

“God’s Word Guards Our Way”

Psalms 119:9-16

January 23, 2022

INTRO: Let me ask you a few questions as we begin...

How healthy are your worshipping attitudes & actions?

- Last week? Last hour?
- Right now?
- Next hour? Next week? ...from now on???

➤ Do you see “**delight,**” **discipline,** & **development?**

Let’s PRAY!

CONTEXT:

➤ Our sermon series:



- The Psalms (Praises... Poetry... Personal... Purity)
- Psalm 119... “A Bible within the Bible.” - Luther
- Psalm 119:1-8 (*The...Blessed, Blueprint, Bullseye!*)

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

➤ Psalm 119:9 = a divine Q & A... for discipleship

T/S: Today... we'll be touched by **Psalm 119:9-16**

Always keep 1 John 2:6 in the forefront of your walk & witness!

BIG IDEA: God's Word reveals & ***guards*** the narrow way for our walk, worship & witness!

PREVIEW: ...in our time together today, we'll engage a:

1. Divine **QUESTION**
2. Divine **ANSWER**
3. Divine **EXPLANATION**
4. Divine **EXEMPLIFICATION**
5. Divine & **Delight**-filled **DECLARATION**

TEXT: Let's read **Psalm 119:9-16** together...

I. Divine **QUESTION** (v.9a)

9a. *How can a young man keep his way pure?*

*** See the **4 critical words**:

1. "How" (= ...a divine question of **application**)
2. "keep" (keep = maintain... see **2 Cor. 5:21**)
3. "way" (way = walk, **worship**, witness!)
4. "pure" (pure = complete, whole... **HOLY**)

II. Divine ANSWER (v.9b)

9b. *By guarding it according to your word.*

A. "guarding" (= inspecting & protecting)

"Remember... worship is warfare!"

– JDP

The essence of spiritual warfare is a battle for
our worship & purity. - JDP

B. "*it*" (= one's way; a.k.a. witness)

C. "*according to*" (= standard by which...)

D. "*your word*" (= God's Word, will, & way)

God does not hide from us what pleases Him.

- Reformation Study Bible

T/S: *The psalmist is praying rather than preaching!*

- Matthew Henry

(So... let's unpack this prayer!)

Charting the Guarding
of
Christ-like purity



Leviticus 19:2 & 1 Peter 1:16

BE holy
for I the **LORD**
your **God** am holy!

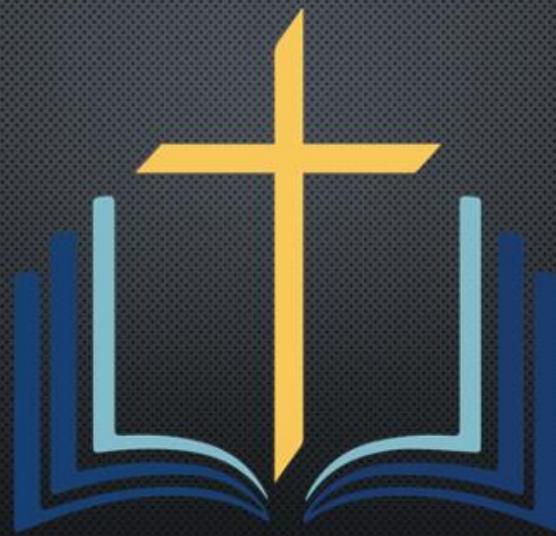
God's



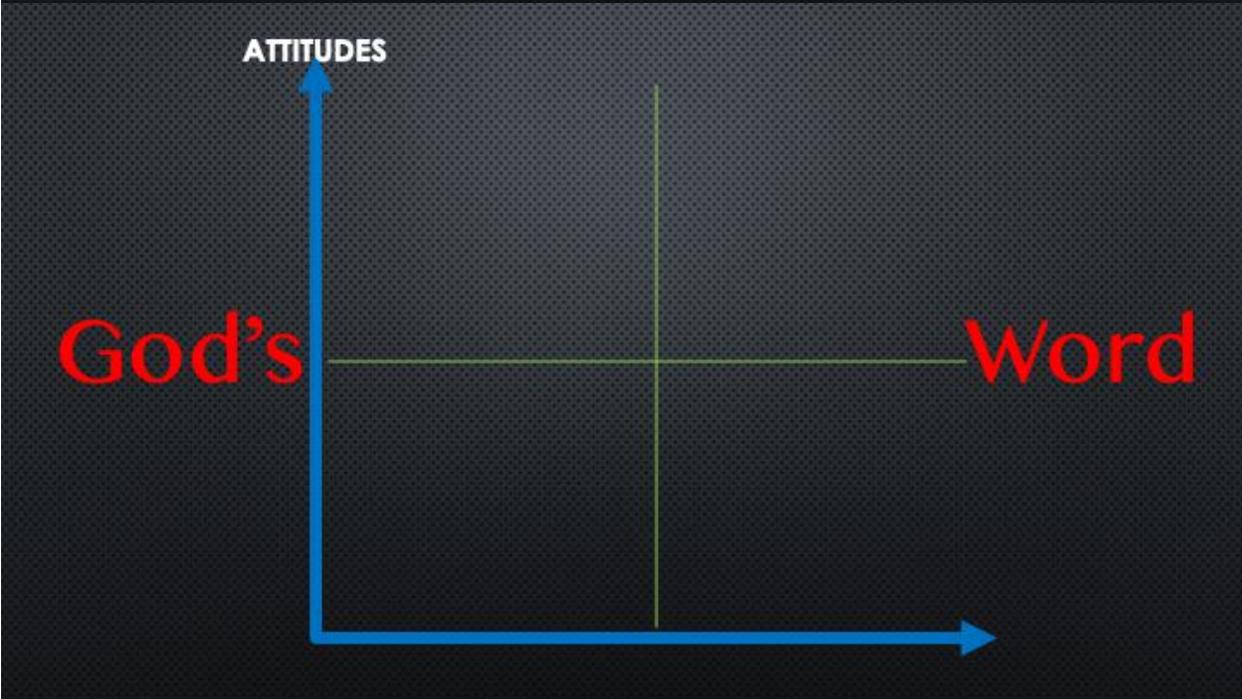
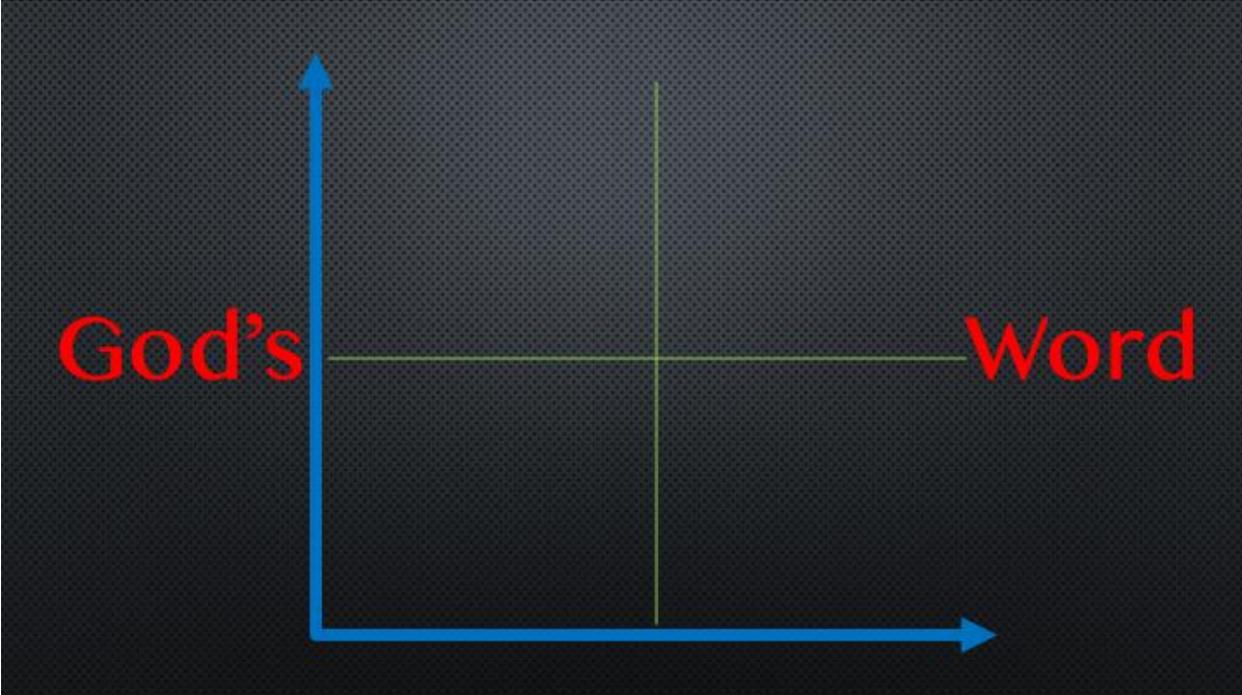
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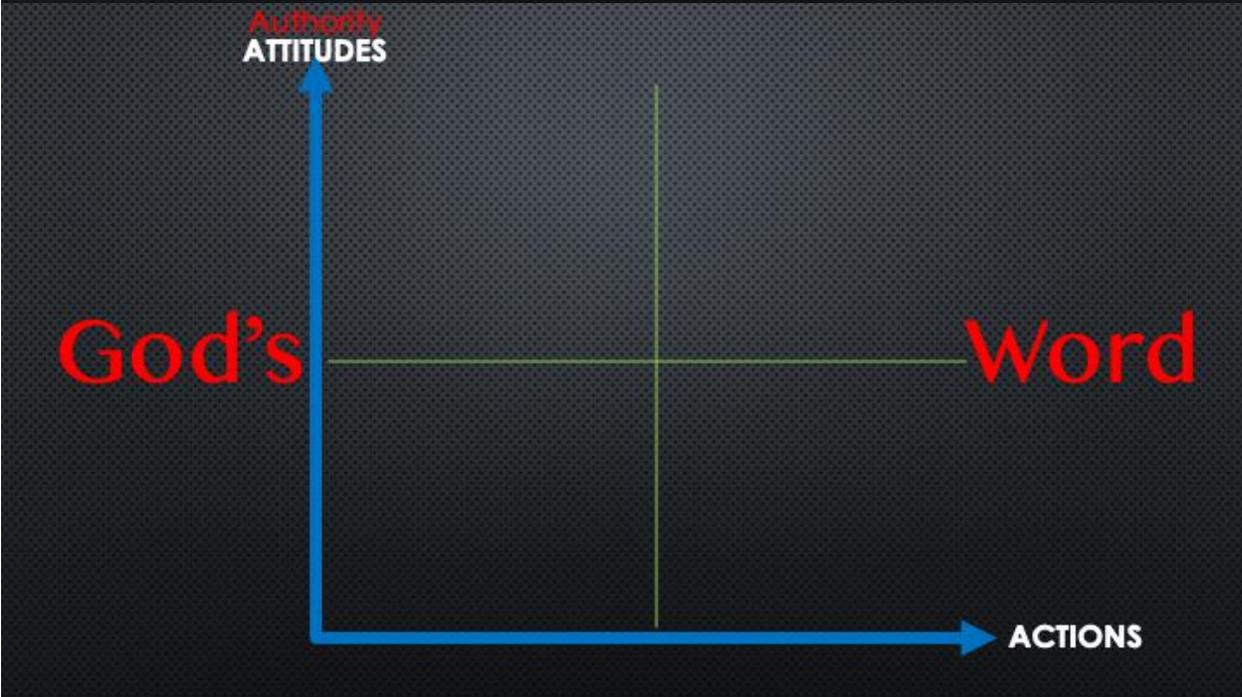
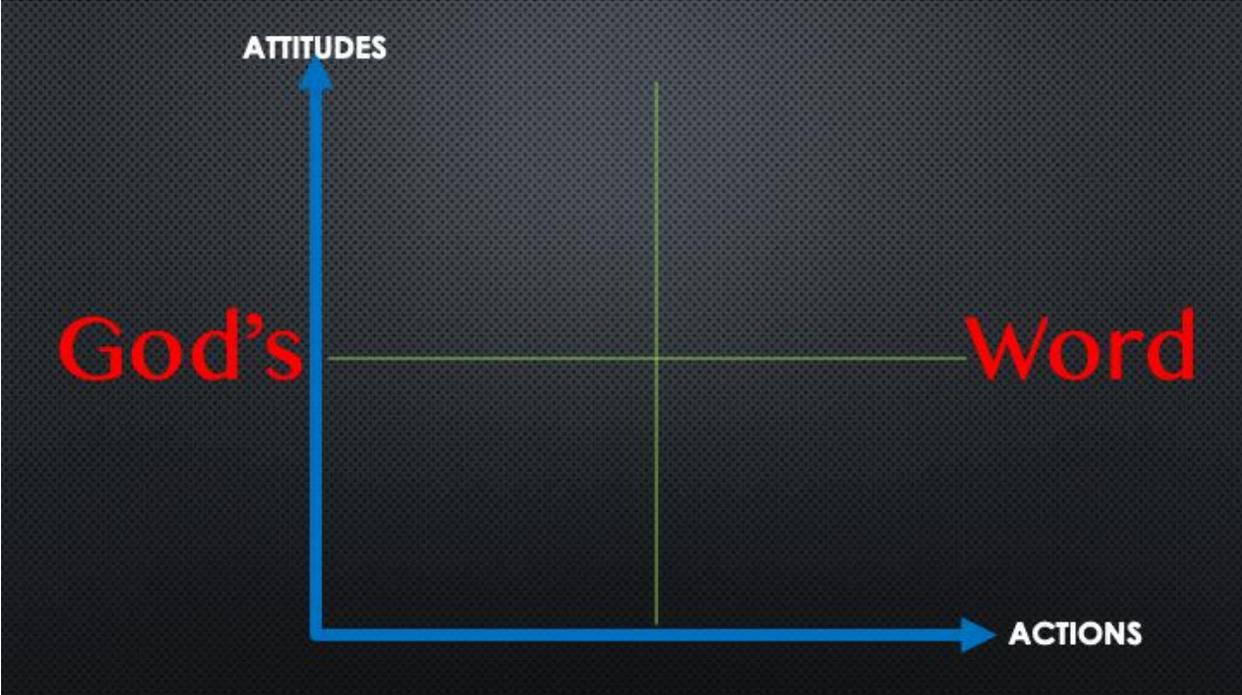
Guards Our Way!

