De acht repeterende uitdrukkingen in Psalm 119

דָּבָר	m	dabar	spraak / zaak
חֹק	m	choq	besluit / gebod
פִּקּוּד	m	piqoed	verordening / voorschrift
מִשְׁפָּט	m	mishpat	rechtspraak
אִמְרָה	f	iemrah	woord / gezegde
עֵדוּת	f	edoet	getuigenis / verordening / inzetting
מִצְוָה	f	mitswah	gebod
תּוֹרָה	f	torah	wetsonderwijzing

דָּבָר dabar 1697

A masculine noun meaning word, speech, matter.
This frequent word has a wide range of meanings associated with it. It signified

- spoken words or speech (Gen. 11:1; Isa. 36:5, Jer. 51:64);
- a command or royal decree (Esth. 1:12, 19); advice (Judg. 20:7);
- poetic writings of David (2 Chr. 29:30);
- business affairs (1 Chr. 26:32);
- a legal cause (Ex. 18:16);
- the custom or manner of activity (Esth. 1:13);
- and something indefinite (thing, Gen. 22:16).

Most important was the use of this word to convey divine communication. Often the word of the Lord signified the revelation given to prophets (2 Sam. 7:4; Jer. 25:3; Hos. 1:1). Similarly, the Ten Commandments were literally called the ten words of the Lord (Ex. 34:28; Deut. 4:13).

חֹק chooq 2706

A masculine noun meaning regulation, law, ordinance, decree, custom.
Primarily, this word represents an expectation or mandate prescribed by decree or custom. It is used to speak of general decrees of God (Jer. 5:22; Amos 2:4); the statutes of God given to Moses (Ex. 15:26; Num. 30:16[17]; Mal. 4:4[3:22]; the lawful share deserved by virtue of status (Gen. 47:22; Lev. 10:13, 14); the declared boundaries or limits of something (Job 14:5; 26:10); the binding legislation made by a ruler (Gen. 47:26); and that which must be observed by strict ritual (Ex. 12:24).

פִּקּוּד piqoed 6490

A masculine noun meaning precept, instruction.
The root expresses the idea that God is paying attention to how He wants things ordered (see paqad[6485]).
God's precepts strike those who love Him as right and delightful (Ps. 19:8[9]).
This word is always plural and is only found in the Psalms, mostly in Psalm 119 (twenty-one times). This Psalm talked of seeking (Ps. 119:40, 45, 94); keeping (Ps. 119:63, 69, 134); and not forgetting God's instructions (Ps. 119:87, 93, 141); even when opposed by the proud (Ps. 119:69, 78). The psalmist's diligence in obeying God's precepts was rewarded with understanding and the hatred of evil (Ps. 119:100, 104); liberty (Ps. 119:45); confidence in asking God's help (Ps. 119:94, 173); and spiritual life (Ps. 119:93).

מִשְׁפָּט mishpaat 4941

A masculine noun meaning a judgment, a legal decision, a legal case, a claim, proper, rectitude.
The word connotes several variations in meanings depending on the context. It is used to describe a legal decision or judgment rendered: it describes a legal decision given by God to be followed by the people (Isa. 58:2, Zeph. 2:3; Mal. 2:17). These decisions could come through the use of the Urim and Thummim (Num. 27:21). The high priest wore a pouch called the breastpeace of justice, containing the Urim an Thummim by which decisions were obtained from the Lord (Ex. 28:30). Doing what was right and just in the Lord's eyes was far more important than presenting sacrifices to Him (Gen. 18:19; Prov. 21:3, 15). God was declared to be the Judge of the whole earth who rendered justice faithfully (Gen. 18:25; Isa. 30:18). In the plural form, the word describes legal judgments, cases, examples, laws, and specifications.
The word describes the legal case or cause presented by someone. The Servant spoken of by Isaiah asked who brought his case of justice against him (Isa. 50:8); Job brought his case to vindicate himself (Job 13:18; 23:4).
The legal control or control in a situation is also described by the word. Samuel warned the people of the civil and legal demands a king would place on them (1 Sam. 8:9); Moses gave legislation to protect the rightful claim of daughters (Ex. 21:9). The Hebrew word also described the legal right to property (Jer. 32:8). Not surprisingly, the place

where judgments were rendered was also described by this word; disputes were to be taken to the place of judgment (Deut. 25:1). Solomon built a hall of justice where he served as judge (1 Kgs. 7:7).
The word also describes plans or instructions: it describes the building plans for the Tabernacle (Ex. 35-40); and the specifications for the Temple (1 Kgs. 6:38); the instructions the angelic messenger gave to Samson's parents about how he was to be brought up (Judg. 13:12). In a more abstract sense, it depicts the manner of life a people followed, such as the Sidonians (Judg. 18:7; 1 Sam. 2:13).
The word means simple justice in some contexts, often in parallel with synonymous words, such as *choq* (2706) or *tsedeq* (6664), meaning ordinance or righteousness. It describes justice as one thing Jerusalem was to be filled with along with righteousness (Isa. 1:21). Justice and righteousness characterize the Lord's throne (Ps. 89:14[15]; and these were coupled with love and faithfulness (cf. Ps. 101:1, 111:7). Executing or doing justice was the central goal that Yahweh had for His people (Jer. 7:5; Ezek. 18:8), for that equaled righteousness (Ezek. 18:9).

