



The Greatness of God's Word

An Inductive Hebrew Grammar

Psalm 119:41-48 – WAW

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- Gary Staats

Lesson 1: Psalm 119:411.1 Text

וַיְבֹאֲנִי חַסְדְּךָ יְהוָה תְּשׁוּעָתְךָ כְּאִמְרָתְךָ:

1.2 Vocabulary

בוא	verb	“to come”
חסד	noun	“mercy”
יהוה	noun	“the LORD” (the holy tetragrammaton)
תְּשׁוּעָה	noun	“salvation”
אִמְרָה	noun	“word”

1.3 Grammar

In our study of the Psalms, especially Psalm 119, we come to ו (waw), verses forty-one to forty-eight. This is an acrostic Psalm, in which the letters of the Hebrew alphabet are used for eight verses, all the way through. We begin in forty-one:

וַיְבֹאֲנִי חַסְדְּךָ יְהוָה

“And let your mercies come unto me, O Lord...” וַיְבֹאֲנִי is from the root בוא, “to come”, and notice it has a ו prefix, showing that it is an imperfect, and here it is functioning as a jussive. It is a Qal

imperfect/jussive, third person plural, with the ׀, the **qibbus**, giving it away as a plural verb. The ׀ is a hinge, and the ׀ is a pronominal suffix first person singular. The ׀ is not the **waw consecutive**, but just the **waw conjunctive**, the simple use of the ׀. Historically it would have been ׀׀, where the **shewa** under the ׀ would have elided or dropped out, hence leaving a **hireq-yod**. “Let your mercies come to me...” ׀׀׀ is from ׀׀, the great noun meaning “mercy” or “loyal love”. Notice with the **seghol** under the ׀, it is showing a plural form, and the ׀ is a pronominal suffix, second masculine singular. “Let your mercies come ..., O Lord...” ׀׀ is simply a proper name for the LORD, of direct address.

תְּשׁוּעַתְךָ כְּאִמְרֹתֶיךָ

“...even your salvation, according to your word.” The noun “salvation” is תְּשׁוּעָה. Notice in construct the final ה changes to a ת, followed by the pronominal suffix, second masculine singular, in the ׀. “...your salvation, according to your word.” כְּ is the inseparable preposition “according to”, followed by the noun אִמְרָה, which means “word”. Notice אִמְרָה is in construct with ׀, so there is added a ת in the construct form of this noun. “...according to the word of you.” ׀ is the pronominal suffix, second masculine singular.

1.4 Translation

“And let your mercies come unto me, O Lord, even your salvation, according to your word.”

1.5 Application/Interpretation

What he is really saying is, “Let Your mercies come unto me, O Lord, and I will find it in Your word. Your salvation, Your deliverance, according to Your word, as I study Your word, it tells me of Your kindness, of Your loyal love. Let it come to me, let me experience it, and let me also experience Your deliverance, Your salvation, that comes to me according to the teaching of Your word.”

One of the most important things we as believers can do is to study the word of God, for we learn about God’s mercies, and we learn of His salvation. As a Christian especially we learn of this in the New Testament, where we see the Lord Jesus Christ providing deliverance according to the word of the Lord. All the way through the New Testament, there is this emphasis on the salvation that He brings and the word of God is what teaches us that. This is why we need to spend time in the word of the Lord, and let it teach us and encourage us concerning the Lord’s loyal kindnesses that have been given to us.

In verse forty-two, the Psalm continues...

Lesson 2: Psalm 119:422.1 Text

וְאֶעֱנֶה חֲרִפֵּי דָבָר כִּי־בִטַּחְתִּי בְּדַבְרֶךָ:

2.2 Vocabulary

עָנָה	verb	“to answer”
חָרַף	verb	“to reproach”
דָּבָר	noun	“word”
בִּטַּח	verb	“to trust”

2.3 Grammar

וְאֶעֱנֶה

This ו here can be translated “that”, as sometimes it can mean “in order that”, “that”, or “and”. It is possible we can translate it, “*That I may give answer (or) answer a word to my taunter (or)the one who is taunting me...*”

ו is just the conjunction “and”, followed by the verb אֶעֱנֶה, which is from the root עָנָה, “to answer”. The א prefix shows this is a first person singular form of the verb here, a Qal imperfect first person singular from the root עָנָה, meaning “to answer”. Notice under the ע, there is a “hurried” *seghol* or *hateph-seghol*, since the ע cannot take a simple *shewa*. The *hateph-* or composite *shewa* with the *seghol* causes a shift of the *seghol* under the א. This is why there is a *seghol* under the א. There is also a

seghol as the final vowel here, because historically this root had a final ם, עֲנִי. These *final yod* forms, which are called “*lamed yod*”, had a ך added later, and the ם historically preferred the *seghol* in the last syllable, so that is why there is a *seghol* here. This reads differently, say, from אֲשַׁמֵּר, “*I will keep*”, with an O-class vowel. That probably is because the historic ם of this root preferred a *seghol*.

