

“BE-ing Biblically Blessed”

Psalm 119:1-8

January 9, 2022

INTRO: What’s your personal perspective on blessings?



PRAYER

BIG IDEA:

The biblically blessed are those who learn, love, and live God’s Word, God’s will, and God’s ways!

CONTEXT:

- *“PERSPECTIVE”* - a 6 month study of Psalm 119
- Last week we introduced:
 - Biblical Poetry
 - Biblical Psalms
 - Biblical Perspective:

- **God's PRAISES**
- **God's PROMISES**
- **God's PEOPLE**

In retrospect, ... the Psalms serve as the LORD's Scriptural tameion, the sweetest meeting place for a missionary and their Messiah, an inspired chamber of divine discovery, a place for deep, personal reflection and contemplation – a place for Christ-like soul-shaping and biblical refinement. Here in the Psalms one is frequently and faithfully walked through emotional trauma, even heart-wrenching torture at times... Yet, within these written walls we learn how to weep and worship simultaneously. We are taught how to walk, work, and win at war with an unwavering witness... all, ultimately, to the glory of God. Moreover, by His grace... in the Psalms, and especially here in Psalm 119... we learn how to love and live as those who are: BE-ing biblically blessed! Amen & AMEN!

- JDP

PREVIEW:

1. The **BLESSED**
2. The **BLUEPRINT**
3. The **BULLSEYE!**

T/S: Before we jump in... just a little bit more on Psalms:

- Remember that we are dealing with divine poetry...
 - More to be experienced than dissected...
 - Facts that are felt... Touching that is teaching...

*Psalms are divinely inspired,
real-life responses to life's raw realities.* - JDP

➤ **Luther** said:

*"I would find him to be an arrogant man who said that
he had ever fully understood one Psalm
properly/perfectly."*

"In the Psalms we look into the heart of every saint!"

*"The Psalms are the Bible in miniature...
the Bible within the Bible."*

VIDEO: *"The Psalms"* (The Bible Project)

T/S: Ok... now for Psalm 119:

- #1 = it is an alphabetical acrostic Psalm...
 - 22 letters = 22 stanzas... each one with 8 lines
 - Each stanza's 8 lines begin with same letter...

➤ #2 = The **ESSENTIAL 8** words:

These 8 words have a distinction without a difference! - JDP

1. *Law*
2. *Testimonies*
3. *Ways*
4. *Precepts*
5. *Statutes*
6. *Commandments*
7. *Rules*
8. *Ordinances*

➤ **Augustine** taught through the Psalms, BUT... not 119

“The sound of my voice strikes your ears, but the real teacher is within..... As often as I began to reflect upon Psalm 119, it always exceeded the utmost stretch of my powers.”

by contrast...

Puritan Thomas Manton preached **190 sermons**
thru Psalm 119!

TEXT: Psalm 119:1-8

I. The **BLESSED** (Ps. 119:1-3)

1 Blessed are those whose way is blameless,
who walk in the **law** of the LORD!

2 Blessed are those who keep his **testimonies**,
who seek him with their whole heart,

3 who also do no wrong,
but walk in his **ways!**

*To be biblically blessed is to BE made
divinely better...*

The BLESSED are those who:

➤ *“whose walk is blameless”*

- WALK = life... belief & behaviors
- BLAMELESS = **complete, whole, perfect, holy**

➤ *“who walk in the Law of the Lord”*

- Beware here all legalists AND libertines...
 - We are not under the O.T. Law anymore
 - Nor are we exempt from the N.T. Law...

God is only rightly served when His law is obeyed! - Calvin

➤ *“who keep the Creator’s testimonies”*

- *“keep”* is a synonym for OBEY, walk-in
- **Blessed are those who hear & heed HIM!**

- *“who seek Him with their whole heart”*
 - *What do you want? (3X)*
 - **Who were you aiming to please last _____?**
 - **What kind of time-horizon are you living on?**
 - **Do you have evidence that Jesus is your Lord?**
 - **What idols have left their residue on you?**

- *“who also do no wrong”*
 - How do you feel about your wrong / your sin?
 - What do you do about your sin?

- *“but... who walk in His ways”*
 - The blessed are the obedient...
 - **Faithful who follow are the blessed family of God**
 - His ways are ***the NARROW road.***
 - Now you understand: **His Word, Will, & WAYS!**

The BLESSED are the WITNESSES! (Acts 1:8)

II. The BLUEPRINT

(Ps. 119:4)

4 You have commanded your **precepts to be kept diligently.**

God's BLUEPRINT:

- "You" = Almighty, Creator God!
- "Commanded" = Almighty's absolute authority!
- "Your precepts" = God's divine design!
- "to be kept" = **OBEDIENCE**... faithful obedience!
- "diligently" = passionate intentionality!

Are you building to code? -JDP

God's blessed build to God's BLUEPRINT! -JDP

***Anyone or anything not built to code...
is going and coming down!** -JDP*

(cf. Jesus in Matthew 5 and the 2 contrasted houses built)

**The BLESSED are those who learn, love, and
live, the Word, Will, & Ways of God!**

III. The BULLSEYE!

(Ps. 119:5-8)

5 Oh that my ways may be steadfast
in keeping your **statutes!**

*** *The opening word of v.5 says it all... **OH!** ****

6 Then I shall not be put to shame,
having my eyes fixed on **all** your
commandments.

7 I will praise you with an upright heart,
when I learn your righteous **rules.**

8 I will keep your **statutes;**
do not utterly forsake me!

**The BLESSED are the WITNESSES with the
worshipful WANT-TO...**

REVIEW:

- God's **BLESSED** are His Witnesses
- God's **BLUEPRINT** is His Word, will, & ways
- God's **BULLSEYE!** is the Want-to of our hearts

CLOSE:

- Loved
- Graced

- Spared (via mercy)
- Chosen
- Gospeled
- Acted-upon
- Believing
- Repenting
- Gifted
- Worshippers

VIDEO: *Monet's worship in the African Park*

- Forgiven
- Born-again
- Empowered
- Equipped

VIDEO: *Patrick & Joseph's Kaboong Blessings*

- Unified
- Sent
- Tested
- Afflicted
- Delivered

VIDEO: *Christine's Delivered blessing in Gulu*

- Persecuted
- Promised
- Refined
- Protected
- Overwhelming Overcomers
- Worshippers
- Victorious!

