may be established, my ways,
[10] to keep Your statutes.
- (6) [1] Then I will not be ashamed,
[2] in my, to look toward all Your commands.
- (7) [3] I shall praise You with uprightness of heart,
[4] in my, to learn rules of Your righteousness.
- (8) [15] Your statutes I shall keep.
- [2-3] Do not forsake me, unto very.

Beth

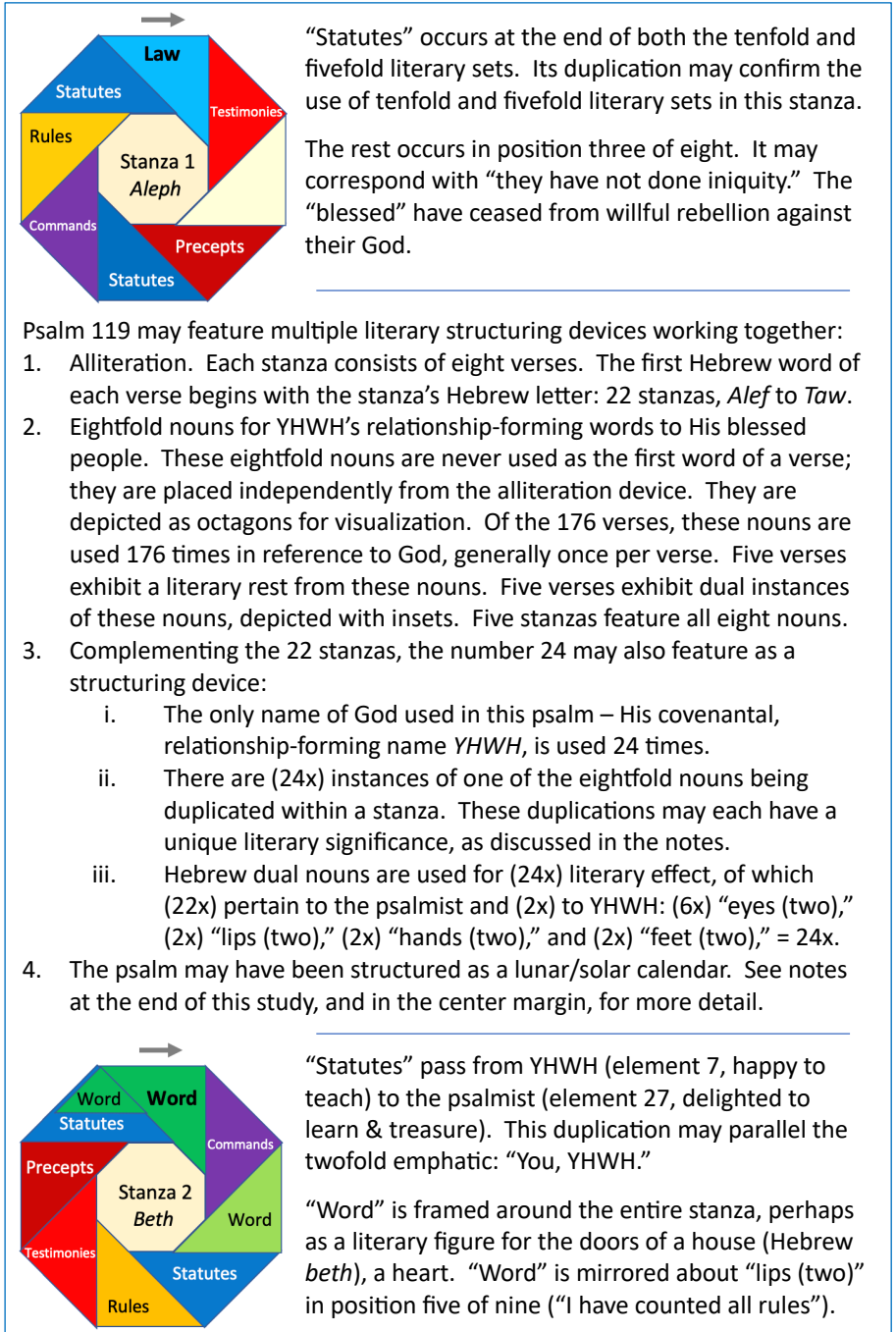
- (9) [1] With what, may cleanse, a youth, his way?
[2] By, to keep, according to Your word.
- (10) [3] With all my heart I have sought You;
[4] do not make me go astray from Your commands.
- (11) [4] In my heart I have treasured up Your word,
[20] in order that I may not sin against You.
- (12) [5-6] Are being blessed, You, YHWH;
[7] teach me Your statutes.
- (13) [1-2] With my lips (two) I have counted all rules of Your mouth.
- (14) [3] In way of Your testimonies I have rejoiced,
[4] as over all wealth.
- (15) [5] In Your precepts I will meditate,
[6] and I will observe Your ways.
- (16) [7] In Your statutes I will delight;
[8] I will not forget Your word.

This is a translation and a study of Psalm 119. This work presents the possible presence of a literary numbering system in Psalm 119 (as it were, original Bible verse numbers). Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Hebrew and consistently used throughout Psalm 119, as it is in other books of Scripture. © Steve, 2024-2025. Update: March 30, 2025, www.pebblecounting.com.

Verses from Passover to Half Year

One divine hand + 9 verses (that is, days) = 10 Tishri, which is the Day of Atonement. Note the theme of cleansing here.

15 Tishri = Feast of Booths begins, proceeds seven days, verses 14-20.



Psalm 119

Gimel

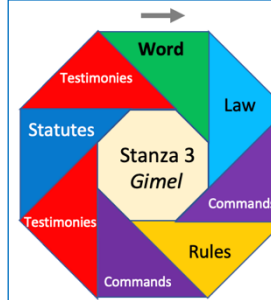
- (17) [8] Satisfy upon Your servant;
[9-30] I will live, and I will keep Your word.
- (18) [9-] Uncover my eyes (two),
[1] and I will behold
[10] (things) being wonderful from Your law.
- (19) [2] A stranger (am) I in earth;
[1] do not conceal from me Your commands.
- (20) [3] Is broken, my soul, with desire for Your rules at all time.
- (21) [2] You have rebuked
[1] (those) proud;
[2] being cursed,
[3] the, going astray from Your commands.
- (22) [3-4] Roll away from upon me reproach and contempt,
[4] because Your testimonies I have kept.
- (23) [4] Also have sat, princes,
[5] against me having plotted;
[5] Your servant will meditate in Your statutes.
- (24) [5] Also, Your testimonies (are) my delight:
[6] (they are) men of my counsel.

Daleth

- (25) [7] Has clung to dust, my soul;
[6] make me live according to Your word.
- (26) [8] My ways I have counted,
[7-8] and You answered me; teach me Your statutes.
- (27) [9] Way of Your precepts, make me understand;
[9] and I will meditate
[20] in Your, being wonderful.
- (28) [40] Weeps, my soul, from grief;
[1] make me stand according to Your word.
- (29) [2] Way of deceit, turn aside from me;
[3] and Your law, show me favor.
- (30) [1] Way of faithfulness, I have chosen:
[2] Your rules, I have placed.
- (31) [3] I have clung with Your testimonies;
[4] YHWH, do not put me to shame.
- (32) [4] Way of Your commands, I shall run;
[5] because You will make wide my heart.

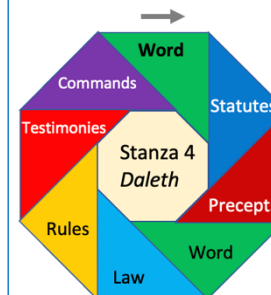
Verses from Passover to Half Year

21 Tishri = Feast of Booths concludes (verse 20).
Note relevant themes: satisfy, stranger, desire.



“Uncover my eyes (two)” | The physical “eye” may be modeled, literarily, by the sandwiching of a duplicated noun around a focal noun, like the white sclera of the eye on either side of its iris. This stanza features two duplications that may correspond with “eyes (two)”: “commands” and “testimonies” doubled around focal points “rules” and “statutes.”