חֹרְפִי דָבָר

“*That I may answer a word...*” דָבָר is just a masculine singular noun meaning “*word*”. חֹרְפִי is from the root חָרַף “*to reproach*”. “*So that I may answer a word to (understood here) the one reproaching me...*” There is an O-class vowel a *holem*, after the ך, which shows this is a participle. Remember the participial form שֹׁמֵר, using the verb שָׁמַר, is an O-class vowel followed by a *sere*. Here is the O-class vowel in חֹרְפִי and the *hireq-yod* suffix, which is a first person singular pronominal suffix. “*So that I may answer a word to the one who is reproaching me (or) taunting me...*”

כִּי־בָטַחְתִּי בְּדָבָרְךָ:

“*...for I have trusted in your word.*” Notice כִּי is the conjunction “*for*” or “*because*”. בָטַחְתִּי is from the root בָטַח, “*to trust*”. The תִּי suffix shows this is a first person singular. This is a Qal perfect first person singular from בָטַח, “*to trust*”. “*...for I have trusted in your word.*”

בְּדָבָרְךָ: has the inseparable preposition בְּ, “*in*”, with the noun דָבָר, which means “*word*”, a singular noun with the second masculine singular pronominal suffix ך, “*your*”.

2.4 **Translation**

“That I may give an answer to the one who is taunting me, for I have trusted in Your word.”

2.5 **Application/Interpretation**

The Psalmist is saying, “Lord, let Your salvation come to me according to Your word, that I might give an answer to the one who is taunting me with Your word, that Your word might be what I give an answer to the one taunting me, for I have trusted in Your word.”

One of the most important things that we can do as believers is to understand that God’s word is where we need to put our trust. We can give an answer to everyone who might ask us of the hope that is within us, we are told in the New Testament, with meekness and gentleness. When one is taunted because of the word of God, one answers with God’s word. This is what the Psalmist is saying. *“So I will answer a word for I have trusted in your word, and it gives me hope and security in the midst of a situation where perhaps I am being taunted for my faith.”*

Having said that, the Psalmist goes on in verse 43:

Lesson 3: Psalm 119:433.1 Text

וְאַל־תִּצַּל מִפִּי דְבַר־אֱמֶת עַד־מְאֹד
כִּי לְמִשְׁפָּטֶיךָ יִחַלְתִּי:

3.2 Vocabulary

נָצַל	verb	“to take”
פֶּה	noun	“mouth”
דְּבַר	noun	“word”
אֱמֶת	noun	“truth”
מְאֹד	adverb	“exceedingly”
מִשְׁפָּט	noun	“ordinance”
יַחַל	verb	“to hope”

3.3 Grammar

וְאַל־תִּצַּל מִפִּי

“*And do not take away from my mouth...*” וְ again is the conjunction “and”, and אַל is the negative particle “not”. “*...do not cause to be taken from*

me... (or) be delivered from me...” The root is נָצַל, a *pe nun* verb. The ך has assimilated into the צ, becoming תִּצַּל. The *a-i* vowel pattern, a *pathah* followed by a *sere*, is indicative of a Hiphil imperfect second masculine singular from נָצַל “...do not cause to be delivered or taken away from my mouth...” The ך in מִפִּי is from the preposition מִן, “from”. The ך has assimilated into the פִּי, the word “mouth”. The *hireq-yod* is a pronominal suffix first person singular.

דְּבַר־אֱמֶת־עַד־מְאֹד

“...do not take from my mouth the word of truth unto the extreme...” דְּבַר is the noun meaning “word”, and it is in construct with אֱמֶת. “...the word of truth...”, two nouns in construct, and whenever there are nouns in construct, there is a shortening of the vowel from דְּבַר to דְּבַר, with a *shewa-pathah*. עַד־מְאֹד means “unto muchness” or “exceedingly”. עַד is the conjunction, and מְאֹד is the noun meaning “much”. It has an adverbial usage here. What he is saying is, “Do not take away your word of truth from my mouth utterly (or) unto abundance.” It has an adverbial effect in the context here.