Let's PRAY

WORSHIP:

1. *Faithful Now*
2. *Raise A Hallelujah*
3. *Another In The Fire*

MISC :

Psalms = Greek term for “songs” Hebrew name = PRAISES!

➤ Jew = short for Judah... meaning = Praise!

The Psalms are divinely multi-faceted... helping and healing by hitting the Head, Heart, & Hands. – JDP

The Psalms are real-people’s (vs. religious priests) praises and poetry. – JDP

“In the Psalms we look into the heart of every saint.” - Martin Luther

(In the Psalms...) “We look into a mirror and see our own heart.” – John Calvin

“The Psalms are the Bible in miniature... the Bible within the Bible.” – Luther

The Psalms are the most frequently quoted O.T. book in the N.T...

NOTE: Each of the 5 “books” of the Psalter end with its own doxology... “blessed”

In retrospect, the Psalms serve as a Scriptural tameion, the sweetest meeting place for a missionary with their Messiah, an inspired chamber of divine discovery, a place for deep, personal reflection and soul-shaping, biblical contemplation. Here in the Psalms one is frequently and faithfully walked through emotional trauma, even heart-wrenching torture. Within these written walls we learn how to weep and worship, how to walk, work, win at war with an unwavering witness...

Ultimately, to the glory of God and by His we grace... in the Psalms, and especially here in Psalm 119... we learn how to love and live as those who are: BE-ing Biblically Blessed! Amen & AMEN!

“The Law of God is a love letter written to the soul... the saints put it in their bosoms and it gains upon their hearts.” - Mantan (Puritan)

The 119 Psalmist LOVES God’s Word! Cf. Psalm 1 & 19...

Alister Begg notes that the Psalmist loves this psalm for its:

1. SOURCE (God Himself!)
2. SUBSTANCE (God’s truth in love... cf. Eph. 4:15 & 2 Pt. 1:3)
3. STRATEGY (increasing wisdom & decreasing wandering)

“The sound of my voice strikes your ears, but the real teacher is within.” - Augustine

NOTE: When Augustine taught through the Psalms, he skipped over Psalm 119 and gave the following explanation:

“As often as I began to reflect upon Psalm 119, it always exceeded the utmost stretch of my powers.” – Augustine

***** By CONTRAST:

The Puritan Pastor Mantan preached 190 sermons thru Psalm 119!

“I would find him to be an arrogant man who said that he had ever understood one Psalm properly/perfectly.” – Martin Luther

NOTE: When we engage upon Psalm 119, it is critical that we first clarify and define the role of God’s “Law” in the life of the New Testament Christian / Church...

- Puritan saying about the Law: “It’s a touch-stone of vital godliness.”

- Here we need to find the biblical definition that champions the full heartedness of BOTH the love & the liberty of Christ's Law! – JDP
- Beware today's epidemic of neo-anti-nomianism (also know as the cheap grace movement of our day)

“God is only rightly served when His Law is obeyed.” – Calvin

“Love for God and God's Word go hand in hand.” – Alistair Begg

The Psalms are more to be experienced than dissected... more to be felt than forced through. – JDP

The Psalms are divinely inspired, real-life responses to life's raw realities. – JDP

- See Psalm 29... It is a response to thunder storm
- Many Psalms are born out of individual & national crisis's
- Many Psalms are for pure encouragement (ie. 119 = read the Word!)

*** GROUPS of Psalms ***

- 96 – 99 = God is King
- 113 – 118 = Passover
- 146 – 150 = Hallelujah!
- 22 – 24 = Gospel (Savior–Shepherd–Sovereign) cf. Rom.6-8

NOTE: With the Psalms, it is especially important to remember and apply the repeated crying out of “Hosannah” in its appointed way... This is a plea, a request for divine intervention... “Free us!” It is a crying out for liberation by the hand of Almighty God.

NOTE: See the progressive warning in Psalm 1:

- Don't walk with... (meeting with)
- Don't stand with... (stopping with)
- Don't sit with... (joining in with)

Psalm notes:

- Psalm 90 is the oldest and written by Moses
- Psalms 30 & 51 are David's famous repentance Psalms...

Types of Psalms (loose interpretation)

- "PLEASE" (lament)
 - Pattern usually follows:
 - Cry-out
 - Complaint
 - Confess trust in God
 - Clarify cry - (please help with...)
 - Commitment to praise God
- "THANK YOU" (praise)
 - Pattern usually follows:
 - Proclamation of coming praise
 - Praise itself
 - Proclaiming testimony of deliverance
 - Promise of more praise to follow
- "SORRY" (repentance)

- Understanding (Hebrew) poetry is essential for properly interpreting, understanding, & applying the Psalms biblically!
- English poetry focus = SOUNDS
- Hebrew poetry focus = SENSES
- Poetry is both VISUAL and verbal!
- Recognize the 3 key aspects:
 - > Rhyme (not critical in Hebrew)

- > Rhythm (meter) is in Hebrew
- > Repetition/Parallelism is KEY!!!
- Hebrew poetry focus = parallelism
- Note: unlike sound-centered poetry, the Hebrew sense and parallel/couplets type of poetry is nearly universally translatable... yet another indication of its inspiration

CLOSE:

STUDY NOTES:

Jamieson-Faucett-Brown Commentary: INTRODUCTION

The Hebrew title of this book is Tehilim ("praises" or "hymns"), for a leading feature in its contents is praise, though the word occurs in the title of only one Psalm (the hundred forty-fifth). The Greek title (in the Septuagint, a translation made two hundred years before Christ) is psalmoi, whence our word "Psalms." This corresponds to the Hebrew word mizmoi by which sixty-five Psalms are designated in their inscriptions, and which the Syriac, a language like the Hebrew, uses for the whole book. It means, as does also the Greek name, an ode, or song, whose singing is accompanied by an instrument, particularly the harp (compare 1Ch 16:4-8; 2Ch 5:12, 13). To some Psalms, the Hebrew word (shir) "a song," is prefixed. Paul seems to allude to all these terms in Eph 5:19, "singing ... in psalms, hymns, and spiritual songs."

.... The distinguishing feature of the Psalms is their devotional character. Whether their matter be didactic, historical, prophetic, or practical, it is made the ground or subject of prayer, or praise, or both. The doctrines of theology and precepts of pure morality are here inculcated. God's nature, attributes, perfections, and works of

creation, providence, and grace, are unfolded. In the sublimest conceptions of the most exalted verse, His glorious supremacy over the principalities of heaven, earth, and hell, and His holy, wise, and powerful control of all material and immaterial agencies, are celebrated. The great covenant of grace resting on the fundamental promise of a Redeemer, both alike the provisions of God's exhaustless mercy, is set forth in respect of the doctrines of regeneration by the Spirit, forgiveness of sins, repentance toward God, and faith toward Jesus Christ, while its glorious results, involving the salvation of men "from the ends of the earth" [Ac 13:47], are proclaimed in believing, prophetic prayer and thankful praise...