God's



Word





2nd Timothy 3:16-17

ALL Scripture is God-breathed
and is useful for teaching, rebuking,
correcting and training in
righteousness, 17 **so that** the servant
of God may be **thoroughly equipped**
for every good work.

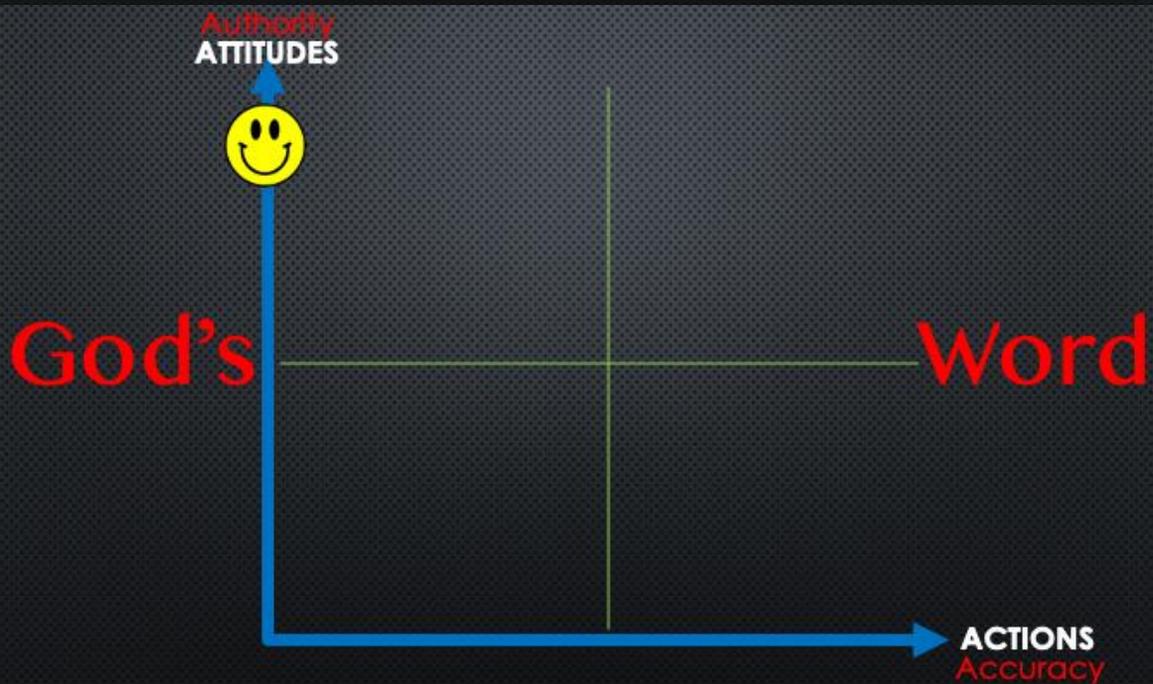


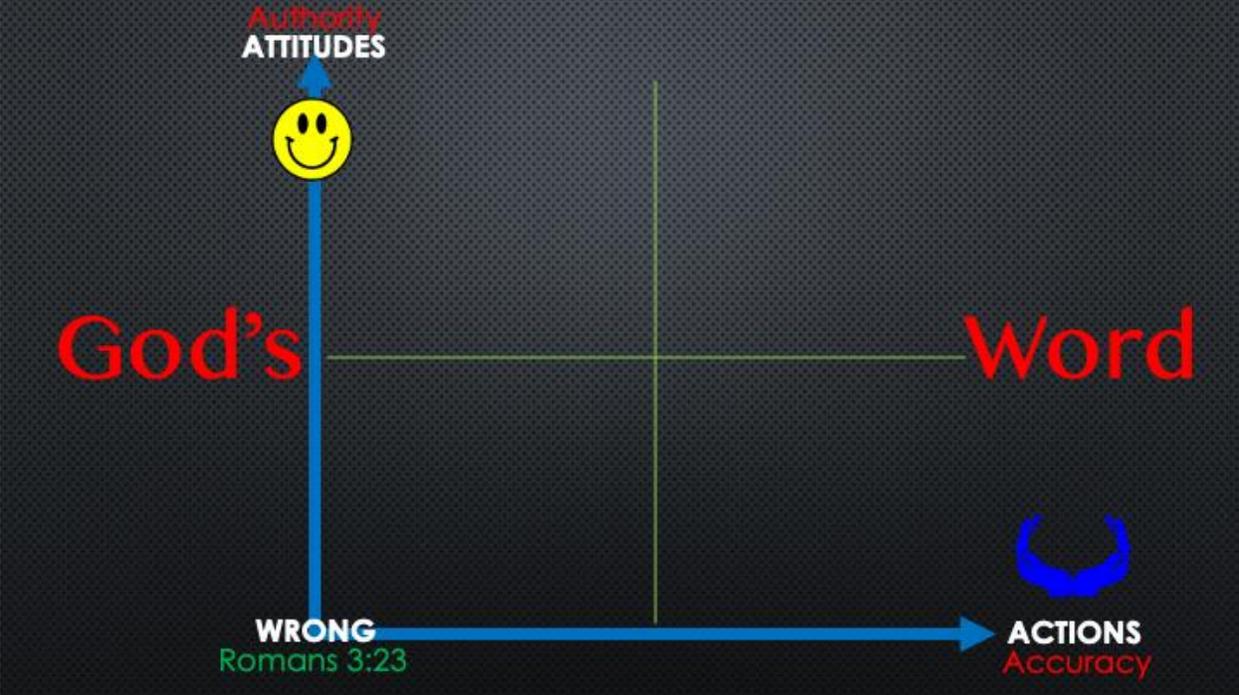
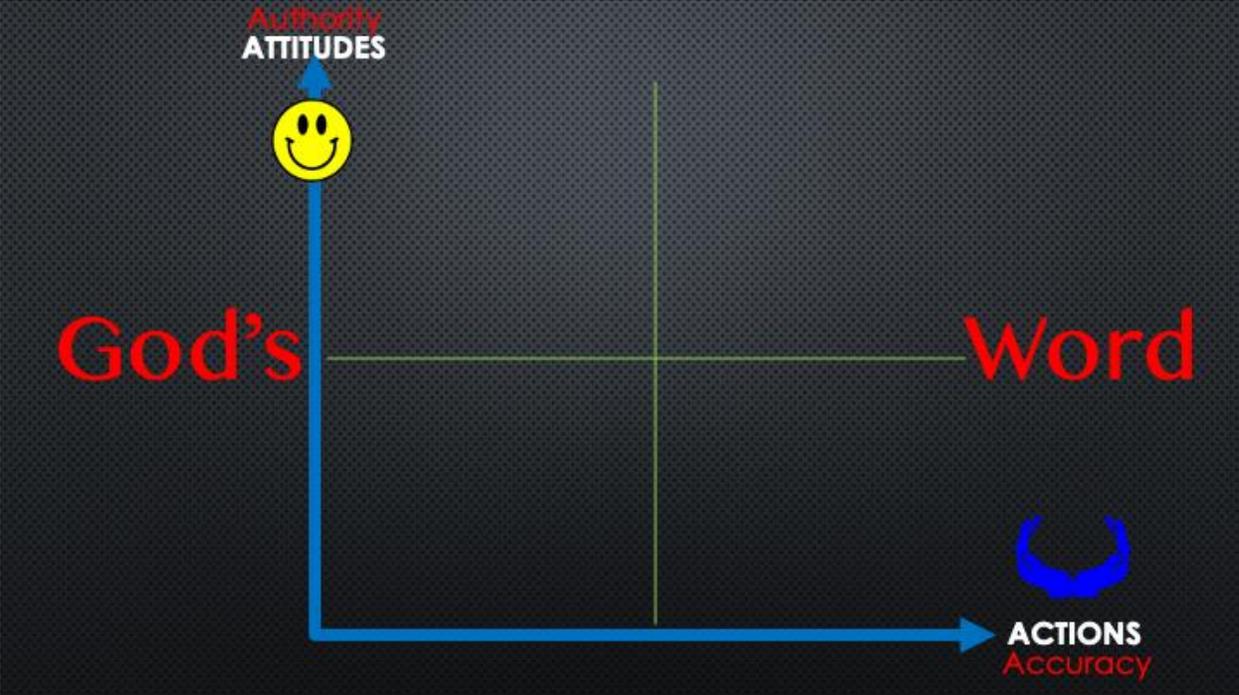
John 14:15