כִּי לְמִשְׁפָּטֶיךָ יִחְלָתִי

“...for to your ordinance I have hoped.” כִּי is the preposition, bringing a causal effect, and לְ is the inseparable preposition “to”. מִשְׁפָּט is the noun meaning “ordinance” or “judgment”, and יִ is the pronominal suffix second masculine singular. יִחְלָתִי is from the verb יָחַל, “to hope”. It is Piel perfect first person singular from יָחַל, “to hope”.

3.4 Translation

“And do not take away from my mouth your word of truth, for I hope in your ordinances.”

3.5 Application/Interpretation

Notice the word that the text is saying here, *“Do not cause to take away from my mouth the word that is truth exceedingly (or) utterly. Don’t take it utterly away, for I hope in your ordinances. It is in your truth and in your ordinances of truth that I cast my hope.”* מִשְׁפָּט is probably a singular having a collective plural idea or meaning. *“...for I am hoping in your ordinance or ordinances...”*

Notice the hope of the Psalmist is in the ordinances of the Lord. He does not want God’s word to be taken from him in any way. He wants to constantly have it. To have it taken away, he would be deprived of being able to give testimony before one mocking him. He wants God’s word to always be with him.

One of the most important things we can do is to constantly meditate in the word of the Lord, so that we can keep it as a part of our heart, and in our mind, and in our soul. I remember, *“Your word have I hidden in my heart, that I might not sin against you,”* but also in order to give a hope again of what is for us. We find that in the word of God. If we do not use the word of God, if we do not spend time in it, in Scripture, then we lose it. I think there is a wonderful application here of not letting the word of truth slip away, and begin to lose control over it by not spending time in it, for it is in the word of God that our hope is found, the Psalmist is saying.

Then he goes on in verse 44:

Lesson 4: Psalm 119:444.1 Text

וְאֶשְׁמְרָה תּוֹרַתְךָ תָּמִיד לְעוֹלָם וָעֶד:

4.2 Vocabulary

שָׁמַר	verb	“to keep”
תּוֹרָה	noun	“Torah”
תָּמִיד	adverb	“continually”
עוֹלָם	noun	“age”
עַד	preposition	“unto”

4.3 Grammar

וְאֶשְׁמְרָה תּוֹרַתְךָ

“So shall I keep (or) observe your Torah...” וְ is the conjunction followed by the verb שָׁמַר, meaning “to observe” or “to keep”. שָׁמַר has an א prefix, showing that it is a first person singular. It is a Qal imperfect first person singular verb from שָׁמַר. It has the emphatic הָ ending, drawing an emphatic emphasis, “so shall I” or “that I might”. We might render this, “So shall I observe your Torah...” Notice תּוֹרָה can mean “instruction”, and תּוֹרָה becomes תּוֹרַת in construct with ךְ. “So that I might observe your Torah...”

תְּמִיד לְעוֹלָם וָעֶד:

“So shall I observe your Torah continually.” תְּמִיד is the adverb meaning “continually.” “I want to observe your Torah continually.” וָעֶד לְעוֹלָם “...forever and ever.” לְעוֹלָם means literally “for the age”, and וָעֶד is “and ever”. It is a way of saying “continually” or “forever”.

4.4 Translation

“So shall I observe your Torah continually.”

4.5 Application/Interpretation

How important it is to constantly be in the Torah the whole of our lives, to study God’s Law, God’s instruction from scripture. He says, “I want to observe it. I want to keep it.”

Jesus, in the Sermon on the Mount, in chapter seven of Matthew said, “Blessed is the one that does the things that I have said.” So we want to keep the word of the Lord. We need to be in it, but then we want to observe it, and we want to do it all the days of our life, the Psalmist is saying, “forever and for ever”. We need to grow old and gray over the Torah, as *Pirke Aboth* says, and never stir from it. *Pirke Aboth* is a little tractate in the Mishnah, and in the sixth chapter of that tractate, we have that exhortation to be in Torah continually and grow old over it and gray over it.

