Your hands made me and fashioned me;  
Give me understanding, that I may learn Your commandments.  

May those who fear You see me and be glad,  
Because I wait for Your word.  

I know, O Lord, that Your judgments are righteous,  
And that in faithfulness You have afflicted me.  

O may Your lovingkindness comfort me,  
According to Your word to Your servant.  

May Your compassion come to me that I may live,  
For Your law is my delight.  

May the arrogant be ashamed, for they subvert me with a lie;  
But I shall meditate on Your precepts.  

May those who fear You turn to me,  
Even those who know Your testimonies.  

May my heart be blameless in Your statutes,  
So that I will not be ashamed.

God’s Word places us in the proper Creator/creature perspective.

1. The Yod is a hand, and the hand of the Lord is a joy to the believer under affliction.
2. The Psalmist finds comfort in being made and fashioned by the Lord (Ps. 139:14-16). He finds a greater comfort in the ongoing (on-growing) work of spiritual maturity (Ps. 138:8; Phil. 1:6; 2:13; 1st Pet. 5:10).
3. Companionship is also an obligation for ministry to our companions in the Lord (Ps. 119:74). The Psalmist knows that his own example will be gladness for his fellows (cf. Ps. 34) as they go together to the house of prayer (Isa. 56:7).
4. Our varied circumstances and details of life do not manifest any varied standards or capriciousness on God’s part. God remains righteous and faithful for all eternity (Ps. 119:75 cf. Gen. 6:9; 17:1; Job 1:18; 2:3; Ps. 18:23,25,30,32; Ezek. 28:15).
5. Our varied circumstances and details of life provide God with the opportunity to express his lovingkindness and comfort in powerful ways (Ps. 119:76). The parallel jussive (v.80) stresses that this is the means for becoming blameless (cf. Gen. 6:9; 17:1; Job 1:18; 2:3; Ps. 18:23,25,30,32; Ezek. 28:15).
6. The second-half of Yod celebrates how God’s compassion empowers a spiritual life without shame (Ps. 6:10; 25:3; 31:17; 35:26; 40:14,15; 69:6; 70:2,3; 71:13; 132:18; Jer. 20:11).
7. The double use of shame gives us either Ish-Bosheth or Mephibosheth for proper-name word studies for this strophe.