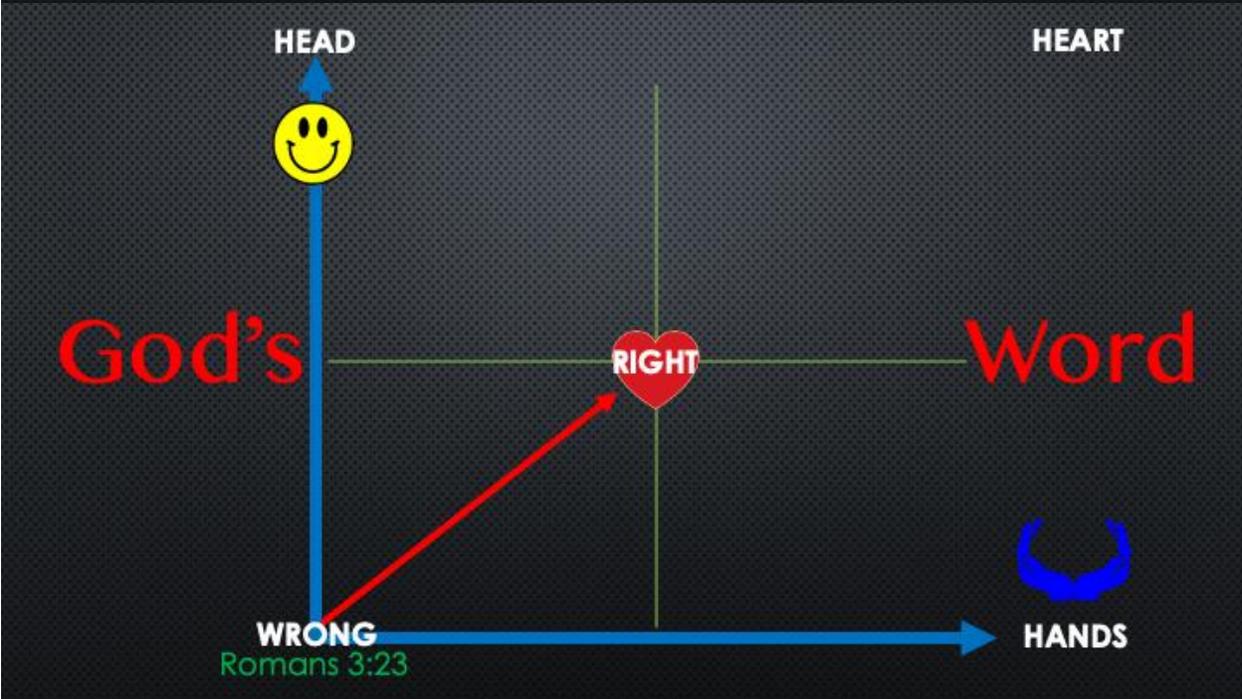
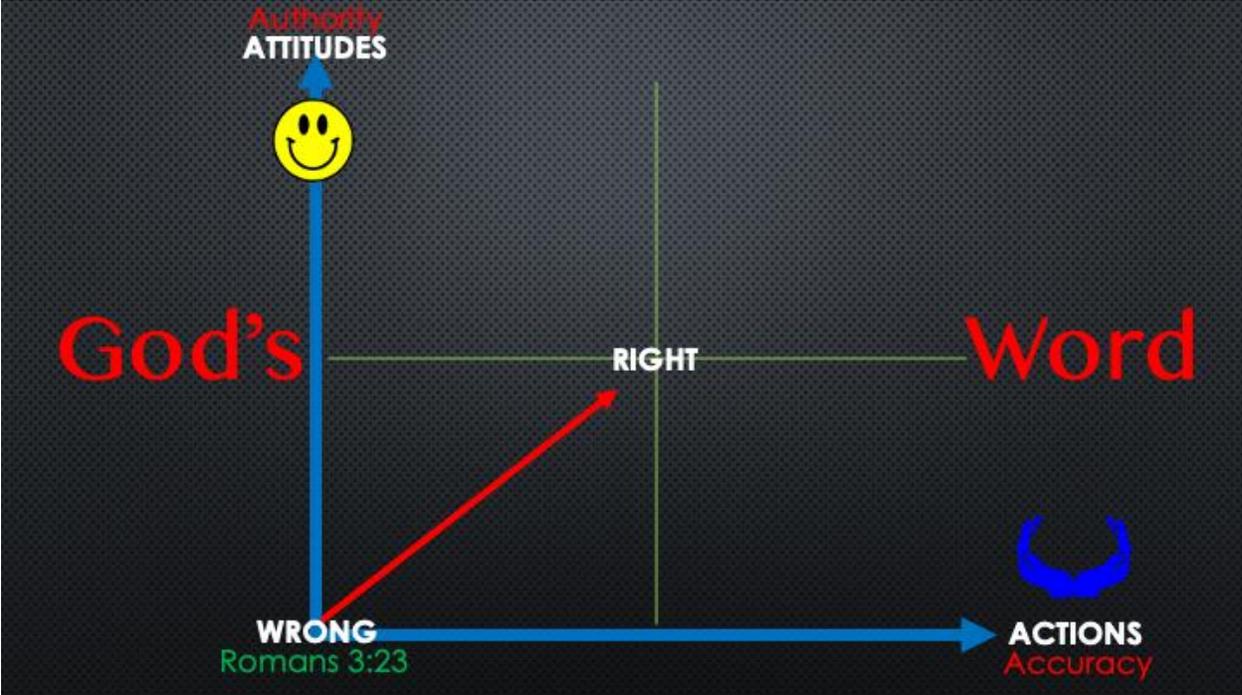
IF you *love ME,*
you *WILL*