The whole inner life of the pious man is laid open, and Christians of all ages have here the temptations, conflicts, perplexities, doubts, fears, penitent moanings, and overwhelming griefs on the one hand, and the joy and hope of pardoning mercy, the victory over the seductions of false-hearted flatterers, and deliverance from the power of Satan on the other, with which to compare their own spiritual exercises. Here, too, are the fruits of that sovereign mercy, so often sought in earnest prayer, and when found, so often sung in rapturous joy, exhibited by patience in adversity, moderation in prosperity, zeal for God's glory, love for man, justice to the oppressed, holy contempt for the proud, magnanimity towards enemies, faithfulness towards friends, delight in the prosperity of Zion, and believing prayer for her enlargement and perpetuity....

Blessed—literally, "oh, the happiness"—an exclamation of strong emotion, as if resulting from reflecting on the subject. The use of the plural may denote fulness and variety (2Ch 9:7).

Keil and Delitzsch Biblical Commentary on the Old Testament

The exclamatory אֲשֶׁרִי, as also [Psalm 32:2](#); [Psalm 40:5](#); [Proverbs 8:34](#), has Gaja (Metheg) by the Aleph, and in some Codd. even a second by ךְּ, because it is intended to be read asherê as an exception, on account of the significance of the word (Baer, in Comm. ii. 495). It is the construct of the pluralet. אֲשֶׁרִים (from אֲשֶׁר, cogn. יָשָׁר, כִּשְׁר, to be straight, right, well-ordered), and always in the form אֲשֶׁרִי, even before the light suffixes (Olsh. 135, c), as an exclamation: O the blessedness of so and so. The man who is characterised as blessed is first described according to the things he does not do, then (which is the chief thought of the whole Ps.) according to what he actually does: he is not a companion of the unrighteous, but he abides by the revealed word of God. רִשְׁעִים are the godless, whose moral condition is lax, devoid of stay, and as it were gone beyond the reasonable bounds of true unity (wanting in stability of character), so that they are like a tossed and stormy sea, [Isaiah 57:20](#);

- SPURGEON: "Treasury of David"

The Treasury of David

1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the Lord; and in his law doth he meditate day and night.

"Blessed" - see how this Book of Psalms opens with a benediction, even as did the famous Sermon of our Lord upon the Mount! The word translated "blessed" is a very expressive one. The original word is plural, and it is a controverted matter whether it is an adjective or a substantive. Hence we may learn the multiplicity of the blessings which shall rest upon the man whom God hath justified, and the perfection and greatness of the blessedness he shall enjoy. We might read it, "Oh, the blessedness!" and we may well regard it (as Ainsworth does) as a joyful acclamation of the gracious man's felicity. May the like benediction rest on us!

Here the gracious man is described both negatively ([Psalm 1:1](#)) and positively ([Psalm 1:2](#)); He is a man who does not walk in the counsel of the ungodly. He takes wiser counsel, and walks in the commandments of the Lord his God. To him the ways of piety are paths of peace and pleasantness. His footsteps are ordered by the Word of God, and not by the cunning and wicked devices of carnal men. It is a rich sign of inward grace when the outward walk is changed, and when ungodliness is put far from our actions. Note next, he standeth not in the way of sinners. His company is of a choicer sort than it was. Although a sinner himself, he is now a blood-washed sinner, quickened by the Holy Spirit, and renewed in heart. Standing by the rich grace of God in the congregation of the righteous, he dares not herd with the multitude that do evil. Again it is said, "nor sitteth in the seat of the scornful." He finds no rest in the atheist's scoffings. Let others make a mock of sin, of eternity, of hell and heaven, and of the Eternal God; this man has learned better philosophy than that of the infidel, and has too much sense of God's presence to endure to hear his name blasphemed, The seat of the scorner may be very lofty, but it is very near to the gate of hell; let us flee from it, for it shall soon be empty, and destruction shall swallow up the man who sits therein. Mark the gradation in the first verse:

He walketh not in the counsel of the ungodly, Nor standeth in the way of sinners. Nor sitteth in the seat of scornful. When men are

living in sin they go from bad to worse. At first they merely walk in the counsel of the careless and ungodly, who forget God - the evil is rather practical than habitual - but after that, they become habituated to evil, and they stand in the way of open sinners who wilfully violate God's commandments; and if let alone, they go one step further, and become themselves pestilent teachers and tempters of others, and thus they sit in the seat of the scornful... He finds no rest in the atheist's scoffings. Let others make a mock of sin, of eternity, of hell and heaven, and of the Eternal God; this man has learned better philosophy than that of the infidel, and has too much sense of God's presence to endure to hear his name blasphemed, The seat of the scorner may be very lofty, but it is very near to the gate of hell; let us flee from it, for it shall soon be empty, and destruction shall swallow up the man who sits therein. Mark the gradation in the first verse:

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And now mark his positive character. "His delight is in the law of the Lord." He is not under the law as a curse and condemnation, but he is in it, and he delights to be in it as his rule of life; he delights, moreover, to meditate in it, to read it by day, and think upon it by night. He takes a text and carries it with him all day long; and in the night-watches, when sleep forsakes his eyelids, he museth upon the Word of God. In the day of his prosperity he sings psalms out of the Word of God, and in the night of his affliction he comforts himself with promises out of the same book. "The law of the Lord" is the daily bread of the true believer. And yet, in David's day, how small was the volume of inspiration, for they had scarcely anything save the first five books of Moses! How much more, then, should we prize the whole written Word which it is our privilege to have in all our houses! But, alas, what ill-treatment is given to this angel from heaven! We are not all Berean searchers of the Scriptures. How few among us can lay claim to the benediction of the text! Perhaps some of you can claim a sort of negative purity, because you do not walk in the way of the ungodly; but let me ask you - Is your delight in the law of God? Do you study God's Word? Do you make it the man of your right hand - your best companion and hourly guide? If not, this blessing belongeth not to you

POOLE'S Commentary:

PSALM 1 (THE ARGUMENT)

This Psalm was put first as a preface to all the rest, as a powerful persuasive to the diligent reading and serious study of the whole book and of the rest of the Holy Scripture, taken from that blessedness which attends upon the study and practice thereof.

