

Psalms 119

One divine hand

Alef

(1) [1] Blessed (are) (the) blameless of way,
 (2) [2] the, walking in (the) law of YHWH.
 (3) [3-4] Blessed (are) (those), keeping His testimonies:
 (4) [5] with all of (the) heart, they seek Him.
 (5) [6] Indeed, they have not done iniquity;
 (6) [7] in His ways, they walk.
 (7) [1-3] You have commanded Your precepts, to be kept, very
 (8) [8] Oh that (there) may be established, my ways,
 (9) [9] to keep Your statutes.
 (10) [10] Then I will not be ashamed –
 (11) [1] in my, to look toward all Your commands.
 (12) [2] I will praise You with uprightness of heart,
 (13) [3] in my, to learn (the) rules of Your righteousness.
 (14) [4] Your statutes I shall keep.
 (15) [4-5] Do not forsake me, unto great-degree.

Beth

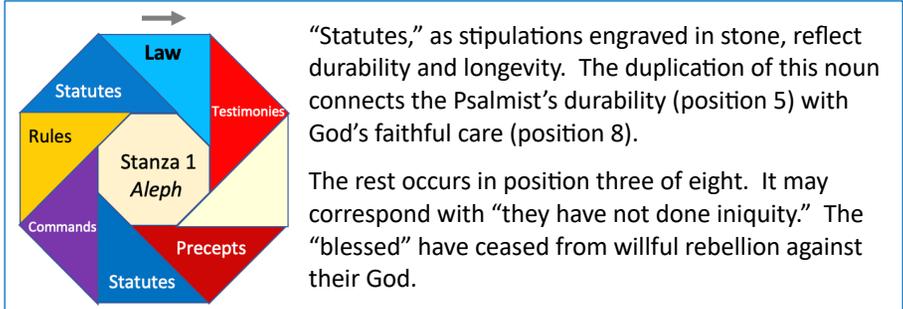
(9) [5-6] With what, may (there) cleanse, a youth, his way?
 (10) [7] By, to keep, according to Your word.
 (11) [8] With all my heart I have sought You;
 (12) [6] do not let me go astray from Your commands.
 (13) [9] In my heart I have treasured up Your word,
 (14) [10] in order that I may not sin against You.
 (15) [7-8] Being blessed, (are) You, YHWH;
 (16) [9] teach me Your statutes.
 (17) [1-2] With my lips (two) I have counted all (the) rules of Your mouth.
 (18) [3] In (the) way of Your testimonies I have rejoiced,
 (19) [4] as over all wealth.
 (20) [5] In Your precepts I will meditate,
 (21) [6] and I will observe Your ways.
 (22) [7] In Your statutes I will delight;
 (23) [8] I will not forget Your word.

Verses from Passover to Half Year

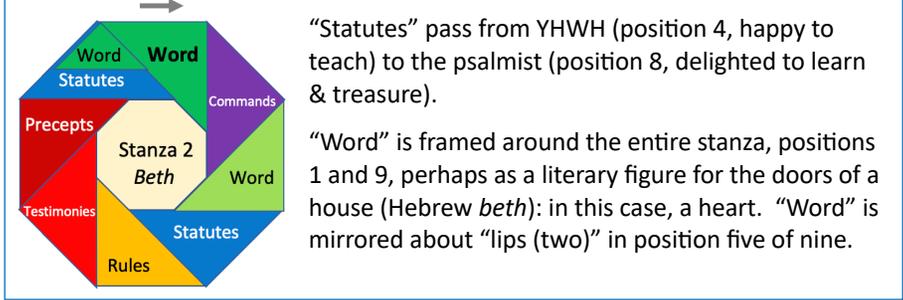
One divine hand + 9 verses (that is, days) = 10 Tishri, which is the Day of Atonement. Note the theme of cleansing here (verse 9).

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

This is a translation and a study of Psalm 119. This work presents the possible presence of a literary numbering system and other literary designs in Psalm 119. Following the PebbleCounting hypothesis, a 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, 2024-2026. www.pebblecounting.com. Update: January 9, 2026. This significant update reflects recent learning from work in Isaiah. In Psalm 119, as a unique feature, all Hebrew dual nouns are initial elements in sets. Imperative + Direct Address = 2-fold count.



- Psalm 119 may feature multiple literary structuring devices working together:
1. Alliteration. Each stanza consists of eight verses. The first Hebrew word of each verse begins with the stanza’s Hebrew letter: 22 stanzas, *Alef* to *Taw*.
 2. Eightfold nouns for YHWH’s relationship-forming words to His blessed people. These eightfold nouns are never used as the first word of a verse; they are placed independently from the alliteration device. They are depicted as octagons for visualization. Of the 176 verses, these nouns are used 176 times in reference to God, generally once per verse. Five verses exhibit a literary rest from these nouns. Five verses exhibit dual instances of these nouns, depicted with insets. Five stanzas feature all eight nouns.
 3. Complementing the 22 stanzas, the number 24 may also feature as a structuring device:
 - i. The only name of God used in this psalm – His covenantal, relationship-forming name *YHWH*, is used 24 times.
 - ii. There are (24x) instances of one of the eightfold nouns being duplicated within a stanza. These duplications may each have a unique literary significance, as discussed in the notes.
 - iii. Hebrew dual nouns are used for (24x) literary effect, of which (22x) pertain to the psalmist and (2x) to YHWH: (6x) “eyes (two),” (2x) “lips (two),” (2x) “hands (two),” and (2x) “feet (two),” = 24x.
 4. The psalm may have been structured as a lunar/solar calendar. See notes at the end of this study, and in the center margin, for more detail.



Psalm 119

Gimel

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

Daleth

- (25) [6] (There) has clung to (the) dust, my soul;
 [5] make me live according to Your word.
- (26) [7] My ways, I have counted,
 [6-7] and You answered me; teach me Your statutes.
- (27) [8] (The) way of Your precepts, make me understand;
 [8] and I will meditate
 [9] in Your, being wonderful.
- (28) [9] (There) weeps, my soul, from grief;
 [10] make me stand according to Your word.
- (29) [1] (The) way of deceit, turn aside from me;
 [2] and Your law, bestow to me.
- (30) [10] (The) way of faithfulness, I have chosen:
 [1] Your rules, I have placed.
- (31) [2] I have clung with Your testimonies;
 [3] YHWH, let me not be put to shame.
- (32) [3] (The) way of Your commands, I shall run;
 [4] because You will make wide, my heart.

