

Psalm 119:1–176

Translation, Logoprosodic Analysis, and Observations

Meditation on the Love of YHWH's Torah

Psalm 119:1–176

I. Canticle 1: The Way of the Torah Is the Preferred Way (119:1–24)

A. Canto 1: Appreciation of the Torah (119:1–8)

[(8.7).(7.8)]

119:1	Happy / ^a are those whose way is undefiled // who walk / in the Torah of YHWH //	11 2 _14 2_	3 3 0 3 0 3
		118:27–119:1	28 17 11
119:2	Happy / are those who observe his testimonies / who seek him / ^a with their whole heart //	14 2 _10 2_	3 3 0 3 3 0
		118:27–119:2	34 23 11
119:3	They also / do not practice wrong // in his ways / ^a they walk //	11 2 _11 2_	4 4 0 2 0 2
		118:29–119:3	25 17 8
119:4	You yourself / have commanded your precepts / to keep them diligently //	13 2 _6 1	3 3 0 2 2 0
		119:1–4	23 18 5
119:5	Would that my ways / were established / to keep your statutes //	13 2 _7 1	3 3 0 2 2 0
		119:1–5	28 23 5
119:6	Then / ^a I would not be ashamed // when I look at / all your commandments //	8 2 _14 2_	3 3 0 4 0 4
		119:1–6	35 26 9
119:7	I give thanks to you / with uprightness of heart // as I learn / your righteous judgments //	12 2 _11 2_	3 3 0 3 0 3
		119:4–7	23 16 7
119:8	Your statutes / I will keep // do not forsake me / utterly //	8 2 _11 2	3 3 0 4 0 4
		119:1–8	48 32 16

B. Canto 2: Divine Teaching of Wisdom (119:9–16)

[(8.8).(8.8)]

119:9	How can a young person keep his way / pure // by observing / your words ^a //	11 2 _9 2_	5 5 0 2 0 2
		119:5–9	32 19 13

119:10	With all my heart / ^a I seek you // do not let me stray / from your commandments //	10 2 <u>14 2</u>	3 3 0 <u>3 0 3</u>
		119:7-10	26 14 12
119:11	In my heart / I have hidden your sayings // so that / I might not sin against you //	14 2 <u>11 2</u>	3 3 0 <u>4 0 4</u>
		119:7-11	33 17 16
119:12	Blessed are you / ^a YHWH / teach me / ^b your statutes //	11 2 <u>10 2</u>	3 3 0 <u>2 2 0</u>
		119:8-12	32 19 13
119:13	With my lips / ^a I enumerate // all / the judgments of your mouth //	8 2 <u>9 2</u>	2 2 0 <u>3 0 3</u>
		119:11-13	17 10 7
119:14	In the way of your testimonies / ^a I rejoice // even more than / ^a in riches //	14 2 <u>14 2</u>	3 3 0 <u>3 0 3</u>
		119:11-14	23 13 10
119:15	On your precepts / ^a I will meditate // and I will respect / your ways //	13 2 <u>14 2</u>	2 2 0 <u>2 0 2</u>
		119:9-15	40 23 17
119:16	In your statutes ^a / I take delight // I will not forget / your word //	10 2 <u>9 2</u>	2 2 0 <u>3 0 3</u>
		119:11-16	32 17 15

C. *Canto 3: Expressions of Lament* (119:17-24)

[(7.8).(8.7)]

119:17	Deal bountifully with your servant / ^a that I may live / and I will keep your word //	9 2 <u>10 1</u>	4 4 0 <u>2 2 0</u>
		119:13-17	26 15 11
119:18	Open my eyes / ^a that I may look on // wonders / from your <i>Torah</i> //	9 2 <u>12 2</u>	3 3 0 <u>2 0 2</u>
		119:14-18	26 66 38
119:19	I am a stranger / in the land //	<u>13 2</u>	<u>3 3 0</u>
		119:15-19a	23 16 7
	Do not hide from me / your commandments //	<u>14 2</u>	<u>4 0 4</u>
		119:16-19	23 14 9
119:20	My soul is overwhelmed / with longing // for your judgments / all the time //	13 2 <u>11 2</u>	3 3 0 <u>4 0 4</u>
		119:16-20	30 17 13

119:21	You rebuke / the arrogant (with) curses // who stray / ^a from your commandments //	13 2 _12 2_	3 3 0 <u>2 0 2</u>
		119:15-21	39 22 17
119:22	Roll away from me / reproach and contempt // for your testimonies / ^a I have observed //	13 2 _15 2_	4 4 0 <u>3 0 3</u>
		119:19-22	26 13 13
119:23	Though authorities take their seat / <and> ^a speak against me // your servant / meditates on your statutes //	18 2 _13 2_	5 5 0 <u>3 0 3</u>
		119:19-23	34 18 16
119:24	Moreover your testimonies / are my delight // they are my counselors //	13 2 _8 1	3 3 0 <u>2 2 0</u>
		119:21-24	25 17 8

II. Canticle 2: In His Lament the Psalmist Says: "Keep Me Alive!" (119:25-48)

D. *Canto 4: A Cry for Help* (119:25-32)

[(8.8).(8.8)]

119:25	My soul / clings to the dust // quicken me / according to your word ^a //	13 2 _11 2_	3 3 0 <u>2 2 0</u>
		119:15-25	64 41 23
119:26	I enumerated my ways / and you answered me / teach me / ^a your statutes ^b //	15 2 _12 2_	3 3 0 <u>2 2 0</u>
		119:1-26	23 20 3
119:27	Make me to understand / the way of your precepts // and I will meditate / on your wonders //	15 2 _14 2_	3 3 0 <u>2 0 2</u>
		119:1-127	28 23 5
119:28	My soul weeps itself away / from grief // raise me up / according to your word //	13 2 _11 2_	3 3 0 <u>2 0 2</u>
		119:23-28	33 26 7
119:29	Remove from me / the way of lying // and grant me / the grace of your <i>Torah</i> //	12 2 _11 2_	4 4 0 <u>2 0 2</u>
		119:25-29	26 20 6
119:30	I have chosen / the way of truth // your judgments / ^a I have assimilated //	13 2 _11 2_	3 3 0 <u>2 0 2</u>
		119:26-30	26 18 8
119:31	I cling / to your testimonies // YHWH / do not put me to shame //	14 2 _12 2_	2 2 0 <u>3 0 3</u>
		119:27-31	26 15 11

119:32	In the way shown by your commandments / I shall run // for you have enlarged / my understanding //	12 2 <u>8 2</u>	3 3 0 <u>3 0 3</u>
		119:27-32	32 18 14
E. Canto 5: Prayers for a Spiritual Life (119:33-40)			[(8.7).(7.8)]
119:33	Teach me, YHWH / the way of your statutes / and I will observe it / ^a to the end //	16 2 <u>9 2</u>	4 4 0 <u>2 2 0</u>
		119:31-33	17 11 6
119:34	Give me understanding / and I will observe your <i>Torah</i> //	<u>18 2</u>	<u>3 3 0</u>
		119:30-34a	25 17 8
	And I will keep it / ^a with all my heart //	<u>10 2</u>	<u>3 3 0</u>
		119:31-34	23 17 6
119:35	Make me march / on the path of your commandments // for in it / ^a I delight //	16 2 <u>10 2</u>	3 3 0 <u>3 0 3</u>
		119:30-35	34 23 11
119:36	Incline my heart / to your testimonies / rather than toward material gain //	13 2 <u>6 1</u>	4 4 0 <u>3 3 0</u>
		119:29-36	47 34 13
119:37	Turn away my eyes / from seeing vanity // quicken me in your ways ^a //	15 2 <u>11 1</u>	4 4 0 <u>2 0 2</u>
		119:33-37	31 26 5
119:38	Establish your sayings ^a / for your servant // so as to / produce reverence for you //	14 2 <u>12 2</u>	3 3 0 <u>2 0 2</u>
		119:35-38	24 17 7
119:39	Turn away my reproach / which I dread // for your judgments / are good //	17 2 <u>12 2</u>	4 4 0 <u>3 0 3</u>
		119:21-39	110 78 32
119:40	Behold / I long for your precepts // in your righteousness / ^a quicken me //	15 2 <u>10 2</u>	3 3 0 <u>2 0 2</u>
		119:38-40	17 10 7

F. Canto 6: Testimony and a Matching Life Style (119:41–48)

[(8.7).(7.8)]