“Word” and “my soul” are framed about the first and fourth positions of this stanza. Here, well in advance of running the way of YHWH’s commands (position eight), the psalmist needs YHWH to make him alive from the dust (position one) and make him stand up (position four). This literary frame encompasses the end of the psalmist’s fourth literary set: element 40, which is a number for testing in Scripture. As with “statutes” in stanzas one and two, the framing of “word” in this stanza appears to confirm the counting of literary sets.



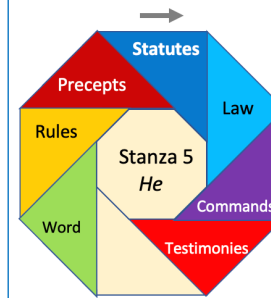
Psalm 119

- He
- (33) [6] Teach me, YHWH, way of Your statutes,
[5] and I will keep it, a reward.
- (34) [7] Make me understand,
[6] and I will keep Your law,
[7] and I will watch it with all my heart.
- (35) [8] Make me walk in path of Your commands,
[8] because, in it, I have delighted.
- (36) [9-30] Stretch out, my heart, toward Your testimonies and not toward violent gain.
- (37) [1-2] Make pass by, my eyes (two),
[9] from, to see vanity;
[3] in Your ways, make me live.
- (38) [4] Make stand, to Your servant, Your word,
[5] which (is) to Your reverence.
- (39) [6] Make pass over, my reproach,
[50] which I have dreaded,
[7] because Your rules (are) good.
- (40) [1] Behold, I have longed for Your precepts;
[8] In Your righteousness, make me live.

- Waw
- (41) [9-40] And let come to me, your lovingkindnesses,
YHWH; Your salvation, according to Your promise.
- (42) [2] And let me answer
[6] (him) taunting me a word,
[3] because I have trusted in Your word.
- (43) [1-2] And do not take away from my mouth, word of truth, unto very;
[4] because, for Your rules, I have waited.
- (44) [5-6] And let me keep Your law, continually:
[7-8] to forever and ever.
- (45) [9] And let me walk in a wide-space,
[60] because Your precepts I have sought.
- (46) [1] And let me speak in Your testimonies before kings,
[2] and I will not be ashamed.
- (47) [3] And let me delight in Your commands,
[4] which I have loved
- (48) [5-6] And let me lift my hands (two) to Your commands,
[7] which I have loved;
[8] And let me meditate in Your statutes.

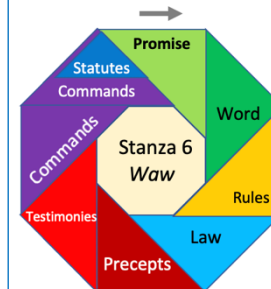
Verses from Passover to Half Year

Verses from Feast of Booths to Purim



“Make pass by, my eyes (two)” | This statement occurs at a literary rest. The psalmist’s eyes are meant to pass by scenes of vanity. Where will these eyes refocus? There is no duplication of nouns for God’s Word in this stanza. It appears the focal point is presented nearby in stanza seven, similar to stanza three, by the double sandwiching of duplicated noun “law” around the same two focal nouns “rules” and “statutes.”

Stanza six is the first of five stanzas featuring all eight nouns used for YHWH’s relationship-forming words. Stanza six features a duplication of “commands.” The other four stanzas in this group (8, 10, 11, 17) do not feature duplications.



“And let me lift my hands (two)” | The lifting of hands (two) may correspond literarily with the duplication of “commands.” The psalmist’s two hands are lifted in honor of God’s commands. God’s commands are mentioned twice in this immediate context.

Psalm 119

Zayin

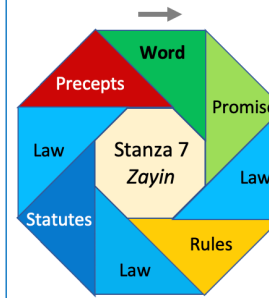
- (49) [3] Remember, word to Your servant,
 [4] upon which You have made me hope.
 (50) [9] This (is) my comfort in my affliction:
 (51) [5] that Your promise has made me live.
 [7-8] (The) proud scorn me, unto very;
 [70] from Your law, I have not turned.
 (52) [1] I have remembered Your rules from forever, YHWH,
 [2] and I comfort myself.
 (53) [3] Zeal has taken hold of me
 [9] from (the) wicked, forsaking Your law.
 (54) [6] Songs, have become for me, Your statutes in house of my sojournings.
 (55) [4] I have remembered, in night, Your name, YHWH;
 [5] and I keep Your law.
 (56) [6] This has become to me:
 [7] that Your precepts I have kept.

Heth

- (57) [7] My portion (is) YHWH;
 [8-9] I have promised, to keep Your words.
 (58) [80] I have entreated Your faces with a whole heart;
 [8] show me favor according to Your promise.
 (59) [1-] I have thought about my ways,
 [-2] and I turn my feet (two) toward Your testimonies.
 (60) [3-4] I have hastened, and I have not delayed,
 [5] to keep Your commands.
 (61) [10] Ropes of the wicked have surrounded me;
 [6] Your law I have not forgotten.
 (62) [7-8] Middle of night I will rise, to praise to You over rules of
 Your righteousness.
 (63) [9-90] a friend, I (am) to all who fear You,
 [1] and to (those) keeping Your precepts.
 (64) [9] Your lovingkindness, YHWH, has filled the earth;
 [50] Your statutes, teach me.

Verses from Passover to Half Year

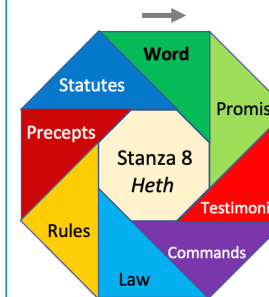
Verses from Feast of Booths to Purim



This stanza features a double literary sandwich, similar to stanza three, but using the single noun “law” to form both sandwiches. As with stanza three, this device may be a literary model for the physical eyes, perhaps having sharper focus now. The same two noun are in focus: rules and statutes. This literary device may represent the destination for the “eyes (two)” from nearby stanza five, where these two eyes passed by scenes of vanity.

Stanza eight is the second of the five stanzas having all eight nouns.

This stanza features “feet (two)” being turned “toward Your testimonies.” There is no duplication of the eightfold nouns in this stanza. Are these “feet (two)” modeled by literary device, via noun duplication, in another stanza? It appears they are modeled in stanza twelve, where a duplication in adjacent nouns points toward the same noun “testimonies.” See notes there.



Psalm 119

Teth

(65) [1-2] Good, **You have done** with Your servant, **YHWH**, according to Your word.

(66) [3-4] A good-thing of **discernment** and **knowledge**, **teach** me;

(67) [2] because, in Your commands I **have trusted**.

(67) [3-4] Before I **was afflicted**, I **was going astray**;

(68) [5] and now Your word I **have kept**.

(68) [5-6] **Good (are)** You, and **making good**;

(69) [7] **teach** me Your statutes.

(69) [1] **Smear** upon me falsehood, proud (ones);

(70) [6] I, with all my heart, **will keep** Your precepts.

(70) [2-3] **Is gross**, like **fat**, their **heart**;

(71) [7] I, (in) Your law, **have delighted**.

(71) [8-9] Good (it **is**) to me, that I **have been afflicted**,

(72) [100] in order that I **may learn** Your statutes.

(72) [1] (**Is**) better, to me, **law** of Your mouth,

(72) [2-3] than thousands of **gold** and **silver**.

Yodh

(73) [8-9] Your **hands (two)** **made** me and **prepared** me;

(73) [60] **make** me **understand**,

(74) [4] and **let** me **learn** Your commands.

(74) [5-6] **May** (those) reverent of You **see** me and **rejoice**,

(75) [7] because, for Your word, I **have waited**.

(75) [8] I **have known**, **YHWH**:

(75) [1] that, righteous (**are**) Your rules

(75) [2] and, (in) faithfulness, You **have afflicted** me.

(76) [3-4] **Let be**, please, Your lovingkindness, **to comfort** me, according to Your promise to Your servant.

(77) [5] **Let come**, Your compassion;

(77) [9] and **let** me **live**,

(78) [6] because Your law (**is**) my delight.