Verses from Passover to Half Year

21 Tishri = Feast of Booths concludes (verse 20). Note relevant themes in this span (verses 14-20): 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.” These two literary eyes are featured directly after the Psalmist’s “eyes (two)” are to be “uncovered.”

This device appears to be a consistent model in Psalm 119. See further depiction along with the Hebrew text, following the English translation.

“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). The framing of “word” in this stanza joins the Psalmist’s soul with God’s Word.

Psalm 119

He

(33) [5-6] (You) teach me, YHWH, (the) way of Your statutes,
 [4] and I will keep it to (the) end.

(34) [7] Make me understand,
 [5] and I will keep Your law,
 [6] and I will watch it with all my heart.

(35) [8] Make me walk in (the) path of Your commands,
 [7] because, in it, I have delighted.

(36) [9-10] Stretch out my heart toward Your testimonies, and not toward
 violent gain.

(37) [1-2] Make pass by, my eyes (two), from, to see vanity;
 [3] in Your ways, make me live.

(38) [4] Make stand, to Your servant, Your word,
 [5] which (is) for Your reverence.

(39) [6] Make pass over, my reproach,
 [8] which I have dreaded,
 [7] because Your rules (are) good.

(40) [9] Behold, I have longed for Your precepts;
 [8] In Your righteousness, make me live.

Waw

(41) [9-10] And let (there) come to me, your lovingkindnesses,
 YHWH; Your salvation, according to Your promise.

(42) [10] And let me answer
 [5] (him) taunting me a word,
 [1] because I have trusted in Your word.

(43) [1-2] And do not take away from my mouth, (the) word of truth, unto
 great-degree;
 [2] because for Your rules, I have waited.

(44) [3-4] And let me keep Your law continually, to forever and ever.

(45) [5] And let me walk in a wide-space,
 [6] because Your precepts, I have sought.

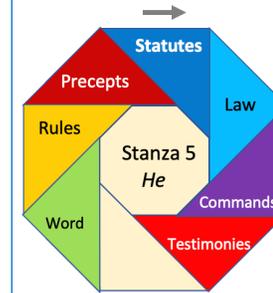
(46) [7] And let me speak in Your testimonies before kings,
 [8] and I will not be ashamed.

(47) [9] And let me delight in Your commands,
 [10] which I have loved;

(48) [1-2] And let me lift my hands (two) to Your commands, which
 I have loved;
 [3] 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, perhaps depicted by the literary rest. Where will these eyes refocus? There is no duplication of nouns for God’s Word in this stanza. The focal point is presented in adjacent stanza seven (Hebrew scroll layout), by the double sandwiching of duplicated noun “law” around the focal nouns “rules” and “statutes.”

The Hebrew scroll layout shown later in this study reflects the alignment of stanza 5, position 5, “my eyes (two),” with stanza 7, position 5, which is the center-point of the adjacent literary eyes (see stanza 7, page below).

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” in consecutive positions 7 and 8. The psalmist’s two hands are lifted in honor of God’s commands. God’s commands are mentioned twice in this immediate context. Moving forward in the psalm, a similar literary pattern will be observed for the other instances of “hands (two)” and “feet (two).”

Psalm 119

Zayin

(49) [3] Remember (the) word to Your servant,
 [4] upon which You have made me hope.

(50) [4] This (is) my comfort in my affliction:
 [5] that Your promise has made me live.

(51) [6-7] (The) proud scorn me, unto great-degree;
 [5] from Your law, I have not turned.

(52) [6] I have remembered Your rules from forever, YHWH,
 [7] and I comfort myself.

(53) [8] Zeal has taken hold of me
 [8] from (the) wicked, forsaking Your law.

(54) [1-2] Songs, (there) have become for me, Your statutes, in house of my
 sojournings.

(55) [9] I have remembered, in (the) night, Your name, YHWH;
 [10] and I keep Your law.

(56) [1] This has become to me:
 [2] that Your precepts, I have kept.

Heth

(57) [3] My portion (is) YHWH;
 [3-4] I have promised, to keep Your words.

(58) [5] I have entreated Your faces with a whole heart;
 [4] show me favor according to Your promise.

(59) [1-2] I have thought about my ways and turned my feet (two)
 toward Your testimonies.

(60) [3-4] I have hastened, and I have not delayed,
 [5] to keep Your commands.

(61) [9] Ropes of the wicked have surrounded me;
 [6] Your law I have not forgotten.

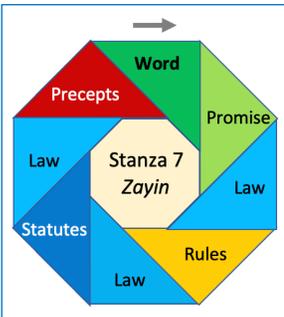
(62) [7-8] Middle of night I will rise, to praise to You over rules of
 Your righteousness.

(63) [9-10] a friend, I (am), to all who fear You –
 [1] and to (those) keeping Your precepts.

(64) [5] Your lovingkindness, YHWH, has filled the earth;
 [6] Your statutes, teach me.

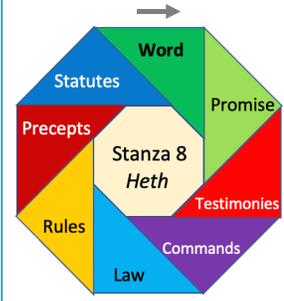
Verses from Passover to Half Year

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 adjacent 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 nearby stanza twelve on the same row in the Hebrew scroll layout, where a duplication in consecutive nouns points toward this same goal, “testimonies.” See notes, stanza 12, below, as well as the depiction in the Hebrew scroll layout.

Psalm 119

Teth

(65) [7-8] Good, **You have done** with Your servant, **YHWH**, according to Your word.

(66) [9-10] A good-thing of **discernment** and **knowledge**, **teach** me;
 [2] because, in Your commands I **have trusted**.

(67) [3-4] Before I **was afflicted**, I **was going astray**;
 [5] and now, Your word, I **have kept**.

(68) [1-2] **Good (are)** You, and **making-good**;
 [3] **teach** me Your statutes.

(69) [10] (There) **smear** upon me falsehood, (the) proud;
 [1] I, with all my heart, **will keep** Your precepts.

