



The Greatness of God's Word  
An Inductive Hebrew Grammar  
Psalm 119:25-32 – DALETH

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- Gary Staats

Lesson 1: Psalm 119:251.1 Text

דְּבַקָה לְעָפָר נַפְשִׁי חַיִּי כִּדְבָרְךָ:

1.2 Vocabulary

דְּבַק	verb	“to cleave”
עָפָר	noun	“dust”
נַפֶּשׁ	noun	“soul”
חַיָּה	verb	“to quicken”
דְּבָר	noun	“word”

1.3 Grammar

As we come to Psalm 119, we now work on the eight verses that begin with דְּ in Hebrew.

דְּבַקָה לְעָפָר נַפְשִׁי

“My soul cleaves to the dust...” דְּבַקָה is a Qal perfect third feminine singular from דְּבַק. This is also the same word used of husbands and wives cleaving to each other in marriage. My soul cleaves to the dust because of my humanness, I am sunk down with grief and sadness. לְ is the preposition

“to” and עָפָר is the noun that means “dust”. נַפְשִׁי is from the noun נֶפֶשׁ. When it is in construct with ׀, the pronominal suffix first common singular, it becomes נַפְשִׁי, “my soul”.

חַיֵּי קִדְבָרְךָ:

“...quicken me according to your word.” חַיֵּי from the root חָיָה, meaning “to quicken”. It is a Piel imperative second masculine singular combined with the pronominal suffix, the ׀, first common singular. A *pathah* and the doubling of the ׀, the middle radical, gives it away as a Piel.

קִדְבָרְךָ “...according to your word.” כִּי is the inseparable preposition “as” or “according to”. קִדְבָרְךָ is from דְּבָר, a noun meaning “word”. ׀ is the pronominal suffix second masculine singular with the hinge in the *seghol* under the ׀.

#### 1.4 Translation

*“My soul cleaves to the dust, quicken me according to Your word.”*

#### 1.5 Application/Interpretation

God’s Word is to quicken the Psalmist. He is asking God to revive him to give life to him. One of the exciting things about the Word of God as we meditate in it is that it does give life to us. It quickens us. It is sharper than any two-edged sword, but at the same time it is life-giving.

This is the point that the Psalmist is making. As we feel crushed sometimes with certain burdens and troubles or fears it is good to know that the Word of God will give quickening to us.

Lesson 2: Psalm 119:262.1 Text

דְּרָכַי סִפַּרְתִּי וַתַּעֲנֵנִי לִמְדֹנִי חֻקֶּיךָ:

2.2 Vocabulary

דְּרָךְ	noun	“way”
סִפַּר	verb	“to tell or to narrate”
עָנָה	verb	“to answer”
לָמַד	verb	“to learn”
חֻק	noun	“statute”

2.3 Grammar

## דְּרָכַי סִפַּרְתִּי

“My ways I have told you...” דְּרָכַי is from the noun דְּרָךְ, meaning “way”. The י\_ ending is the pronominal suffix first common singular that is put on plural nouns. דְּרָךְ is in construct with י\_, making it “the ways of me” or “my ways”. סִפַּרְתִּי, “I have told” or “I have rehearsed to you” is from the root סִפַּר, “to tell or to narrate”. It has a *hireq* under the ס, followed by the doubling of the middle radical, making it a Piel perfect first common singular. The תִּי is the first common singular suffix. “...I told...”

## וַתַּעֲנֵנִי

“...and you answered me”. וַ, the conjunction, a *waw consecutive* “and” with the וַתַּעֲנֵנִי from the root עָנָה, “to answer”. It is the Qal imperfect second masculine singular from עָנָה. The *sere* under the ו is the hinge, and ךְ is the pronominal suffix first person singular.

## לְמַדְנִי חֻקֶיךָ:

“...teach me your statutes”. לְמַדְנִי is from the root לָמַד, “to learn”. In the Piel here it means “to teach”. It is a Piel imperfect second masculine singular from לָמַד, again followed by the pronominal suffix in the ךְ, first person singular. “...teach me your statutes”. חֻקֶיךָ is the plural from the noun חֻק, meaning “statute”, and is in construct with ךְ, the pronominal suffix second masculine singular.

2.4 Translation

*“My ways I have told and You answered me; teach me Your statutes”.*

2.5 Application/Interpretation

The Psalmist wants to be taught the carved statutes that the Lord has written that are permanent. Teach me these. He wants to understand and be taught by the Lord. He has made known his ways and his petitions have been offered to the Lord. He wants the Lord to give him a complete knowledge of His statutes.