How true that is for a believer in Jesus Christ, a Christian! We need to spend our time in the word of the Lord, and we need to grow old and gray over it, so that we can observe it continually.

Then he goes on in verse 45:

Lesson 5: Psalm 119:455.1 Text

וְאֶתְהַלֵּכָה בְּרֹחְבָּהּ כִּי פִקְדוֹתֶיךָ דָרַשְׁתִּי:

5.2 Vocabulary

הֵלֵךְ	verb	“to walk”
רָחֵב	adjective	“broad, roomy, wide”
פִּקּוּד	noun	“precept”
דָּרַשׁ	verb	“to seek”

5.3 Grammar

וְאֶתְהַלֵּכָה בְּרֹחְבָּהּ

“And I will walk (literally) in a broad place (understood), for your precepts I have sought.” Notice וְ again is the conjunction “and”, and אֶתְהַלֵּכָה is from the root הֵלֵךְ, “to walk”. The אֶתְ prefix indicates that this is a Hithpael imperfect first person singular from הֵלֵךְ, “to walk”. “So that I will walk...” This is followed by the preposition בְּ and רֹחְבָּהּ, which is a phrase that actually means “in a broad place”. It is from the root רָחֵב, an adjective meaning a “broad, wide, or spacious (place).” What he is wanting is that the Lord would have a roomy space, a wide space that he might walk in. The idea here is that of being free from restrictions that would keep one

from obeying the Lord and walking in a roomy place. That is what the Psalmist believes the word of God gives him: a roomy place.

כִּי פִקְדֵיךָ דָרַשְׁתִּי׃

“...for I have sought your precepts.” כִּי is the causal use of the conjunction, and פִקְדֵיךָ is from פִקְדָּה, meaning “precept”. The *segholyod* puts it into the plural construct with ךְ. “...for your precepts I have sought.” דָרַשְׁתִּי is from the root דָרַשׁ, “to seek”, a Qal perfect first person singular from דָרַשׁ.

5.4 Translation

“And I will walk in a broad place, for your precepts I have sought.”

5.5 Application/Interpretation

Notice the Psalmist wants to be free from worry and different anxieties and problems so that he can have a broad space where he can walk in obedience to the Lord, and to be at ease without being restricted by fears and anxieties, for he says, “I have sought your precepts.” Since I have sought your precepts, make that road that I am walking on a broad, spacious road.

We might say that when a Christian desires to follow the Lord, he is given a broad road as he follows the Scripture, in the sense that one’s anxieties can be cast upon the Lord, instead of being hemmed in by them, and we can have this broader way of movement, a spacious way of walking rather than being hemmed in by fears and anxieties. I think that is what he is really saying, that it frees us from that when we are in the precepts of the Lord.

It is interesting that people often have the other idea; they think that the precepts of the Lord bind us. But in reality, the precepts of the Lord free us, and allow us to have a spacey road that we are walking on without being encumbered by fears and anxieties that we have without knowing these precepts and following them.

Then going on in verse forty-six:

Lesson 6: Psalm 119:466.1 Text

וְאִדְבַרְהָ בְעֵדוֹתֶיךָ נֶגֶד מְלָכִים וְלֹא אֲבוֹשׁ:

6.2 Vocabulary

דָּבַר	verb	“to speak”
עֵדוּת	noun	“testimony”
נֶגֶד	preposition	“before”
מֶלֶךְ	noun	“king”
לֹא	negative particle	“not”
בוֹשׁ	verb	“to be ashamed”

6.3 Grammar

וְאִדְבַרְהָ בְעֵדוֹתֶיךָ

“I will speak with your testimonies...” The וְ here is just the וְ conjunction, and אִדְבַרְהָ is from the root דָּבַר, “to speak”. It is emphatic, and it is a Piel imperfect first person singular from דָּבַר. Notice the *hateph-pathah*, the “hurried pathah”, followed by the *pathah*, which shows along with the doubling of the ב that this is a **Piel** stem. “I will speak...” has the וְ ,

making it emphatic. “...in your testimonies...” בְּ is the preposition “in”, and עֵדוּתְךָ is the noun meaning “testimony”, while עֵדוֹתְךָ with the ת as the feminine plural suffix. The *seghol-yod* puts it in construct with ךְּ, the pronominal suffix second masculine singular. “I will speak (of) your testimonies...”

