129 Your testimonies are wonderful; Therefore my soul observes them.
130 The unfolding of Your words gives light; It gives understanding to the simple.
131 I opened my mouth wide and panted, For I longed for Your commandments.
132 Turn to me and be gracious to me, After Your manner with those who love Your name.
133 Establish my footsteps in Your word, And do not let any iniquity have dominion over me.
134 Redeem me from the oppression of man, That I may keep Your precepts.
135 Make Your face shine upon Your servant, And teach me Your statutes.
136 My eyes shed streams of water, Because they do not keep Your law.

Believers who long for God’s Word enjoy freedom from iniquity’s dominion.

1. The Pe is a mouth. The Psalmist’s panting mouth (ψ119:131) longs for maximum teaching from God’s Word. Phinehas (“mouth of a serpent”) is the best known proper name word study for this strophe.
2. Pe is the fifth and final strophe to contain all eight words for the Word (יִרְאוּ תְבוּרָה כְּמֵן תְּבוּרָה יִרְאוּ). The testimonies of God’s Word unfold the wonders of heavenly glory (ψ119:29 cf. vv.18,27 See א; Ex. 15:11; Ps. 77:11,14; 88:10,12; 89:5; Isa. 9:6; 25:1).
3. The unfolding and illuminating nature of God’s Word is efficacious for even the simple to apprehend God’s Truth (ψ119:130 cf. Ps. 19:7; Prov. 1:4,22,23; Matt. 11:25).
4. The Psalms commit himself to the Lord for becoming a doer and not merely a hearer of the Word (ψ119:33a; Jer. 6:16; Jer. 42:1-6; Jas. 1:21-22).
5. This practice will keep him secure against the dominion of sin (ψ119:33b; Ps. 17:5; 19:13; Rom. 6:12-19).
6. Positive volition will always find Divine provision (ψ119:32; Ex. 4:31; Ps. 22:26; 107:9; Isa. 55:1-2; Matt. 5:6).
8. The shining light of God’s daily presence wards against sin and provides an urgency to God’s instruction (ψ119:35; Ex. 34:29-35; Num. 6:25; 12:8; 1st Cor. 4:5; 2nd Cor. 3:18; 4:6).
9. In spite of how devoted the Psalmist is to the Lord, he grieves over the time he has wasted in carnality (ψ119:36 cf. Ps. 126:5-6; Lam. 2:18-19; Lam. 3:39-50).