The godly blessed, **Psa 1:1**. Their delight in God's law, **Psa 1:2**. Their fruitfulness, **Psa 1:3**. The wretched course and condition of the ungodly, **Psa 1:4-6**.

The Hebrew words are very emphatical, *Blessedness belongs to that man*, or, *Oh the blessedness of that man* Thrice blessed is that man; who is here described negatively, and in the next verse positively.

****. CAMBRIDGE Word Studies: *Blessed*] Or, happy: LXX μακάριος. Cp. [Matthew 5:3](#) ff.

*** Psalm 1 & Psalm 119 begin like Beatitudes!!!

“Blessed” = per MacLaren’s Exposition notes... = Our first text may be translated as a joyful exclamation, ‘Oh! the blessedness of the man-whose delight is in the law of the Lord.’

BENSON’S COMMENTARY: *Blessed is the man* — The Hebrew words are very emphatical: *Blessedness belongs to that man*; or, *O the blessedness of that man!* Blessedness here means happiness. And the character of the truly happy man is described in this Psalm both negatively, in his abstaining from sin; and positively, in his practice of a most important duty, introductory to all other duties. It is then illustrated by a beautiful similitude, borrowed from vegetation; and, lastly, contrasted with the opposite character of the ungodly. In this verse we have the negative part of his character in three particulars: 1st, *He walks not in the counsel of the ungodly*. The word רשעים, *reshagim*, here rendered *ungodly*, according to Aben Ezra, signifies *inquietos, qui nunquam in eadem constitutione permanent, the restless, who are never at one stay*; according to [Isaiah 57:20](#) : “Those,” says Henry, “who are unsettled, aim at no certain end, and walk by no certain rule;” who may indeed be moral

in their conduct toward their fellow-creatures, and outwardly unblameable, but live without a due regard to God and religion, which all unconverted persons do. Now the man that is truly pious, and therefore happy, doth not *walk in the counsel* of such; doth not lead his life according to their advice, or manner of living; doth not associate with them, give ear to their suggestions, or follow their example. This part of the happy man's character is put first, because those that would keep the commandments of their God must say to evil-doers, *Depart from us*, [Psalm 119:115](#), and because wisdom begins in departing from evil...

- BARNES Notes on "BLESSED" = Blessed is the man - That is, his condition is a happy or a desirable one. The word used here, אֵשֶׁר 'esher means properly, "happiness" or "blessedness." It is found, however, only in the plural form and in the construct state, and takes the nature and force of an interjection - "O the happiness of the man!" or "O happy man!" [Deuteronomy 33:29](#) : "happy art thou, O Israel!" [1 Kings 10:8](#) : "happy are thy men, happy are these thy servants!" [Job 5:17](#) : "happy is the man whom God correcteth!" [Psalm 2:12](#) : "blessed are all they that put their trust in him!" See also [Psalm 32:1-2](#); [Psalm 33:12](#); [Psalm 34:8](#); [Psalm 40:4](#); [Psalm 41:1](#); [Psalm 65:4](#); [Psalm 84:4-5](#), [Psalm 84:12](#), et al., where it is rendered "blessed." The word is of the most general character, and, in itself, would embrace all that is supposed to constitute real happiness. The particular kind of blessedness referred to here, as explained in the subsequent part of the psalm, consists in the fact that he avoids the companionship of the wicked; that he has pleasure in the law of the Lord; that he will be prospered in this world; and that he will not perish at last. The word "man" here, also,

is of the most general character, and is designed to include all people, of all times and of all conditions, who possess the character referred to. The term is applicable to the poor as well as to the rich; to the low as well as to the exalted; to the servant as well as to the master; alike to the aged, the middle-aged, and the young. All who have the character here described come under the general description of the happy man - the man whose condition is a happy and a desirable one.

- GILL's Exposition on "BLESSED" = Blessed is the man,.... This psalm begins in like manner as Christ's sermon on the mount, [Matthew 5:3](#); setting forth the praises and expressing the happiness of the man who is described in this verse and [Psalm 1:2](#). The words may be rendered, "O, the blessednesses of the man", or "of this man" (1); he is doubly blessed, a thrice happy and blessed man; blessed in things temporal and spiritual; happy in this world, and in that to come. He is to be praised and commended as a good man,

>> Miscellaneous-

- Psalm 117 = shortest ch./Psalm
- Psalm 88 = darkest Psalm.. .
- CAMBRIDGE Commentary = *ALEPH. Blessed are the undefiled in the way, who walk in the law of the LORD.*
1. *Tôrâh*, 'law,' LXX νόμος, occurs 25 times. Cp. [Deuteronomy](#)

4:8 &c. It has however a much wider range of meaning than 'law.' It denotes (a) *direction* or *instruction*, whether human (Proverbs 1:8) or Divine: (b) *a body of teaching*: (c) more definitely, *a law*, or (d) *a code of laws*, whether the Deuteronomic code or the Levitical legislation, 'the law of Moses': and so finally (e) the Pentateuch. Here, as in Psalms 1, 19, it must be taken in its widest sense, as synonymous with the 'word' of Jehovah (Isaiah 1:10; Isaiah 2:3), to include all Divine revelation as the guide of life, prophetic exhortation as well as priestly direction, the sum of an Israelite's duty. (Cp. the use of 'the law' to denote the whole O.T. in John 10:34.)

1. *Blessed* &c.] Happy the perfect (or upright) in way, *integri vitae*, those whose course of life is directed and governed by single-hearted devotion to Jehovah, and integrity in dealing with their fellow men. Cp. Psalm 1:1; Psalm 15:2note; Psalm 101:2; Psalm 101:6.

who walk &c.] Integrity of life is defined as a walking in Jehovah's law. This is the path (Psalm 119:33) which man must follow if he would avoid sin. Cp. Exodus 16:4; Luke 1:6. For the meaning of 'law' see above, p. 703.

1-8. *Aleph*. Loyal obedience to Jehovah's law is the source of man's truest happiness, and therefore the Psalmist prays that it may be the fixed rule of his life, and that he may learn to understand it better.

Psalm 119:2

Blessed are they that keep his testimonies, and that seek him with the whole heart.