(78) [4] **Let be ashamed**, proud (ones)

(78) [5] because (with) falsehood, they **have falsified** me;

(79) [110] I **will meditate** in Your precepts

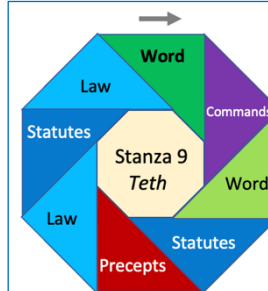
(79) [1-2] **Let turn** to me (those) reverent of You, that they **may know** Your testimonies.

(80) [3] **Let be**, my heart, blameless in Your statutes:

(80) [4] that I **may not be ashamed**.

Verses from Passover to Half Year

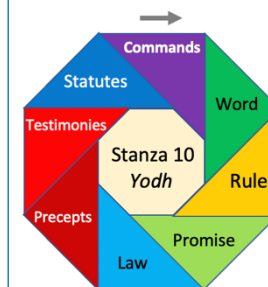
Verses from Feast of Booths to Purim



Stanza nine features two duplications:

1. Statutes. "Statutes" is framed to the conclusion of the psalmist's tenth literary set: the psalmist's element 100. This device appears to confirm the organization of literary sets. The doubling of "statutes" may also serve as a double focal point for the literary "eyes (2)" that appear to be modeled in this stanza.
2. Law. The repeat of "law" may form a literary eye that corresponds with "eyes (2)" in adjacent stanza 11 (see notes there). Here, the literary eye may have a doubled effect: "law" is presented in line 8 with the duality "thousands of gold and silver." The general plural *thousands*, though indefinite, pertains to gold and silver pieces – a twofold literary significance. The dual nature of *gold and silver* may drive a more definite literary device: the doubling of the literary eye. Because "statutes" is also doubled in this stanza, it can rise with the force of doubled focus for the "eyes (2)" that may be portrayed here.

Stanza ten is the third of the five stanzas having all eight nouns. This stanza opens with the only reference of dual body parts, "hands (two)," that pertain to YHWH. Yet there is no duplication of the eightfold nouns in this stanza. Is there a duplication elsewhere that corresponds with YHWH's hands being responsible for the careful creation of the psalmist? Perhaps so, in stanza sixteen, where a repeated rest opens the stanza. There, the psalmist may be rebounding from a fivefold literary half-set (dread of God's judgment). He opens stanza sixteen by pleading the value of his life, via divine lovingkindness and salvation.



Psalm 119

Kaph

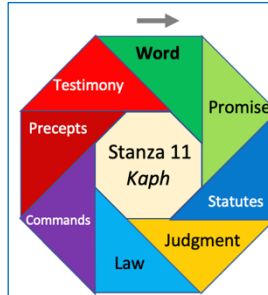
- (81) [5] Longs for Your salvation, my soul;
[6] for Your word, I have hoped.
- (82) [7-8] Have longed, my eyes (two), for Your promise, saying,
[7] "When will You comfort me?"
- (83) [9-] Though I have become like a wineskin in smoke,
[-120] Your statutes, I have not forgotten.
- (84) [1] Like what (are) days of Your servant?
[8] When will you deal,
[6] with those pursuing me, judgment?
[7] Have dug for me, proud (ones), pits;
[8] who (are) not according to Your law.
- (86) [9] All Your commands (are) faithfulness;
[9] (with) a lie, they have pursued me.
- [70] Help me!
- (87) [20] Almost, they had finished me in earth;
[2] and I have not forsaken Your precepts.
- (88) [1] According to Your lovingkindness, make me live;
[3] and let me keep testimony of Your mouth.

Lamedh

- (89) [2] To forever, YHWH, Your word is standing in heavens.
- (90) [3-4] To generation and generation (is) Your faithfulness.
[5-6] You have established the earth, and it stands.
- (91) [7] According to Your appointments, they stand this day,
[8] because, the all (are) Your servants.
- (92) [9] Except Your law (was) my delights,
[4] then I had perished in my affliction.
- (93) [5] To forever, I will not forget Your precepts
[80] because, in them, You have made me live.
- (94) [6] To You, (am) I!
[1] Save me,
[7] because, Your precepts, I have sought.
- (95) [1] For me, have lain-in-wait, wicked (ones),
[2] to destroy me;
- [8] Your testimonies, I contemplate.
- (96) [9] To all perfection, I have seen an end;
[2-3] wide (are) Your commands, very.

Verses from Passover to Half Year

Verses from Feast of Booths to Purim

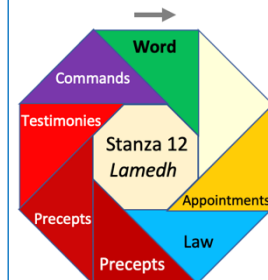


Stanza eleven is the fourth of the five stanzas having all eight nouns. The end of stanza 11 is also the psalm's literary midpoint, judging by stanzas.

"Eyes (two)" does not correspond with a noun duplication here. The literary device appears to be mirrored in adjacent stanza 9 (see notes, above), where a literary eye, having doubled effect, focuses upon "statutes."

In stanza twelve, "precepts" is mirrored about the end of the eighth divine literary set – element 80 – which, if counts are accurate, is the halfway point for the divine Subject.

The consecutive "precepts" are followed by "testimonies." This may be a literary parallel with "turn my feet (two) toward Your testimonies," from stanza eight. In effect, each instance of "precepts" serves as a literary footstep turning toward "testimonies."



Psalm 119

Mem
(97)[130] How I **have loved** Your law![4] All the day, it **(is)** my meditation.

(98)

[3] More than my **enemies**,[5] **make me wise**, Your commands,[6] because, to forever, they **(are)** for me.

(99)

[1] More than all **(those)** **teaching** me,[2] I **have been prudent**,[7] because Your testimonies **(are)** meditation for me.

(100)

[3] More than **aged** (ones), I **understand**,[4] because Your precepts, I **have kept**.

(101)

[5-7] From every way, **evil**, I **have restrained** my **feet (two)**[-] in order that I **may keep** Your word.

(102)

[8] From Your rules, I **have not turned aside**,[8-9] because **You – You have taught** me.

(103)

[90] How, **have been sweet** to my palate, Your **words**:[9] more than **honey** to my mouth!

(104)

[140] From Your precepts I **have understanding**;[1] upon thus, I **have hated** every way of deceit.

Nun

(105)

[1] a **lamp** to my foot **(is)** Your word,[2] and a **light** to my path.

(106)

[2-3] I **have sworn**, and I **will make** it **stand**:[4] **to keep** rules of Your righteousness.

(107)

[5-6] I **have been afflicted**, unto **very**, YHWH;[3] **make** me **live** according to Your word.

(108)

[7] Freewill-offerings of my mouth –

[4] **accept** please, YHWH;[5] and Your rules, **teach** me.

(109)

[8-9] My soul **(is)** in my hand, **continually**;[150] and Your law, I **have not forgotten**.

(110)

[4] **Have set**, wicked (ones), a trap for me;[1] and from Your precepts I **have not erred**.

(111)

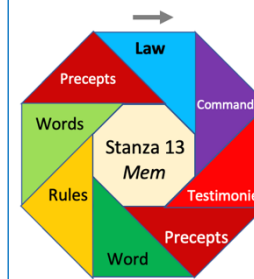
[2] I **have inherited** Your testimonies to forever,[6] because, joy of my heart, they **(are)**.

(112)

[3-4] I **have extended** my heart **to do** Your statutes to **forever**,
end

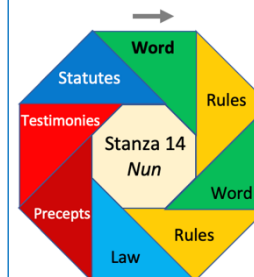
Verses from Passover to Half Year

Verses from Feast of Booths to Purim



In stanza thirteen, the duplication of “precepts” is mirrored about the literary twofold emphatic: “Your rules... because **You – You** have taught me.” This duplication is framed to the psalmist’s 140th literary element: the sum of numbers 100 + 40 which were earlier highlighted by literary framing.