119:41	Let your covenant-love come to me / <i>YHWH</i> / your salvation / according to your sayings //	17 2 _13 2_	3 3 0 <u>2 0 2</u>
		119:39–41	17 10 7
119:42	And I will have an answer / for anyone who reproaches me // for I trust in / ^a your word //	13 2 _12 2_	3 3 0 <u>3 0 3</u>
		119:39–42	23 13 10
119:43	And do not withhold from my mouth the word of truth / utterly // for my hope is set / in your judgments //	16 2 _14 2_	7 7 0 <u>3 0 3</u>
		119:40–43	26 16 10
119:44	And I will keep your <i>Torah</i> / continually / forever and ever //	15 2 _8 1_	3 3 0 <u>2 2 0</u>
		119:41–44	26 18 8
119:45	And I will walk / ^a at liberty // for your precepts / I study //	13 2 _14 2_	2 2 0 <u>3 0 3</u>
		119:42–45	26 17 9
119:46	And I shall speak of your testimonies / before kings / and I shall not be ashamed //	21 2 _7 1_	4 4 0 <u>2 2 0</u>
		119:43–46	26 20 6
119:47	And I take delight / in your commandments / which I love //	12 2 _9 1_	2 2 0 <u>2 2 0</u>
		119:44–47	20 17 3
119:48	And I lift up my hands / to your commandments / which I love / and I will meditate / ^a on your statutes //	21 3 _12 2_	6 6 0 <u>2 2 0</u>
		119:45–48	23 20 3

III. Canticle 3: Prayers to YHWH as Master Teacher (119:49–72)

G. Canto 7: Comfort in Crisis (119:49–56)

[(8.7).(7.8)]

119:49	Remember the word / ^a given to your servant / in which / you have made me hope //	11 2 _9 2_	3 3 0 <u>3 0 3</u>
		119:45–49	29 23 6
119:50	This is my comfort ^a / in my affliction // for your sayings / have quickened me //	10 2 _12 2_	3 3 0 <u>3 0 3</u>
		119:45–50	35 26 9

119:51	The arrogant / deride me sorely //	<u>15</u> 2_	<u>4</u> 4 0
		119:46-51a	34 28 6
	From your <i>Torah</i> / I have not turned aside //	<u>15</u> 2_	<u>3</u> 0 3
		119:41-51	68 48 20
119:52	I have remembered your judgments from of old / O YHWH / and I am comforted //	20 2 <u>6</u> 1	4 4 0 <u>1</u> 1 0
		119:48-52	32 23 9
119:53	Burning indignation has seized me / because of evildoers // those who forsake / your <i>Torah</i> //	18 2 <u>11</u> 2_	3 3 0 <u>2</u> 0 2
		119:51-53	17 12 5
119:54	Your statutes are to me / as songs / in the House where I am a guest //	14 2 <u>8</u> 1_	4 4 0 <u>2</u> 2 0
		119:51-54	23 18 5
119:55	At night I remember your name / O YHWH // and I keep / your <i>Torah</i> //	15 2 <u>12</u> 2_	4 4 0 <u>2</u> 0 2
		119:53-55	17 13 4
119:56	This / has become my practice // that I have observed / your precepts //	9 2 <u>15</u> 2	3 3 0 <u>3</u> 0 3
		119:53-56	23 16 7
H. Canto 8: Illustrations of Obedience (119:57-64)			[(7.8).(8.7)]
119:57	My allotted portion, O YHWH / may I say it / is to keep your words //	12 2 <u>9</u> 1_	3 3 0 <u>2</u> 2 0
		119:55-57	17 12 5
119:58	I entreat your favor / with all my heart // be gracious to me / according to your sayings //	14 2 <u>11</u> 2_	4 4 0 <u>2</u> 0 2
		119:56-58	17 12 5
119:59	I have scrutinized / ^a my ways // and I turn my feet / to your testimonies //	9 2 <u>18</u> 2_	2 2 0 <u>4</u> 0 4
		119:57-59	17 11 6
119:60	I made haste / and I did not delay // to keep / your commandments //	12 2 <u>9</u> 2	3 3 0 <u>2</u> 0 2
		119:56-60	28 17 11
119:61	Though snares of the evildoers / surround me // your <i>Torah</i> / I have not forgotten //	14 2 <u>14</u> 2_	3 3 0 <u>3</u> 0 3
		119:59-61	17 8 9

119:62	At midnight I arise / to give you thanks // because of / your righteous ^a judgments //	18 2 _11 2_	5 5 0 <u>3 0 3</u>
		119:58-62	31 17 14
119:63	I am a friend / to all who fear you // and to those who keep / your precepts //	18 2 _14 2_	5 5 0 <u>2 0 2</u>
		119:60-63	26 16 10
119:64	The earth is full, O YHWH / of your covenant-love / teach me your statutes //	17 2 _10 1	4 4 0 <u>2 2 0</u>
		119:60-64	32 22 10

I. **Canto 9: God's Goodness** (119:65-72)

[(8.8).(8.8)]

119:65	You have dealt well / with your servant // O YHWH / according to your word //	11 2 _9 2_	4 4 0 <u>2 0 2</u>
		119:61-65	33 23 10
119:66	Teach me / good discernment and knowledge // for in your commandments / I trust //	14 2 _15 2_	4 4 0 <u>3 0 3</u>
		119:63-66	26 19 7
119:67	Before I was afflicted / I went astray // and now / I keep your sayings //	12 2 _15 2_	4 4 0 <u>3 0 3</u>
		119:64-67	26 18 8
119:68	You are good / ^a and you do good / teach me / your statutes //	11 2 _10 2	3 3 0 <u>2 2 0</u>
		119:65-68	25 17 8
119:69	The arrogant / have forged lies against me // as for me / with all my heart ^b I observe your precepts //	14 2 _16 2_	4 4 0 <u>5 0 5</u>
		119:66-69	28 17 11
119:70	Their heart / is clogged with fat ^a //	_11 2_	<u>3 3 0</u>
		119:68-70a	17 12 5
	As for me / your <i>Torah</i> is my delight //	_15 2_	<u>3 0 3</u>
		119:66-70	34 20 14
119:71	It is good for me / that I was afflicted // that / I might learn your statutes //	11 2 _9 2_	4 4 0 <u>3 0 3</u>
		119:66-71	41 24 17
119:72	The <i>Torah</i> from your mouth / is better for me // than thousands (of pieces) / of gold and silver //	10 2 _14 2	4 4 0 <u>3 0 3</u>
		119:67-72	41 24 17

IV. Canticle 4: Central Chiasm—the Privilege of Servitude (119:73–104)

J. *Canto 10: Learning God's Will* (119:73–80)

[(8.8).(8.8)]

119:73	Your hands have made me / and fashioned me //	20	2	3	3	0
	give me understanding /	7	1	1	0	1
	that I may learn your commandments //	<u>11</u>	<u>1</u>	<u>2</u>	<u>0</u>	<u>2</u>
		119:70–73		26	14	12

119:74	May those who fear you / see me and be glad //	<u>17</u>	<u>2</u>	<u>3</u>	<u>3</u>	<u>0</u>
		119:70–74a		26	17	9

	For I have hope / in your word //	<u>13</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		119:71–74		26	14	12

119:75	I know, O YHWH / that your judgments are righteous //	19	2	5	5	0
	and in your fidelity / you have afflicted me //	<u>13</u>	<u>2</u>	<u>2</u>	<u>0</u>	<u>2</u>
		119:72–75		26	15	11

119:76	May now your covenant-love / comfort me //	15	2	4	4	0
	according to your sayings / ^a to your servant //	<u>10</u>	<u>2</u>	<u>2</u>	<u>0</u>	<u>2</u>
		119:72–76		32	19	13

119:77	May your compassion come to me / that I may live //	15	2	3	3	0
	for your <i>Torah</i> / is my delight //	<u>14</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		119:71–77		45	26	19

119:78	May the arrogant be put to shame /	10	1			
	for they subvert me with lies //	<u>10</u>	<u>1</u>	<u>5</u>	<u>5</u>	<u>0</u>
		119:76–78a		17	12	5

	As for me / I will meditate on your precepts //	<u>15</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		119:75–78		27	17	10

119:79	Let those who fear you / come back to me //	14	2	3	3	0
	those who know / your testimonies //	<u>13</u>	<u>2</u>	<u>2</u>	<u>0</u>	<u>2</u>
		119:74–79		38	23	15

119:80	May my heart be blameless / in your statutes //	15	2	4	4	0
	so that / I may not be put to shame //	<u>9</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		119:77–80		26	15	11

K. *Canto 11: Life's Problems* (119:81–88)

[(8.8).(7.7)]

119:81	My soul / longs for your salvation //	15	2	3	3	0
	in your word / ^a I hope //	<u>11</u>	<u>2</u>	<u>2</u>	<u>0</u>	<u>2</u>
		119:79–81		17	10	7

