**Psalm 119** ([Greek](https://en.wikipedia.org/wiki/Septuagint) numbering: **Psalm 118**) is the longest [psalm](https://en.wikipedia.org/wiki/Psalm) as well as the longest chapter in the [Bible](https://en.wikipedia.org/wiki/Bible). It is referred to in [Hebrew](https://en.wikipedia.org/wiki/Hebrew_language) by its opening words, "*Ashrei temimei derech*" ("happy are those whose way is perfect"). It is the prayer of one who delights in and lives by the [Torah](https://en.wikipedia.org/wiki/Torah), the sacred law. With its 176 verses, it is the longest chapter of the entire bible. Unlike most other psalms the author didn't include his name in the text. Most scholars suspect it to be written by king [David.](https://en.wikipedia.org/wiki/David)

This psalm is one of about a dozen alphabetic [acrostic](https://en.wikipedia.org/wiki/Acrostic) poems in the Bible. Its 176 verses are divided into twenty-two stanzas, one stanza for each letter of the [Hebrew alphabet](https://en.wikipedia.org/wiki/Hebrew_alphabet); within each stanza, each of the eight verses begins (in Hebrew) with that letter.[[1]](https://en.wikipedia.org/wiki/Psalm_119#cite_note-murphy-1) The name of God (Yahweh/Jehovah) appears twenty-four times.

[](https://en.wikipedia.org/wiki/File:Psalms_WesternWall.jpg)

A [Haredi](https://en.wikipedia.org/wiki/Haredi_Judaism) Jew reading Psalm 119 at the [Western Wall](https://en.wikipedia.org/wiki/Western_Wall).

Employed in almost (but not quite) every verse of the psalm is a [synonym](https://en.wikipedia.org/wiki/Synonym) for the Torah, such as *dabar* ("word, promise"), *mishpatim* ("rulings"), etc.[[1]](https://en.wikipedia.org/wiki/Psalm_119#cite_note-murphy-1)

The acrostic form and the use of the Torah words constitute the framework for an elaborate prayer. The grounds for the prayer are established in the first two stanzas (*alef* and *beth*): the Torah is held up as a source of blessing and right conduct, and the psalmist pledges to dedicate himself to the law. The prayer proper begins in the third stanza (*gimel*, v. 17). Like many other psalms, this prayer includes dramatic lament (e.g. verses 81–88), joyous praise (e.g. verses 45–48) and prayers for life, deliverance and vindication (e.g. verses 132–134). What makes Psalm 119 unique is the way that these requests are continually and explicitly grounded in the gift of the Torah and the psalmist's loyalty to it.