“Feet (two)” does not appear to correspond with a duplicated noun in this stanza. Similar to the instance in stanzas 8/12, this instance of “feet (2)” may be portrayed in adjacent stanza 15 (see notes there).



In stanza fourteen, the double instances of “word” may form a literary eye focusing upon “rules.” Likewise, the double instances of “rules” may form a literary eye focusing upon “word.” These dual literary eyes may portray the “eyes (2)” from adjacent stanza 16 (see notes there).

Psalm 119

Samekh

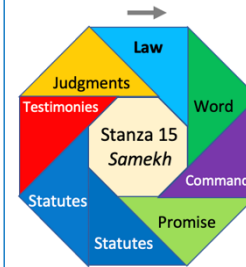
- (113) [5] Double-minded (ones)
 [5] I **have hated**;
 [6] and Your law I **have loved**.
 (114) [7-8] My **secret-place** and my **shield** (are) You;
 [7] for Your word, I **have waited**.
 (115) [6-7] **Turn aside** from me, (all you) **doing evil**;
 [8] and I **will keep** commands of My God.
 (116) [9] **Support** me according to Your promise,
 [9] and **let me live**;
 [100] and **do not make** me **ashamed** on account of my hope.
 (117) [1] **Sustain** me,
 [160] and **let me be saved**;
 [1-2] and **let me gaze** at Your statutes, **continually**.
 (118) [2] You **have rejected** all,
 [8] **erring** from Your statutes,
 [9] because vanity (**is**) their deceit.
 (119) [30] **Dross**,
 [3] You **have removed** all **wicked** (ones) of earth;
 [3] to thus, I **have loved** Your testimonies.
 (120) [4] **Has trembled**, from dread of You, my flesh;
 [165] and from Your judgments, I **have feared**!

Ayin

- (121) [1-2] I **have done** judgment and **righteousness**;
 [4] **do not leave** me
 [1] to (those) **oppressing** me.
 (122) [5] **Pledge** Your servant for good;
 [2] **let not oppress** me, proud (ones).
 (123) [3-4] My **eyes (two)** **have longed** for Your salvation
 [5] and for promise of Your righteousness.
 (124) [6] **Deal** with Your servant according to Your lovingkindness;
 [7] and Your statutes, **teach** me.
 (125) [6] Your servant (**am**) I;
 [8] **make** me **understand**,
 [7] and **let me know** Your testimonies.
 (126) [9-110] (It **is**) time **to act**, for YHWH:
 [3] they **have broken** Your law.
 (127) [8-9] Upon thus, I **have loved** Your **commands**, more than **gold**,
 [175] and more than **refined-gold**.
 (128) [1] Upon thus, all precepts of all, I **have esteemed right**;
 [2] all of way of deceit, I **have hated**.

Verses from Passover to Half Year

Verses from Feast of Booths to Purim

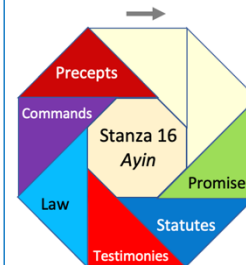


“Statutes” is repeated in positions five and six. The doubling may relate to the verb “gaze” in position five: a verb used only this once in the psalm, and one that depicts the enduring, focused attention of a person’s eyes (two). Statutes has been one of two focal points for “eyes (two)” in previous instances. Whereas the psalmist gazes at these statutes and is delivered from judgments (verse 120), the wicked fail to abide these statutes and are removed from the earth (verse 119).

The doubling of “statutes” has also been used to frame segments in a manner that appears to correspond with the literary count. Here, the first instance of “statutes” may correspond with the beginning of a fivefold literary half-set for the psalmist. The next instance, in contrast, may drive toward the closure of a literary set for the adversaries.

In stanza sixteen, the two adjacent rests may correspond with the action of the divine hands, which are being portrayed here in parallel with the opening verse of stanza ten. In the present context, the psalmist is rebounding from a fivefold literary half-set (dread of God’s judgment, stanza fifteen). He opens stanza sixteen by pleading the value of his life, via divine lovingkindness and salvation. This plea may correspond with the opening line of stanza 10: “Your hands (two) made me and prepared me.”

The psalmist’s “eyes (two)” are longing for a twofold outcome: salvation and righteousness. These “eyes (two)” may correlate with dual literary eyes featured in adjacent stanza 14 (see notes there).



Psalm 119

Pe

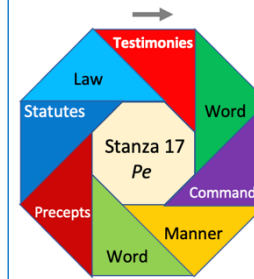
- (129) [1] Wonders (are) Your testimonies;
[3] upon thus, has kept them, my soul.
- (130) [2] Doorway of your words shines,
[3] making understand, simple (ones).
- (131) [4-5] My mouth I have opened, and I panted,
[6] because, for Your commands, I have longed.
- (132) [4-5] Turn toward me and show me favor,
[7] according to Your manner to (those) loving Your name.
- (133) [6] My steps, make firm in Your word,
[4] and let not master over me, any iniquity.
- (134) [7] Redeem me from oppression of man;
[8] and let me keep Your precepts.
- (135) [8] Your face, make shine upon Your servant
[9] and teach me Your statutes.
- (136) [9-] Streams of water issue, my eyes (two)
[-185] because they do not keep Your law.

Tsade

- (137) [120] Righteous (are) You:
[1] YHWH,
[2] and right (are) Your rules.
- (138) [3] You have commanded righteousness of Your testimonies
[4-5] and faithfulness, very.
- (139) [1] Has destroyed me, my zeal,
[35] because, have forgotten Your words, my adversaries.
- (140) [6-7] Is being refined, Your promise, very;
[2] and Your servant has loved it.
- (141) [3-4] Small (am) I, and being despised;
[5] Your precepts I have not forgotten.
- (142) [8] Your righteousness (is) righteousness to forever;
[9] and Your law (is) truth.
- (143) [6-7] Distress and encumberment have found me;
[130] Your commands (are) my delights.
- (144) [1] Righteousness of Your testimonies (is) to forever;
[2] make me understand,
[8] and I will live.

Versetes from Passover to Half Year

Versetes from Feast of Booths to Purim



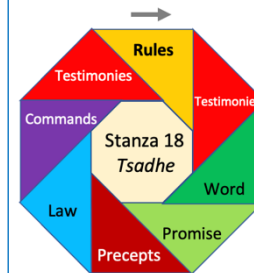
Stanza seventeen is the fifth and final stanza having all eight nouns.

“Eyes (two)” does not have a corollary device in this stanza. It may be reflected in the double literary sandwiches that open/close the next two stanzas: “testimonies” sandwiching “rules” (stanza eighteen) and “testimonies” sandwiching “statutes” (stanza nineteen). These are the same two focal points observed in stanzas 3, 5/7, 11/9, and 14 (in part). In stanzas eighteen and nineteen, each of these literary focal points also features the name YHWH. The psalmist will see YHWH through His rules and statutes.

The Hebrew noun “eye” can also mean “spring of water.” The psalmist’s eyes, acknowledged as unfaithful in keeping God’s law, become fountainheads of tears.

“Testimonies” may form a literary eye, sandwiching “rules” between its two occurrences in the opening and closing of this literary set. This literary “eye” may correspond with one of the “eyes (two)” of stanza seventeen.

Note that this literary device, if accurate, is uniquely dependent upon this stanza being visually represented in a circular (octagonal) format for the literary adjacency of line 8 (“testimonies”) with lines 1 (“rules”) and 2 (“testimonies”).



Psalm 119

Qoph
(145)[9] I **have called** with all of heart:[3] **answer** me, YHWH![195] Your statutes, **let** me **keep**.

(146)

[1] I **have called** You![4] **Deliver** me,[2] and I **will watch** Your testimonies.

(147)

[3-4] I **have come before** dawn, and I **cried** for help;[5] for Your words, I **have hoped**.

(148)

[6-] **Have come before**, my **eyes (two)**, night-watches,[-7] **to meditate** upon Your promise.