119:82	My eyes are worn out / waiting for your word // while I say / "When will you comfort me?" //	13 2 _14 2_	3 3 0 <u>3 0 3</u>
		119:79-82	23 13 10
119:83	Though I am like a wineskin / in the smoke // your statutes / I have not forgotten //	16 2 _12 2_	4 4 0 <u>3 0 3</u>
		119:79-83	30 17 13
119:84	How many / are the days of your servant // when will you condemn / my persecutors //	9 2 _14 2_	3 3 0 <u>4 0 4</u>
		119:80-84	32 17 15
119:85	The arrogant have dug pitfalls / for me // people who / do not conform to your <i>Torah</i> //	14 2 _11 2_	4 4 0 <u>3 0 3</u>
		119:81-85	32 17 15
119:86	All your commandments are reliable // with lies they persecute me / help me //	12 1 _14 2_	3 3 0 <u>3 0 3</u>
		119:82-86	33 17 16
119:87	They almost eradicated me / from the earth // and as for me / I did not forsake your precepts //	12 2 _17 2_	3 3 0 <u>4 0 4</u>
		119:83-87	34 17 17
119:88	According to your covenant-love quicken me // that I may keep / the testimonies of your mouth //	9 1 _12 2_	2 2 0 <u>3 0 3</u>
		119:84-88	32 15 17
L. <i>Canto 12: Opting for What Lasts</i> (119:89-96)			[(7.7).(8.8)]
119:89	Forever, O YHWH // your word / is secure in the heavens //	9 1 _14 2_	2 2 0 <u>3 0 3</u>
		119:87-89	17 7 10
119:90	From generation to generation / your faithfulness endures // you established the earth / and it stands //	14 2 _12 2_	3 3 0 <u>3 0 3</u>
		119:83-90	50 24 26
119:91	According to your judgments / they stand today // for all things are your servants //	15 2 _11 1_	3 3 0 <u>3 0 3</u>
		119:89-91	17 8 9
119:92	If your <i>Torah</i> / had not been my delight // then / I should have perished in my affliction //	14 2 _11 2_	3 3 0 <u>3 0 3</u>
		119:89-92	23 11 12

119:93	I will never forget / your precepts // for by them / you quickened me //	15 2 _11 2_	4 4 0 <u>3 0 3</u>
		119:88-93	35 17 18
119:94	I am yours / save me // for your precepts / I have studied //	13 2 _14 2_	3 3 0 <u>3 0 3</u>
		119:87-94	48 23 25
119:95	For me evildoers lie in wait / to destroy me // your testimonies / I diligently consider //	17 2 _12 2_	4 4 0 <u>2 0 2</u>
		119:91-95	31 17 14
119:96	To all perfection / I have seen a limit // but your commandment / is so wide in its scope //	13 2 _13 2_	4 4 0 <u>3 0 3</u>
		119:93-96	26 15 11
M. Canto 13: Appreciation of the Torah's Wisdom (119:97-104)			[(8.8).(8.8)]
119:97	How I love / your <i>Torah</i> // all the day / it is my meditation //	13 2 _12 2_	3 3 0 <u>4 0 4</u>
		119:94-97	26 14 12
119:98	Your commandments / make me wiser than my enemies // for they are mine / forever //	18 2 _11 2_	3 3 0 <u>4 0 4</u>
		119:94-98	33 17 16
119:99	I have more understanding / ^a than all my teachers // for your testimonies / are my meditation //	10 2 _16 2_	3 3 0 <u>4 0 4</u>
		119:95-99	34 17 17
119:100	I understand things / ^a far more than the aged // because I have observed / your precepts //	11 2 _15 2_	2 2 0 <u>3 0 3</u>
		119:97-100	26 11 15
119:101	From every evil path / I restrain my feet // in order that / I may keep your words //	15 2 _11 2_	5 5 0 <u>3 0 3</u>
		119:97-101	34 16 18
119:102	From your judgments / ^a I have not turned aside // for you yourself / have taught me //	13 2 _13 2_	3 3 0 <u>3 0 3</u>
		119:99-102	26 13 13
119:103	How sweet to my taste / are your words ^a // more so than honey / ^b to my mouth //	15 2 _6 2_	4 4 0 <u>2 0 2</u>
		119:99-103	32 17 15

119:104	Through your precepts I gain understanding // therefore / I hate / any path of duplicity //	12 1	2 2 0
		52+49 <u>16 3</u>	<u>6 0 6</u>
		119:100-104	33 16 17

V. Canticle 5: Prayer as a “Free-will Offering” (119:105–128)

N. *Canto 14: Fidelity in Life or in Death* (119:105–112)

[(7.8).(8.7)]

119:105	Your word / ^a is a lamp to my feet // and a light / to my path //	11 2	3 3 0
		<u>10 2</u>	<u>2 0 2</u>
		119:101-105	33 17 16

119:106	I have sworn and I will confirm it // that I will keep / your righteous judgments //	12 1	2 2 0
		<u>10 2</u>	<u>3 0 3</u>
		119:99-106	50 24 26

119:107	I am afflicted / ^a exceedingly //	<u>10 2</u>	<u>3 3 0</u>
		119:102-107a	33 17 16

	O YHWH / quicken me according to your word //	<u>14 2</u>	<u>3 0 3</u>
		119:102-107	36 17 19

119:108	The freewill offering of my mouth / accept now YHWH // and teach me / your judgments //	14 2	5 5 0
		<u>14 2</u>	<u>2 0 2</u>
		119:105-108	23 13 10

119:109	My soul is in my hand / continually // and your <i>Torah</i> / I have not forgotten //	11 2	3 3 0
		<u>13 2</u>	<u>3 0 3</u>
		119:100-109	62 32 30

119:110	Evildoers have laid a snare / for me // and from your precepts / I have not gone astray //	13 2	4 4 0
		<u>17 2</u>	<u>3 0 3</u>
		119:107-110	26 15 11

119:111	I have inherited your testimonies / forever // for they are / the joy of my heart //	17 2	3 3 0
		<u>12 2</u>	<u>4 0 4</u>
		119:105-111	43 23 20

119:112	I incline my heart / to perform your statutes / forever, even to the end //	17 2	4 4 0
		<u>8 1</u>	<u>2 2 0</u>
		119:109-112	26 16 10

O. *Canto 15: Making the Right Choices* (119:113–120)

[(8.8).(8.8)]

119:113	Those who are double-minded / ^a I hate // but your <i>Torah</i> / I love //	11 2	2 2 0
		<u>13 2</u>	<u>2 0 2</u>
		119:111-113	17 11 6

119:114	You are / my hiding place and my shield // in your word / ^a I hope //	14 2 _11 2_	3 3 0 <u>2 0 2</u>
		119:108–114	42 26 16
119:115	Depart from me / evildoers // and I will observe / the commandments of my God //	13 2 _13 2_	3 3 0 <u>3 0 3</u>
		119:111–115	28 17 11
119:116	Sustain me according to your sayings / that I may live // [and] ^a let me not be put to shame / by a deceiving hope //	13 2 <u>12 2</u>	3 3 0 <u>3 0 3</u>
		119:114–116	17 9 8
119:117	Uphold me / ^a and I may be saved // and I will regard your statutes / continually //	15 2 _13 2_	2 2 0 <u>3 0 3</u>
		119:113–117	26 13 13
119:118	You have rejected / all those who stray from your statutes // for their cleverness / is vain //	17 2 _9 2_	4 4 0 <u>3 0 3</u>
		119:113–118	33 17 16
119:119	You count as dross / all evildoers of the earth // therefore / I love your testimonies //	13 2 _16 2_	5 5 0 <u>3 0 3</u>
		119:116–119	26 14 12
119:120	My flesh trembles / from fear before you // and of your judgments / I am afraid //	12 2 <u>15 2</u>	3 3 0 <u>2 0 2</u>
		119:116–120	31 17 14
P. Canto 16: In God's Service (119:121–128)			[(8.7).(7.8)]
119:121	I have acted / in justice and righteousness // do not deliver me / to my oppressors //	13 2 _14 2_	3 3 0 <u>3 0 3</u>
		119:118–121	26 15 11
119:122	Be surety for your servant / for good // do not let the arrogant / oppress me //	9 2 _11 2_	3 3 0 <u>3 0 3</u>
		119:120–122	17 9 8
119:123	My eyes fail (with longing) / for your salvation // and for your just sayings //	15 2 _8 1_	3 3 0 <u>2 0 2</u>
		119:119–123	30 17 13
119:124	Do with your servant / according to your covenant-love // and teach me / ^a your statutes //	11 2 <u>11 2</u>	4 4 0 <u>2 0 2</u>
		119:122–124	17 10 7

119:125	I am your servant give me understanding // that I may know / your testimonies //	14 1 _13 2_	3 3 0 <u>2 0 2</u>
		119:119-125	41 24 17
119:126	It is time / for YHWH to act // they have violated / your Torah //	11 2 _12 2_	3 3 0 <u>2 0 2</u>
		119:119-126	46 27 19
119:127	Therefore / I love your commandments // more than gold / ^a even most refined gold //	14 2 _10 2_	4 4 0 <u>2 0 2</u>
		119:123-127	27 17 10
119:128	Therefore ^a I find your precepts right / in all cases // all the ways of lying / I hate //	16 2 _12 2_	6 6 0 <u>4 0 4</u>
		119:125-128	26 16 10

VI. Canticle 6: Trust in God's Nearness as Our Defense Attorney (119:129-152)

Q. *Canto 17: Taking God's Side* (119:129-136)

[(8.8).(8.8)]

