

Dr. Ed (on names that begin with Y)

To start today's study of the Yod (Y) stanza (119:73-80), let's have some fun. Most of you have probably never used baby-name apps or websites, but they can be a lot of fun, even if you are not expecting a baby. Let's look for names that begin with the letter Y. There are many such names, but most of them are not originally from English.

Ichiro (on Y names in Japanese and Spanish)

As I expected, I found lots of Japanese names that begin with Y. There were 56 of them on the app's list, including my father's name, Yasuo, which means man of peace. There were only nine Y names from English listed, but I found 15 Y names from Spanish. Some of them like Yenifer and Yessica are Spanish forms of names that begin with J in English.

Dr. Ed (on Y in Hebrew becoming J in English)

The relationship between Y and J is important, because many names that begin with J in English and the English Bible are from Hebrew names that actually begin with Yod (Y). Dan, I'm sure you checked out the Y names with Hebrew origins. What did you find?

Dan (on Hebrew names and the name of God)

Well, I using the same site as Ichiro, and it listed 35 Y names which come from Hebrew. Many of them have English equivalents beginning with J, including Yaakov (Jacob), Yonatan (Jonathan), and Yosef (Joseph). Sadly the website did not clearly point that an abbreviated form of the name of God in Hebrew is part of many Yod name. **Jonathan** is one of them, and here it is in Hebrew. *[Dan lived in Israel for several years.]*



ated form of the name of God in Hebrew is part of many Yod name. **Jonathan** is one of them, and here it is in Hebrew. *[Dan lived in Israel for several years.]*

Letter #1 is Yod, the first letter in the name of God. The second letter (W) is also from the name of God, but there was an abbreviation. The little dot tells us to add a long o sound. So the first two letters stand for God and are pronounced **Yo**.

The last three letters are **nathan** which is the common Hebrew verb *to give*. So the name Yonatan or Jonathan means gift of God. The two marks below the letters that look like T show that short A vowels sounds need to be added. The vowel pointing was not in the original Hebrew and is not really needed once you learn the language well.

The discussion on this page was overheard during study #10 in the course on Psalm 119 and Biblical Survival at Quest Bible College, a fictional school. — The W.A.L.K. study method is used. Watching for data (W.), Analyzing themes (A.), Linking the passage (L.), in order to Know what to do (K.)

Jim (on not wanting to learn Hebrew)

We do **not** need to learn Hebrew because everything that we need to know about God is in our English Bible. And if we want to know the meaning of a name in the Bible, it's on line in **English**. We just proved that, and, besides, Jonathan isn't even in Psalm 119.

Frank (on being thankful for help)

It's great to have Dan in our class. So all this about English being enough is rude! My English Bible has the Hebrew letters in the stanza titles, but we need more than that to find the key first-in-verse terms. So frankly, Jim, I think you owe Dan an apology.

Dr. Ed (on using Hebrew data properly)

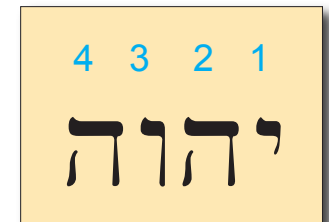
I also greatly appreciate Dan's input, but I understand Jim's position. There are some people who use the original languages just to be critical or to showoff. **We do not do that here!** Yet, Psalm 119 is special. So we need help with the acrostic format.

Dan (on the word order in verse 75)

Shalom! No apologies please! Jim is right about Jonathan not being in Psalm 119, but the name of God is. According to the word-use chart [on the next page] it is the second word in verse 75. Why do you think it's second instead of first? It could have been first.

Dr. Ed (on God's name in acrostics and its meaning)

Yes, theoretically **God's name in Hebrew** [YHWH, on the right] could have come first eight times in the Yod stanza, but it never does. In fact, God's name is never the first-in-verse term in any of several Bible acrostics. I suspect that was out of respect. To put it first in Yod would emphasize it in one place but also put it on a par with everyday terms that come first elsewhere. The Lord and his word standout everywhere in Psalm 119, not just in the Yod stanza.



About 60% of the 550 Yod terms in the Old Testament are proper names, many of which begin with an abbreviated form of YHWH. In addition in the New Testament, Jesus' name would begin the same way if written in Hebrew. He is **not** an abbreviated god, however. Rather He is the I AM [John 8:58] who is the same yesterday, today, and forever. — YHWH means **HE IS** and comes from the Hebrew verb of being (#1961) in 119:76 and 80.