(149)

[5] My voice, **hear**, according to Your lovingkindness, YHWH;[6] according to Your judgments, **make** me **live**.

(150)

[1-2] They **come near**, (those) **persecuting** (with) wickedness;[3] from Your law, they **are far**.

(151)

[7-8] Near **(are)** You, YHWH![9] and all Your commands **(are)** truth.

(152)

[8] (Of) ancient-times, I **have known** from Your testimonies,[140] that to forever, You **have established** them.

Resh

(153)

[1-2] **See** my affliction and **deliver** me,[9] because Your law, I **have not forgotten**.

(154)

[3-4] **Contend** my dispute and **redeem** me,[5] according to your promise, **make** me **live**.

(155)

[6] Far from wicked (ones) **(is)** salvation, because[4] Your statutes they **have not sought**.

(156)

[7] Your compassions **(are)** great, YHWH![8] According to Your rules, **make** me **live**.

(157)

[5] Many **are (those)** **pursuing** me,[6] and my **adversaries**;[205] from Your testimonies, I **have not swerved**.

(158)

[1] I **have seen**[7] (those) **acting treacherously**,[2] and I **loathe** them:[8] who, Your words, **have not kept**.

(159)

[9] **See**, that Your precepts,[3] I **have loved**, YHWH![150] According to Your lovingkindness, **make** me **live**.

(160)

[1] Head of Your word **(is)** truth,[2] and to forever **(are)** all rules of Your righteousness.

Verses from Passover to Half Year

Seven Days of Passover

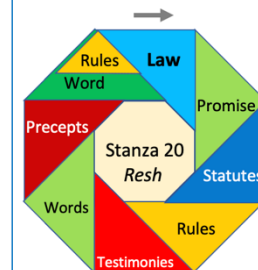
Verses from Feast of Booths to Purim



“Testimonies” may form another literary eye, sandwiching “statutes” between its two occurrences in the opening and closing of this literary set. This literary “eye” may correspond with the other of the “eyes (two)” of the stanza seventeen.

“Have come before, my eyes (two), night-watches” | There may have been three night-watches in this Ancient Hebrew era. There may be a literary parallel in sister stanza 20. The “eyes (two)” may be portrayed in sister stanza 21.

The night-watches from stanza nineteen may correspond literarily with the distribution of “promise/words” (same Hebrew noun) and “rules” approximately at the four quadrants here in stanza twenty. If so, these four points may create three “night-watches” of the Ancient Hebrew era, which may have lasted approximately from sunset to 10:00pm, 10:00pm to 2:00am, and 2:00am to sunrise.



Psalm 119

Sin and Shin

- (161) [9-45] Princes persecute me, groundlessly;
 (162) [4] and on account of Your words, has feared, my heart.
 (162) [5] Am rejoicing, I, over Your word,
 (163) [6-7] as (one) finding spoil, great.
 (163) [8-9] Deception, I have hated, and let me abhor (it);
 (163) [215] Your law, I have loved.
 (164) [1-7] seven in a day I have praised You over rules of Your
 righteousness.
 (165) [8-9] Peace, great, (is) to (those) loving Your law;
 (165) [225] and there is not, to them, a stumbling-block.
 (166) [1] I have hoped for Your salvation, YHWH;
 (166) [2] and Your commands, I have done.
 (167) [3] Has kept, my soul, Your testimonies;
 (167) [4-5] and I love them, very.
 (168) [6-7] I have kept Your precepts and Your testimonies,
 (168) [8] because all my ways (are) before you.

Taw

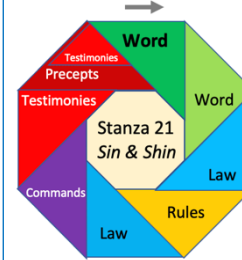
- (169) [9] Let come near, my cry, before You, YHWH;
 (170) [3] according to Your word, make me understand.
 (170) [235] Let come, my plea, before You;
 (170) [4] according to Your word, deliver me.
 (171) [1-2] Let pour out, my lips (two), praise;
 (171) [5] because You teach me Your statutes.
 (172) [3] Let sing, my tongue, Your word;
 (172) [6] because all Your commands (are) righteousness.
 (173) [7] Let be, Your hand, to help me
 (173) [4] because, Your precepts, I have chosen.
 (174) [5] I have longed for Your salvation, YHWH;
 (174) [8] and Your law (is) my delight.
 (175) [6-7] Let live, my soul, and let it praise You;
 (175) [9] and let Your rules help me.
 (176) [8-9] I have erred like a sheep, perishing;
 (176) [160] Seek Your servant,
 (176) [245] because, Your commands, I have not forgotten.

"seven" days of Passover
(14-21 Nisan)

One divine hand + 12 verses (that is, days) = 13 Nisan at verse #165

One divine hand

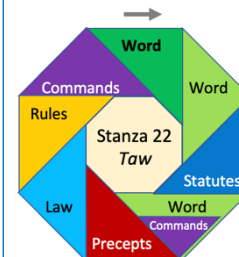
14-15 Adar (Purim) occurs within the same literary/calendar space as Passover, in the return direction. As with Passover, Purim remembers the passing over of death: Satan's attempt to annihilate God's people, these inverted days, as by lot.



Stanza 21 features two pair of duplicated nouns: "law" and "testimonies." These are spaced evenly and reach from positions three to nine of this stanza: a span of seven positions. This design may correspond literarily with the presence of the cardinal number seven in this stanza: "seven in a day I have praised You..." These duplicated nouns may also form the final pair of literary "eyes (2)" from stanza 19, focusing upon "rules" and "precepts."

In stanza 22, "commands" is framed about the final five elements in the divine subject column. This may reflect a literary fivefold significance: the need for God to reach out with His "hand" and rescue His lost sheep (so verses 172-176).

"Word" is mirrored about "lips (two)." Between these instances of "word" is the familiar noun "statutes," which has repeatedly been a focal point for eyes (two). In context here, the psalmist pours out praise on account of God's teaching him His statutes. It appears that the singular noun duplication "word" represents the psalmist's lips pouring forth this praise.



Psalm 119

As noted, the plural *thousands* in verse 72 appears to be intentionally indefinite. It is not added to the literary count.

Literary Counts (Psalm 119)

- (160x) YHWH
- (245x) Blessed
- (45x) Wicked
- (450x) (Total)

This literary total, if accurate, may reflect the number for faith, 45, featured in Genesis (see notes there), augmented by the tenfold identity of YHWH, the only name for God used in this psalm. The 45 is also reflected in the activity of the psalmist's adversaries, as well as in the composite format of the psalmist's own literary count (last two digits). The psalmist's faith rises, step-by-step, with the adversities being faced.

The eightfold nouns for God's relationship-forming words are used a total of 176 times in connection with YHWH – the same total as the number of verses in the psalm. The average use is $176/8 = 22$ times:

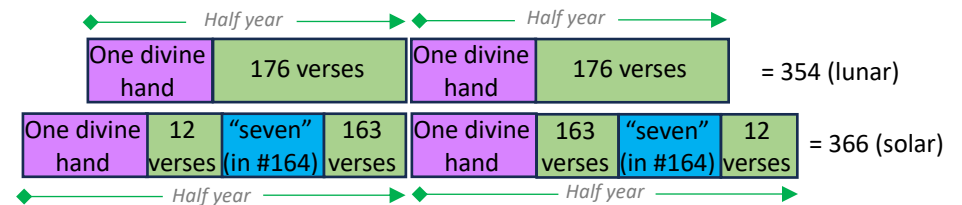
- (25x) Law: The sum total of YHWH's revelation; His teaching and instruction; the *Torah*
- (23x) Testimonies: The written witness of YHWH's covenant terms
- (22x) Word: YHWH's communications in the broadest sense; also, the "ten words" (Ten Commandments, Ex. 34:28)
- (22x) Rules, Judgment, Manner, Appointments: YHWH's guidance for life's situations; case laws, divine judgments
- (22x) Commands: YHWH's authoritative directives
- (22x) Statutes: YHWH's legislations reliably engraved in stone, as were the Ten Commandments (Deut. 4:13)
- (21x) Precepts: YHWH's charge to His people, giving them identity and responsibility
- (19x) Word, Promise: Somethings specific that YHWH said

Literary devices observed in this Psalm are presented with the Hebrew text, below. In addition to those devices already described, another literary device may be present: the design of this psalm around the lunar year and the solar year.