119:129	Wonderful / ^a are your testimonies // therefore / my soul observes them //	13 2 _12 2_	2 2 0 <u>4 0 4</u>
		119:125-129	32 18 14
119:130	The unfolding of your words / gives light // <and> ^b understanding / ^c (to the) simple //	13 2 _11 2_	3 3 0 <u>2 0 2</u>
		119:126-130	32 18 14
119:131	My mouth is wide open / and I am panting // because I long / for your commandments ^a //	14 2 _15 2_	3 3 0 <u>3 0 3</u>
		119:129-131	17 8 9
119:132	Turn toward me / ^a and be gracious to me // in accord with the right / of those who love your name //	12 2 _13 2_	3 3 0 <u>3 0 3</u>
		119:130-132	17 9 8
119:133	Establish my footsteps / in your sayings ^a // and do not let any iniquity / have dominion ^b over me //	15 2 _11 2_	3 3 0 <u>5 0 5</u>
		119:129-133	31 14 17
119:134	Redeem me / from human oppression // and I will keep / your precepts //	14 2 _11 2_	3 3 0 <u>2 0 2</u>
		119:128-134	46 23 23
119:135	Make your face shine / on your servant // and teach me / your statutes //	13 2 _12 2_	3 3 0 <u>3 0 3</u>
		119:128-135	52 26 26

119:136	Streams of water / my eyes shed //	14	2	4	4	0
	because / they do not keep your <i>Torah</i> //	<u>14</u>	<u>2</u>	<u>4</u>	<u>0</u>	<u>4</u>
		119:132–136		33	16	17

R. *Canto 18: God's Ways are Right* (119:137–144) [(8.7).(7.8)]

119:137	Righteous are you / YHWH //	10	2	3	3	0
	and upright / are your judgments //	<u>11</u>	<u>2</u>	<u>2</u>	<u>0</u>	<u>2</u>
		119:133–137		32	16	16

119:138	You have commanded / your testimonies in righteousness //	14	2	3	3	0
	and faithfulness / exceedingly //	<u>9</u>	<u>2</u>	<u>2</u>	<u>0</u>	<u>2</u>
		119:130–138		54	28	26

119:139	My zeal has consumed me //	10	1	2	2	0
	for my adversaries / have forgotten your words ^a //	<u>15</u>	<u>2</u>	<u>4</u>	<u>0</u>	<u>4</u>
		119:134–139		35	18	17

119:140	Your sayings pass all tests / for purity /	12	2	3	3	0
	and your servant / ^a loves it //	<u>9</u>	<u>2</u>	<u>2</u>	<u>2</u>	<u>0</u>
		119:136–140		29	17	12

119:141	I am of small stature / ^a and despised //	13	2	3	3	0
	but your precepts / I have not forgotten //	<u>15</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		119:139–141		17	10	7

119:142	Your righteousness is righteousness / ^a forever //	12	2	3	3	0
	and your <i>Torah</i> is truth //	<u>9</u>	<u>1</u>	<u>2</u>	<u>0</u>	<u>2</u>
		119:136–142		40	23	17

119:143	Trouble and anguish / ^a have come upon me //	14	2	3	3	0
	your commandments / are my delight //	<u>12</u>	<u>2</u>	<u>2</u>	<u>0</u>	<u>2</u>
		119:136–143		45	26	19

119:144	Righteous are your testimonies / forever /	15	2	3	3	0
	give me understanding / ^a and I shall live //	<u>10</u>	<u>2</u>	<u>2</u>	<u>2</u>	<u>0</u>
		119:140–144		26	19	7

S. *Canto 19: Responses to Crisis* (119:145–152) [(7.8).(8.7)]

119:145	I cry with all my heart / answer me, O YHWH /	19	2	5	5	0
	your statutes I will observe //	<u>9</u>	<u>1</u>	<u>2</u>	<u>2</u>	<u>0</u>
		119:143–145		17	15	2

119:146	I cried to you / ^a save me //	14	2	2	2	0
		119:142–146a		19	17	2

	And I will keep / your testimonies //	<u>12</u> 2_	<u>2</u> 0 2
		119:142-146	26 20 6
119:147	I arose before dawn / and I cried for help //	11 2	3 3 0
	in your words / ^a I set my hope //	<u>10</u> 2_	<u>2</u> 0 2
		119:144-147	21 17 4
119:148	My eyes anticipate / the night watches //	12 2	3 3 0
	to meditate / on your sayings //	<u>11</u> 2_	<u>2</u> 0 2
		119:144-148	26 20 6
119:149	Hear my voice / according to your covenant-love //	11 2	3 3 0
	O YHWH / quicken me according to your judgments //	<u>15</u> 2_	<u>3</u> 0 3
		119:144-149	32 23 9
119:150	They draw near / my ^a malicious persecutors //	12 2	3 3 0
	from your Torah / ^b they are distant //	<u>12</u> 2_	<u>2</u> 0 2
		119:144-150	37 26 11
119:151	You are near / O YHWH //	11 2	3 3 0
	and all your commandments / are truth //	<u>10</u> 1_	<u>3</u> 0 3
		119:149-151	17 9 8
119:152	Of old I have known / your testimonies //	16 2	3 3 0
	because forever / you founded them //	<u>11</u> 2_	<u>3</u> 0 3
		119:150-152	17 9 8

VII. Cantic 7: With Agony of Torment Unabated There is Hope (119:153-176)

T. Canto 20: Prayers at a Time of Need (119:153-160)

[(8.7).(7.8)]

119:153	Consider my affliction / and deliver me //	13 2	3 3 0
	for your Torah / I have not forgotten //	<u>15</u> 2_	<u>4</u> 0 4
		119:146-153	44 23 21
119:154	Plead my cause / and redeem me //	17 2	3 3 0
	according to your sayings / ^a quicken me //	<u>10</u> 2_	<u>2</u> 0 2
		119:149-154	35 18 17
119:155	Salvation / is far from the wicked //	16 2	3 3 0
	for your statutes / they did not study //	<u>14</u> 2_	<u>4</u> 0 4
		119:148-155	47 24 23
119:156	Your mercies are many / O YHWH //	12 2	3 3 0
	according to your judgments quicken me //	<u>12</u> 1_	<u>2</u> 0 2
		119:154-156	17 9 8

119:157	Many ^a are my pursuers and my adversaries // from your testimonies / I have not turned aside //	12 1 _18 2_	3 3 0 <u>3 0 3</u>
		119:154-157	23 12 11
119:158	I beheld the treacherous / and I loathed (them) //	_20 2_	<u>3 3 0</u>
		119:154-158a	26 15 11
	Because your sayings / they did not keep //	_15 2_	<u>4 0 4</u>
		119:148-158	65 33 32
119:159	Consider / how much I love your precepts // YHWH / quicken me according to your covenant-love //	17 2 _13 2_	4 4 0 <u>3 0 3</u>
		119:155-159	32 16 16
119:160	The essence of your word / ^a is truth // and everlasting / is every one of your righteous judgments //	9 2 _13 2_	3 3 0 <u>4 0 4</u>
		119:156-160	32 16 16
U. Canto 21: A Life That Honors God (119:161-168)			[(8.7).(7.8)]
119:161	Authorities persecute me / without cause // and of your words / my heart stands in awe //	14 2 _12 2_	3 3 0 <u>3 0 3</u>
		119:157-161	33 16 17
119:162	I rejoice / at your sayings // as one who finds / great spoil //	13 2 _11 2_	4 4 0 <u>3 0 3</u>
		119:158-162	34 17 17
119:163	Falsehood I hate / and I abhor // your <i>Torah</i> I love //	16 2 _12 1_	3 3 0 <u>2 0 2</u>
		119:159-163	32 17 15
119:164	Seven times a day / I praise you // because of / your righteous ^a judgments //	10 2 _11 2_	3 3 0 <u>3 0 3</u>
		119:158-164	45 23 22
119:165	Great peace / have those who love your <i>Torah</i> // and nothing / causes them to stumble //	18 2 _10 2_	4 4 0 <u>3 0 3</u>
		119:162-165	31 17 14
119:166	I hope for your salvation / O YHWH // [and] ^a your commandments ^b I practice //	16 2 _12 1_	3 3 0 <u>2 0 2</u>
		119:163-166	23 13 10
119:167	My soul has kept / your testimonies // and I love them / exceedingly //	15 2 _10 2_	3 3 0 <u>2 0 2</u>
		119:165-167	17 10 7

119:168	I have kept your precepts / and your testimonies //	19 2	3 3 0
	for all my ways / are before you //	<u>10 2</u>	<u>4 0 4</u>
		119:166-168	17 9 8

V. **Canto 22: Heartfelt Wishes and Claims** (119:169-176) [(8.8).(8.8)]

119:169	Let my cry come before you / O YHWH //	17 2	4 4 0
	according to your words / give me understanding //	<u>12 2</u>	<u>2 2 0</u>
		119:166-169	23 15 8

119:170	Let my supplication come / before you //	<u>16 2</u>	<u>3 3 0</u>
		119:166-170a	26 18 8

	According to your sayings / deliver me //	<u>13 2</u>	<u>2 0 2</u>
		119:167-170	23 15 8

119:171	Let my lips utter / praise //	11 2	3 3 0
	for you teach me / your statutes //	<u>13 2</u>	<u>3 0 3</u>
		119:169-171	17 12 5

119:172	Let my tongue sing / of your sayings //	12 2	3 3 0
	for all your commandments / are righteous //	<u>11 2</u>	<u>4 0 4</u>
		119:166-172	41 24 17