That should be our desire. We are to tell the Lord any troubles we might have or whatever needs we have and know that he will answer us. The

ultimate goal is that we want to be taught His statutes. We as believers in Jesus Christ can do it to search the Scriptures to understand His words and what His statutes are. Jesus said that if you love me, keep my commandments. Our desire should be to want to know what the Word of God teaches and obey.

Lesson 3: Psalm 119:273.1 Text

דַּרְךְ-פְּקוּדֵיךָ הַבְּיַנְנִי וְאֶשְׁיַחַה בְּנִפְלְאוֹתֶיךָ:

3.2 Vocabulary

פְּקוּדָה	noun	“precepts”
בִּין	verb	“to understand”
שִׁיחַ	verb	“to meditate”
נִפְלְאוֹת	noun	“wonder”

3.3 Grammar

דַּרְךְ-פְּקוּדֵיךָ

“*The way of your precepts...*”. דַּרְךְ is a masculine singular noun meaning “way”. It is in construct with פְּקוּדֵיךָ. פְּקוּדָה means “precept” (that which the Lord has taught for His people to respond to and obey). פְּקוּדָה here is a plural noun (the *seghol-yod* gives it away as a plural noun) in construct with ךְ, the pronominal suffix second masculine singular “...*your precepts*”.



## הִבְיַנְנִי

“...cause me to understand...”. The root of הִבְיַנְנִי is בִּינ, a middle weak verb, a bi-radical root “to understand”. The ה identifies it as a Hiphil imperative second masculine singular, with *sere* as the hinge, and ך as the pronominal suffix first person singular.

## וְאֶשְׂיַחֵהּ בְּנִפְלְאוֹתֶיךָ:

“...that I may meditate on your wonderful works”. וְאֶשְׂיַחֵהּ from the root שִׁיח, “to reflect on” or “to meditate on”, a Qal imperfect first common singular emphatic with the חה from שִׁיח “to meditate”, and a *waw* conjunction of purpose “that I *might* meditate”. בְּנִפְלְאוֹתֶיךָ is from the root פִּלַּא meaning “to wonder”. בְּ is the preposition “in” and ות identifies it as a feminine plural noun in construct with ך the pronominal suffix second masculine singular. “... your wonders.”

3.4 Translation

“Make known to me or cause me to understand the way of Your precepts that I may meditate on Your wonderful works.”

3.5 Application/Interpretation

“Cause me to understand the way of Your precepts, in other words, the way that I need to live in accordance with them, that I might meditate, think about Your wonderful works”. The “wonderful works” looks at the wonderful things the Lord has done. In the Hebrew culture we would be talking about the deliverance from Egypt and all the different things that the Lord accomplished as well as the wonderful works done to the Psalmist.

We today, as believers in the Lord Jesus Christ, can talk about the wonderful works that the Lord has accomplished for us. Those works especially seen in Jesus Christ and what he had accomplished for us in his death and resurrection, making us heirs and joint heirs with him. We need to then meditate on such wonderful works and by such meditation want to do His precepts and obey Him.

Lesson 4: Psalm 119:284.1 Text

דָּלָּפָּה נַפְשִׁי מִתּוֹגָה קִיַּמְנִי כִּדְבָרְךָ:

4.2 Vocabulary

נַפֶּשׁ	noun	“soul”
דָּלָּף	verb	“to melt”
תּוֹגָה	noun	“heaviness”
קוּם	verb	“to sustain”
דְּבָר	noun	“word”

4.3 Grammar

דָּלָּפָּה נַפְשִׁי מִתּוֹגָה

“My soul melts from heaviness...” The word is literally “drips”, but we probably need to translate this “melts” here. דָּלָּפָּה is from the root word דָּלָּף “to drip or melt”, Qal perfect third feminine singular. “My soul is crushed; it breaks, as it were. It is overwhelmed with longing for You”. This is probably looking at his crying, the soul’s dropping of his tears. נַפְשִׁי from the root נַפֶּשׁ a noun feminine singular, which means “soul” in construct with the pronominal suffix first common singular. The word מִתּוֹגָה has the causal מִן preposition and the ך has assimilated into the ת

causing the *daghesh forte*, hence we do not see it by assimilation. מִתּוֹגֵן means “from heaviness”. My soul melts away because of heaviness, looking at perhaps grief that his soul is experiencing.

קִיְמֵנִי כְּדְבָרְךָ:

“...sustain me according to Your word”. קִיְמֵנִי from the root קוּם, a middle weak verb. With the *pathah* under the ק and the doubling of the י, it shows it is a Piel imperative second masculine singular with the י. pronominal suffix first common singular. כִּי is the preposition “according to” and דְּבָרְךָ from דָּבָר meaning “word” and is in construct with יך, pronominal suffix second masculine singular.

#### 4.4 Translation

“My soul melts from heaviness; sustain me according to Your word.”