(70) [1] (There) **is gross**, like fat, their heart;
 [2] I, (in) Your law, **have delighted**.

(71) [3-4] Good (it **is**) to me, that I **have been afflicted**,
 [5] in order that I **may learn** Your statutes.

(72) [4-5] (There) (**is**) better, to me – (the) law of Your mouth – than thousands of **gold** and **silver**!

Yodh

(73) [1-2] Your hands (**two**) **have made** me,
 [3] and they **will establish** me;
 [4] **make** me **understand**,
 [6] and **let** me **learn** Your commands.

(74) [7-9] **May** (those), (**being**) reverent of You, **see** me and **rejoice**,
 [10] because, for Your word, I **have waited**.

(75) [1] I **have known**, **YHWH**:
 [5] that, righteous (**are**) Your rules
 [6] and, (in) faithfulness, You **have afflicted** me.

(76) [7-8] **Let** (there) **be**, please, Your lovingkindness, **to comfort** me, according to Your promise to Your servant.

(77) [9] **Let** (there) **come**, Your compassion;
 [2] and **let** me **live**,
 [10] because Your law (**is**) my delight.

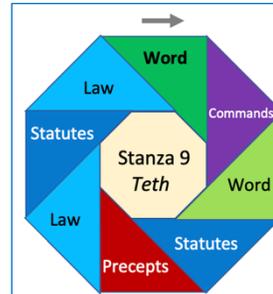
(78) [2] **Let** (there) **be ashamed**, the proud
 [3] because (with) falsehood, they **have wronged** me;

(79) [4-6] **Let** (there) **turn** to me, (those) (**being**) reverent of You, that they **may know** Your testimonies.

(80) [7] **Let** (there) **be**, my heart, blameless in Your statutes:
 [8] that I **may not be ashamed**.

Verses from Passover to Half Year

Verses from Feast of Booths to Purim

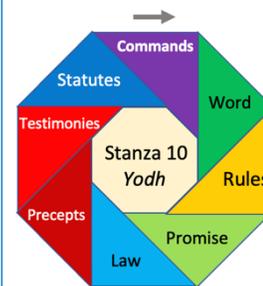


“Statutes” is framed about positions 4 and 7 of this stanza. The literary frame joins God’s goodness with the Psalmist’s suffering, as the means of grace for learning God’s reliable statutes. This stanza features a refocusing by the same means: “Before I was afflicted, I was going astray; and now, Your word, I have kept.” Perhaps the Psalmist has shifted from a double focus on wealth (featured in position 8) to a singular focus, as though aiming with one eye closed.

The sandwiching of “law” may form the literary eye that corresponds with “eyes (two),” focusing in the reverse literary direction from adjacent stanza 11. Because “statutes” is also doubled in this stanza, it can rise with the force of doubled focus for the “eyes (2)” looking this way from stanza 11, position 2.

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 belong 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, in the same row of the Hebrew scroll layout, where consecutive rests open the stanza. There, the Psalmist pleads that God would not leave him to the proud oppressors. This connection follows the pattern of consecutive nouns corresponding with “hands (two),” from stanza 6. See also the discussion of a possible macrostructural significance for these two hands, in connection with the calendrical design, following the English translation.



Psalm 119

Kaph

(81) [9] (there) longs for Your salvation, my soul;
 [10] for Your word, I have hoped.

(82) [1-2] (There) have longed, my eyes (two), for Your promise, saying,
 [1] "When will You comfort me?"

(83) [3-4] Though I have become as a wineskin in smoke –
 [5] Your statutes, I have not forgotten.

(84) [6] Like what, (are) days of Your servant?
 [2] When will you deal,
 [4] with those pursuing me, judgment?
 [5] (There) have dug for me – (the) proud – pits;
 [6] who (are) not according to Your law.

(86) [3] All Your commands (are) faithfulness;
 [7] (with) a lie, they have pursued me.

(87) [4] Help me!
 [8] Almost, they had finished me in (the) earth;
 [7] and I have not forsaken Your precepts.

(88) [5] According to Your lovingkindness, make me live;
 [8] and let me keep testimony of Your mouth.

Lamedh

(89) [1] To forever, YHWH, Your word is standing in (the) heavens.
 (90) [2-3] To generation and generation (is) Your faithfulness.
 [4-5] You have established the earth, and it stands.

(91) [6] According to Your appointments, they stand this day,
 [7] because the all (are) Your servants.

(92) [8] Except Your law (was) my delights,
 [9] then I had perished in my affliction.

(93) [10] To forever, I will not forget Your precepts
 [9] because, in them, You have made me live.

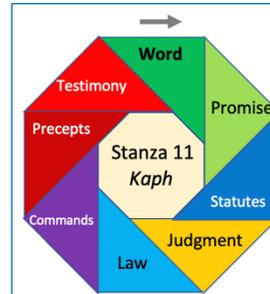
(94) [1] To You, (am) I!
 [10] Save me,
 [2] because, Your precepts, I have sought.

(95) [9] For me, (there) have lain-in-wait, (the) wicked,
 [10] to destroy me;

(96) [3] Your testimonies, I contemplate.
 [4] To all perfection, I have seen an end;
 [1-2] wide (are) Your commands, very.

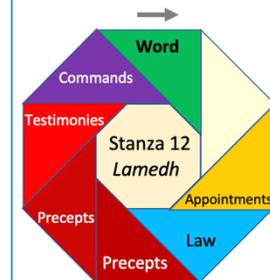
Verses from Passover to Half Year

Verses from Feast of Booths to Purim



Stanza eleven is the fourth of the five stanzas having all eight nouns.

"Eyes (two)" does not correspond with a noun duplication here. These "eyes (two)," in position 2, along with the remembrance of God's statutes (position 3), appear to look in the reverse literary direction. They coincide with the doubled focal point of "statutes" at adjacent stanza 9, position 7, sandwiched within the squinting literary eye there.



The consecutive "precepts" are followed by "testimonies." This may be a literary parallel with "turn my feet (two) toward Your testimonies," from stanza 8. In effect, each instance of "precepts" serves as a literary footstep turning toward "testimonies." For the geometric alignment of this device with stanza 8, position 3, "feet (two)," see the Hebrew scroll layout.