119:173	Let your hand / be my help //	13 2	3 3 0
	for your precepts / I have chosen //	<u>15 2</u>	<u>3 0 3</u>
		119:165-173	54 31 23

119:174	For I yearn for your salvation / O YHWH //	17 2	3 3 0
	and your <i>Torah</i> / is my delight //	<u>13 2</u>	<u>2 0 2</u>
		119:165-174	59 34 25

119:175	Let my soul live that it may praise you //	13 1	3 3 0
	and may your judgments / help me ^a //	<u>13 2</u>	<u>2 0 2</u>
		119:172-175	23 12 11

119:176	I have gone astray / like a lost sheep / seek your servant //	18 3	5 5 0
	for your commandments / I have not forgotten //	<u>16 2</u>	<u>4 0 4</u>
		119:172-176	32 17 15
		119:1-176	1064 634 430

Scansion in Accentual Stress Units:

$$(30.32.30) . (32.30.30) . (30.30.32) . (32.30.30.32) . (30.32.30) . (32.30.30) . (30.30.32) = 676$$

$$= (92 + 92 + 92) + \boxed{124} + (92 + 92 + 92) = 276 + 124 + 276 = 676$$

$$\{676 = 26 \times 26; 276 = 23 \times 12 \text{ and } 92 = 23 \times 4\}$$

Concentric Compositional Formula: 1064 = 532 + 0 + 532 [word count]

Notes:

- 119:1^a Reading *mērekā* followed by *ga'yā* (= *meteg*) in BHS as disjunctive.
- 119:2^a Reading *mērekā* here in BHS as disjunctive.
- 119:3^a Reading *mērekā* here in BHS as disjunctive.
- 119:6^a Reading *mērekā* followed by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:9^a Reading *kidbārēkā* ("your words") with many Heb Mss and Cairo geniza fragments.
- 119:10^a Reading *mērekā* here in BHS as disjunctive.
- 119:12^a Reading *mērekā* here in BHS as disjunctive.
- 119:12^b Reading *mērekā* here in BHS as disjunctive.
- 119:13^a Reading *mērekā* here in BHS as disjunctive.
- 119:14^a Reading the *tarhā* followed by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:14^b Reading *munaḥ* here in BHS as disjunctive.
- 119:15^a Reading *mērekā* here in BHS as disjunctive.
- 119:16^a Reading *bəḥuqqēkā* ("in your statutes") in place of *bəḥuqqōtēkā* as suggested in BHS note (cf. 119:12).
- 119:17^a Reading *mērekā* here in BHS as disjunctive.
- 119:19^a Reading *mērekā* here in BHS as disjunctive.
- 119:21^a Reading *reḥia' muḡraš* in Ginsburg and Letteris as disjunctive. BHS has *gereš* only.
- 119:22^a Reading the sequence of *tarhā* followed by *munaḥ* in BHS as disjunctive.
- 119:23^a Adding *wau*-conjunction with LXX and Syriac.
- 119:25^a Reading *kidbārēkā* ("your words") with many Heb Mss and Cairo geniza fragments.
- 119:26^a Reading *mērekā* here in BHS as disjunctive.
- 119:26^b Reading *bəḥuqqōtēkā* ("in your statutes") in place of *bəḥuqqēkā* (see 119:16). These two forms appear to be ballast variants to achieve balance in terms of mora-count. The meaning is identical (cf. 119:12 and Observation 7 below).
- 119:30^a Reading *mērekā* here in BHS as disjunctive.
- 119:33^a Reading *mērekā* here in BHS as disjunctive.
- 119:34^a Reading *mērekā* here in BHS as disjunctive.
- 119:35^a Reading *mērekā* here in BHS as disjunctive.
- 119:37^a Reading *bidbārēkā* ("your words") with many Heb Mss and Cairo geniza fragments.
- 119:38^a Reading *ʾimrātēkā* ("your words") as a ballast variant.
- 119:40^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:42^a Reading *reḥia' muḡraš* in Ginsburg and Letteris as disjunctive. BHS has *gereš* only.
- 119:45^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:48^a Reading *mērekā* here in BHS as disjunctive.
- 119:49^a Reading *mērekā* here in BHS as disjunctive.
- 119:50^a Reading *nuḥamtī* ("my comfort") with Syriac in place of *neḥāmātī* in BHS.
- 119:59^a Reading *mērekā* here in BHS as disjunctive.
- 119:62^a Reading *šidqōtēkā* ("your righteous [judgments]") in place of *šidqeḳā* in BHS to improve balance in terms of mora-count (cf. Dan 9:16 and *šidqātēkā* in Ps 119:142; see also Ps 119:164).
- 119:68^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:69^a Adding *wau*-conjunction to improve balance in mora-count (cf. 119:87).
- 119:69^b Reading *məḥuppaḳ ləḡarmeh* here in BHS as conjunctive.
- 119:70^a Reading *keḥālāb* ("with fat") here in place of *kaḥēleb* in BHS to improve balance in mora-count.
- 119:76^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).

- 119:81^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:99^a Reading *mērekā* here in BHS as disjunctive.
- 119:100^a Reading *mērekā* here in BHS as disjunctive.
- 119:102^a Reading *mērekā* here in BHS as disjunctive.
- 119:103^a Reading *ʾimrāṭēkā* (“your words”) with some Heb Mss and Cairo geniza fragments.
- 119:103^b Reading *mērekā* here in BHS as disjunctive.
- 119:105^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:107^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:113^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:114^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:116^a Omitting *wau*-conjunction to improve balance in mora-count.
- 119:117^a Reading *mērekā* here in BHS as disjunctive.
- 119:124^a Reading *mērekā* here in BHS as disjunctive.
- 119:127^a Reading *mērekā* here in BHS as disjunctive.
- 119:128^a Reading *məhuppak ləḡarmeh* here in BHS as conjunctive.
- 119:129^a Reading *mērekā* here in BHS as disjunctive.
- 119:130^a Adding *wau*-conjunction with LXX, Cairo geniza fragments, Symmachus and Vulgate to improve balance in mora-count.
- 119:130^b Adding *wau*-conjunction with LXX and Syriac.
- 119:130^c Reading *mērekā* here in BHS as disjunctive.
- 119:131^a Reading *mišwōṭēkā* (“your commandments”) in place of *mišwōṭēkā* in BHS, as in 119:98 (cf. also 119:96).
- 119:132^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:133^a Reading *ʾimrāṭēkā* (“your words”) as a ballast variant to improve balance in mora-count.
- 119:133^b Reading *yīšlōt* (“it will [not] have dominion”) rather than the jussive the 3rd fem jussive form in MT, with LXX and Syriac.
- 119:140^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:141^a Reading the sequence of two successive occurrences of *munaḥ* here in BHS as disjunctive.
- 119:142^a Reading the sequence of two successive occurrences of *munaḥ* here in BHS as disjunctive.
- 119:143^a Reading *mērekā* here in BHS as disjunctive.
- 119:144^a Reading *mērekā* here in BHS as disjunctive.
- 119:146^a Reading *mērekā* here in BHS as disjunctive.
- 119:147^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Letteris as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:150^a Reading *rōdāpē* (“persecutors”) with some Heb Mss, LXX, Symmachus and Vulgate. The word *zimmāh* is read as an adverbial accusative, “maliciously” (cf. vv. 84, 86, 157).
- 119:150^b Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:154^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*).
- 119:157^a Reading *dəḥī* here in BHS as conjunctive.
- 119:160^a Reading *mērekā* preceded by *ga'yā* (= *meteg*) in Ginsburg as disjunctive. BHS omits *ga'yā* (= *meteg*). Note that Ginsburg has a small *resh* at the beginning of the first word in this verse.
- 119:161^a Reading *ūmiddəḥorkā* (“and from your words”) with many Heb Mss, Cairo geniza fragments and Syriac and omitting *wau*-conjunction to improve balance in mora-count.

- 119:164^a Reading *šidqōtēkā* (“your righteous [judgments]”) in place of *šidqeḳā* in BHS to improve balance in terms of mora-count (cf. Dan 9:16 and *šidqātēkā* in Ps 119:142; see also Ps 119:62).
- 119:166^a Omitting *wau*-conjunction to improve balance in mora-count.
- 119:166^b Reading *mēreḳā* preceded by *gaʿyā* (= *meteg*) in BHS as conjunctive. Ginsburg omits *gaʿyā* (= *meteg*).
- 119:175^a Reading *yaʿzārēnī* (“help me”) here as suggested in BHS note (cf. Syriac).

Summary of the Logoprosodic Analysis

- Psalm 119:1–176 has 44 strophes arranged in 22 cantos in an acrostic pattern with each of 8 versets in each of the 22 groups beginning with the same letter of the Hebrew alphabet in sequence through the entire alphabet: 119:1–8, 9–16, 17–24, 25–32, 33–40, 41–48, 49–56, 57–64, 65–72, 73–80, 81–88, 89–96, 97–104, 105–112, 113–120, 121–128, 129–136, 137–144, 145–152, 153–160, 161–168 and 169–176.