- Separate from the literary counts, the psalm has 176 lines (verses) that were clear in the original text based upon the 22×8 -fold alliteration.
- The Hebrew dual nouns pertaining to the Psalmist are used for 22x literary effect. These dual nouns connect with duplications in the nouns for God's word, as discussed above and as shown in the Hebrew text, below. Most of

these connections are forward-reaching. Some are backwards-reaching. The use of Hebrew dual nouns as a significant literary device may support a twofold significance to the 176-fold structuring of the psalm as a whole.

- Conversely, a single Hebrew dual noun pertains to God. It is used for an additional 2x literary effect – reaching beyond, as it were, the 22-fold *Alef-to-Taw* structuring of the psalm. "Your hands (two) made me and prepared me..." (verse #73) may connect with the only instance of adjacent rests, as discussed above and as shown below. This unique device may support an additional twofold literary significance to the activity of God in holding the Psalmist (and his psalm) together – beyond the $22 \times 8 = 176$ -fold structure.
- There is only one instance of a cardinal number in the psalm: the number "seven" in verse #164, "seven in a day I have praised You over rules of Your righteousness." Although this cardinal has implications for the literary count, it may also have implications in increasing the literary significance of this verse from single-fold to sevenfold. Taken together:

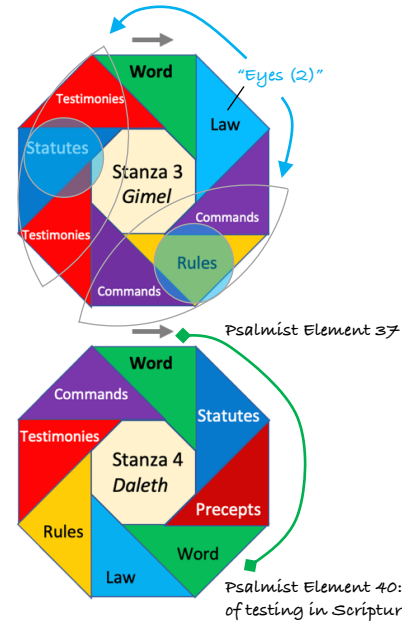


Of these periods, 354 is close to the length of the lunar year (approx. 354.37 days), and 366 is close to the length of the solar year (approx. 365.24 days). The "seven," taken twice in lieu of single values for verse #164, forms the approximate difference between lunar year and solar year.

If this is indeed a literary design, it could imply that the psalm was meant to be read forward in one half of the year, a verse a day, then given a day's rest, then read backward during the second half of the year, a verse a day, and given a second day's rest – by lunar calendar. If following a solar calendar, verse #164 would be cherished for a full week, each direction. This practice could accord with the every-half-year waxing/waning of the daylight and the sun's position in the sky. Psalm 119, perhaps more than any other passage in Scripture, can be read backward without undue confusion, because of the literary independence of most verses. Such a reading would also allow an appreciation for the backward-reaching literary devices (see arrow directions with Hebrew text, below).

More particularly, the psalm may have been written for reading through backwards in the first half of the year (Nisan to Elul), then forwards in the second half of the year (Tishri to Adar). This sequence reflects multiple points of alignment with major Jewish holidays (Passover, Day of Atonement, Feast of Booths), as depicted in the center margin of the translation pages above.

The representative Hebrew text is from the Leningrad Codex, public domain, available, e.g., at https://archive.org/details/Leningrad_Codex. The possible literary interlocking within the psalm, shown here with lines and arrows, may also demonstrate the possibility that the original composition of this psalm was in a scroll having two rows of stanzas, as shown here.

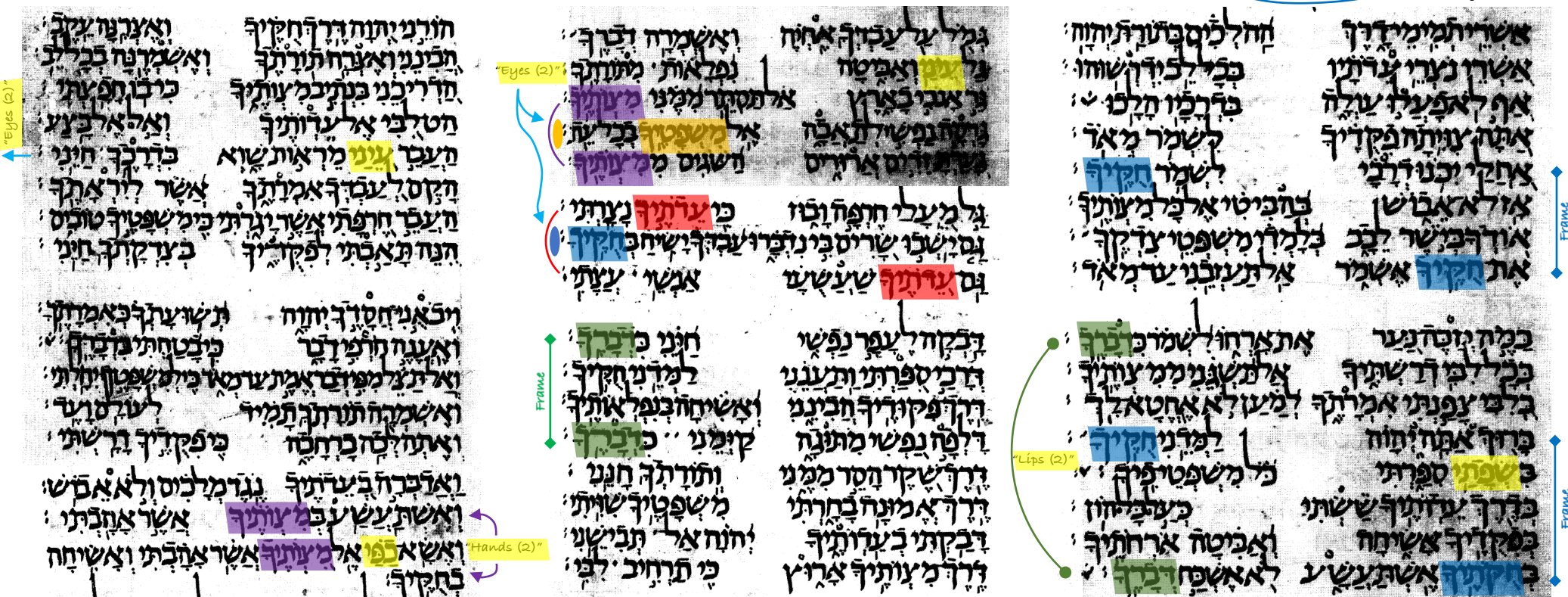


The diagram illustrates the 10-Element Frame of Psalmist, showing two stanzas (Stanza 1 Aleph and Stanza 2 Beth) and their connections to the 10-Element Frame.

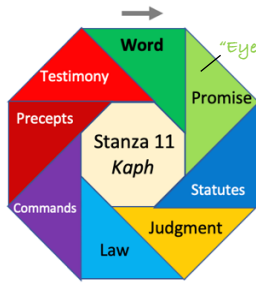
Stanza 1 Aleph (Top): This stanza is associated with **El. 5** and **El. 10**. It features a central yellow hexagon labeled "Stanza 1 Aleph". Surrounding it are six colored triangles, each representing an element: Law (blue), Statutes (blue), Rules (yellow), Commands (purple), Precepts (red), and Testimonies (red). A blue arrow points from "El. 5" to the top of the frame, and another blue arrow points from the bottom of the frame to "El. 10".

Stanza 2 Beth (Bottom): This stanza is associated with **Divine Element 7** (masculine form: teaching). It features a central yellow hexagon labeled "Stanza 2 Beth". Surrounding it are six colored triangles, each representing an element: Word (green), Word (green), Commands (purple), Word (green), Statutes (blue), and Rules (yellow). A green arrow points from the top of the frame to a green dot, and another green arrow points from the bottom of the frame to a blue dot labeled "Lips (2)".