Psalm 119		Word-Use Summary Chart for the Yod (Y) Stanza						stanza #10	
73	3027 6213 W + 3559 0995 W + 3925 4687 Your hands - have made me - and fashioned me; ---- give me insight - that I may learn - Your commands. ◇◇ Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.						Yod Y-1		
74	3373 7200 W + 8055 3588 B + 1697. 3176 They who fear You - will see me - and rejoice; ---- for - in your word - I have hope. ◇◇ They that fear thee will be glad when they see me; because I have hoped in thy word.						Yod Y-2		
75	3045 3068 3588 6664 4941 W + 0530 6031 I know - O Lord, - that - (are) righteous - Your judgments; ---- and in fidelity - You have afflicted me. ◇◆ I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.						Yod Y-3		
76	1961 4994 2617 L + 5162 K + 0565 L + 5650 Let be - I (therefore) beg You - Your mercy - for my comfort, ---- according to Your word - to Your servant. ◆◇ Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.						Yod Y-4		
77	0935 7291 W + 2421 3588 8451 8191 Let come to me - Your mercies - that I may live; ---- for - Your law - (is) my delights. ◆◇ Let thy tender mercies come unto me, that I may live: for thy law is my delight.						Yod Y-5		
78	0954 2086 3588 8267 5791 0589a 7878 B + 6490 Let be ashamed - the proud - for - (with) falsehood - they perverted me; ---- I - I will meditate - on Your precepts. ◆◇ Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.						Yod Y-6		
79	7725 L 3373 W + 3045 5713 Let turn - to me - fearers of You ---- and ones knowing - Your testimonies. ◇◇ Let those that fear thee turn unto me, and those that have known thy testimonies.						Yod Y-7		
80	1697 3820 8549 B + 2706 L + 4616 3808 0954 Let be - my heart - blameless - in Your statutes, ---- so that - not - I may be ashamed. ◇◇ Let my heart be sound in thy statutes; that I be not ashamed.						Yod Y-8		

W	Watching for the passage data
W-1	() Verse 73 shows that life has meaning because of creation.
W-2	() Verses 74 and 79 show that the psalmist was not anti-social.
W-3	() Verses 75, 78, and 80 show that the psalmist was a humble man.
W-4	() Verses 76 and 77 show that the psalmist's life was in great danger.
W-5	() The psalmist strongly contrasted himself with the proud in verse 78.
W-6	() Verse 79 shows that fearing God is more important than knowing a lot.
W-7	() The psalmist's bottom-line concern was about what was in his heart (80).
W-8	() The LORD (#3068) is mentioned in every verse.
W-9	() Fear (#3373) is a key term in the Yod stanza (74, 79).
W-10	() Ashamed (#954) is an important word in the stanza (78, 80).
W-11	() The proud (#2086) did not meditate on the Lord's precepts (78, 85).
W-12	() The psalmist was not boastful about what he knew (73, 75, 77, 79-80).
W-13	() <i>To know</i> (#3045) is the most important verb in the Yod stanza (74-75, 79).
W-14	() There is a special term (#4994) in verse 76 which is often left untranslated.
W-15	() The verse order in 73-74 shows that relating to God comes first.
W-16	() The psalmist was teachable; his proud opponents were not (73-75, 78).
W-17	() The righteousness and faithfulness of the Lord are stressed in verse 75.
W-18	() The petitions in 76-80 were based on points the psalmist made earlier (73-75).
W-19	() The psalmist trusted in a special promise from God (74, 76, Jer. 1:18-19, 15:20).

Mark the lines above as either correct (C), incorrect (X), or partly correct (▲).

A	Analyzing the passage themes
A-1	() The Yod stanza shows us why and how to pray.
A-2	() There is a petition in every Yod stanza verse (73-80).
A-3	() Fellowship is an important theme in the Yod stanza (74, 78-80).
A-4	() The psalmist yearned for fellowship with godly people (63, 74, 79).
A-5	() The psalmist yearned for the ungodly to repent and turn to the Lord (79).
A-6	() The psalmist stressed learning more than knowing (73, 75, 78, 79, 108, 124, 135).
A-7	() The psalmist's petitions in 76-80 were aimed at fulfilling God's purpose (73-75).
L	Linking the passage
L-1	() Verse 75 is a summary of the previous stanza (65-72).
L-2	() In verse 80, the psalmist was much like Paul in 1 Cor. 9:24-27.
L-3	() Like a great Potter (<i>Jer. 18:4-6</i>), the Lord formed the psalmist (73).
L-4	() The verb <i>to turn</i> (#7725) in verse 79 refers to repenting in Jer. 15:19.
L-5	() Falsehood (#8267) is used eight times in Psalm 119 and 37 times in Jeremiah.
L-6	() The petitions in 76-80 are like a long mountain range with five similar peaks.
K	Knowing what to do
K-1	() I should pray about my life to my personal Creator (73, 80).
K-2	() I should pray for justice and judgement like the psalmist did in 78a.
K-3	() I should pray confidently because of God's goodness and promises (75-77).
K-4	() I should delight in and meditate on God's Word (77b, 78b) as well as pray.