א	119:1–4	triad & quatrain + pivot:	(11 + 14 + 14) + 10 + (([11+11] + [13+6]))	= 39 + 10 + 41	morae
	119:5–8	2 balanced quatrains:	([13+7] + [8+14]) + (([12+11] + [8+11]))	= 42 + 42	morae
ב	119:9–12	2 balanced quatrains:	([11+9] + [10+14]) + (([14+11] + [11+10]))	= 44 + 46	morae
	119:13–16	2 balanced quatrains:	([8+9] + [14+14]) + (([13+14] + [10+9]))	= 45 + 46	morae
ג	119:17–20	quatrain & triad + pivot:	([9+10] + [9+12]) + 13 + (14 + 13 + 11)	= 40 + 13 + 38	morae
	119:21–24	2 balanced quatrains:	([13+12] + [13+15]) + (([18+13] + [13+8]))	= 53 + 52	morae
ד	119:25–28	2 balanced quatrains:	([13+11] + [15+12]) + (([15+14] + [13+11]))	= 51 + 53	morae
	119:29–32	2 balanced quatrains:	([12+11] + [13+11]) + (([14+12] + [12+8]))	= 47 + 46	morae
ה	119:33–36	triad & quatrain + pivot:	(16 + 9 + 18) + 10 + (([16+10] + [13+6]))	= 43 + 10 + 45	morae
	119:37–40	2 balanced quatrains:	([15+11] + [14+12]) + (([17+12] + [15+10]))	= 52 + 54	morae
ו	119:41–44	2 balanced quatrains:	([17+13] + [13+12]) + (([16+14] + [15+8]))	= 55 + 53	morae
	119:45–48	2 balanced quatrains:	([13+14] + [14+14]) + (([12+9] + [13+20]))	= 55 + 54	morae
ז	119:49–52	quatrain & triad + pivot:	([11+9] + [10+12]) + 15 + (15 + 16 + 10)	= 42 + 15 + 41	morae
	119:53–56	2 balanced quatrains:	([18+11] + [14+8]) + (([15+12] + [9+15]))	= 51 + 51	morae
ח	119:57–60	2 balanced quatrains:	([12+9] + [14+11]) + (([9+18] + [12+9]))	= 46 + 48	morae
	119:61–64	2 balanced quatrains:	([14+14] + [18+11]) + (([18+14] + [17+10]))	= 57 + 59	morae
ט	119:65–68	2 balanced quatrains:	([11+9] + [14+15]) + (([12+15] + [11+10]))	= 49 + 48	morae
	119:69–72	triad & quatrain + pivot:	(14 + 17 + 11) + 15 + (([11+9] + [10+14]))	= 42 + 15 + 44	morae
י	119:73–76	triad & quatrain + pivot:	(20 + 18 + 17) + 13 + (([19+13] + [15+10]))	= 55 + 13 + 57	morae
	119:77–80	triad & quatrain + pivot:	(15 + 14 + 20) + 15 + (([14+13] + [15+9]))	= 49 + 15 + 51	morae
יא	119:81–84	2 balanced quatrains:	([15+11] + [13+14]) + (([16+12] + [9+14]))	= 53 + 51	morae
	119:85–88	2 balanced quatrains:	([14+11] + [12+14]) + (([12+17] + [9+12]))	= 51 + 50	morae
יב	119:89–92	2 balanced quatrains:	([9+14] + [14+12]) + (([15+11] + [14+11]))	= 49 + 51	morae
	119:93–96	2 balanced quatrains:	([15+11] + [13+14]) + (([17+12] + [13+13]))	= 53 + 55	morae
יג	119:97–100	2 balanced quatrains:	([13+12] + [18+11]) + (([10+16] + [11+15]))	= 54 + 52	morae
	119:101–104	2 balanced quatrains:	([15+11] + [13+13]) + (([15+8] + [12+16]))	= 52 + 51	morae

ג	119:105–108	quatrain & triad + pivot:	$([11+10] + [12+10]) + 10 + (14 + 14 + 14)$	= 43 + 10 + 42	morae
	119:109–112	2 balanced quatrains:	$([11+13] + [13+17]) + ([17+12] + [17+8])$	= 54 + 54	morae
ד	119:113–116	2 balanced quatrains:	$([11+13] + [14+11]) + ([13+13] + [13+12])$	= 49 + 51	morae
	119:117–120	2 balanced quatrains:	$([15+13] + [17+9]) + ([13+16] + [12+15])$	= 54 + 56	morae
ה	119:121–124	2 balanced quatrains:	$([13+14] + [9+11]) + ([15+8] + [11+11])$	= 47 + 45	morae
	119:125–128	2 balanced quatrains:	$([14+13] + [11+12]) + ([14+10] + [16+12])$	= 50 + 52	morae
ו	119:129–132	2 balanced quatrains:	$([13+12] + [15+11]) + ([13+15] + [12+13])$	= 51 + 53	morae
	119:133–136	2 balanced quatrains:	$([15+11] + [14+11]) + ([13+12] + [14+14])$	= 51 + 53	morae
ז	119:137–140	2 balanced quatrains:	$([10+11] + [14+9]) + ([10+15] + [12+9])$	= 44 + 46	morae
	119:141–144	2 balanced quatrains:	$([13+15] + [12+9]) + ([14+12] + [15+10])$	= 49 + 51	morae
ח	119:145–148	triad & quatrain + pivot:	$(19 + 9 + 14) + 12 + ([11+10] + [12+11])$	= 42 + 12 + 44	morae
	119:149–152	2 balanced quatrains:	$([11+15] + [12+12]) + ([11+10] + [16+11])$	= 50 + 48	morae
ט	119:153–156	2 balanced quatrains:	$([13+15] + [17+10]) + ([16+14] + [12+12])$	= 55 + 54	morae
	119:157–160	triad & quatrain + pivot:	$(12 + 18 + 20) + 15 + ([17+13] + [9+13])$	= 50 + 15 + 52	morae
י	119:161–164	2 balanced quatrains:	$([14+13] + [13+11]) + ([16+12] + [10+11])$	= 51 + 49	morae
	119:165–168	2 balanced quatrains:	$([18+10] + [15+12]) + ([15+10] + [19+10])$	= 55 + 54	morae
יא	119:169–172	triad & quatrain + pivot:	$(17 + 12 + 16) + 13 + ([11+13] + [12+11])$	= 45 + 15 + 47	morae
	119:173–176	2 balanced quatrains:	$([13+15] + [17+13]) + ([13+13] + [18+16])$	= 58 + 60	morae

2. The first canto (119:1–8) has two parts arranged in eight subdivisions.

- 119:1–4 **23** words
- 119:1–5 **23** words before *atnach*
- 119:1–6 **26** words before *atnach*
- 119:4–7 **23** words
- 119:1–8 **32** words before *atnach*

3. The second canto (119:9–16) has two parts arranged in eight subdivisions.

- 119:5–9 **32** words
- 119:7–10 **26** words
- 119:7–11 **17** words before *atnach*
- 119:8–12 **32** words
- 119:11–13 **17** words
- 119:11–14 **23** words
- 119:9–15 **40 = 23 + 17** [compositional formula]
- 119:11–16 **32** words and **17** words before *atnach*

4. The remaining twenty cantos are similar in nature, with every single boundary of the subdivisions marked—often by numerous multiples of the four primary compositional numbers (**17**, **23**, **26** and **32**). Psalm 119 is perhaps the most “dense” of all the psalms in this primary feature of the numerical composition of the biblical text.

5. Note the following compositional formulae on the basis of word-count:

- 119:83–87 **34 = 17 + 17**
- 119:84–88 **34 = 17 + 17**
- 119:95–99 **34 = 17 + 17**
- 119:158–162 **34 = 17 + 17**

119:9–15 **40 = 23 + 17**

119:136–142 **40 = 23 + 17**

119:83–89 **46 = 23 + 23**

119:128–134 **46 = 23 + 23**

119:83–90 **52 = 26 + 26**

119:128–135 **52 = 26 + 26**

119:84–93 **64 = 32 + 32**

119:1–134 **816 = 493 + 323** [all divisible by 17]

119:1–159 **960 = 576 + 384** [all divisible by 32]

These particular instances emerged in the course of the analysis without any systematic attempt to locate such patterns. I am sure that there are many others.