2. *Dâbâr*, 'word,' LXX **λόγος** (20 times), in plur. 'words' (3 times), is the most general term for God's communication of His Will to man, especially through prophets. It will be remembered that the "Ten Commandments" are literally the "Ten Words" ([Deuteronomy 4:13](#)). Cp. [Deuteronomy 4:2](#); [Deuteronomy 4:10](#); &c.

2. *testimonies*] See above, p. 704.

and that *seek him* &c.] Omit *and*. Cp. [Psalm 119:10](#); [Deuteronomy 4:29](#). The word includes not only approaching God in prayer and worship, but studying to understand His Will expressed in His law.

with the whole heart] See above, p. 705.

Psalm 119:3

They also do no iniquity: they walk in his ways.

3. *'Imrâh*, 'saying,' or collectively 'sayings,' LXX **λόγιον** (19 times), is a poetical synonym for *dâbâr*, rare in prose, but found in [Isaiah 5:24](#) in parallelism with *tôrâh*. Cp. [Deuteronomy 33:9](#).

3. This verse is to be connected with the preceding one:

Yea, have wrought no unrighteousness,

Have walked in his ways.

Psalm 119:4

Thou hast commanded us to keep thy precepts diligently.

4. *Mitsvâh*, ‘commandment,’ LXX **ἐντολή** (21 times in plural, once in singular collectively), denotes a definite command imposed by authority. It is often coupled with the two following words in Deut. (e.g. [Psalm 6:1](#)).

4. Thou hast commanded thy precepts,

That (men) should observe them diligently.

This verse calls attention to the Author of the law (Thou is emphatic), and to the purpose of its enactment.

Cp. [Deuteronomy 4:2](#). On ‘precepts’ see above, p. 704.

- *O that my ways were directed to keep thy statutes!*
5. *Chuqqîm*, 21 times, once *chuqqôth*, ‘statutes,’ LXX **δικαιώματα**, lit. something engraved or inscribed, so what is prescribed or enacted. Frequently in Deut. ([Psalm 4:1](#) &c.).

5. Oh that my ways were established

To observe thy statutes! (R.V.)

The thought of God’s Will expressed in [Psalm 119:4](#) naturally evokes a prayer that in his whole life and conduct he may fulfil God’s Will, not fitfully and uncertainly, but constantly and consistently. For *established* cp. [Proverbs 4:26](#).

Psalm 119:6

Then shall I not be ashamed, when I have respect unto all thy commandments.

6. *Mishpâṭîm*, ‘judgements,’ or ‘ordinances,’ LXX κρίματα (19 times in plur., 4 times in sing.), has some variety of meaning. The idea in the word is “that of a *judicial decision*, made authoritatively once, and constituting a rule, a precedent, applicable to other similar cases in the future” (Driver on [Deuteronomy 4:1](#)); but in several passages of the Psalm it means the *judicial acts* of Jehovah, executing judgement on the wicked, and revealing or vindicating His law. Common in Deut. ([Psalm 4:1](#) &c.).

6. *Then* points back to [Psalm 119:5](#), and is further explained in 6 b: *then* ... namely, *when I* &c. No real disgrace or disappointment can befall him whose single aim is the observance of God’s law in all its parts.

Psalm 119:7

I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

7. *Piqqudîm*, δικαιώματα (21 times), ‘precepts,’ ‘injunctions,’ LXX ἐντολαί, a poetical word found only in the Psalter ([Psalm 19:8](#); [Psalm 103:18](#); [Psalm 111:7](#)).

7. I will give thanks unto thee ... when I learn &c. (R.V.)] The Psalmist knows that he has not yet attained to a complete knowledge of God’s revealed Will; but he gives thanks for every advance. The will to obey ([Psalm 119:5-6](#)) is the condition of

progress (cp. [John 7:17](#)); and throughout the Psalm he prays repeatedly for teaching and direction.

Psalm 119:8

I will keep thy statutes: O forsake me not utterly.

8. ‘*Edâh* or ‘*çdûth* (sing. once, plur. 22 times), ‘testimony,’ LXX **μαρτύρια**. The idea of the word is “that of an *attestation*, or formal affirmation; hence, as referred to God, a solemn declaration of His Will on points (especially) of moral or religious duty, or a protest against human propensity to deviate from it...” The word came to be used “as a general designation of moral and religious ordinances, conceived as a Divinely instituted standard of conduct.” The term ‘testimony’ in the singular is applied to the Decalogue “as a concise and forcible statement of God’s will and human duty” (Driver on [Deuteronomy 4:45](#)). Cf. [Deuteronomy 4:45](#); [Deuteronomy 6:17](#); [Deuteronomy 6:20](#) : in the sing. *çdûth* is frequent in Ex., Lev., Num.

8. *I will keep*] R.V. I will observe, as in [Psalm 119:4-5](#).

thy statutes] *Ceremonies* in P.B.V. is a curiously misleading rendering, taken from Münster’s *caerimonias tuas*. Coverdale’s version of 1535 has *statutes*.

O forsake me not utterly] As Israel in the Exile had been for a time forsaken by Jehovah as the punishment of its sin ([Isaiah 49:14](#); [Isaiah 54:7](#); cp. [Deuteronomy 31:17](#)).

Benson Commentary

ALEPH.

Psalm 119:1-3. *Blessed are the undefiled*

— Hebrew, תמימי, *temimee*, the *perfect*, or *sincere*, as the word properly and most frequently signifies; namely, those whose hearts and lives agree with their profession; *in the way* — The way of the Lord, as it is explained by the next clause; *who walk in the law of the Lord* — Who order their lives according to the rule of God's word. *That keep his testimonies* — Who, in mind and heart, carefully and diligently observe his precepts. *And that seek him* — Namely, the Lord: that seek his presence and favour, *with the whole heart* — Sincerely, diligently, and earnestly, above all other things. *They also do no iniquity* — That is, knowingly: they make it their constant care to shun every known sin. *They walk in his ways* — In the paths which God hath prescribed to them.

- Matthew Henry (Concise) = 119:1-8 This psalm may be considered as the statement of a believer's experience. As far as our views, desires, and affections agree with what is here expressed, they come from the influences of the Holy Spirit, and no further. The pardoning mercy of God in Christ, is the only source of a sinner's happiness. And those are most happy, who are preserved most free from the defilement of sin, who simply believe God's testimonies, and depend on his promises. If the heart be divided between him and the world, it is evil. But the saints carefully avoid all sin; they are conscious of much evil that clogs them in the ways of God, but not of that wickedness which draws them out of those ways. The tempter would make men think they are at them out of those ways. The tempter would make men think they are at liberty to follow the

word of God or not, as they please. But the desire and prayer of a good man agree with the will and command of God. If a man expects by obedience in one thing to purchase indulgence for disobedience in others, his hypocrisy will be detected; if he is not ashamed in this world, everlasting shame will be his portion. The psalmist coveted to learn the laws of God, to give God the glory. And believers see that if God forsakes them, the temper will be too hard for them.