Psalm 119

Mem

(97) [5] How I **have loved** Your law!
 [3] All the **day**, it **(is)** my meditation.
 (98) [4-5] More than my **enemies** – (there) **will make me wise**, Your commands,
 [6] because, to forever, they **(are)** for me.
 (99) [6] More than all (those) **teaching** me,
 [7] I **have been prudent**,
 [7] because Your testimonies **(are)** meditation for me.
 (100) [8] More than (the) aged, I **understand**,
 [9] because Your precepts, I **have kept**.
 (101) [10] From every **way**,
 [1-2] evil, I **have restrained** my feet **(two)**
 [3] in order that I **may keep** Your word.
 (102) [4] From Your rules, I **have not turned aside**,
 [8-9] because **You – You have taught** me.
 (103) [10] How (there) **have been sweet** to my palate, Your words:
 [5] more than honey **(is)** to my mouth!
 (104) [6] From Your precepts I **have understanding**;
 [7] upon thus, I **have hated** every way of deceit.

Nun

(105) [1-2] a **lamp** to my foot **(is)** Your word, and a **light** to my path.
 (106) [8-9] I **have sworn**, and I **will make** it **stand**:
 [10] **to keep** rules of Your righteousness.
 (107) [1-2] I **have been afflicted**, unto **great-degree**, YHWH;
 [3] **make** me **live** according to Your word.
 (108) [4-5] (The) freewill-offerings of my mouth, **(You) accept** please, YHWH,
 and Your rules, **teach** me.
 (109) [3] My soul **(is)** in my hand continually;
 [4] and Your law, I **have not forgotten**.
 (110) [1] (There) **have set**, the wicked, a trap for me;
 [5] and from Your precepts I **have not erred**.
 (111) [6] I **have inherited** Your testimonies to forever,
 [6] because (the) joy of my heart, they **(are)**.
 (112) [7-8] I **have extended** my heart **to do** Your statutes to **forever**,
 (to the) **end**

Verses from Passover to Half Year

Verses from Feast of Booths to Purim

“Precepts” is framed in positions 4 and 8. In each position, “precepts” are associated with understanding. In position 4, this understanding increases the Psalmist’s reliability/longevity beyond his years, by enabling him to understand “more than (the) aged.” In position 8, this understanding coincides with the Psalmist’s departure from deceit (“I have hated every way of deceit”).

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 correspond with the “eyes (2)” focusing in the reverse literary direction, from adjacent stanza 16. See the Hebrew scroll layout for the geometric alignment (position 3, stanza 16 → position 3, stanza 14).

Psalm 119

Samekh

(113) [9] (The) double-minded, I **have hated**;
 [10] and Your law, I **have loved**.

(114) [7-8] My **secret-place** and my **shield (is) You**;
 [1] for Your word, I **have waited**.

(115) [2-3] **Turn aside** from me, (all you) **doing evil**;
 [2] and I **will keep** (the) commands of My God.

(116) [9] **Support** me according to Your promise,
 [3] and **let me live**;
 [10] and **do not make** me **ashamed** on account of my hope.

(117) [1] **Sustain** me,
 [4] and **let me be saved**;
 [5] and **let me gaze** at Your statutes continually.

(118) [2] You **have rejected** all
 [4] (those), **erring** from Your statutes,
 [5] because vanity **(is)** their deceit.

(119) [3] (As) dross, You **have removed** all (the) wicked of earth;
 [6] to thus, I **have loved** Your testimonies.

(120) [7] (There) **has trembled** from dread of You, my flesh;
 [8] and from Your judgments, I **have feared**!

Ayin

(121) [9-10] 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** (there) **not oppress** me, (the) proud.

(123) [1-2] My eyes **(two)** **have longed** for Your salvation
 [3] and for (the) **promise** of Your righteousness.

(124) [6] **Deal** with Your servant according to Your lovingkindness;
 [7] and Your statutes, **teach** me.

(125) [4] Your servant **(am)** I;
 [8] **make** me **understand**,
 [5] and **let me know** Your testimonies.

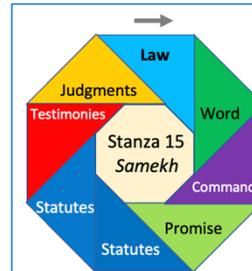
(126) [9-10] **(It is) time, to act**, for YHWH:
 [3] they **have broken** Your law.

(127) [6] Upon thus, I **have loved** Your commands more than **gold**,
 [7] and more than **refined-gold**.

(128) [8] Upon thus, all precepts of everything, I **have esteemed right**;
 [9] every way of deceit, I **have hated**.

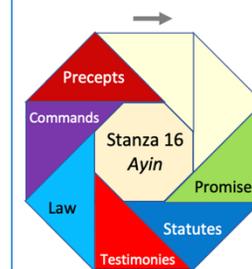
Verses from Passover to Half Year

Verses from Feast of Booths to Purim



“Statutes” is repeated in positions five and six. These consecutive instances may portray footsteps, geometrically aligned with “feet (two)” from adjacent stanza 13, position 5 (Hebrew scroll layout).

In stanza sixteen, the two adjacent rests may correspond with the action of the divine hands (“do not leave me”) in parallel with the opening verse of stanza ten: “Your hands (two) made me, and they will establish me.” See comments, stanza 10.



The psalmist’s “eyes (two)” are longing for a twofold outcome: salvation and righteousness. These “eyes (two)” may be portrayed with dual literary eyes in the reverse literary direction, featured in adjacent stanza 14. See comments there.

Psalm 119

Pe

(129) [1] Wonders (are) Your testimonies;
 [10] upon thus, (there) has kept them, my soul.

(130) [2] (The) entrance of your words gives light,
 [3] making understand, (the) simple.

(131) [1-2] My mouth, I have opened, and I panted,
 [3] because, for Your commands, I have longed.

(132) [4-5] Turn toward me and show me favor,
 [4] according to Your manner to (those) loving Your name.

(133) [1] My steps, make firm in Your word,
 [4] and let (there) not master over me, any iniquity.

(134) [2] Redeem me from (the) oppression of man;
 [5] and let me keep Your precepts.

(135) [3] Your face, make shine upon Your servant
 [4] and teach me Your statutes.

(136) [1-2] Streams of water, (there) issue, my eyes (two)
 [3] because they do not keep Your law.

Tsade

(137) [5-6] Righteous (are) You, YHWH,
 [7] and right (are) Your rules.

(138) [8] You have commanded (the) righteousness of Your testimonies
 [9-10] and (the) faithfulness – very.