Observations

1. The nature of Psalm 119 as an elaborate acrostic poem makes it difficult to discern a logical structure in terms of its literary content. Nonetheless, as Leslie Allen has argued, “rational ordering is not completely absent; on closer inspection many strophes have their own distinctive emphases” (WBC 21 [2003], p. 181). Allen’s list of the dominant motif in each strophe (p. 184) is the starting point in the structural analysis presented here:

119:1–8	א	Appreciation of the Torah
119:9–16	ב	Divine teaching of wisdom
119:17–24	ג	Expressions of lament
119:25–32	ד	A cry for help
119:33–40	ה	Prayers for a spiritual life
119:41–48	ו	Testimony and a matching lifestyle
119:49–56	ז	Comfort in crisis
119:57–64	ח	Illustrations of obedience
119:65–72	ט	God’s goodness
119:73–80	י	Learning God’s will
119:81–88	יא	Life’s problems
119:89–96	יב	Opting for what lasts
119:97–104	יג	Appreciation of the Torah’s wisdom
119:105–12	יד	Come wind, come weather
119:113–20	טו	Making right choices
119:121–28	טז	In God’s service
119:129–36	יז	Taking God’s side
119:137–44	יח	God’s ways are right
119:145–52	יט	Responses to crisis
119:153–60	כ	Prayers at a time of need
119:161–68	כא	A life that honors God
119:169–78	כב	Heartfelt wishes and claims

2. The 22 cantos in Psalm 119 may be outlined in a nested menorah pattern, as follows:

1st Level Menorah: A Medley of Praise and Prayer Focused in the Torah (119:1–176)

A	Canto 1: Appreciation of the <i>Torah</i> —future oriented felicitations and greetings	119:1–8
B	Canto 2: Divine Teaching of wisdom the <i>Torah</i> is the preferred way	119:9–16
C	Canto 3: Expressions of lament in which faith remains central	119:17–24
X	God’s Presence Is Revealed in Prayer and Trust	———— 119:25–152
C’	Canto 20: Prayers at a time of need to God as a “defense lawyer”	119:153–160
B’	Canto 21: A life that honors God in the face of torment by those in authority	119:161–168
A’	Canto 22: Heartfelt wishes and claims, with a note of intimate tenderness	119:169–176

2nd Level Menorah: God’s Presence Is Revealed in Prayer and Trust (119:25–152)

A	Canto 4: A cry for help from a soul in distress—“quicken me”	119:25–32
B	Canto 5: Prayers for a spiritual life to YHWH as a master teacher	119:33–40
C	Canto 6: Prayer for salvation based on trust in YHWH’s <i>Torah</i>	119:41–48
X	Obedience to God’s Instruction Brings Comfort in Crisis	———— 119:49–128
C’	Canto 17: Prayer for God’s presence and guidance in face of oppression	119:129–136
B’	Canto 18: God’s ways are right; pursue his way with zeal that consumes	119:137–144
A’	Canto 19: Responses to crisis: trust in God’s nearness	119:145–152

3rd Level Menorah: Obedience to God’s Instruction Brings Comfort in Crisis (119:49–128)

A	Canto 7: Comfort in Crisis; YHWH’s laws are like songs in the Temple	119:49–56
B	Canto 8: Illustrations of obedience; YHWH as master teacher	119:57–64
C	Canto 9: God’s goodness; suffering as instructive punishment	119:65–72
X	The <i>Torah</i> Understood Produces Moral Obedience	———— 119:73–104
C’	Canto 14: “Thy word is a lamp”—fidelity in life or in death brings joy	119:105–112
B’	Canto 15: Making right choices; devotion leads to commitment and hope	119:113–120
A’	Canto 16: In God’s service; prayer for deliverance from oppression	119:121–128

Middle Chiasm: The *Torah* Understood Produces Moral Obedience (119:73–104)

A	Canto 10: Learning God’s will through the <i>Torah</i> which brings life	119:73–80
B	Canto 11: Life’s problems and the ambiguity of correction	119:81–88
B’	Canto 12: Opting for what lasts—the privilege of servitude	119:89–96
A’	Canto 13: The <i>Torah</i> ’s wisdom brings an inner infusion and moral obedience	119:97–104

Though we have chosen to translate the Hebrew word תּוֹרָה as *Torah* in the translation, it should not be inferred that the reference is to the Torah as the first section of the Hebrew Bible (the Tanakh) as such. At the same time, however, it should be noted that numerous scholars have found allusions in Psalm 119 to the books of Deuteronomy and Jeremiah. There is no allusion to the exile here; and the foes mentioned are arrogant Judahites, not invading strangers. Moreover, the diversity of synonyms used here (see Observation 7 below) prevents any identification of the word *tôrāh* with the Pentateuch. Nor can the term “the word of God” here be a designation for canonical Scripture as we now know it.

The concentric literary structure is determined primarily on prosodic grounds in terms of the inverse concentric arrangement in the distribution of syntactic accentual-stress units. The seven canticles may be outlined in a menorah pattern:

A	Wisdom teaching: the way of <i>Torah</i> is the preferred way	Canticle 1	119:1–24
B	Expressing his lament, the psalmist says: “Keep me alive”	Canticle 2	119:25–48
C	Prayers to YHWH as master teacher; intensifies interiority	Canticle 3	119:49–72
X	Privilege of servitude—God’s will as moral obedience	Canticle 4	119:73–104
C’	Prayer as “free-will offering” and fidelity in life or in death	Canticle 5	119:105–128
B’	Trust in God’s nearness as our defense attorney (savior)	Canticle 6	119:129–152
A’	With the agony of torment unabated there is hope	Canticle 7	119:153–176

3. Terrien finds 66 strophes arranged in 22 cantos, one canto for each letter of the alphabet. He arranges each canto in three parts in a pattern of 3 + 3 + 2 verses. The logoprosodic analysis, however, indicates that there are 44 strophes, with two rather than three strophes in each canto. Each strophe is made up of four verses (= versets), which are arranged in the form of balanced quatrains.
4. The divine-name YHWH appears 24 times (in 119:1, 12, 31, 33, 41, 52, 55, 57, 64, 65, 75, 89, 107, 108, 126, 137, 145, 149, 151, 156, 159, 166, 169 and 174). The word *ʿēlōhāy* (“my God”) appears once (v. 115).
5. In terms of the 1064 words in Psalm 119, the **arithmological center** falls between the words *עֲדוֹת פִּיךָ* (“testimonies of your mouth”) at the end of v. 88 with 532 words on either side. The initial **concentric compositional formula** is:

$$1064 = 532 + 0 + 532 \quad [\text{word count—with heading}]$$

If these two words are taken as a **meaningful center**, the *Concentric Compositional Formula* becomes:

$$1064 = 531 + 2 + 531 \quad [\text{word count}]$$

The **meaningful center** may be expanded by including two words on either side of the **arithmological center**, as follows:

עֲדוֹת פִּיךָ
 ואשמרה לעולם
 And I will keep the testimonies of your mouth forever ...

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In this instance, the *Concentric Compositional Formula* becomes:

$$1064 = 530 + 4 + 530 \quad [\text{word count}]$$

The Hebrew word *עֲדוֹת* sometimes refers to the covenant itself, where the so-called code of law in general is referred to as a “testimony” of God (see BDB, p. 730a -- in reference to Pss 19:8; 119:88 and 133:4). See also my discussion in my commentary on Deuteronomy (vol. 1, p. 151). The term is probably related to Akkadian **adē**, a term for a vassal treaty (see D. J. Wiseman, *THE VASSAL-TREATIES OF ESARHADDON* [London: British School of Archaeology in Iraq, 1958], p. 81). It is possible that *עֲדוֹת* may have been the original term

for the whole of the laws in the covenant tradition in ancient Israel, as Norbert Lohfink suggested in a personal conversation some years ago.

The **meaningful center** may be expanded by including 11 words on either side of the **arithmological center**, as follows:

87	כמעט כלוני בארץ	They almost eradicated me from the earth;
	ואני לא־עזבתי פקודיך	And as for me, I did not forsake your precepts.
88	כחסדך חיני	According to your covenant-love quicken me;
	ואשמרה עדות פיך	And I will keep the testimonies of your mouth
89	לעולם יהוה	Forever, O YHWH.
	דברך נצב בשמים	Your word is secure in the heavens;
90	לדר ודר אמונתך	From generation to generation your faithfulness endures.
	כוננת ארץ	You established the earth.

In this instance, the *Concentric Compositional Formula* becomes:

$$1064 = 521 + 22 + 521 \quad [\text{word count}]$$

In one sense, the middle two strophes (the *kaph* and *lamedh* lines in vv. 81-96) constitute an expanded **meaningful center** in that there are 51 words in this unit before the **arithmological center** and 50 words after it.

6. The 32-word nested “meaningful framework” (with the 6-word framework highlighted in gray and the 18-word framework highlighted in blue) reads:

1	אשרי תמימי־דרך	Happy are those whose way is undefiled,
	ההלכים בתורת יהוה	Who walk in the way of the <i>Torah</i> of YHWH.
2	אשרי נצרי עדתיו	Happy are those who observe his testimonies;
	בכל־לב ידרשוהו	Who seek him with their whole heart.
3	אף לא־פעלו עולה	They also do not practice wrong.
	ותורתך שעשעי	And your <i>Torah</i> is my delight.
175	תחי־נפשי ותהללך	Let my soul live that I may praise you;
	ומשפטך יעזרני	And may your judgments help me.
176	תעיתי כשה אבד	I have gone astray like a lost sheep;
	בקש עבדך	Seek your servant,
	כי מצותיך לא שכחתי	For your commandments I have not forgotten.