אִמְרָה imrah 565

A feminime noun meaning word.
This rare poetic term occurs more in Psalm 119 than everywhere else combined.
It is used in parallel with teaching, covenant, commandment, and voice (Deut. 32:2; 33:9; Ps. 119:172; Isa. 28:23).
This noun most often designates God's Word, which is the psalmist's guide for life and his basis for requesting God's kindness, graciousness, and deliverance (Ps. 119:11, 41, 58, 76, 116, 133, 154, 170).
The keeping of God's Word is a frequent topic in Scripture (Deut. 33:9; Ps. 119:67, 158; cf. Isa 5:24). God's Word is pure, sweeter than honey, and has been magnified with His name (Ps. 119:103; 138:2; Prov. 30:5).

עֵדוּת edoet 5715

A feminine noun meaning testimony, precept, warning sign.
It is always used in connection with the testimony of God and most frequently in association with the Tabernacle (Ex. 38:21; Num. 1:50, 53).
The stone tablets containing the Ten Commandments are identified as God's testimony (Ex. 25:16; 31:18; 32:15).
Because the Ten Commandments represent the covenant that God made with Israel (see Ex. 34:37, 28) they are also called the "tables of the covenant" (see Deut. 9:9; 11:15); and they were preeminent in the Tabernacle. As a result, the Tabernacle is sometimes called the Tabernacle of the testimony (Ex. 38:21; Num. 1:50, 53); and the ark is sometimes called the ark of the testimony (Ex. 25:22; 26:33, 34: 30:6, 26). This term is also used alone to represent the ark (Ex. 16:34; 27:21; 30:36; Lev. 16:13). In time, this term came to stand for laws or precepts that God had delivered to humanity (Ps. 19:7[8]; 119:88; 122:4).

מִצְוָה mistswah 4687

A feminine noun meaning a commandment.
It can apply to the edicts issued by a human being, most likely the king (1 Kgs. 2:43; Esth. 3:3; Prov. 6:20; Isa. 36:21; Jer. 35:18). It can also relate to a genaral corpus of human precepts (Isa. 29:13); or a body of teachings (Prov. 2:1; 3:1).
On the other hand, this expression can reference God's commands. In the Pentateuch, this is its only usage. It does not refer to human commandments.
In the singular, it may distinguish a certain commandment (1 Kgs 13:21); yet it appears most frequently in the plural to designate the entire corpus of divine law and instruction (Gen. 26:5; Ex. 16:28; Deut. 6:2; 1 Kgs. 2:3). It is also important to note that, in the plural, this word often appears in synonymous parallelism with such words as *chuqqiym* (2706); *mitspatiym* (4941); *edot* (5715); *torot* (8451).

תּוֹרָה torah 8451

A feminine noun meaning instruction, direction, law, Torah, the whole Law.
This noun comes from the verb *yarah* (3384), which has, as one of its major meanings, to teach, to instruct.
The noun means instruction in a general way from God; for example, Eliphaz uttered truth when he encouraged Job and his readers to be willing to receive instruction from God, the Almighty (Job 22:22).
In Israel, a father and mother were sources of instruction for life (Prov. 13:14; 28:4). In contrast, rebellious people were not willing to accept God's instructions in any manner (Isa. 30:8, 9); the scribes handled the instructions of the Lord deceitfully and falsely (Jer. 8:8).
Various words are found in synonyms parallel with this term: It is paralleled by the sayings of the Holy One (Isa. 5:24); the word of the Lord (Isa. 1:10); and the testimony or witness (Isa. 8:20). It is used regularly to depict priestly instructions in general or as a whole. The Lord rejected the priests of Israel for they had disregarded (lit., forgotten) the Law (Jer. 2:8; Hos. 4:6). They had been charged to carry out and teach all the instructions of the Lord (Deut. 17:11).
The term takes on the meaning of law in certain settings, although it is still currently debated about how to translate the various words that describe the laws, ordinances, commands, decrees, and requirements of the Lord. This word *torah* is used as a summary term of various bodies of legal, cultic, or civil instructions. The word refers to the entire book of Deuteronomy and Moses' exposition of the Torah found in it (Deut. 1:5).
By implication, the word here also refers to the laws given in Exodus, Leviticus, and Numbers. Numerous times this word refers to the whole Law of Moses, the Book of the Law of God, the Law of the Lord, and the Law of God given at Sinai (in order of titles listed, 1 Kgs. 2:3; Neh. 8:1; Josh. 24:26; Ps. 1:2; Neh. 10:28[29], 29[30]). The kings of Israel were held to the standard of the Law of Moses (1 Kgs. 2:3; 2 Kgs. 10:31; 14:6; 23:25). The word can also refer to a single law, for example, the law of the burnt offering (Lev. 6:9[2]; 7:7; Neh. 12:44).
It is used of special laws for the Feast of Unleavened Bread (Ex. 13:9); the Passover (Ex. 12:49); of decisions by Moses (Ex. 18:16, 20); for the content of the Book of the Covenant (Ex. 24:12).
The Law or Torah of God is pursued diligently by the psalmist; this word is found twenty-five times in Psalm 119 in parallel with various near synonyms.
The word means the usual way, custom, or manner of God as David addressed his surprise to the Lord about the way He had dealt with him (2 Sam. 7:19).