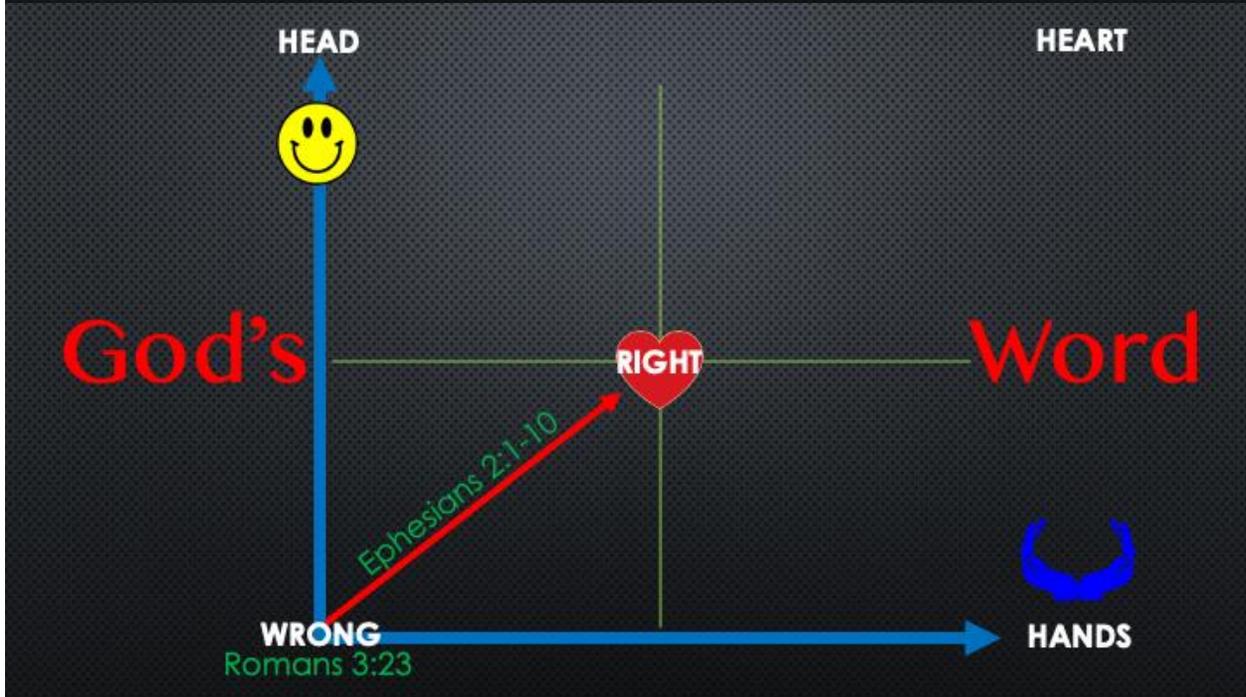
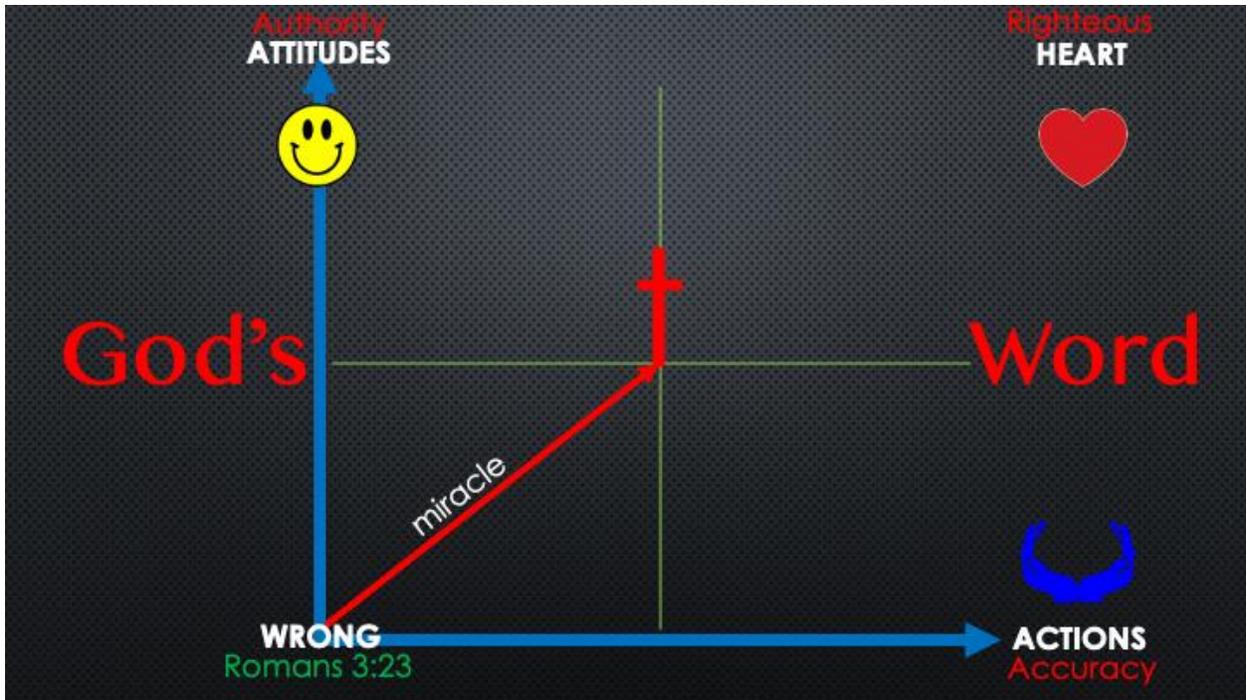
OBEY

MY commandments.