(139) [4-5] (There) has destroyed me, my zeal,
 [5] because, (there) have forgotten Your words,
 my adversaries.

(140) [1-2] (There) is being refined, Your promise, very;
 [1] and Your servant has loved it.

(141) [2-3] Small (am) I, and being despised;
 [4] Your precepts, I have not forgotten.

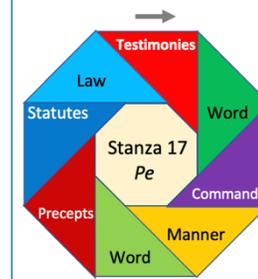
(142) [3] Your righteousness (is) a righteousness to forever;
 [4] and Your law (is) truth.

(143) [5-6] Distress and encumberment have found me;
 [5] Your commands (are) my delights.

(144) [6] (The) righteousness of Your testimonies (is) to forever;
 [7] make me understand,
 [7] and I will live.

Verses from Passover to Half Year

Verses from Feast of Booths to Purim

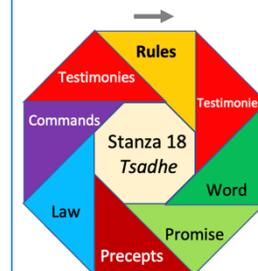


Stanza seventeen is the fifth and final stanza having all eight nouns.

“Eyes (two)” may be modeled 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).

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) [8] I have called with all of (the) heart:
 [8-9] (You) answer me, YHWH!
 [9] Your statutes, let me keep.
 (146) [10] I have called You!
 [10] Deliver me,
 [1] and let me keep Your testimonies.
 (147) [2-3]* I anticipate at twilight,
 [4] and I cry for help;
 [5] for Your words, I hope.
 (148) [1-2] (There) anticipate, my eyes (two), (the) night-watches,
 to meditate upon Your promise.
 (149) [1-2] My voice, (You) hear, according to Your lovingkindness, YHWH; according
 to Your judgments, make me live.
 (150) [1-2] (there) come near, (those) persecuting (by) wickedness;
 [3] from Your law, they are far.
 (151) [3-4] Near (are) You, YHWH, and all Your commands (are) truth.
 (152) [3] (Of) ancient-times, I have known from Your testimonies,
 [5] that to forever, You have established them.

Resh
 (153) [6-7] See my affliction and deliver me,
 [4] because Your law, I have not forgotten.
 (154) [8-9] Contend my dispute and redeem me,
 [10] according to your promise, make me live.
 (155) [1] Far from (the) wicked (is) salvation,
 [4] because Your statutes, they have not sought.
 (156) [2] Your compassions (are) great, YHWH!
 [3] According to Your rules, make me live.
 (157) [5-6] Many are (those) pursuing me, and my adversaries;
 [5] 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) [4] See, that Your precepts,
 [3] I have loved, YHWH!
 [5] According to Your lovingkindness, make me live.
 (160) [1] (The) 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

“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.

“I anticipate at twilight” | The Hebrew noun applies to both morning and evening twilight periods. Judging by the completeness and flow of literary sets in the near context, it appears a dual literary count is intended for this line, indicating a twice-daily cry for help.

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

The night-watches from stanza nineteen may correspond literarily with the framing 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. Alternately, if there were four watches (e.g., Matt. 14:25, Mark 6:48), the fourfold nouns may have represented the four watches.

Verses from Feast of Booths to Purim

Psalm 119

Sin and Shin

(161) [9-10] Princes persecute me, groundlessly;
 (162) [4] and on account of Your words, (there) has feared, my heart.
 (162) [5] Rejoicing, (am) 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) [10] 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) [10] 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] (There) 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, because
 all my ways (are) before you.

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

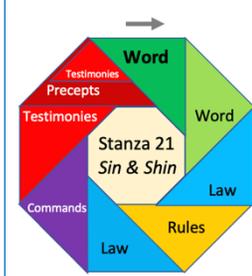
Taw

(169) [8-9] Let (there) come near, my cry, before You, YHWH;
 (169) [3] according to Your word, make me understand.
 (170) [10] Let (there) come, my plea, before You;
 (170) [4] according to Your word, deliver me.
 (171) [1-2] Let (there) pour out, my lips (two), praise;
 (171) [5] because You teach me Your statutes.
 (172) [3] Let (there) sing, my tongue, Your word;
 (172) [6] because all Your commands (are) righteousness.
 (173) [7] Let (there) 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 (there) 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) [10] Seek Your servant,
 (176) [10] because, Your commands, I have not forgotten.

One divine hand + 13 verses (that is, days) = 14 Nisan at verse #164

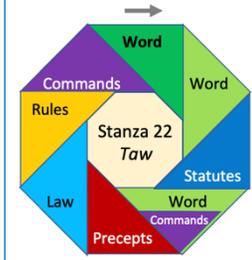
One divine hand

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)" for stanza 19, focusing upon "rules" and "precepts."

"Commands" is framed with connections to singing (verse 172) and remembrance (verse 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

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

Literary Counts (Psalm 119)

- (170x) YHWH
- (240x) Blessed
- (40x) Wicked
- (450x) (Total)

This literary total, if accurate, may reflect the number for proven faith, 45-fold, augmented by the tenfold identity of YHWH, the only name for God used in this psalm.

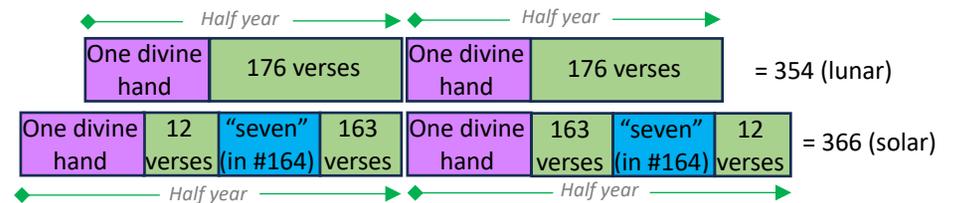
The eightfold nouns for God’s relationship-forming words are used a total of 176 times in connection with YHWH – the same total as the number of verses in the psalm. The average use is $176/8 = 22$ times:

- (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 x 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.