Dr. Ed (on Hebrew via Strong's numbers)

With Strong's numbers and the Word Use Chart, ordinary readers can get far more out of their English Bible, much like paint-by-number sets help ordinary folks be more artistic. So let's begin this session by looking at the first-in-verse terms in Yod (72-80) in light of the fact that Yod terms in Strong's are numbered between #2968 and #3509. With this in mind, you should notice something surprising. What is it?

Frank (on unexpected first-in-verse numbers)

Well, frankly, there is something wrong! Only the first three verses (73-75) begin with numbers that are within the proper range for Yod terms in Strong's. The other five verses (76-80) begin with terms that are numbered too high or too low to begin with Yod. Why?

Indy (on many verses beginning with Let)

At first, I also thought there are mistakes, but then I noticed that verses 76-80 all begin with 'Let' in English. So my guess is that the letter Yod by itself means 'let' and that it was placed in front of each of the first-in-verse verbs in 76-80. Maybe Yod is not numbered in Strong's because of a bias against independent letters. Am I right?

Dr. Ed (on the first-in-verse verbs, 76-80)

You are close, Indy, but a little off because of *your* bias. The dictionary forms of the verbs in question in 76-80 do not begin with Yod, but Yod was added to the front of each one, turning them into wishful petitions called *Jussives*. Yet the Yod became part of the modified verb. It is not a separate letter. It's a matter of Hebrew grammar, not bias, but speaking of grammar, it's more complicated than what I just said. Right, Dan?

Dan (on Hebrew verb forms in verse 74a)

Yes, unfortunately it is. When a Yod prefix is added to a Hebrew verb it turns it into an *Imperfect* which is often translated in future tense. For instance in verse 74, I believe the psalmist said that those who fear the Lord would be glad when they see him. The verbs *to see* (#7200) and *to rejoice* (#8055) in 74a both have a Yod prefix.

The two verbs in 74a could, however, be either ordinary futuristic *Imperfect* forms or wish-like *Jussive* petitions, because there is no difference in spelling. That's why the KJV and NIV differ in 74a. — I think the KJV is correct in taking them as ordinary futuristic *Imperfects*, because the psalmist makes a number of optimistic statements in verses 73-75, basically saying, *You are my personal Creator*. (73a) and *You are good*. (75, W-17).

Psa. 119:74a

KJV

They that fear thee will be glad when they see me;

NKJV

Those who fear You will be glad when they see me,

ESV

Those who fear You shall see me and rejoice,

NIV

May those who fear You rejoice when they see me,

Jim (on Hebrew being too difficult)

I am *glad when I see* that Dan agrees with me on the King James being correct in 74a, but all this about Hebrew *Jussives* and *Imperfects* is complex! Indy's observation about verses 76 through 80 all beginning with 'Let' is important, but we can see that in our English Bible. So how is it incorrect to say that we don't really need Hebrew grammar? Rather, isn't it wrong to force this difficult ancient material on ordinary believers today?

Dr. Ed (on the usefulness of knowing some Hebrew)

You have a point, Jim, but *you* are a Bible college student! I hated French in high school, but learning a little biblical Hebrew is different. It can be very helpful. For instance, we need more than an English Bible to appreciate how strongly the psalmist contrasted himself with the proud in 78 (W-5). The word-use summary chart shows that the emphatic personal pronoun "I" (#0589a) is used. That made the contrast much stronger.

Jim (on difficult terms and the pride problem)

Thanks, Dr. Ed, for point out that detail. I did **not** say that Hebrew is totally useless. (Some of my friends say that, but I don't!) I see how Hebrew helps with the fine points, but I think the contrast between the psalmist and the proud is clear enough in the King James (W-5). My concerns are that Hebrew grammar is difficult, and some of those who know and use it are arrogant. Knowledge puffs up [1 Cor. 8:1]. So we need to be careful.