- BARNES NOTES on the Bible = I will keep thy statutes - Thy commands; thy laws. This expresses the firm purpose of the psalmist, He meant to keep the law of God; he could confidently say that he would do it - yet coupled with the prayer which follows, that God would not forsake him.

O forsake me not utterly - Hebrew, "To very much;" so as to leave me to myself. His confidence that he would keep the commandments of God was based on the prayer that God would not leave him. There is no other ground of persuasion that we shall be able to keep the commandments of God than that which rests on the belief and the hope that He will not leave us.

- GILLS = I will keep thy statutes,... This is a resolution taken up in the strength of divine grace, to answer the end of learning the judgments of God; which he did, not merely to have a notional knowledge of them, but to put them in practice; and not that he thought he could perfectly keep them, but was desirous of observing them in the best manner he could, as assisted by the grace of God; from love to God, in the faith and name of Christ, and with a view to the glory of God; without dependence upon them for life and salvation;

O forsake me not utterly; totally and finally, or not at all; otherwise as if he should say, I shall never be able to keep thy statutes; so sensible was he of the necessity of the divine

Presence and grace, to assist him in the observance of them: or, "for ever",

- MACLAREN'S EXPOSITIONS: QUOTE! The Psalter is the echo in devout hearts of the other portions of divine revelation. There are in it, indeed, further disclosures of God's mind and purposes, but its especial characteristic is-the reflection of the light of God from brightened faces and believing hearts. As we hold it to be inspired, we cannot simply say that it is man's response to God's voice. But if the rest of Scripture may be called the speech of the Spirit of God *to* men, this book is the answer of the Spirit of God *in* men.

These two verses which I venture to lay side by side present in a very remarkable way this characteristic. It is not by accident that they stand where they do, the first and last verses of the whole collection, enclosing all, as it were, within a golden ring, and bending round to meet each other. They are the summing up of the whole purpose and issue of God's revelation to men.

The first and second psalms echo the two main portions of the old revelation-the Law and the Prophets. The first of them is taken up with the celebration of the blessedness and fruitful, stable being of the man who loves the Law of the Lord, as contrasted with the rootless and barren life of the ungodly, who is like the chaff. The second is occupied with the contemplation of the divine 'decree' by which the coming King is set in God's 'holy hill of Zion,' and of the blessedness of 'all they who put their trust in Him,' as contrasted with the swift destruction that shall fall on the vain imaginations of the rebellious heathen and banded kings of earth.

The words of our first text, then, may well stand at the beginning of the Psalter. They express the great purpose for which God has given His Law. They are the witness of human experience to the substantial, though partial, accomplishment of that purpose. They rise in buoyant triumph over that which is painful and apparently opposed to it; and in spite of sorrow and sin, proclaim the blessedness of the life which is rooted in the Law of the Lord.

The last words of the book are as significant as its first. The closing psalms are one long call to praise... These psalms climb higher and higher in their rapturous call to all creatures, animate and inanimate, on earth and in heaven, to praise Him... many voices, unite in the final words, 'Let every thing that hath breath praise the Lord. Praise ye the Lord.'

Barnes' Notes on the Bible

Blessed are the undefiled in the way - In the way or journey of life; in the path of religion; in the road which leads to heaven. As life - the religious life - is represented under the image of a journey, the expression here is equivalent to saying, "Blessed are those who in the journey of life - in their religious course - are pure, Sincere, uncontaminated." On the word way, see the notes at [Psalm 1:6](#). The margin here on the word undefiled, is perfect, or sincere. So the Hebrew. The word is the same as in [Job 1:1](#), where it is rendered "perfect." See the notes at that passage. The Greek translation is undefiled - ἄμωμοι amōmoi. So the Latin, "immaculati." Luther renders it, "Who live without blemish" or stain. The idea is, "Blessed are they who are upright, sincere, perfect, in their course." The whole psalm is designed to illustrate this thought, by showing what the

influence of a sincere and conscientious attachment to the principles of the law or word of God in the various circumstances of life must be.

Who walk in the law of the Lord - Who habitually obey his law. This constitutes sincerity, uprightness, perfection in a man's life, for the law of the Lord is the only just rule of human conduct.

The Treasury of David

1 Blessed are the undefiled in the way, who walk in the law of the Lord.

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded us to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

These first eight verses are taken up with a contemplation of the blessedness which comes through keeping the statutes of

the Lord. ***** The subject is treated in a devout manner rather than in a didactic style. Heart-fellowship with God is enjoyed through a love of that word which is God's way of communing with the soul by his Holy Spirit. ***** ***** Prayer and praise and all sorts of devotional acts and feelings gleam through the verses like beams of sunlight through an olive grove. You are not only instructed, but influenced to holy emotion, and helped to express the same. *****

***** Lovers of God's holy words are blessed, because they are preserved from defilement ([Psalm 119:1](#)), because they are made practically holy ([Psalm 119:2](#) and [Psalm 119:3](#)), and are led to follow after God sincerely and intensely ([Psalm 119:2](#)).

***** It is seen that this holy walking must be desirable because God commands it ([Psalm 119:4](#)); therefore the pious soul prays for it ([Psalm 119:5](#)), and feels that its comfort and courage must depend upon obtaining it ([Psalm 119:6](#)). In the prospect of answered prayer, yea, while the prayer is being answered the heart is full of thankfulness ([Psalm 119:7](#)), and is fixed in solemn resolve not to miss the blessing if the Lord will give enabling grace ([Psalm 119:8](#)).