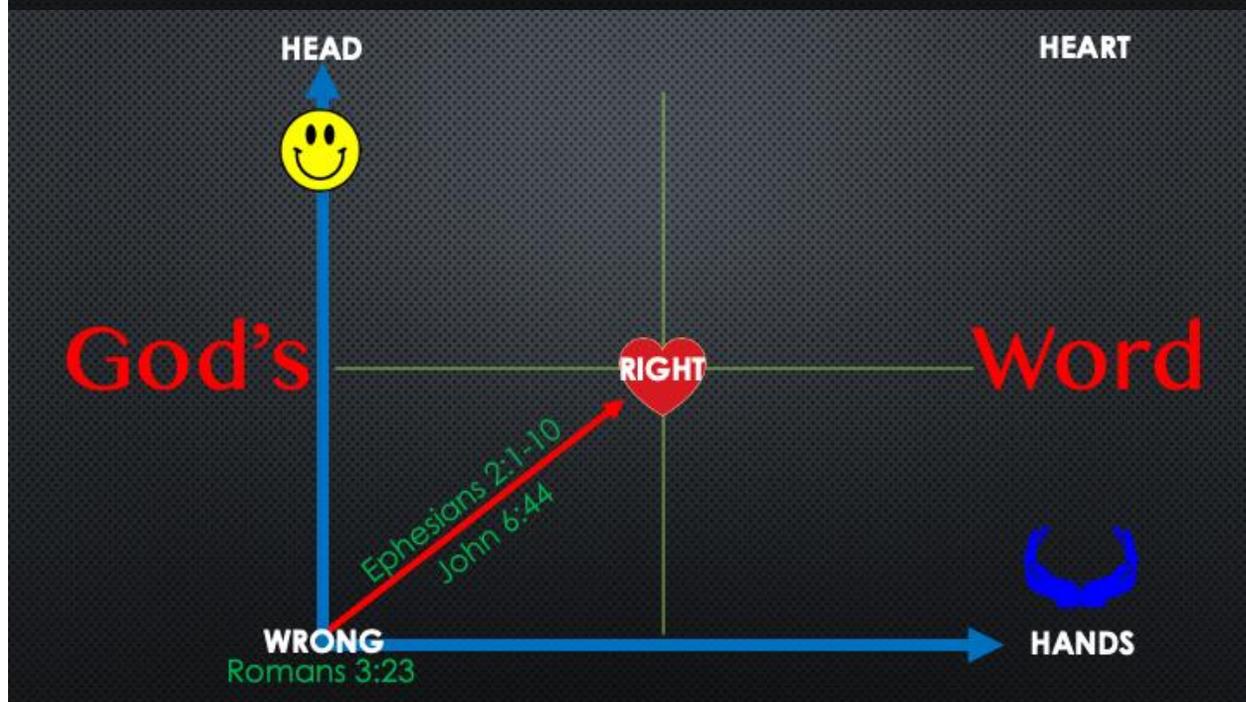






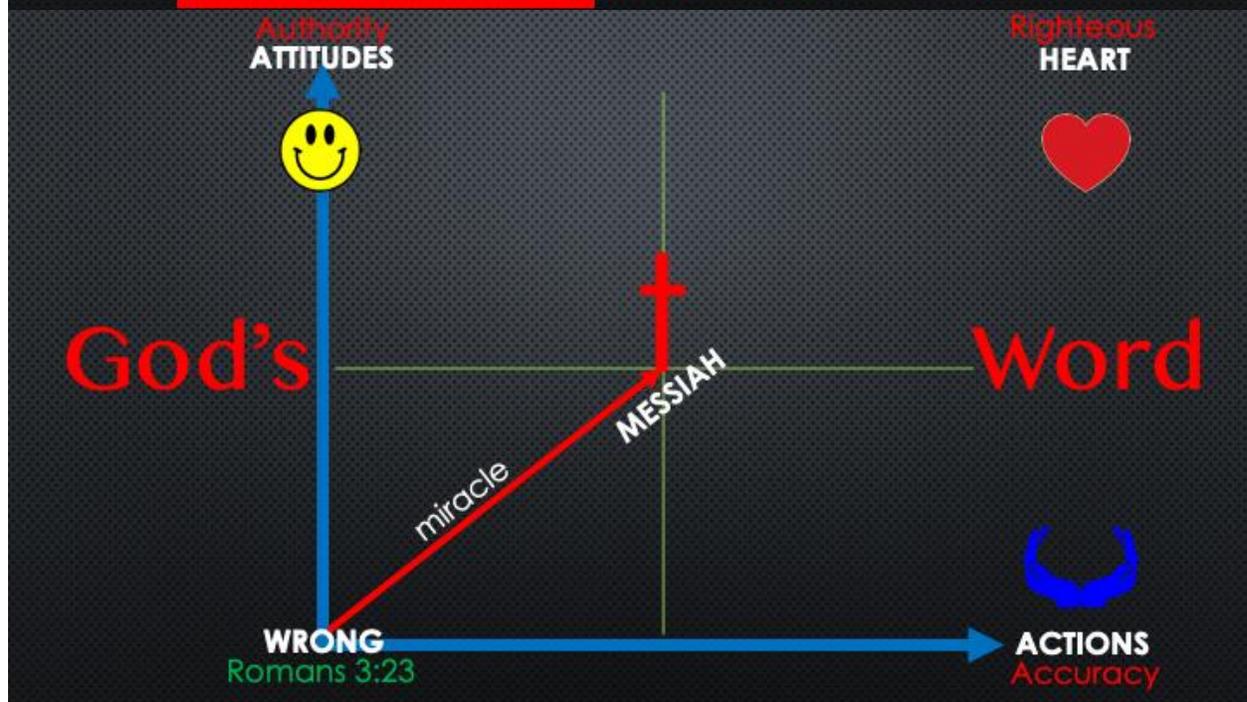
Ephesians 2:1-10

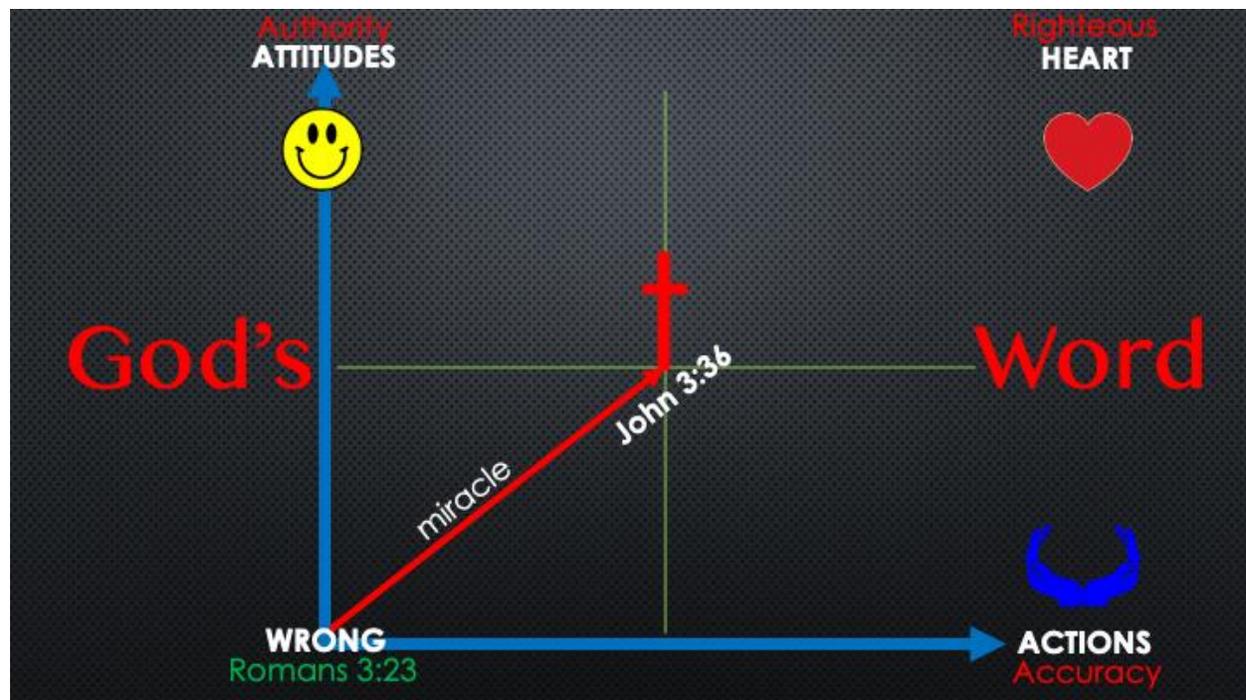
You were dead in your trespasses and sins... *You were saved by grace through faith*, not of works, so that no one can boast... *For we are His workmanship*, created in Christ Jesus, *for good works...*



John 6:44

No one can come to Me
unless the Father
who sent Me
draws them...

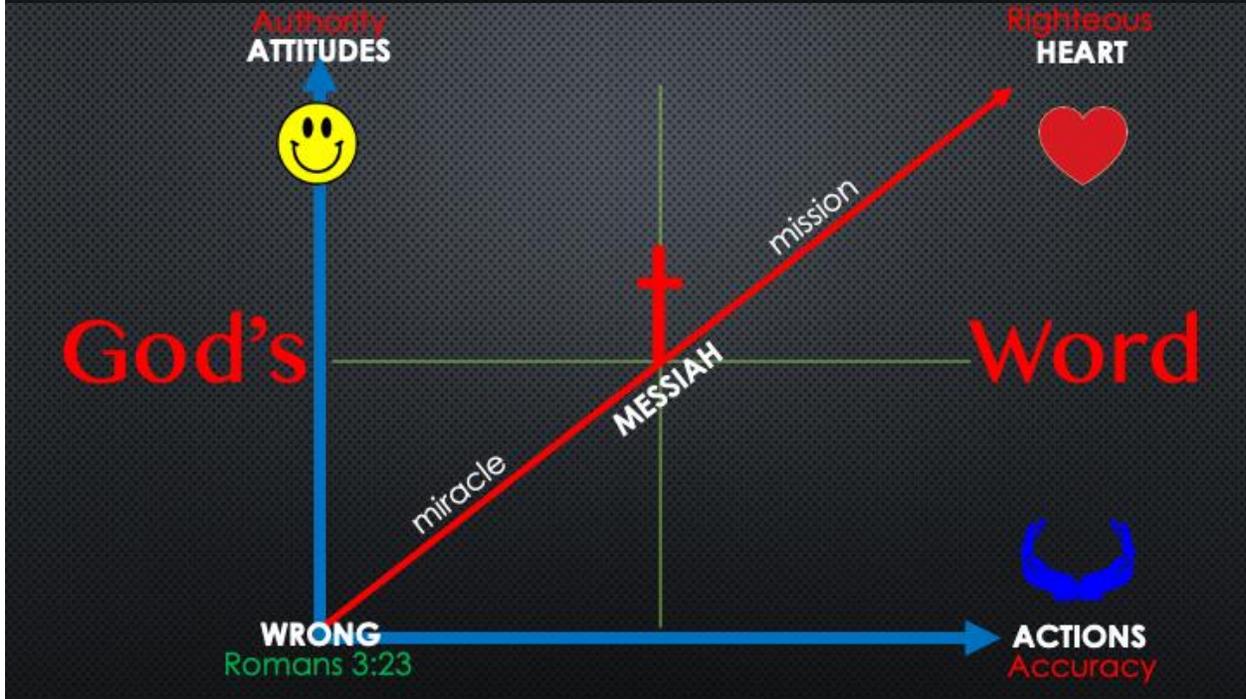
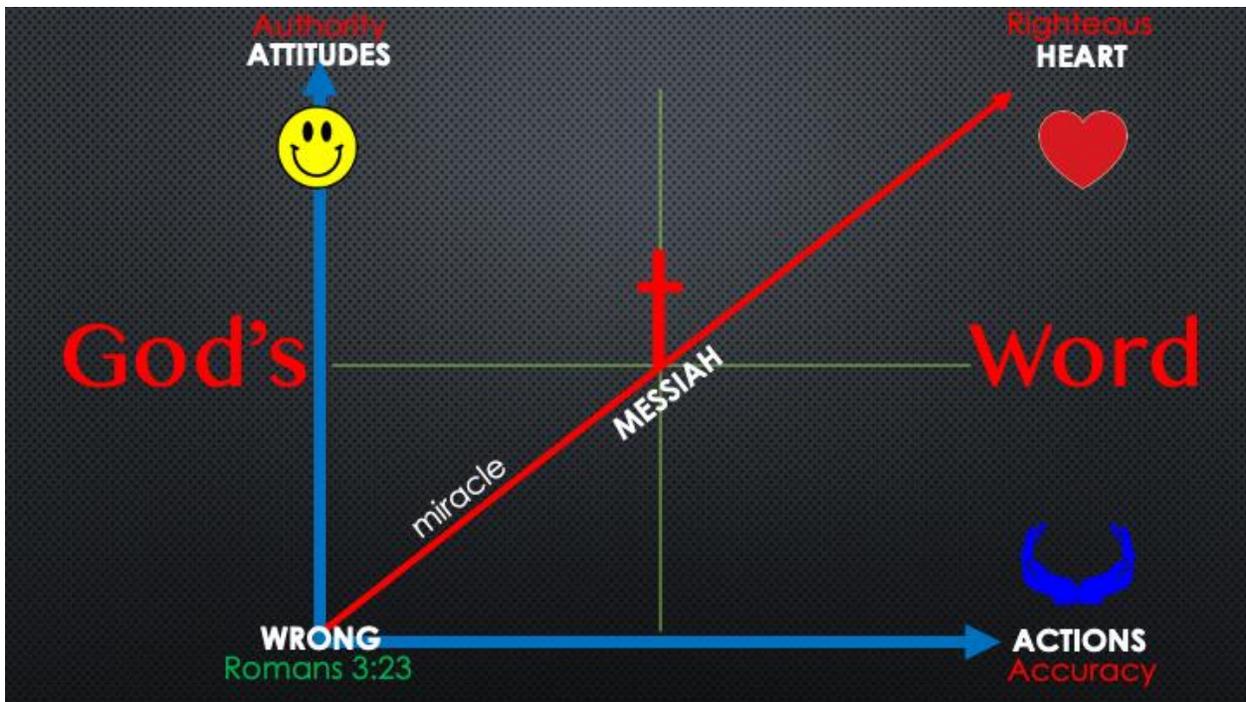


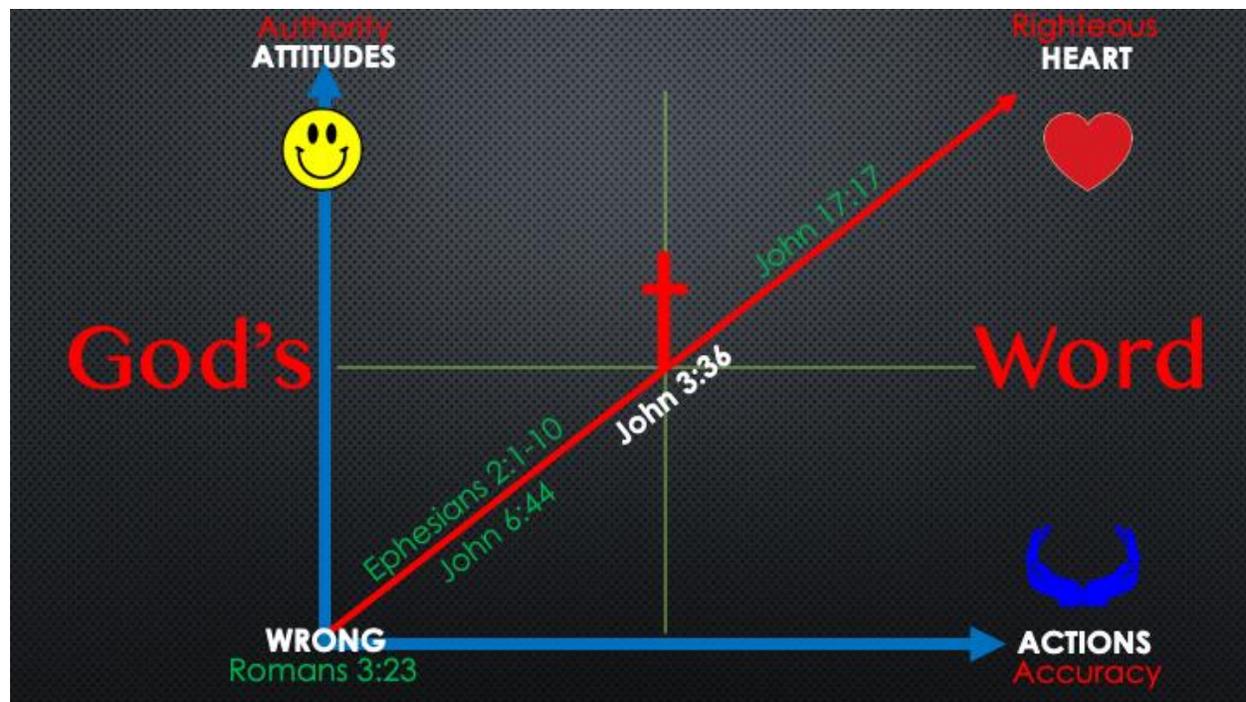


John 3:36

Those who **believe** have life.