Dr. Ed (on the need for love and knowledge)

Yes, knowledge *without love* puffs up, but this is a Bible college. So we promote both. We appreciate those who know and use Greek or Hebrew properly, stressing love and service more than what they know. By the way, what did the psalmist know (75, 79b)?

Dr. Ed (on the flow of thought and #4994 in 76)

Two big things we have seen so far are: 1.) that the last five verses in Yod (76-80) each begins with a wish-like line, and 2.) that the first three verses (72-75) are mostly positive statements about God's plan for the psalmist. How do these two fit together?

Well, there is a term in verse 76 which reveals the logic. Unfortunately, it (#4994) is left untranslated in most modern versions (W-14). Waltke and O'Connor say that it shows that whatever came before it is the basis of the request or wish which follows. [*Introduction to Biblical Hebrew Syntax*, pp. 578-9, 684] So it's presence in verse 76 shows that the petitions in 76-80 are based on the facts presented in 73-75 (W-18). So should this term (#4994) be left untranslated as many scholars recommend? What do you think?

Psa. 119:76a

KJV

Let, I pray thee, thy merciful kindness be for my comfort,

NKJV

Let, I pray, Your merciful kindness be for my comfort,

ESV

Let your steadfast love comfort me

NIV

May your unfailing love be my comfort,

Theo (on the flow of thought and a key question)

I wouldn't omit it, because understanding the flow of thought in the passage is much more important to me than having a smooth translation. It means 'therefore I pray.'

Regardless of how it's translated, however, let's not get stuck on one controversial term (W-14). What does everyone think are the main theological points in 73-75 which form the foundation for the many practical petitions and wishes in 76-80 (W-18)?

Indy (on the importance of the personal Creator, 73)

I am impressed by how God is addressed as the psalmist's personal Creator in verse 73. What a great way to begin the stanza, with personal creation instead of with the creation of the world in general (W-1)! I suspect that this personal creation is where the *Yearning for Fulfillment* stanza title came from. The psalmist yearned to fulfill God's plan for his life (K-1). So there is a personal petition or wish in nearly every verse (A-2)

Socie (on the importance of fellowship, 74, 79)

Is that all you see, Indy? What about the stress on fellowship with other godly people which jumps out at us early on in the opening statement of verse 74 and then again in a petition near the end in verse 79 (A-3, A-4)? The psalmist ministered to others (W-2). So he was not anti-social (63, 74, 79). We should not be either!

Indy (on the importance of the verse order, 73-74, 79-80)

The psalmist's hope for acceptance in 74 and petition for others to repent and join him in 79 (A-5, L-4) are **not** in the first or last verse. The order in verses 73-74 and 79-80 shows that the psalmist's relationship with God was the main thing (W-15). He wouldn't have survived otherwise (W-4). — Did Jeremiah have many friends? No, he didn't!

Dan (on the importance of knowledge, 75, 79)

The first-in-verse use of the verb *to know* in verse 75 is impressive, as the psalmist stressed that he knew that the Lord had been good to him (75, W-17), like in the previous stanza (65-72, L-1). What a wonderful foundation this is for the petitions that follow (W-18). The logical connection between verses 75 and 76 could not be more clear.

I'm also impressed that the psalmist did not say more about what he knew (W-12). He could have stressed knowledge by beginning every Yod verse with #3045, but he only did so once. Moreover, he stressed learning (#3925) more than knowing (#3045). [See verses 66, 68, 71, and 73.] The verb *to know* is only used twice in Yod (75, 79, W-13).

Jim (on the ability to understand in English)

Dan's knowledge of Hebrew and good points are impressive, but I'm also glad to see how well we can understand the flow of thought in the Yod stanza by simply reading the English Bible carefully. Isn't it obvious that each of us should pray for the Lord's merciful kindness (76) based on His faithfulness to us in the past and in all things (75, W-18)? And isn't it wonderful that even those among us with little formal education or academic ability do not need to be ashamed if their hearts are right with God (80)?

Dr. Ed (on the importance of godly yearning)

Yes, Jim, it is wonderful and not a coincidence that the psalmist ended the Yod stanza with a wish about his heart rather than his head (W-7). He (*Jeremiah?*) was very different from the proud and dishonest leaders (161) who slandered him (69, 78). We should yearn to be different as well (76-80, K-2), as we allow God's word to change us (K-4).