#### 4.5 Application/Interpretation

Because of the Psalmist’s sadness and his grief, his soul is crying out dropping tears, as it were. He then asks the Lord to sustain him and to let him have the support that comes according to the Word of God. The Word of God is what sustains us in the heavy times of life. We need to go to the Word for comfort and for that sustaining power that only God’s Word can give. He says to the Lord, “Sustain me according to Your Word because I am going through heavy sorrow.”

Lesson 5: Psalm 119:295.1 Text

דַּרְךְ־שֶׁקֶר הִסֵּר מִמֶּנִּי וְתוֹרַתְךָ חָנְנֵי:

5.2 Vocabulary

שֶׁקֶר	noun	“falsehood”
סִוֵּר	verb	“to remove”
תּוֹרָה	noun	“law”
חָנַן	verb	“to show favor”

5.3 Grammar

דַּרְךְ־שֶׁקֶר הִסֵּר מִמֶּנִּי

“Remove me from the way of falsehood...” דַּרְךְ is a noun meaning “way” and it is construct with שֶׁקֶר, a noun meaning “falsehood”. הִסֵּר “remove” is from the root סִוֵּר, a middle weak root. The ה and “e” vowel, the *se*, is indicative of a Hiphil imperative second masculine from סִוֵּר, “to remove”. “The way of falsehood remove or take away...” מִמֶּנִּי is from the word מִן, the preposition “from”. The ך from מִן has assimilated into the second ך. ך is a hinge for the prepositional suffix ך, first common singular, “from me”.

## וְתוֹרַתְךָ חֲנֹנֵי:

“...and give me with grace or favor me with Your Torah” (or) “Your Torah grant to me in a gracious way”. וְתוֹרַתְךָ has ׀ the conjunction “and” with the noun תּוֹרָה “Torah” and תּוֹרָה becomes תּוֹרַת when it is in construct with ךְּ the pronominal suffix second masculine singular “with Your Torah (instruction), favor me”. חֲנֹנֵי is a Qal imperative second masculine singular from חָנַן, with the ךְּ pronominal suffix first common singular, “favor me” or “cause me to be favored”. The final ם of the root has assimilated by reverse assimilation back into the ם and accounts for the *daghesh forte*. The second ם is the hinge to connect the ךְּ pronominal suffix first common singular.

### 5.4 Translation

“Remove from me the way of falsehood and give favor to me by means of Your Torah.”

### 5.5 Application/Interpretation

He wants every way of falsehood to be removed and he wants the Lord to sustain him in His Torah. “Grant me Your law with graciousness”.

Lesson 6: Psalm 119:306.1 Text

דַּרְךְ־אֱמוּנָה בְּחַרְתִּי מִשְׁפָּטֶיךָ שְׂוִיתִי:

6.2 Vocabulary

אֱמוּנָה	noun	“faithfulness”
בָּחַר	verb	“to choose”
מִשְׁפָּט	noun	“judgment or ordinance”
שָׂוָה	verb	“to set before”

6.3 Grammar

דַּרְךְ־אֱמוּנָה בְּחַרְתִּי

“The way of faithfulness I have chosen...” The noun דַּרְךְ “the way” is in construct with אֱמוּנָה, a noun meaning “faithfulness”. “I determine to be faithful to your way”, he is saying. בְּחַרְתִּי is from the root בָּחַר, a Qal perfect first common singular with the י suffix “I have chosen”.

מִשְׁפָּטֶיךָ שְׂוִיתִי:

“...Your ordinances I have set before me.” מִשְׁפָּטֶיךָ is a noun meaning “judgment” or “ordinance(s)”. The ם shows it is a plural noun in construct

with ך. “before me” must be supplied. ׀ִיְיִתְּ׀ from ׀ִיְיִתְּ׀ is the Piel perfect first common singular with the ׀. pronominal suffix “to set before one’s self”.

#### 6.4 Translation

*“The way of faithfulness I have chosen; Your ordinances I have set before me.”*

#### 6.5 Application/Interpretation

It is a choice that we make to choose to put the way of the Lord and the way of faithfulness in contrast to the false way. The Psalmist is saying that I have really set the Lord’s ordinances before me and I constantly keep them in the center of my vision. One of the most important things we can do as believers in Jesus Christ, is to focus on the Word and what He has taught through the Word, to keep our eyes there, and keep our focus there. This is what the Psalmist is saying. I have set before me your judgments that I might always keep reminding myself of them in my mental vision.