Those who do **not obey**
do **not** have life,
but the **wrath of God**
abides/remains **on them**.





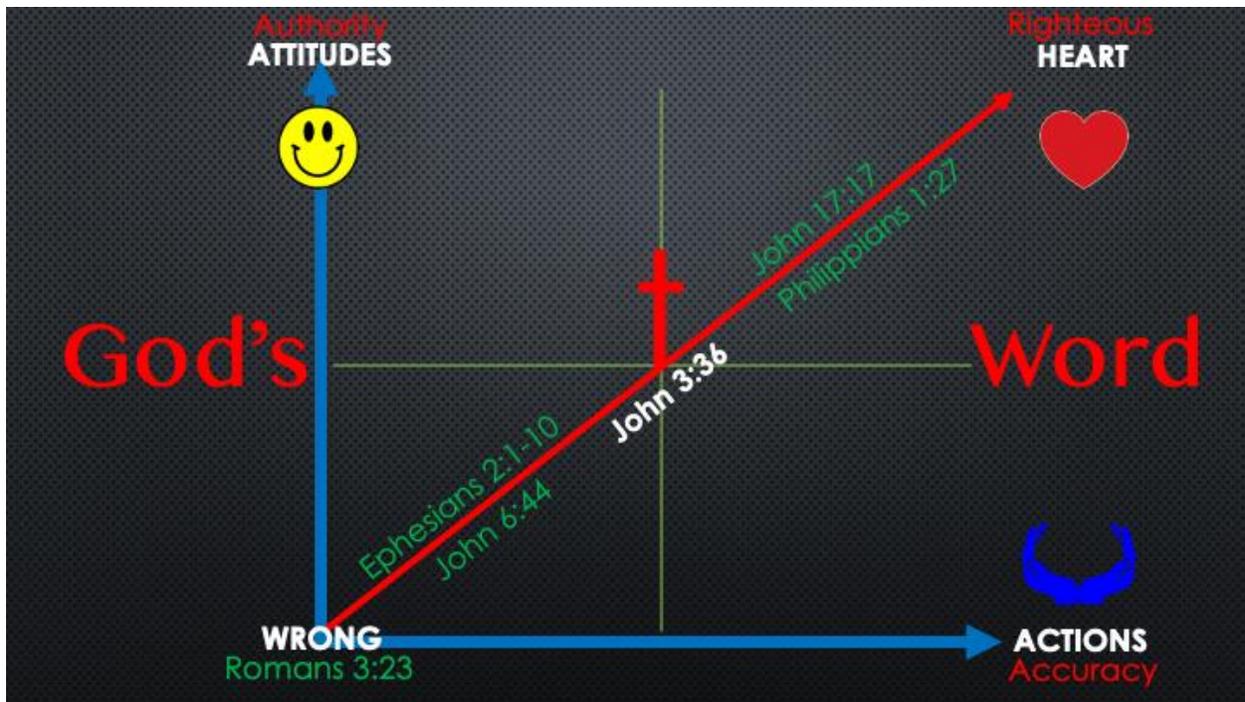
John 17:17

Father,

sanctify them

with the truth,

Your Word is truth.

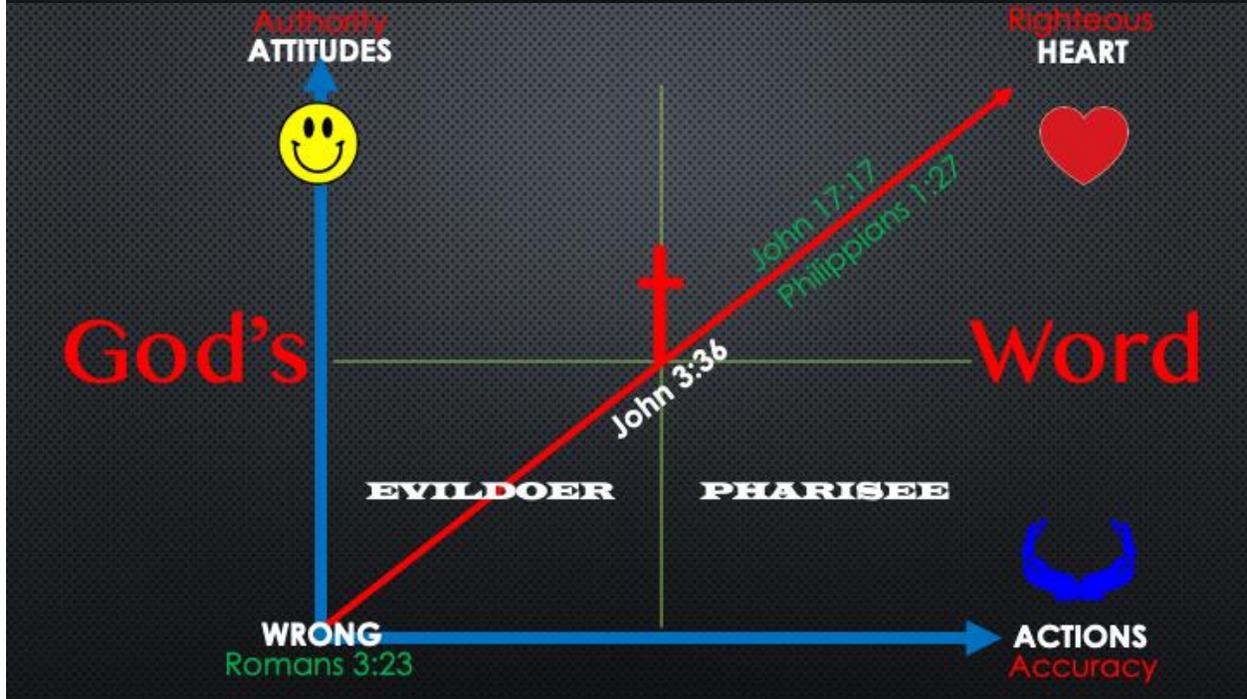
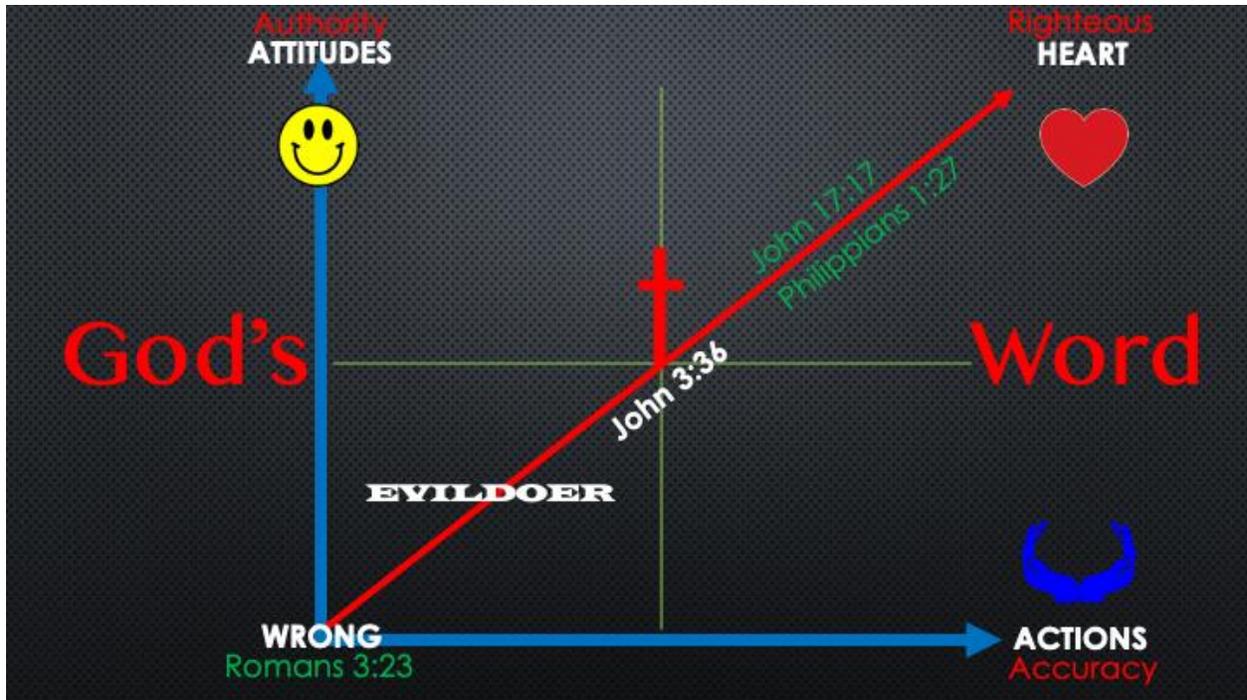