Thru-Hiking Psalm 119 – the Psalmist Trail	with Jeremiah	Psalm 119:73–80	Stanza #10, Yod
W.	A.	L.	K.
<i>Who, What, When, etc. (especially countable things)</i>	<i>Theme Analysis, putting it All together</i>	<i>Like: what is the passage like?</i>	<i>Knowing what to do: Key points for us</i>
<p>Who were present?</p> <ul style="list-style-type: none"> - the psalmist & the Lord in every verse The psalmist was probably Jeremiah. - those who fear the Lord (74, 79). (Cf. 63) These were the psalmist only associates, but they were not yet with him. - the proud (78a) (Cf. 69) strongly contrasted with the psalmist (78b) <p>What was repeated?</p> <ul style="list-style-type: none"> - God's Word in every verse (as always) - many wish-like petitions The only verses without a petition may be 74–75. These show the psalmist's heart desire. - knowing (75a, 79b) To know (#3045) could have come first 8 times, but knowledge is not greatly stressed (75, 79). <p>When?</p> <ul style="list-style-type: none"> - time of less affliction, only 75b, 76a, 77a, 78a The next stanza (81–88) has much more. - Nearly everything was about the future. about the psalmist's hopes for the future This is like the final stanza (169–176). <p>How did the stanza end?</p> <ul style="list-style-type: none"> - It began (73) and ended (80) with God's plan. The bottom line is not human relations (79–80). The bottom line is about the heart not the head. 	<p>As a whole, what is the main theme?</p> <ul style="list-style-type: none"> - biblical thinking & living (as always) despite opposition (78) & weakness (75, 80) <p>A list of significant sub-themes</p> <ul style="list-style-type: none"> - praying with hope for the future “Let. . .” is future-tense-based prayer. - public opinion about the psalmist the negative impact of falsehood (78) the desire for the godly to turn (79) This is seen in verse 74 as well. - the psalmist's godly stability He was not public-opinion centered. God had established him (73a). He had biblical hope (74b). He knew the Lord was good (75). (Compare 75 and 65–72.) He looked for God's mercy (76–77). He meditated on God's Word (78b). He knew there were others (74, 79). But he valued public-opinion rightly. not in order to be popular (79) but for the sake of ministry (74, 79) - knowing God (avoiding shame) knowing through the Word (73, 79), knowing through hard experience (75) knowing that all will be known (80) Shame is emphasized in 78–80. 	<p>Like what other Scriptures?</p> <ul style="list-style-type: none"> - Verses 73–74 like Jeremiah's call. - Verse 75 is like verses 65–72. - Verse 80 is like 1 Cor. 9:27. <p>Like what in general?</p> <ul style="list-style-type: none"> - Like the hard life of Jeremiah He trusted God's promise (Jer. 1:19). He was slandered (Jer. 37:11–15). The proud opposed him (Jer. 43:2). He did not have many associates. He had to turn (79, Jer. 15:18–19). He prayed the same (Jer. 17:18). He used acrostics (Lamentations). compare 73 and Lam. 1:10, 4:10 - Like a difficult work situation being smeared by the proud by those with authority hoping a godly few will understand but having to wait for change needing a strong devotional life based on confidence in God praying like the psalmist trying to avoid personal sin (80) <p>Like what on the Appalachian Trail?</p> <ul style="list-style-type: none"> - LIKE A BAD SHELTER SITUATION having being slandered and wishing for better - LIKE FIVE SIMILAR PEAKS IN A ROW The five wish-like petitions in 76–80 are like a long mountain range. 	<p>What are the key points?</p> <ul style="list-style-type: none"> - Remember the Lord. (the past) remember his creation / call (73) remember his promise (74b, 76b) remember his goodness (75) - Pray for change (present→future) for future fellowship with godly not for broad popularity for the proud to be ashamed, and to avoid sin & shame (80) - Expect God to bless. (the future) to bring the godly (74, 79) to be good & merciful (75–76) to give daily mercies (77) to change the situation (78–79) in HIS time to be just and fair (80) - Be in God's Word. (the present) asking for understanding (73b), delighting in His teaching (77b), meditating on His precepts (78b), not focusing on the proud (78a), in order to fulfill God's purpose (80) - DO NOT QUIT, despite the lack of companions, and despite the proud opposition. Keep on thru-hiking, realizing things will change, but not immediately (82).