נִגְדָה מִלְּכִים

“...before kings...” נִגְדָה is the preposition “before”, and מִלְּכִים is from מֶלֶךְ, meaning “king”, and the ךְּ ending makes it a masculine plural. “I will speak your testimonies before kings...”

וְלֹא אֶבֹשׁ:

“...and I will not be ashamed.” וְ is the conjunction “and”, לֹא is the negative particle “not”, and אֶבֹשׁ is from the root בּוֹשׁ, a bi-radical root, “to be ashamed”. The א puts it into the first person, so it is simply a Qal imperfect first person singular from בּוֹשׁ.

6.4 Translation

“I will speak with your testimonies before kings, and I will not be ashamed.”

6.5 Application/Interpretation

Even though he is before kings, he is not going to be embarrassed, he said, to speak God’s testimonies before them, no matter how great those kings may be. One of the things we have to understand is that God’s word is greater than all the majestic greatness of kings. We need to realize when we

are in the word that we are in the highest royal authority that we could ever be in. Even before kings he is not ashamed to speak the Lord's testimonies, because He is the King of kings. I am reminded how that Jesus is מְלֶכֶם מְלֶךְ, the "*King of kings*", and His word will judge kings some day, and every knee shall bow, and every tongue shall confess that Jesus Christ is Lord and kings will bring their glory into His kingdom (in Revelation 21:24). We as believers need not be afraid to speak the Lord's testimonies even among those of high rank or high authority in this world, because there is no higher authority than the King of the Universe. The King of kings, which we as Christians believe to be Jesus, so we need not to be embarrassed to speak his word and his testimonies as we read this text through New Testament lenses.

He goes on in verse forty-seven:

Lesson 7: Psalm 119:477.1 Text

וְאֶשְׂתַּעֲשַׂע בְּמִצְוֹתֶיךָ אֲשֶׁר אָהַבְתִּי:

7.2 Vocabulary

שָׂעַע verb “to delight”

מִצְוָה noun “commandment”

אָהַב verb “to love”

7.3 Grammar

וְאֶשְׂתַּעֲשַׂע בְּמִצְוֹתֶיךָ

“And I will delight in your commandments...” **וְאֶשְׂתַּעֲשַׂע** is from the root **שָׂעַע**, which is a *double ayin* root, and it is the Hithpalpel imperfect first person singular from **שָׂעַע**. There is something interesting going on here. First of all, we have what is called *metathesis*, that is, the **ת** and the **ש** have interchanged. Instead of **אֶתְשָׂעֶשְׂע** we have **אֶשְׂתַּעֲשַׂע**, the exchange of the **ש** of the root with the prefix **ת**, this *metathesis*, as we call it, this change of places. Then we have the repetition of the **ע** and it is geminated, as the **ש** and **ע** have repeated themselves. The root **שָׂעַע** is changed in this repetition with the **ש** being written twice and the **ע** being written twice, so it is **אֶשְׂתַּעֲשַׂע** from the root **שָׂעַע**. Again, it is a Hithpalpel imperfect first

person singular from **שָׂעַע**. “*I will delight in your commandments...*” **בְּ** is the preposition “*in*” and **מִצְוָה** means “*commandment*”. **וְ** is the feminine plural suffix to the singular **מִצְוָה**. In **מִצְוֹתַי**, the *seghol-yod* puts it into plural construct with **י**, the pronominal suffix second masculine singular. “*I will delight myself...*” The Hithpael has a reflexive idea here. “*...in your commandments...*”

אֲשֶׁר אֶהְבֵּתִי

“*...which I love*”. **אֲשֶׁר** is the relative pronoun “*which*”, and **אֶהְבֵּתִי** is the Qal perfect first person singular with the **י** ending, indicating the suffix of the first person. “*And I am going to delight myself in your commandments, which I love.*”

7.4 Translation

“*And I will delight myself in your commandments, which I love.*”

7.5 Application/Interpretation

What a beautiful statement that is made here! The Psalmist delights himself in the Lord’s commandments, because he loves them. I believe that we as believers need to love the Lord’s commandments and we need to delight ourselves in them every day, and we do it because we love them. He loves to be in the word of God. This is really what the Psalmist is saying.

Let us be people that love the book. I remember years ago when Dr. John Mitchell used to come to Dallas Seminary and he would say, “Are you reading your Bibles? Get in the closet and read your Bible. Do you love your Bible?” He told me one time that he read through a book of scripture forty times before he began to study it to preach it, following G. Campbell Morgan’s advice. We need to love the word of the Lord. We need to want to be in it. It should be the passion of our heart. We need to delight ourselves in

the Lord's commandments. What greater joy is there than meditating in the Torah, the Lord's word?