Lesson 7: Psalm 119:317.1 Text

דְּבַקְתִּי בְּעֵדוֹתֶיךָ יְהוָה אֶל־תִּבֹּיֵשׁנִי:

7.2 Vocabulary

דְּבַק	verb	“to cling”
עֵדוֹת	noun	“testimony”
יְהוָה	noun	“the Lord”
בוֹשׁ	verb	“to put to shame”

7.3 Grammar

דְּבַקְתִּי בְּעֵדוֹתֶיךָ

“I cleave to your testimonies...” דְּבַקְתִּי is from דְּבַק, “to cleave”. It is the same word again that is used of cleaving husband and wife to one another in Genesis 2. It is a Qal perfect first common singular from דְּבַק with the suffix תִּי. “I cleave unto your testimonies” בְּעֵדוֹתֶיךָ is from the root עֵדוֹת, which means “testimony”. The ׀ת ending shows it to be a feminine plural noun in construct with the *sere-yod* in construct with ךְּ. “your testimonies”

יְהוָה אֵל-תִּבְיַשְׁנִי:

“...*O Lord, do not put me to shame.*” יְהוָה here is the vocative of an address “*O Lord*”. אֵל is the negative particle “*not*”. תִּבְיַשְׁנִי is from the root בּוֹשׁ, “*to put to shame*”. It is a Qal imperfect second masculine singular from the root בּוֹשׁ with יְ the pronominal suffix first person singular.

#### 7.4 Translation

*“I cleave unto Your testimonies; O Lord do not put me to shame.”*

#### 7.5 Application/Interpretation

He says that I cleave unto Your testimonies. I hold fast to them so do not put me to shame. Keep me from any type of shame and show me Your testimonies and I want to obey them and not bring shame by any kind of disobedience that I might do. O Lord help me to have a shameless life as I follow You, the Psalmist is saying, as I follow your testimonies.

Lesson 8: Psalm 119:328.1 Text

דַּרְךְ־מִצְוֹתֶיךָ אֶרְוֹץ כִּי תִרְחֵב לִבִּי:

8.2 Vocabulary

מִצְוָה                      noun                      “commandment”

רָוַץ                          verb                        “to run”

רָחַב                         verb                        “to enlarge”

לֵב                            noun                        “heart”

8.3 Grammar

דַּרְךְ־מִצְוֹתֶיךָ אֶרְוֹץ

“The way of Your commandments I run...” דַּרְךְ־מִצְוֹתֶיךָ has the noun “the way” in construct with מִצְוֹתֶיךָ. The root is מִצְוָה, a feminine plural noun with the וֹת ending. It is in construct with the יךְ, the pronominal suffix second masculine singular. The two nouns in construct would be “the way of Your commandments...” אֶרְוֹץ from the root רָוַץ “to run” is a middle weak verb. The middle consonant changing to a *shureq* and it is a Qal imperfect first common singular from רָוַץ. “The way of your commandments I run...”

כִּי תִרְחֵב לִבִּי:

“...for You cause my heart to be enlarged”. כִּי is the conjunction “for”.

תִרְחֵב is from the root רָחַב, meaning “to enlarge”. It is a Hiphil imperfect second masculine singular. It has an A-I vowel pattern, with the *pathah* under the ת and the *hireq yod*. לִבִּי is a noun meaning “heart” and is in construct with ך the pronominal suffix first common singular, “my heart”.

#### 8.4 Translation

“The way of Your commandments I run, for you cause my heart to enlarge.”

#### 8.5 Application/Interpretation

What a beautiful verse: *I run the way of Your commandments*. In other words, I run to do Your commandments. That is the way I hastily do it. He wants to take pleasure in it; he runs to do it. For you have enlarged my heart; you have made my heart large so that it is not crowded with a lot of other things that deplete my energy and goal to run in the way of Your commandments. We need to take away all of the things that can cause our way to be cluttered, our heart to be cluttered. He is saying you have opened up, you have enlarged my heart, and therefore I want to run in the way of Your commandments.

It is interesting that in *Pirke Aboth*, in the Mishnah, there is a similar type of application. It reads something like this: “Run to do even a very slight precept, and be as fleet as a deer to do the will of your Father who is in heaven.” This is from *Pirke Aboth* in the Mishnah. How true that is: we need to want to run to do the command of the Lord will all of our heart, soul, and mind. That goes back to the first command:

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ  
 בְּכָל-לְבָבְךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-מְאֹדְךָ:

*“And you shall love the Lord your God with all your heart, with all your soul, and with all your might.”*

As we look at this great verse, one of the things we want to ask the Lord is to remove all the things that would clutter our heart. Enlarge our heart; take away any type of restriction that would cause us not to have an enlarged mind to take in Your word and help us then to want to do it, to run to do it, that that is our desire and our will, just like a deer running. That is the way we are to be in order to do the will of our Lord. What a beautiful, beautiful conclusion in this last use of the *daleth* in Psalm 119:32.