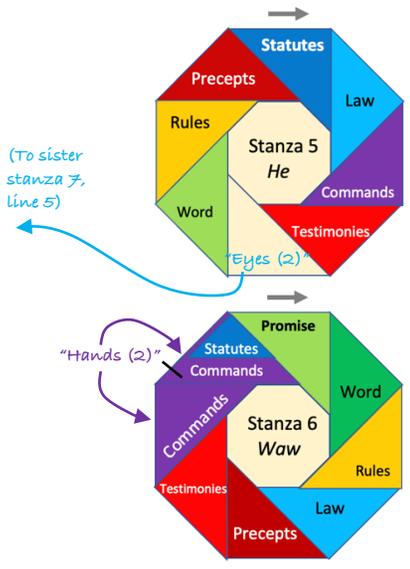
If this is indeed a literary design, it could imply that the psalm was meant to be read forward in one half of the year, a verse a day, then given a day’s rest, then read backward during the second half of the year, a verse a day, and given a second day’s rest – by lunar calendar. If following a solar 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.

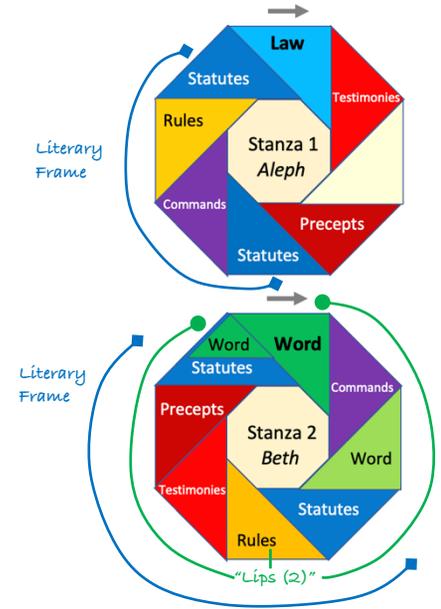
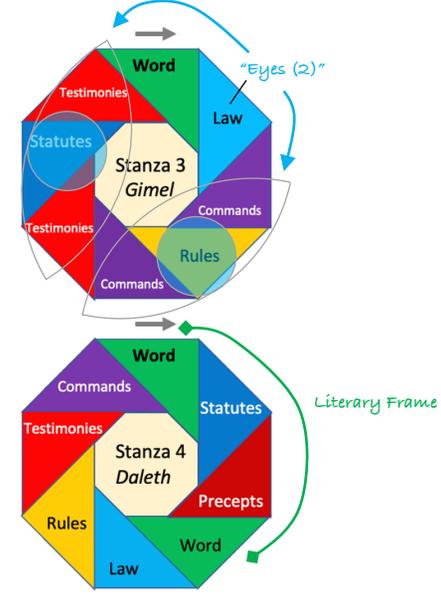
A similar literary device (the folded calendar) is observed in Psalm 90 and Eccl. 7:29.

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.

Psalm 119



Notice the literary parallel between stanzas 5 and 6 as presented in this layout. "Eyes (2)," line 5 of this stanza, are on parallel with the line 5 center of the dual literary eyes in adjacent stanza 6. See blue arrow pointing left, below, in the Hebrew text.



וְאֶעֱבֹד עֵינַי
וְאֶשְׁמְרָה כְּבִלְיָי
כִּי בִּן חֶפְצֵי
וְאֵלֵּי אֲרִבְעֵי
בְּדַרְכֶּךָ חַיִּי
הַקֹּסֶל עֲבֹדָה אֲמִתֶּךָ
הַעֵסֶר חֶרְפְּתִי אֲשֶׁר וְגֵרֵת
כִּי מִשְׁפָּטֶיךָ טוֹכֵס
בְּעִדְקֹתַי חַיִּי

חֹרֵנִי יִתְּנֶה דַרְכֶּךָ חֲקִיקָה
תְּכַנְנֵנִי וְאֶעֱבֹד תּוֹרָתֶךָ
חֲדָרֶיכֶם בְּנִתְּכֵם עֹתִיקָה
חֲטִלְבֵּי אֵל עֲדוֹתֶיךָ
הַעֵסֶר צִנֵּי מִרְאוֹת שׂוֹא
הַקֹּסֶל עֲבֹדָה אֲמִתֶּךָ
הַעֵסֶר חֶרְפְּתִי אֲשֶׁר וְגֵרֵת
כִּי מִשְׁפָּטֶיךָ טוֹכֵס
בְּעִדְקֹתַי חַיִּי

תִּשְׂאוּ עֵתְכֶם בְּאֲמִתֶּךָ
כִּי בִטְחֹתֵי בִטְחֶיךָ
וְאֵלֵּי מִפְּנֵי אֲמִתְּךָ
לְעֵדוֹתֶיךָ
וְאֶעֱבֹד לִסֹּבֵב בְּרַחֲמֶיךָ
וְאֶפְרָח בְּעֵתְךָ
וְאֶשְׂמְרָה עֵשׂ עַל עֵתְךָ
וְאֶשְׂמְרָה אֶלֶּם אֶתְּנֶה
בְּחֶקְךָ

חַיִּי כִּי בִּבְרָךְ
לְמַדְעֵי חֲקִיקָה
וְאֶשְׂיַחֲזֵק בְּנֶפֶל אֲתֵּיךָ
קִימֵנִי כִּי בִּבְרָךְ
וְתוֹדֶתְךָ חֲנֹנִי
מִשְׁפָּטֶיךָ שׂוֹתֵי
יְהוֹנֵה אֶל תְּבִישֵׁנִי
כִּי תִרְחֹב לִבִּי

גִּמְלָה עַל עֲבוֹרָה אֲחִיחָה
זֶלְזֵל וְאֶבִּישָׁה
עַל אֲנִי כִּי אֲרָא
נִשְׁתַּחֲוִי לְתַבְּאָה
לְשִׁמְרוֹת אֲרִיזִים
גַּל מַעַל חֶרְפָּה וְכֹזֵב
גַּם יִשְׁכַּח שׂוֹרֵס כִּי נִתְּכֵר
עֲבֹדָה יִשְׁחַבֵּק לְךָ
וְגַם עֲדוֹתֶיךָ שֵׁשׁ עֶשְׂרֵי

וְאֶשְׂמְרָה דְבָרֶיךָ
נֶפֶל אֲתֵּי מִתּוֹכֶךָ
אֶתְּנֶה מִכֵּנֵי מִעֲוֹנוֹתַי
אֶל מִשְׁפָּטֶיךָ כִּי עֵת
וְשִׁגְוִים מִלִּי עֲוֹנוֹתֶיךָ