Connections: A blue arrow points from the top of the frame to the bottom of the frame, indicating a connection between the two stanzas. A green arrow points from the top of the frame to the bottom of the frame, indicating a connection between the two stanzas.



Psalm 119

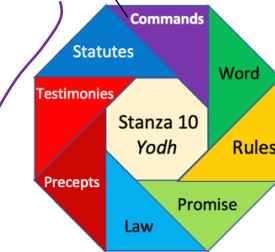


Notice the mirroring between line 2 (stanza 11) and line 7 (stanza 9)

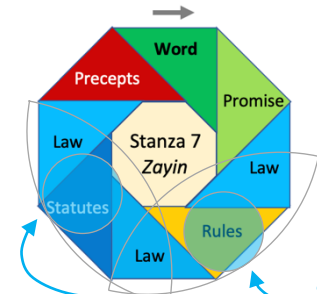
Psalmist Element 100: a number reflecting the alignment of two tenfold literary statutes: God and the psalmist. This number, in context, may reflect the goodness of God's statutes in the life of the psalmist. The doubling of "statutes" in this stanza - with one occurrence being the focus of the literary eye - may have the effect of doubling the focus of the literary "eyes (2)."

(2x)

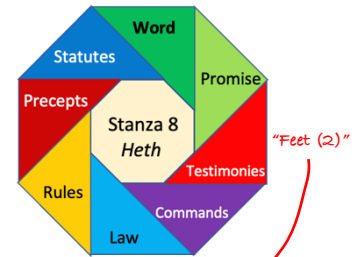
"Hands (2)"



Divine Element 57

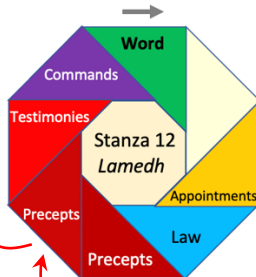


"Eyes (2)" from line 5 of sister stanza 5



"Feet (2)"

The doubling of "precepts" may serve as literary footsteps - the psalmist's "feet (2)" turning toward "testimonies" (so stanza 8 line 3). Notice the mirroring of "testimonies" from line 3 (stanza 8) to line 7 (stanza 12).



(To sister stanza 16, line 1)

לדברך יחלת
אמרתי תנחמני
חקיך לא שכחתי
כמה נזמר עבדך
מיתת עשה בדרך
אשר לא בתורתך
שקור דפוע ערני
ואני לא עבתי פקודיך
ואשמרה עזות פיוך
בחסדך חניני

דברך נעב בשמים
לדודי אמונתך
למשפטיו עמדו חיוס
לחיותך ששש
לעולם לא אשכח פקודיך
כי פקודיך דרשתי
לקחור שנים לא אכזב
לכל תכלית איתני קץ
רחמי עזרתך מא

טוב עשית עם עבדך
טוב טעמת עת למדני
טרם אענה אני שגג
טוב אהבתי מלכ
טפלי עלי שקר ורס
אני תורתך שעשיתי
למען ארמד חקיך
מאלפי וחכוכסך

נדיבך עשונ ויכוננו
וראיו ראוי וישמחו
נדעת יתוח ביוצקם
והינא חסדך לנחמני
וכאני רחמיך ואחיה
יבשו וידים כשקור
נשוכי ויראך
יחילבי תמים בחקיך

וכדבר לעבדך
זאת נחמתי בעני
וריס חלי עני ערמאר
זכרתי משפטיוך מעולם יתוח
ולעפה אחזת מדשעים
ומדות חיליך חקיך
וסרתי כל ילחי שמך ויתוח
ואת חתתי לך

חקיך יתוח אמרתי
חליתי פגד בכל לב
חשבת דרכי ואשיבה רגלי
חשתי לך אחת מחמתי
חבליך שנים עודני
חצות לילה אקום להודות לך
חכמי אמר לי לא אשכח
חסדך יתוח כל אחי חאריך

"Eyes (2)"

"Hands (2)"

(To sister stanza 16, line 1)

(To sister stanza 8)

From sister stanza 8

"Eyes (2)"

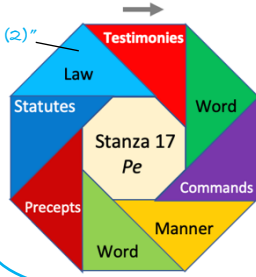
"Feet (2)"

To sister stanza 12

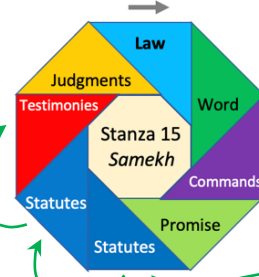
"Eyes (2)" from line 5 in sister stanza 5

Psalm 119

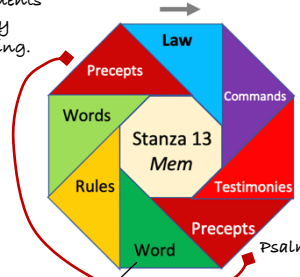
Psalmist Element 140. Note that this number reflects the sum of elements 100 + 40, which were previously highlighted with literary framing.



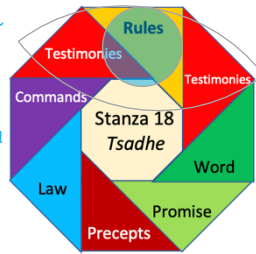
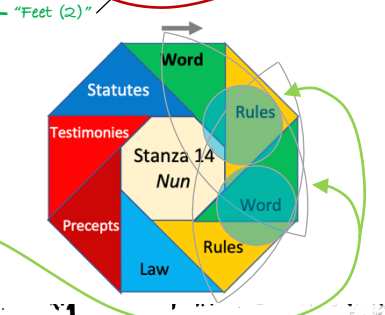
On parallel with line 5 of stanza 13, here the duplication of "statutes" begins on line 5 of stanza 15. The doubling of "statutes" may serve as literary footsteps: the psalmist's "feet (2)" again turning toward "testimonies." As with sister stanzas 8/12, notice the mirroring of "testimonies" from line 3 (stanza 13) to line 7 (stanza 15).



From sister stanza 16, line 1, divine "Hands (2)"



Psalmist Element 134



Notice that this literary "eye" is dependent upon the stanza being represented in a circular (octagonal) format, such that the eighth line is positioned next to the first. So also for stanza 19, which shares much the same layout.

פלאות עדותיך על כן נערתם נפשי
פתח דבריך ואור פתחי
פיפיערתי ואשאפה כל מצותיך יאבתי
פחד אלו חננ כמ שפט לאתכי שמך
פעמי חכוב אמתך ואסת שלטבי לאן
פדני מעשק אדם ואשמרה פקודיך
פחד הארבע בקר ולמדני את חקיך
פעמים יורדו עני על אשכרו תורתך

צדיק צמח ויהוה וישר משפטך
צוית צדיק עדתך ואמנה מאד
צמחתני קנאתי כישכח ודבריך צרי
צדפות אמתך מאד ועבדך אתכה
צעיר אנכי וגבית פקדיך לא שכחתי
עד קותך צדק לעולם ותורתך אמת
צדמ צדק מצאנו מצותך שעשעני
צדק שדותך לעולם חבינני ואחיה

סעפים שנאתי ותורתך אהבתי
סדתי ומנע אתה לדברך חילתי
סדתי מבער מצות ואצבא מצות אלהי
סמכתי אמתך ואחיה ואלתי שני שמי
סעדי ואני שעה ואש עזב חקיך תמיד
סלית כל שועם מחקיך כל שקר תרמיטם
סגססה שבת כל דשעראן כזא אתה שותף
סמור מפחדך שר וממ שפטיך דראתי

עשיותי משפטן צדק בלתי חנני לעשקי
עבדך לטוב אלהי עשקני וידים
עני כלו לישועתך ולאמת צדקך
עשה עס עבדך כחסדך וחקיך למדני
עבדך אני חבונני וארעה עדותך
עתר עשות ליהוה חפרו תורתך
על כן אהבתי מצותיך מצד ומפן
על כן פקודיך לי שרת כי לא רחש שקר שאת