***** The changes are rung upon the words "way" - "undefiled in the way," "walk in his ways," "O that my ways were directed"; "keep" - "keep his testimonies," "keep thy precepts diligently," "directed to keep," "I will keep"; and "walk" - "walk in the law," "walk in his ways." Yet there is no tautology, nor is the same thought repeated, though to the careless reader it may seem so. *****

*** (Define & Explain: NO tautology here!)

QUOTE: ***** The change from statements about others and about the Lord to more personal dealing with God begins in [Psalm 119:3](#), and becomes more clear as we advance, till in

the later verses the communion becomes most intense and soul moving. ***** O that every reader may feel the glow. *****

Psalm 119:1

***** "Blessed." The Psalmist is so enraptured with the word of God that he regards it as his highest ideal of blessedness to be conformed to it. *****

He has gazed on the beauties of the perfect law, and, as if this verse were the sum and outcome of all his emotions, he exclaims, "Blessed is the man whose life is the practical transcript of the will of God." True religion is not cold and dry; it has its exclamations and raptures.

***** We not only judge the keeping of God's law to be a wise and proper thing, but we are warmly enamoured of its holiness, and cry out in adoring wonder, "Blessed are the undefiled!" meaning thereby, that we eagerly desire to become such ourselves, and wish for no greater happiness than to be perfectly holy. *****

It may be that the writer laboured under a sense of his own faultiness, and therefore envied the blessedness of those whose walk had been more pure and clean; indeed, the very contemplation of the perfect law of the Lord upon which he now entered was quite enough to make him bemoan his own imperfections, and sigh for the blessedness of an undefiled walk.

continued...**THE ARGUMENT**

The author of this Psalm was David; which I know none that deny, and of which there is no just reason to doubt.

***** The scope and design of it is manifest, to commend the serious and diligent study, and the stedfast belief and the constant practice of God's word, as incomparably the best counsellor and comforter in the world, and as the only way to true blessedness. *****

And this he confirmeth by his own example, which he proposeth to them for their imitation; and he declareth the great and frequent experience which he had of its admirable sweetness and manifold benefits in all conditions, and especially in the times of his distresses.

***** And because it was a hard thing rightly to understand this word in all its parts, and harder to put it in practice, he therefore intermixeth many prayers to God for his help therein, thereby directing and encouraging others to take the same course. *****

And because this Psalm was very large, and the matter of it of greatest importance, the psalmist thought fit to divide it into two and twenty several parts, according to the number of the Hebrew letters, that so he might both prevent tediousness, and fix it in the memory.

*****It is further observable that the word of God is here diversely called by the names of *law, statutes, precepts or commandments, judgments, ordinances, righteousness, testimonies, way, and word*; by which variety he designed to express the nature and the great perfection and manifold parts and uses of God's word: which is called his *word*, as proceeding from his mouth, and revealed by him to us; his *way*, as prescribed by him for us to walk in; his law, as binding us to obedience, his *statutes*, as declaring his authority and power of giving us laws, his *precepts*, as declaring and directing our duty; his *ordinances*, as ordained and appointed by him;

his *righteousness*, as exactly agreeable to God's righteous nature and will; his *judgments*, as proceeding from the great Judge of the world, and being his judicial sentence to which all men must submit; and his *testimonies*, as it contains the witnesses of God's mind and will, and of man's duty. And there are very few of these 176 verses contained in this Psalm, in which one or other of these titles is not found. *****

This Psalm contains the commendation of God's word; David's love to it; a prayer for grace to carry himself according to it; with an account of God's law, institutions, commandments, testimonies, precepts, word, promises, ways, judgments, name, righteousness, truth, &c.; with a prayer for help and assistance.

ALEPH.

The undefiled; or, *the perfect* or *sincere*, as this word properly and most frequently signifies; such whose hearts and course of life agree with their profession.

In the way; either,

1. In their way or course of life, which in Scripture is oft called a man's way; or,

2. In the way of the Lord, as it seems to be explained by the next clause.

Who walk in the law of the Lord; who order their lives according to the rule of God's law or word.

GENEVA STUDY BIBLE:

ALEPH. Blessed *are* {a} the undefiled in the way, who walk in the law of the LORD.

(a) Here they are not called blessed who think themselves wise in their own judgment, nor who imagine to themselves a certain holiness, but they whose conversation is without hypocrisy

What should we learn from Psalm 119?

Containing 176 verses, [Psalm 119](#) is the longest single chapter in the Bible. The author of [Psalm 119](#) is unknown, but most scholars agree that it was written by David, Ezra, or Daniel. **Each of these proposed authors suffered serious difficulties in his life, and the author of Psalm 119 reflects that in descriptions of plots, slanders, and taunts against him (verses 23, 42, 51, 150), persecutions (verses 61, 86, 95, 110, 121, 134, 157, 161), and afflictions (verses 67, 71, 143, 153).**

The *persecution and affliction of the man (and woman) of God is a major theme of Psalm 119.*

Another **prominent theme in [Psalm 119](#)** is the

profound truth that **the Word of God is all-sufficient.**

Psalm 119 is an expansion of Psalm 19:7–9:

“The law of the LORD is perfect, reviving the soul. The statutes of the LORD are trustworthy, making wise the simple. The precepts of the LORD are right, giving joy to the heart. The commands of the LORD are radiant, giving light to the eyes. The fear of the LORD is pure, enduring forever. The ordinances of the LORD are sure and altogether righteous.”

**There are eight different terms referring to the Word of God throughout the psalm:
*law, testimonies, precepts, statutes, commandments, judgments, word, and ordinances.***

In almost every verse, the Word of God is mentioned.

Psalm 119 affirms not only the character of the Scriptures, but it affirms that God’s Word reflects the very character

of God Himself. Notice these attributes of God ascribed to Scripture in [Psalm 119](#):

1. **Righteousness** (verses 7, 62, 75, 106, 123, 138, 144, 160, 164, 172)
2. **Trustworthiness** (verse 42)
3. **Truthfulness** (verses 43, 142, 151, 160)
4. **Faithfulness** (verse 86)
5. **Unchangeableness** (verse 89)
6. **Eternality** (verses 90,152)
7. **Light** (verse 105)
8. **Purity** (verse 140)

The format of [Psalm 119](#) is an alphabetic **acrostic, meaning that the first letters of each line in Hebrew follow through the alphabet, 8 lines per letter, thus 8 lines x 22 letters in Hebrew = 176 lines.**

One message of this psalm is that we are to live a lifestyle that demonstrates obedience to the Lord, who is a God of order (hence the acrostic structure), not of chaos.

The psalm opens with two beatitudes.

“Blessed” are those whose ways are blameless, who live according to God’s law, who keep His statutes and seek Him with all their heart. The author of the psalm is a man

who has known great trouble in his life, but also one who has come through it with a deep and passionate understanding of God's unfailing love and compassion ([Psalm 119:75–77](#)). Throughout his affliction, the author clings to the truths he learns from the Scriptures, which are eternal and "stand firm in the heavens" ([Psalm 119:89–91](#)). His love for the Word of God and his dedication to remember it and live by it is a theme that is repeated over and over (verses 11, 15–16, 24, 34, 44, 47, 55, 60, etc.).