כִּי עֲדוֹתֶיךָ נִצְוֹתֵי
עֲבֹדָה יִשְׁחַבֵּק לְךָ
וְגַם עֲדוֹתֶיךָ שֵׁשׁ עֶשְׂרֵי

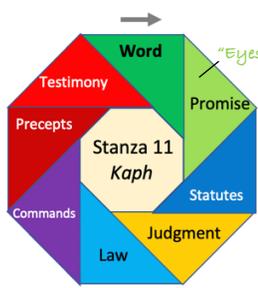
חַיִּי כִּי בִּבְרָךְ
לְמַדְעֵי חֲקִיקָה
וְאֶשְׂיַחֲזֵק בְּנֶפֶל אֲתֵּיךָ
קִימֵנִי כִּי בִּבְרָךְ
וְתוֹדֶתְךָ חֲנֹנִי
מִשְׁפָּטֶיךָ שׂוֹתֵי
יְהוֹנֵה אֶל תְּבִישֵׁנִי
כִּי תִרְחֹב לִבִּי

חֲחֹלְכִים בְּעֵרְתֵי יְהוָה
כִּי לִבִּי בִּידוֹן שׂוֹחֵי
בְּרַחֲמֶיךָ הִלַּכְתִּי
לְשִׁמְרֵיךָ מֵאֵד
לְשִׁמְרֵיךָ
בְּחֵכֵיטִי אֶלֶּם מִעֹתֶיךָ
בְּלִמְדוֹתֵי מִשְׁפָּטֶיךָ עֲדוֹתֶיךָ
אֶתְּנֶה עֲבֹדָה יִשְׁמְרֵיךָ

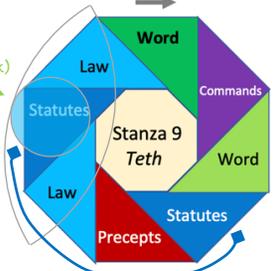
אֲשִׁירֵת מִיָּדְךָ
אֲשִׁירֵת נִצְוֵי עֲדוֹתֶיךָ
אֶלֶּם לֹא אֶעֱבֹד עֲוֹנֵי
אֲתֵּיחֵן עֲוֹתֶיךָ פִּקְדוֹתֶיךָ
אֲחִיקֵי יִכְנֹעַ דְּרָבִי
אֶלֶּם אֲבִישָׁן
אֶתְּנֶה עֲבֹדָה יִשְׁמְרֵיךָ

כִּי מִה נִזְכַּרְתִּי
כִּי לִבִּי דָּבַר שִׁתְּךָ
בְּלִבִּי עֲפַנְתִּי אֲמִתֶּךָ
לְמַדְעֵיךָ אֶתְּנֶה
כִּי מִשְׁפָּטֶיךָ
כִּי מִשְׁפָּטֶיךָ
כִּי עֲבֹדָתְךָ
וְאֶבִּישָׁה אֶתְּנֶה
לֹא אֶשְׁכַּח יְבָרְכֶךָ

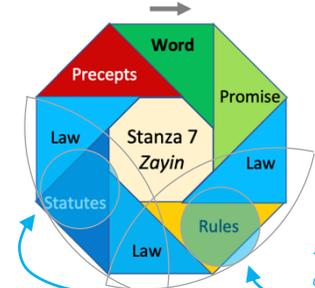
Psalm 119



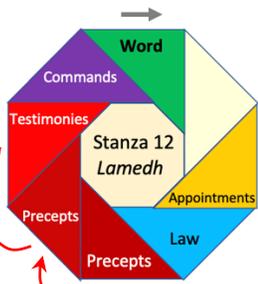
Notice the mirroring between line 2 (stanza 11) and line 7 (stanza 9)



Literary Frame
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)."

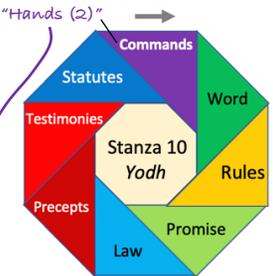


"Eyes (2)" from line 5 of sister stanza 5



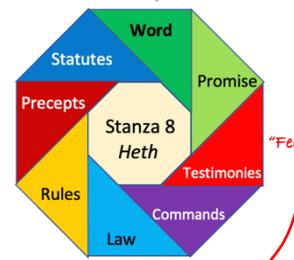
The doubling of "precepts" may serve as literary footsteps - the psalmist's "feet (2)" turning toward "testimonies" (so stanza 8 line 3).

Notice the mirroring of "testimonies" from stanza 8 (position 3) to stanza 12 (position 7).



"Hands (2)"

(To sister stanza 16, line 1)



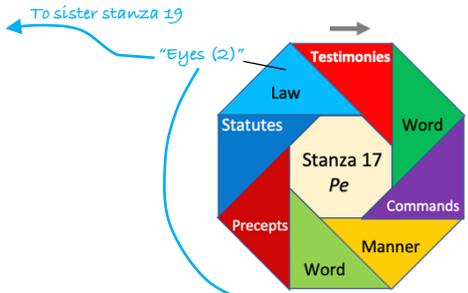
"Feet (2)"

Handwritten Hebrew text of Psalm 119, organized into columns. The text is annotated with various terms and arrows:

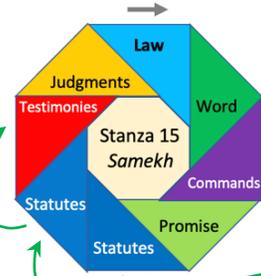
- Top Left:** "Eyes (2)" pointing to the word "עַיִן" (eye) in the first column.
- Top Middle:** "Hands (2)" pointing to the word "יָד" (hand) in the second column.
- Top Right:** "Eyes (2)" from line 5 of sister stanza 5 pointing to the word "עַיִן" in the third column.
- Middle Left:** "Eyes (2)" pointing to the word "עַיִן" in the first column.
- Middle Middle:** "Hands (2)" pointing to the word "יָד" in the second column.
- Middle Right:** "Eyes (2)" pointing to the word "עַיִן" in the third column.
- Bottom Left:** "From sister stanza 8" pointing to the word "עַיִן" in the first column.
- Bottom Middle:** "To sister stanza 16, line 1" pointing to the word "יָד" in the second column.
- Bottom Right:** "To sister stanza 12" pointing to the word "עַיִן" in the third column.