7. Summary of the concentric compositional formulae:

$$1064 = 530 + 4 + 530 \quad \text{word-count}$$

$$1064 = 521 + 22 + 521$$

{with many others in between}

$$1064 = 9 + 1046 + 9$$

$$1064 = 6 + 1052 + 6$$

$$676 = 276 + 124 + 276 \quad \text{SAS units}$$

$$\{676 = 26 \times 26 \text{ and } 276 = 23 \times 12\}$$

$$352 = 144 + 64 + 144 \quad \text{briques (primary SAS units)}$$

$$\{352 = 32 \times 11; 64 = 32 \times 2 = 2^6\}$$

8. Distribution of *briques* in Psalm 119:

$$352 = (16+16+16) + (16+16+16) + (16+16+16) + (16+16+16+16) + (16+16+16) + (16+16+16) + (16+16+16)$$

$$352 = (48 + 48 + 48) + 64 + (48 + 48 + 48) = 144 + 64 + 144$$

The **arithmological center** of Psalm 119 falls between the words *ēdūt pīkā* (“testimonies of your mouth”) in 119:88b, with a total of 532 words on either side. Psalm 119 has 676 SAS units, 352 *briques* (primary SAS units), 176 versets, 44 strophes, 22 cantos and 7 canticles. The **arithmological center** is in the middle **canticle**, the middle two strophes, the middle two versets, the middle two *briques*, and the middle two SAS units. There are 4497 morae in Psalm 119—with 2223 morae before the **arithmological center** in 119:24b and 2265 morae after it.

9. Note the following list of compositional numbers at the boundaries of the verses counting from the beginning of Psalm 119:

119:1–4	23	words
119:1–5	23	words before <i>atnach</i>
119:1–6	26	words before <i>atnach</i>
119:1–8	32	words before <i>atnach</i>
119:1–10	40	words before <i>atnach</i>
119:1–11	68	(= 17 x 4) words
119:1–13	78	(= 26 x 3) words
119:1–18	104	(= 26 x 4) words
119:1–19	69	(= 23 x 3) words before <i>atnach</i>
119:1–20	46	(= 23 x 2) words after <i>atnach</i>
119:1–22	130	(= 26 x 5) words and 51 (= 17 x 3) words after <i>atnach</i>
119:1–23	138	(= 23 x 6) words
119:1–26	153	(= 17 x 9) words
119:1–27	102	(= 17 x 6) words before <i>atnach</i>
119:1–32	68	(= 17 x 4) words after <i>atnach</i>
119:1–33	68	(= 17 x 4) words after <i>atnach</i>
119:1–34	68	(= 17 x 4) words after <i>atnach</i>
119:1–39	78	(= 26 x 3) words after <i>atnach</i>
119:1–40	153	(= 17 x 9) words before <i>atnach</i>
119:1–41	238	(= 17 x 14) words and 156 (= 26 x 6) words before <i>atnach</i>
119:1–42	85	(= 17 x 5) words after <i>atnach</i>
119:1–49	288	(= 32 x 9) words

119:1–52	306	(= 17 x 18) words
119:1–53	102	(= 17 x 6) words after <i>atnach</i>
119:1–54	102	(= 17 x 6) words after <i>atnach</i>
119:1–55	104	(= 26 x 4) words after <i>atnach</i>
119:1–58	340	(= 17 x 20) words
119:1–60	115	(= 23 x 5) words after <i>atnach</i>
119:1–61	357	(= 17 x 21) words
119:1–64	255	(= 17 x 15) words before <i>atnach</i>
119:1–65	384	(= 32 x 12) words
119:1–66	128	(= 32 x 4) words after <i>atnach</i>
119:1–68	272	(= 17 x 16) words before <i>atnach</i>
119:1–69	276	(= 23 x 12) words before and 136 (= 17 x 8) words after <i>atnach</i>
119:1–71	425	(= 17 x 25) words
119:1–72	432	(= 2x2x2x2x3x3x3) words
119:1–75	153	(= 17 x 9) words after <i>atnach</i>
119:1–79	476	(= 17 x 28) words
119:1–80	483	(= 23 x 21) words
119:1–81	320	(= 32 x 10) words before <i>atnach</i>
119:1–82	323	(= 17 x 19) words before <i>atnach</i>
119:1–86	184	(= 23 x 8) words after <i>atnach</i>
119:1–87	340	(= 17 x 20) words before <i>atnach</i>
119:1–90	544	(= 17 x 32) words
119:1–91	200	(= 40 x 5) words after <i>atnach</i>
119:1–93	357	(= 17 x 21) words before <i>atnach</i>
119:1–95	575	(= 23 x 25) words
119:1–96	368	(= 23 x 16) words before <i>atnach</i>
119:1–98	374	(= 17 x 22) words before <i>atnach</i>
119:1–100	608	(= 32 x 19) words
119:1–101	384	(= 32 x 12) words before <i>atnach</i>
119:1–103	391	(= 17 x 23) words before <i>atnach</i>
119:1–105	245	(= 49 x 5) words after <i>atnach</i>
119:1–106	646	(= 17 x 38) words
119:1–108	253	(= 23 x 11) words after <i>atnach</i>
119:1–109	256	(= 32 x 8) words after <i>atnach</i>
119:1–110	672	(= 32 x 21) words
119:1–111	416	(= 26 x 16) words before <i>atnach</i>
119:1–117	276	(= 23 x 12) words after <i>atnach</i>
119:1–120	731	(= 17 x 43) words
119:1–123	748	(= 17 x 44) words
119:1–124	754	(= 26 x 29) words and 460 (= 23 x 20) words before <i>atnach</i>
119:1–125	759	(= 23 x 33) words
119:1–128	780	(= 26 x 30) words and 476 (= 17 x 28) words before <i>atnach</i>
119:1–133	490	(= 49 x 10) words before <i>atnach</i>
119:1–134	816	= 493 + 323 [compositional formula; all divisible by 17]
119:1–138	506	(= 23 x 22) words before <i>atnach</i>
119:1–139	338	(= 26 x 13) words after <i>atnach</i>
119:1–140	338	(= 26 x 13) words after <i>atnach</i>
119:1–143	867	(= 17 x 17 x 3) words and 345 (= 23 x 15) words after <i>atnach</i>
119:1–144	527	(= 17 x 31) words before and 345 (= 23 x 15) words after <i>atnach</i>

119:1–145	345	(= 23 x 15) words after <i>atnach</i>
119:1–151	910	(= 26 x 35) words
119:1–154	928	(= 32 x 29) words and 368 (= 23 x 16) words after <i>atnach</i>
119:1–155	935	(= 17 x 55) words
119:1–156	374	(= 17 x 22) words after <i>atnach</i>
119:1–158	572	(= 26 x 22) words before <i>atnach</i>
119:1–159	960 = 576 + 384	[compositional formula; all divisible by 32]
119:1–161	391	(= 17 x 23) words after <i>atnach</i>
119:1–162	980	(= 49 x 20) words
119:1–166	1003	(= 17 x 59) words
119:1–175	629	(= 17 x 37) words before <i>atnach</i>
119:1–176	430	(= 43 x 10) words

It is not possible to utilize any of the four compositional numbers (**17**, **23**, **26** and **32**) until the end of verse 3, which leaves 174 possible boundaries to work with. In 76 out of 174 of these boundaries (or 43.7% of the time) a multiple of one of these four compositional numbers is present. The evidence suggests the possibility of deliberate design at the point of the numerical composition of Psalm 119.

10. Psalm 119 uses eight synonymous terms for YHWH's law (*tôrāh*):

Term	Meaning	Occurrences
<i>ʿimrāh</i> / <i>ʿāmārôt</i>	sayings [utterance, speech, word]	20
<i>dāḅār</i> / <i>dəḅārīm</i>	words	24 [excluding v 43]
<i>[ḥōq]</i> / <i>ḥuqqīm</i> , <i>ḥuqqōt</i>	statutes, laws	22
<i>[mišwāh]</i> / <i>mišwōt</i>	commandments, commands	21 [once in singular]
<i>[mišpāt]</i> / <i>mišpātīm</i>	judgments, rulings, ordinances	23
<i>[ʿēdāh]</i> / <i>ʿēdōt</i>	divine testimonies, terms of covenant	23
<i>[piqqūd]</i> / <i>piqqūdōt</i>	precepts, things appointed, charge	20
<i>tôrāh</i> / <i>tôrôt</i>	<i>Torah</i> [law, instruction, direction]	25

Two other similar terms appear, but their role is not the same as that of the eight synonyms:

<i>ʿōrah</i> / <i>ʿōrāhōt</i>	path
<i>derek</i> / <i>dərākīm</i>	way

All eight synonyms appear in five of the 22 alphabetical 8-verse cantos: *wau* (with the term *mišwōt* repeated in vv. 47 and 48), *khet*, *yod*, *kaf* and *pe*. Two synonyms appear in vv. 16 (*ḥuqqīm* and *dəḅārīm*), 48 (*mišwōt* and *ḥuqqīm*), 160 (*dəḅārīm* and *mišpāt*), 168 (*piqqūdōt* and *ʿēdōt*) and 172 (*ʿimrāh* and *mišwōt*). No synonym appears in vv. 3 (*dərākīm*), 37 (*dərākīm*), 90 and 122.

11. Determining the details of the musical and literary structure of Psalm 119 as a whole calls for input on the part of others in the BIBAL Forum, as we consider the rhetorical features in greater depth and further information contained in the *teʿamim* of this particular text.

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