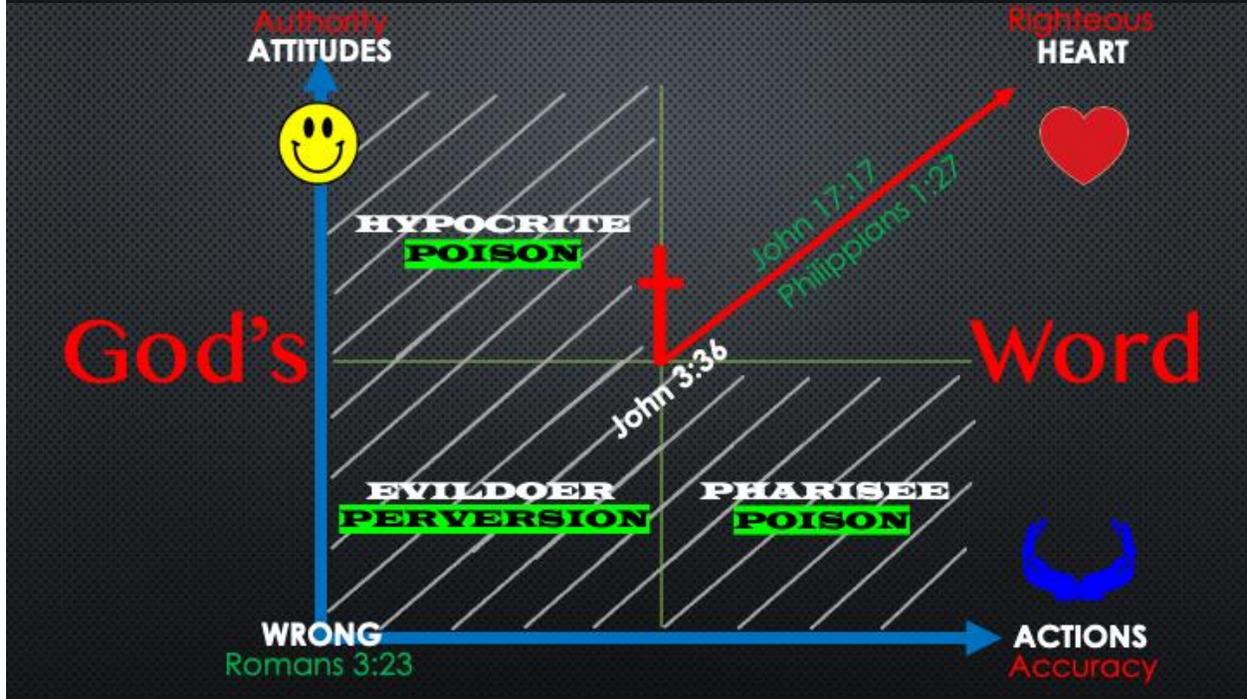
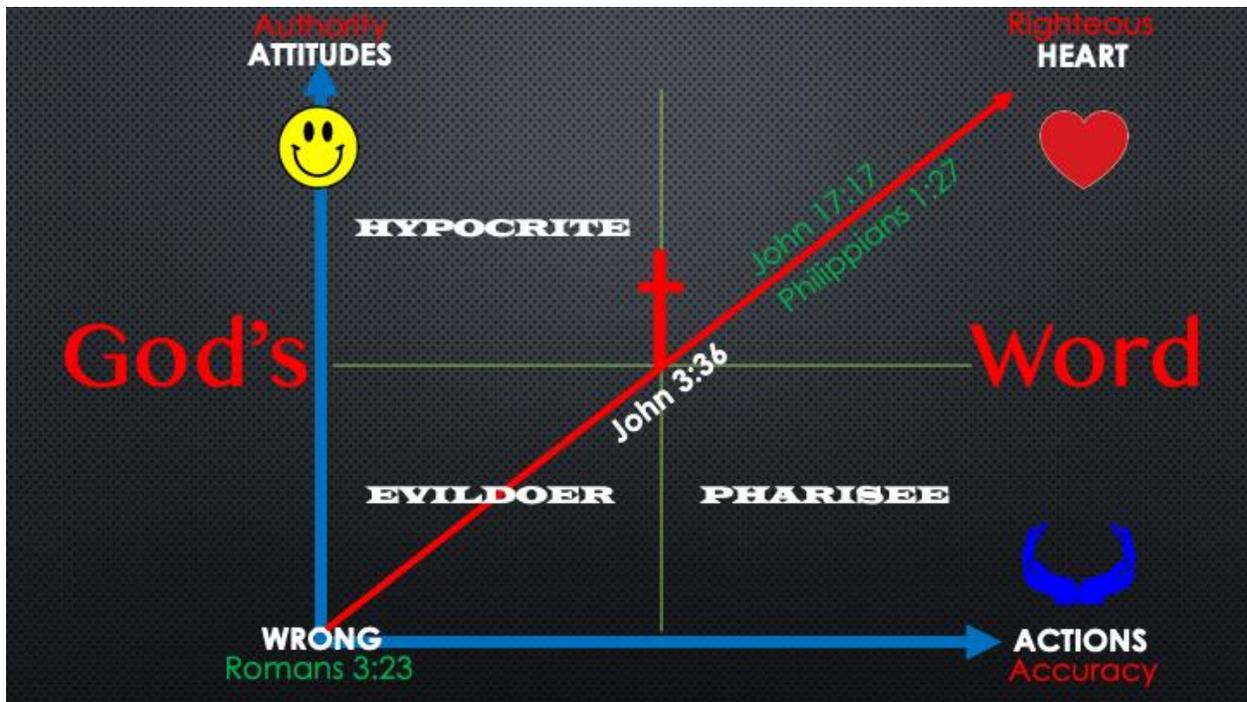
Philippians 1:27a

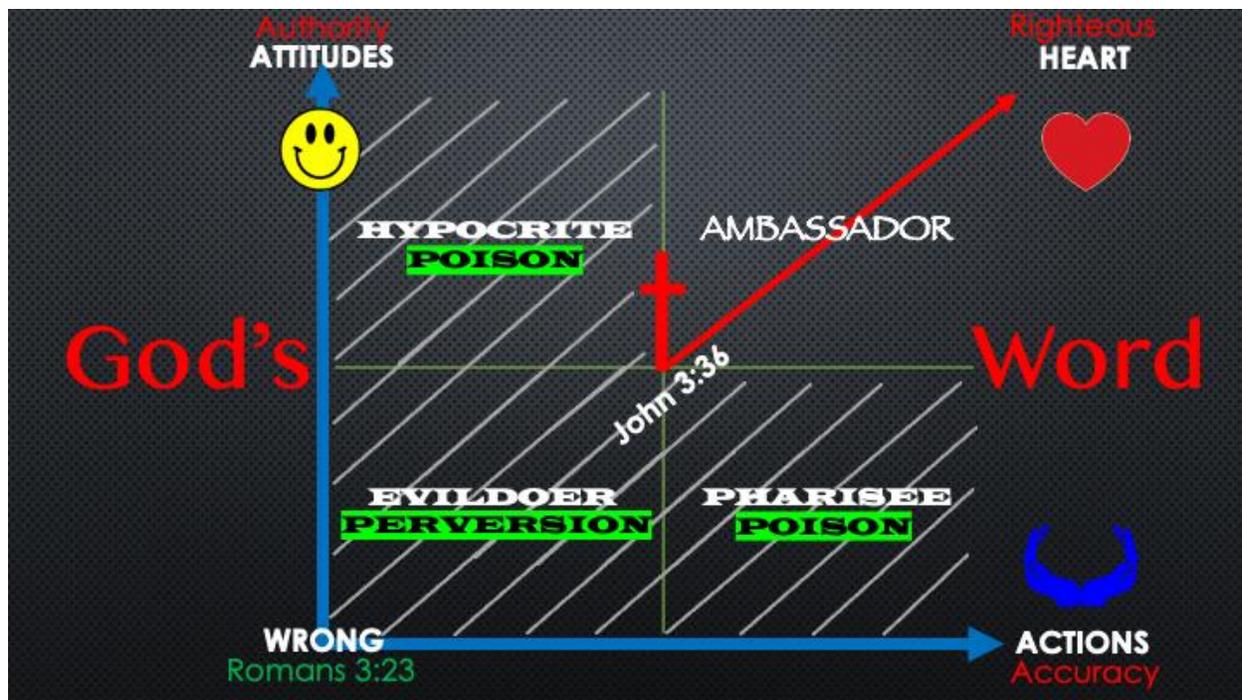
Live a life

worthy of

The Gospel of Christ.