כל היסוד היא שחית כל אביו וחסמני מצותך
כי לעולם היא לא מכלל מדיה שכלית
כי עדותיך שוחח לי מקנים אתבונן
כי פקודיך נערתו מכל ארח רע כל אלה רבלי
למען אשמך ויבן ממ שפטיך לאסדתי
בי אמת חורתי מהנמל צו לחם אמתך
מדב שלי מפקודיך אתבונן על כן שנאתי כי לא רחש שקר

נדרגלי ויבן נשכ עתו ואקמה לשמור משפטן צדקך
נענותי עד מאד ותוח חנני כדברך
נדרות פיר עזר אחוה ומשפטן למדני
נפשי כפי תמיד ותורתך לא שכחתי
נעטר שיעספחתי ומפקודיך לא שכחתי
נחלתי עדותך לעולם כי ששון לבי חמה
נשותי לבי לעשות חקיך לעולם עקב

To sister stanza 19

"Eyes (2)"

"Feet (2)"

From sister stanza 16, line 1, divine "hands (2)"

"Eyes (2)"

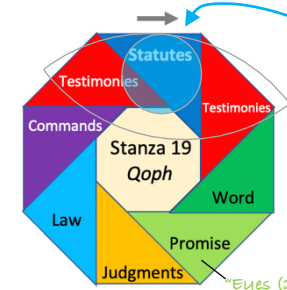
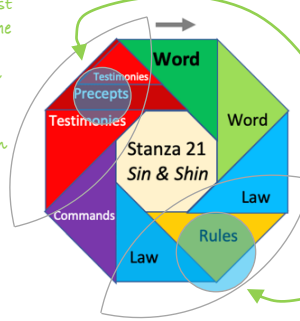
Frame

Psalms 119

Note that from the first instance of "Law" to the last instance of "testimonies" is seven positions, inclusive. This device may correspond with "seven (times) in a day, I have praised You" of this stanza.

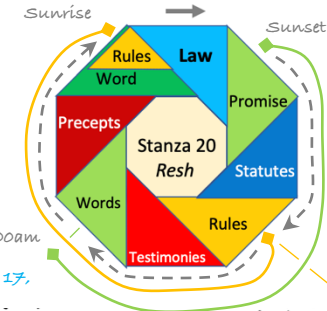
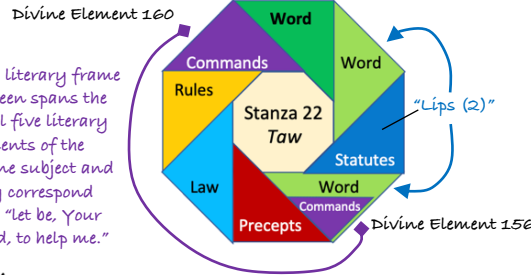
Three literary numbers may be portrayed in the final three stanzas: three night-watches, seven times a day, and a five-fingered hand of God. Taken together, these total: $3 + 7 + 5 = 15$. As with the opening stanza, the number fifteen may be indicative of faith here at the close of the psalm.

This literary frame between spans the final five literary elements of the divine subject and may correspond with "let be, Your hand, to help me."



From sister stanza 17, line 8, "Eyes (2)"

"Eyes (2), night-watches"



The double framing of "promise/words" and "rules," at the quadrants of the stanza, may portray three night-watches spanning among the four points.

From sister stanza 17, line 8, "Eyes (2)"

A possible sevenfold span, measured literarily by the highlighted synonyms for God's Word.

שִׁירֵי דָוִד: חֲנָנִים
שִׁשׁ אֲנִי עַל אֲמִתֶּךָ
שָׁמַר שְׁנֵי אֲתִנּוֹת עֲבָה תִּרְחֶק אַחֲכֶי
שְׁבַע בְּיוֹם הַלֵּלְתִּיךָ עַל מִשְׁפָּטֶיךָ עֲדֶיךָ
שֶׁלֹּס רֹב לֵאחֲכֶי תִּרְחֶק וְאִיזֶל מוֹמְכֶיךָ
שִׁבְרֵי לִישׁוֹנֶיךָ יִהְיוּ יָמֶיךָ עֲשֵׂת
שִׁמְרָה נְפִשׁ עֲדֶיךָ וְאַחֲבֵס אֶת
שִׁמְרֵיךָ פִּקְדֵיךָ וְעֵתֶךָ כִּי כָל יְדֵי נִגְדֶיךָ

קִרְאתִי בְּלֵיל עֲנֵנִי יְהוָה חֲקִיךָ אֶצְנֶה
קִרְאתִיךָ הוֹשִׁיעֵנִי וְאַשְׁמְרָה עֲדֶיךָ
קִדְמֵי בְּגִשְׁךָ וְאַשְׁוֶעָה לְדַבְרֶיךָ וְחִלְתִּי
קִדְמוֹ עֵינֵי אֲשִׁמְרֹת לִשְׁחֹךְ אֲמִתֶּךָ
קוֹלִי שֶׁמַּעַח כְּחֹסֶד־ךָ יִהְיוּ כַּמִּשְׁפָּטֶיךָ חַנּוּן
קִרְבֵּי דָפִי זִמְנָה מִתּוֹרַת־ךָ רַחֲמוֹ
קִחֵב אֶת־יְהוָה וְכֹל־מִי צִוְּיָךָ אֶמֶת
קִדְסֵיךָ עֲתִידִי עֲדֶיךָ כִּי לֹעֲסֵי יִסְדֹּתֶיךָ

תִּקְדֵּב רַעְיִי לִפְנֵי יְהוָה כִּדְבָר־חֲבִינִי
תִּבְּרָא תִּחַנְנֵנִי לִפְנֵיךָ כִּי אֲמַתֶּךָ הֵיכָלִי
תִּבְעֵנָה שְׁפָתַי תִּחַלֵּה בִּתְלַמְדֵיךָ חֲקִי
תִּעֲזֹל שׁוֹנֵי אֲמִתֶּךָ כִּי כֹל מִצִּוְיָךָ עֵדֶיךָ
תִּחַיֶּדֶה לִגְדֵיךָ כִּי פִקְדֹנֶיךָ בְּחֹתֶיךָ
תִּצְאֵבִי לִישׁוֹנֶיךָ יְהוָה וְתוֹרַת־ךָ שֶׁעֲשֵׂיתִי
תִּחַיֶּנְכָּ שִׁוִּיתֵךְ לִי וְכִי שֶׁמִּשְׁפָּטֶיךָ יִצְוֵנִי
תִּעֲשֵׂתִי כִשְׁוֹ אֲכִיד בְּקִישׁ עֲבֹדֶיךָ מִצִּוְיָךָ

וְאַחֲרָיִי וְחִלְעֵנִי כִּי תוֹחַלֵּךְ לִישְׁכֹּתֶיךָ
וְיִבְרָא רֵעִי וְגֹאֲלִי לֹא אֲמַרְתֶּךָ חֲיִנִּי
וְחֹק מִרְשָׁתִּי שֶׁנִּסְיוֹנִי שׁוֹעֵחַ מִחֲקִיךָ לֹא יִחַשׁ
וְחִמְדִּי רִבִּי יְהוָה כַּמִּשְׁפָּטֶיךָ חַנּוּן
רִבִּי דָפִי וְעֵבֶר מִשְׁדֹּתֶיךָ לֹא נִטְוִיתִי
וְאִתִּי בְּטִיטֹס אֶת־קוֹטְטֵה אֶשׁ אֲמַרְתֶּךָ לֹא שִׁמְחָה
וְאַחֲכֵי פִקְדֹנֶיךָ אֲחַתִּי יְהוָה כְּחֹסֶד־דַּחְתֵּנִי
וְאַשְׁדִּבְרָךְ אֶמֶת וְלֹעֲסֵי כָל מִשְׁפָּטֶיךָ עֲדֶיךָ

"Lips (2)"

"Your hand" (fivefold)

"Seven"

"Eyes (2)"

"night-watches"

#1 Frame

#2 Frame

#3 Frame