These are the lessons for us in this great psalm. The Word of God is sufficient to make us wise, train us in righteousness, and equip us for every good work ([2 Timothy 3:15–17](#)).

The Scriptures are a reflection of God's nature, and from them we learn that we can trust His character and His plan and purposes for mankind, even when those plans include affliction and persecution.

***Blessed indeed are we if our
delight is in the law of the Lord, and
on His law we meditate day and night
([Psalm 1:2](#)).***

- **GodQuestions.org**

Dear Rules, I Love You

MARCH 4, 2015 BY WILLIAM ROSS

If there were Seven Wonders of the Hebrew Bible, [Psalm 119](#) would top the list. At 176 verses in length, it is the Mt.

Everest of the Psalter. If you have ever unwittingly begun reading [Psalm 119](#) and given up part way, don't feel bad. No one has ever unwittingly climbed Mt. Everest, either. ***Poetry is tough going after all. So if you arrive at [Psalm 119](#) unprepared to trek its mountainous four or five pages of parallelism, you might not make it in one go.***

Biblical poetry is all the more demanding. It is, to change the metaphor, God's Word simmered down, like a savory reduction sauce. [Psalm 119](#) is no exception, so come hungry.

[The Puritan Thomas Manton wrote and preached 190 sermons on it \(published in 3 vols.\).](#)

So how do you navigate a poem of this scale? Especially one so dense and rich? I want to **focus on some broad themes in the psalm to guide us** through this scriptural monument.

How Do I Love You? Let Me Count the Verses

The first theme is rules.

Psalm 119 is basically a love poem to the law
(vv. 47, 48, 97, 113, 119, 127, 159, 163, 167).

This theme might sound strange at first, but the psalmist finds the law so outrageously loveable because it belongs to God. Since the law is distinctly God's law, and comes right from his mouth, it is better than anything else, including heaps of treasure (v. 72) and delicious honey (v. 103).

The notion of "law," however, goes much further than just the Ten Commandments.

"The law" is a big, multi-sided idea for the writer of Psalm 119.

It is nearly impossible to read even a single verse of this psalm without bumping into it. That's because the idea of "the law" is described by lots of different words in Psalm 119, including "commandments," "precepts," "testimonies," "ordinances," "judgments," "statutes," and—most popular of them all—"words." Only seven verses in this whopper psalm don't mention this "law" idea in some way.

So basically **the psalmist is writing about his incredible love for anything God says**. Whether actual commandments, or

blessings, or prophecies, or decisions, or stories—whatever God says to his people, it's utterly loveable. Every last scrap of what God reveals in speech is priceless, including his rules. And words beget words, as God's communication throws the psalmist into extended poetic rhapsody.

Rule-Keeping and Repentance

A second theme is repentance.

Maybe you're a bit discouraged while you read through [Psalm 119](#)—and not just because it's so long. After all, it can be spiritually distressing to read verse after verse basically about how much this psalmist loves rules. By the time you get to **v. 164** and read *“seven times a day I praise you for your righteous rules”* you might start thinking about the Pharisee in [Luke 18](#) pretentiously “thanking” God for how absolutely fabulous he is at obeying all the rules. That kind of tone can be disheartening on an average weekday, particularly if you have not been particularly fabulous at rule-keeping lately.

Don't let it get to you. The difference between that Pharisee and the psalmist is this: the psalmist knows he is in fact sinful and desperately needs God's grace. Despite all the ways he goes on about loving the law, there is also petition and repentance. The psalmist pleads for God's salvation (vv. 41, 81, 123, 166, 174), and desires mercy (vv. 77, 156). He knows that life—his life—is not perfect. In fact, the psalm ends in the key of repentance: “I have gone astray like a lost sheep; seek your servant, for I do not forget your commandments” (v. 176a).

So **acknowledging sin and loving the law are fully compatible according to this psalm.**

Love Is a Many Splendored Affliction

The third theme of note is suffering.

This repentant and rule-loving psalmist also faces grief (v. 28), struggles with covetousness (v. 37), endures afflictions (vv. 50, 141, 143), mocking (v. 51), threats and danger (vv. 61, 85, 87, 95, 110), and slander (vv. 69, 78, 86).

In fact, that's the exact reason for his love poem. *The psalmist fully and lovingly depends on God's words, especially in repentance and hardship. "This is my comfort in my affliction, that your promise gives me life" (v. 50). The psalmist is deeply aware of God's promises (vv. 38, 41, 50, 58, 76, 82, 116, 123, 133, 140, 148, 154). He knows God's covenant love (vv. 64, 76, 88, 124, 149, 159).*

Most importantly, the psalmist knows he needs life (vv. 37, 40, 50, 88, 93, 107, 149, 154, 156, 159), and that life only comes from God according to his Word. He writes, "Great is your mercy, O LORD; give me life according to your rules" (v. 156), and "My soul clings to the dust; give me life according to your word!" (v. 25).

The psalmist knows that God's speech does not just condemn sinners. God also redeems them through speech.

While the words of God—his rules and commandments and statutes—tirelessly remind us of our sin, they also reveal God’s promise to fully redeem his people from sin.

That is why the psalmist can’t stop writing. He knows that by the same speech of God he is both condemned and redeemed. **Affliction under the law and love for the law operate on the same principle: God’s faithfulness to his own Word.**

God is unshakably faithful to himself, and therefore unshakably faithful to his people.

You’re a Sinner: Take Joy in the Words of God

In short, [Psalm 119](#) teaches us that loving God’s rules is qualified and produced by knowledge of sin, grace, and the promises of God.

The more you can relate to the psalmist’s repentance for sin, the more you will relate to his love for God’s rules as you endure the trials of life.

So on this average weekday, [you may be like the writer of Psalm 119: suffering under temptation to sin, or afflicted by circumstances or people around you. Plead with God to deliver you on the basis of his promises \(v. 170\). Rest in his covenant faithfulness to his](#)

people (v. 76). Rejoice that God eternally keeps the terms of his own law, his own rules, perfectly (v. 65). Remember that he has given you life in himself according to his Word (v. 50). Let the true Word of God, Jesus Christ, abide in you richly today, and be filled with love for your Savior.

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