We continue to verse forty-eight:

Lesson 8: Psalm 119:488.1 Text

וַאֲשֶׁא־כַּפֵּי אֶל־מִצְוֹתֶיךָ אֲשֶׁר אָהַבְתִּי וַאֲשִׁיחָה בְּחֻקֶּיךָ:

8.2 Vocabulary

נָשָׂא	verb	“to lift up”
כַּף	noun	“hand”
מִצְוָה	noun	“commandment”
אָהַב	verb	“to love”
שִׁיחַ	verb	“to meditate”
חֻק	noun	“statute”

8.3 Grammar

וַאֲשֶׁא־כַּפֵּי אֶל־מִצְוֹתֶיךָ

“*And I will lift up my hands unto your commandments...*” וַ is the simple conjunction, and אֲשֶׁא is from the *pe nun* verb נָשָׂא. The ך has assimilated in this *pe nun* verb, אֲנָשָׂא becoming אֲשָׂא, and that *daghesh forte* is showing the assimilation of the ך of the root having gone into the ש, sort of like Pac Man. This is the Qal imperfect first person singular from נָשָׂא. “I

will lift up my hands...” כַּף means “hand”, and with the ךְ ending, we are looking at a pronominal suffix, first person singular, put on plural nouns.

כַּף is in construct as a plural noun here with ךְ. “I will lift up my hands unto your commandments...” אֶל is the preposition “unto”, and מִצְוֹתֶיךָ is from מִצְוָה, meaning “commandment”. The וֹת is showing a feminine plural ending, and the *sere-yod* puts it in construct with ךְ, which is the pronominal suffix, second masculine singular. “And I will lift up my hands unto your commandments, [and they are not burdensome,] because I love them...”

אֲשֶׁר אֶהְבֵּתִי

“...which I love...” אֲשֶׁר is the relative pronoun “which”, and אֶהְבֵּתִי is the Qal perfect first person singular from the verb אֶהְבֵּת. When I “lift up the hands”, it is looking at prayer or devotion and a longing to take in the commandments of the Lord, which the Psalmist says, “I love.”

וְאֶשְׂיַחֵהּ בְּחֻקֶיךָ:

“...and I will meditate in your statutes.” וְאֶשְׂיַחֵהּ is from the verb אֶשְׂיַחֵהּ “to meditate”. The ם is just the conjunction again. The א gives it away as a first person singular, so it is a Qal imperfect first person singular, emphatic with the ם suffix, and אֶשְׂיַחֵהּ is the root. It is a middle weak, a middle *yod* root, a bi-radical root. “...so I will meditate in your statutes.” בְּ is the preposition, and חֻק is the word for “statute”, and in the plural it becomes חֻקֶיךָ. It is in construct, a plural noun in construct again with ךְ, the pronominal suffix second masculine singular.

8.4 Translation

“And I will lift up my hands unto your commandments, which I love. And I will meditate on your statutes.”

8.5 Application/Interpretation

“I am going to keep meditating in your statutes. I have a devotion and longing for them, because I love them.” We are to love again the word of the Lord, and because we do love His commandments, his ‘etched-in’ or ‘carved-in’ statutes found in His word, the permanent statutes of the Lord and His instructions, we want to meditate continually there.

I am reminded of Psalm 1, verse 2:

כִּי אִם בְּתוֹרַת יְהוָה חִפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וְלַיְלָה:

“But his delight is in the Torah of the Lord, and in this Torah he constantly meditates (he mumbles under his breath) day and night.”

So we are to spend our days and our nights and our life meditating in the Lord’s statutes, because we love His commandments. We, as Christians who know Jesus as our Lord and Savior, need to spend time meditating on what He has taught us and how in Scripture we can find Him, and we want to obey Him and we want to do His will. God’s word is what guides us into that understanding.

This is a great series of verses, using each verse beginning with ל, looking again at the high elevation of the word of God, of Scripture. How much do we need to be people of the book, and spend our days and nights meditating in it, that we might know Christ in a deeper way, and the power of his resurrection, as Paul said, and the fellowship of his sufferings, as he spoke of in Philippians chapter three.