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

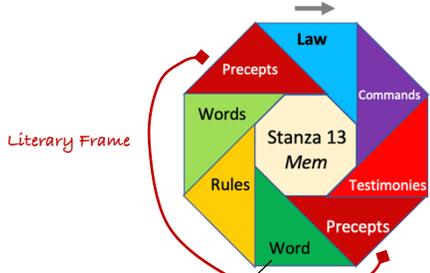
Psalm 119



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).



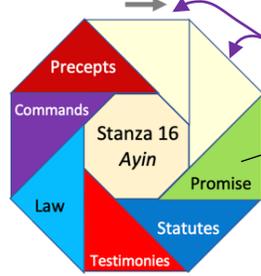
From sister stanza 16, line 1, divine "Hands (2)"



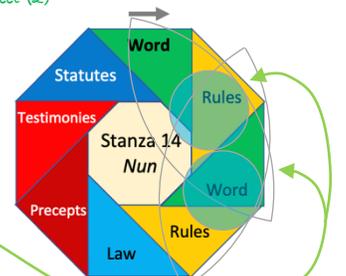
Literary Frame



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.



"Eyes (2)"



פלאות עדותיך פתח ודברך ואור
 על לבו נערתם נפשו מבין פתחים
 פיפיערתי ואשאפה כל מ צותיך יאבתי
 פנה אליו חננע כמ שפט לאתכו שמך
 פעמי הכוב באמתך ואלת שלטבי כלאן
 פדני מעשק אדם וא שמרה פקודיך
 פנה האר בעבדך ולמדני את חקייך
 פגעמים יורדו עני על לא שמרו תורתך

צדיק צפה יהוה צוית עדיק ערתך
 ואמונה מאר עמתתני קנאתו
 כישכח ודברך ערו צרופה אמרת דמאר
 ועבדך אתכה צעיר אנכי ונבוזה
 פקדויך לא שכחתי

עד קותך עדיק לעולם ותורתך אמת
 צרמי צוקי מצאונע מ צותיך שעשעתי
 עדיק שרותיך לעולם חביננע ואחיה

To sister stanza 19

"Eyes (2)"

ס עפים שנאתי סתרו ומנע אתה
 סדור ומנע מרעס ואצנכה מצות אלהי
 סמכנע כל אמרתך ואחיה ואל תבי שני שמי
 ס ערמו ואני שעה ואש עתה חקייך תמיד

סלית כל שונעם חקייך כל שקור תרמיתם
 סניסה שבת כל ד שער ארץ לבוא אתה עותיך
 סמר מפחד דב שר וממ שפטי דבר איתי

עשיותי מ שפטונ עדיק בלתי חננע לעשקני
 ערב עבדך לטוב אל יעשקני וידיס
 ענינו כלו לישועתך ול אמרת עדיקך
 עשה עם עבדך כח סודך וחקייך למדני
 עבדך אני חבוננע וארעה עדותיך
 עת לעשות ליהוה חפרו תורתך
 על לבו צהכתי מ צותיך מעדכ ומפני
 על כובל פקודיך ל ישראל וכל ארע שקר שונאת

"Feet (2)"

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

"Eyes (2)"

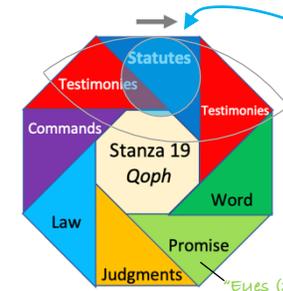
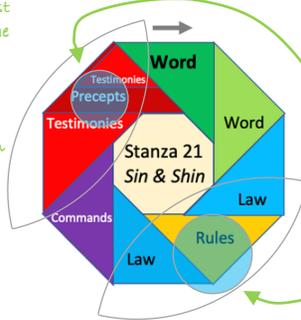
מח צהכתי תורתך כל הינוס היא שונאת
 מאבו וחסמנע מ צותך כי לעולם היא אל
 מכל מלמד יהי שכלתי כי עדותיך שיחה ילי
 מקנים את בוננו כמ פקודיך נערתו
 מכל ארע כל לאתי רבלי למ עא שמד וסבי
 ממ שפטיך לאסדתו כי אמת חורתני
 מהנמל עו לחם אמרתך מדב שר לפי
 מפקודיך את בוננו על לבו שנאתי כל ארע שקר

נלדני רבנה נשכ עתו ואקנמה לשמר משפטני עדיקך
 נענותי ערמאד ותוח חננע כדברך
 נדבות פיר עתה ואחיה ומ שפטני למדני
 נפשו ככפי תמיד ותורתך לא שכחתי
 נטר שיעס פחדי ומפקודיך לאת עות
 נחלתי עדותיך לעולם כ ששאו לבי תמה
 נטותי לבי לעשות חקייך לעולם עקב

Frame

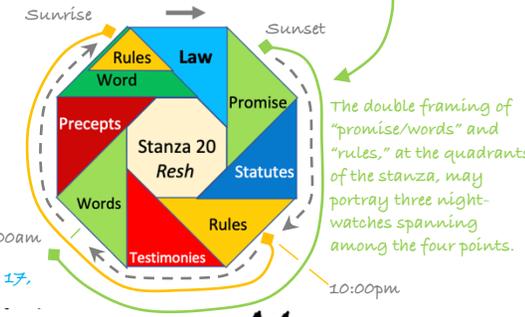
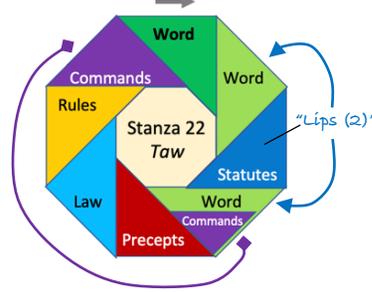
Psalm 119

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.



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

"Eyes (2), night-watches"



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

Handwritten Hebrew text of Psalm 119 with annotations. The text is arranged in two columns. Annotations include:

- "Eyes (2)" pointing to specific words in the first column.
- "Seven" pointing to a group of words in the first column.
- "Eyes (2)" and "night-watches" pointing to words in the second column.
- "Lips (2)" pointing to words in the first column.
- "Your hand" (fivefold) pointing to words in the first column.
- "Frame" with markers #1, #2, and #3 pointing to the structure of the text.
- References to sister stanza 17, line 8, "Eyes (2)".