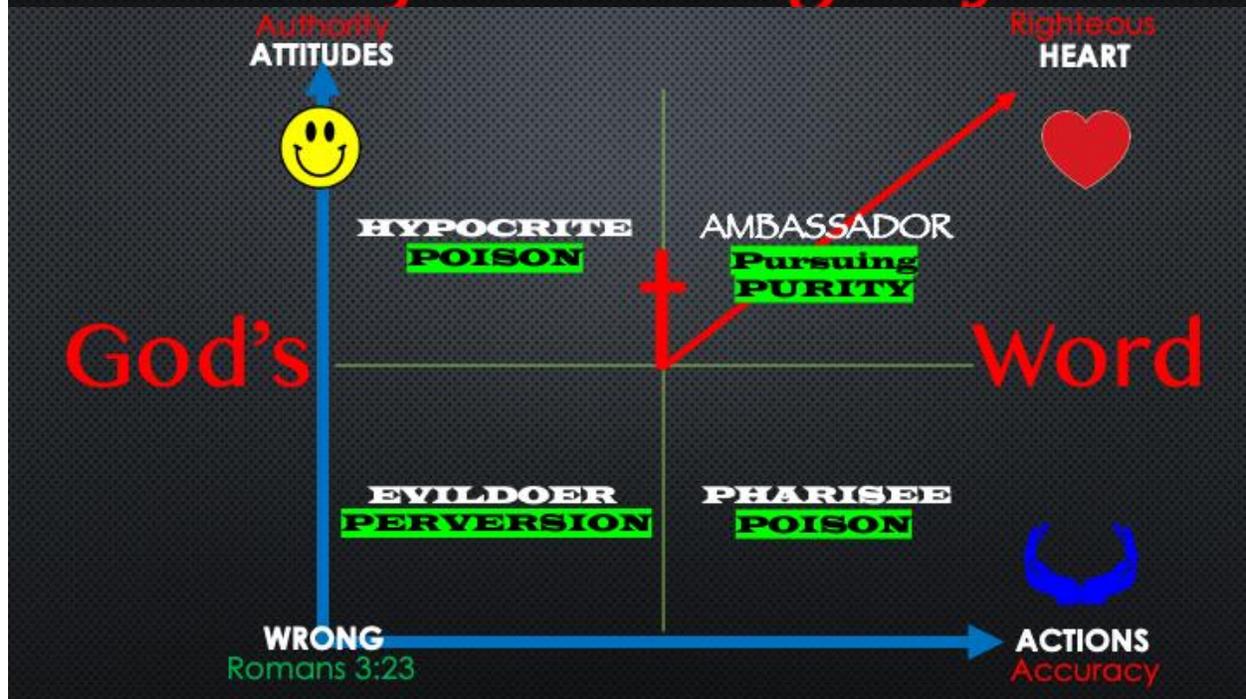


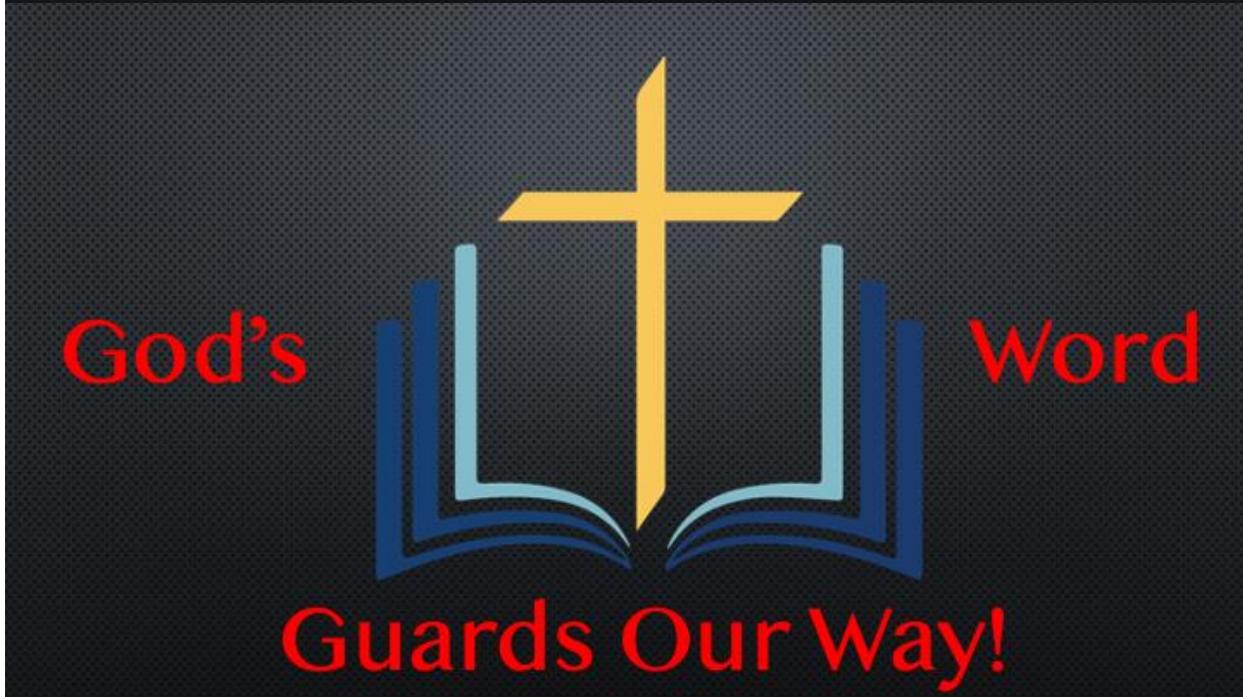
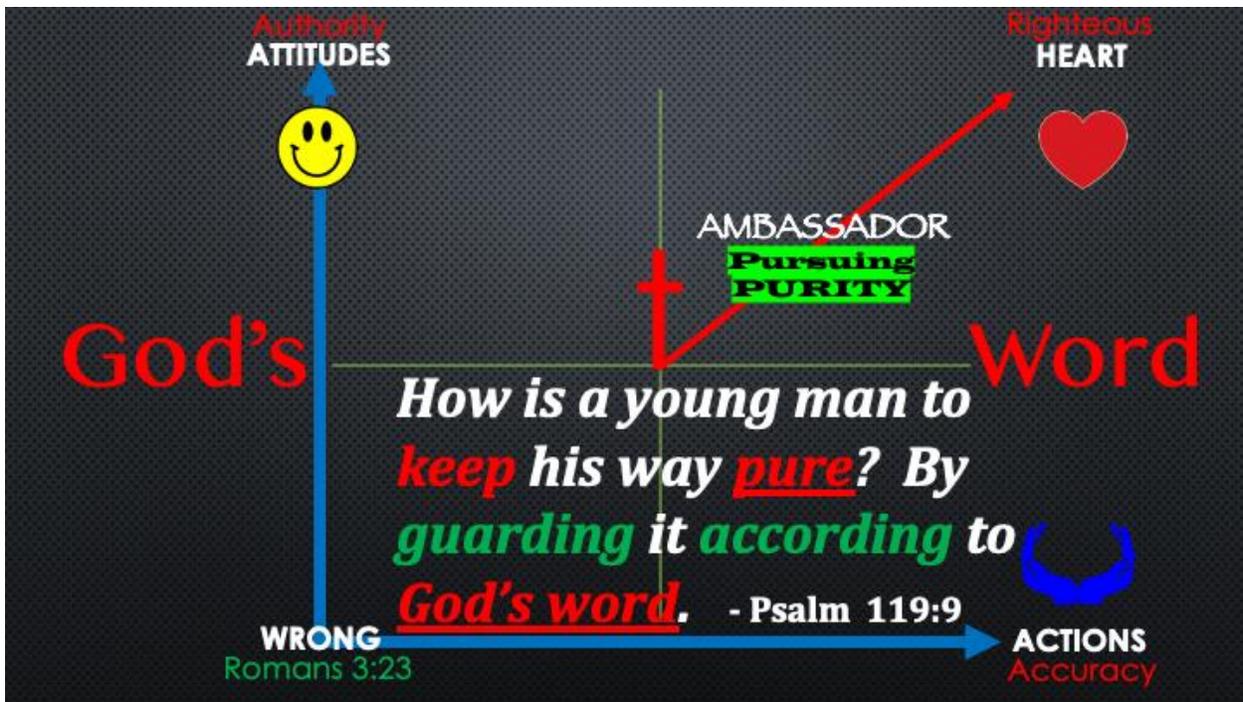
2nd Corinthians 5:17-21

Therefore, **if anyone is in Christ, he is a new creation.** The old has passed away; behold, the new has come. **18** All this is from God, who through **Christ reconciled us** to himself and **gave us the ministry of reconciliation**; **19** that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and **entrusting to us the message of reconciliation.** **20** Therefore, **we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.** **21** **For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.**

Biblical Ambassadors...

are miraculous, Christ-like,
works-in-progress...
who are pursuing PURITY,
ALL by God's grace AND
ALL for God's glory!





Philippians 4:8-9

Finally, brothers (and sisters), whatever is **true**, whatever is **honorable**, whatever is **just**, whatever is **PURE**, whatever is **lovely**, whatever is **commendable**, if there is any **excellence**, if there is anything **worthy of praise**, **think about these things**. **9** What you have learned and received and heard and seen in me—**practice these things**, and the God of peace **WILL BE WITH you**.

90% clean water, 10% poison
is NOT pure, it will kill you...

99% clean water, 1% poison
will kill you... just as dead!

1 Timothy 1:16 (Amplified Bible)

Pay close attention to yourself [concentrate on your personal development] and to your teaching; persevere in these things [hold to them], for as you do this you will ensure salvation both for yourself and for those who hear you.

III. Divine EXPLANATION (10-16)

*** Don't miss this.... God's explanation explains:

- *"keeping one's way pure"*
- *"keeping... via guarding one's way"*
- *"keeping & guarding... according to God's Word!"*

NOTE: This is a *poetic description* vs. a *pure definition*.

10 With my whole heart I seek you; let me not wander from your commandments!

- Whole-hearted seeking = **Great Command. #1**
- *Let me not...* = **not wandering is a gift of grace!**
- Sanctified-seeking = **> worship & < wander**

Luke 18:13 (NIV)

"But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'"

11 I have stored up your word in my heart, that I might not sin against you.

- To *"store up"* you need to declutter & make room
- When & what we "store up" = we value & cherish
- Storing up is a form of proactive preparedness...

- Remember: *the best defense is a strong offense*

A heart intentionally full of God's Word is like a water-filled fire-truck at a five-alarm inferno! Not only is it highly unlikely to burn; instead, it is very likely to offer hope & help to others caught in the flames (Jude 1:23).

- JDP

- See Proverbs 4:23... Above all else, guard your heart, for everything you do flows from it.

12 Blessed are you, O LORD; teach me your statutes!

You will never know the fullness of Christ until you know the emptiness of everything but Christ.

— Charles Spurgeon

The biblically blessed bless the LORD, in part, by learning, loving, and living God's Word, will, & ways!

- JDP

13 With my lips I declare all the rules of your mouth.

Titus 2:15 (ESV)

Declare these things; exhort and rebuke with all authority. Let no one disregard you.

- YOUR lips... (cf. Mark 16:15)
➤ GOD's mouth! (cf. Matthew 28:18-20)

One bad and impure witness (ie. bad attitude when it comes to God's authority, OR rebellious disobedience in response to God's commands) can lead an entire people into impurity and imprisonment. - JDP

T/S: NOTE: vv.14 & 16 = a *divinely delightful "sandwich"*

14 In the way of your testimonies *I delight* as much as in all riches.

- *Zacchaeus* vs. Rich Young Ruler
- *Paul* vs. Demas
- cf. Parable of the Soils

15 I will meditate on your precepts and fix my eyes on your ways.

- Meditation is a form of devotion & worship
- Fixing or FOCUSING is also related to worship

Internalizing the Word is a believer's best weapon to defend against encroaching sin. – John MacArthur

Want-to is the language & expression of worship! - JDP

16 I will delight in your statutes; **I will not forget** your word.

*Guarding is exemplified in **delighting!***

- JDP

and...

***Delighting** is exemplified in loving,
faithful-obedience, & **passionate worship!***

- JDP

T/S: Here are just a few of our biblical inspirations:

- See **Job & Jesus** in their times of *great pain!*
- See **Joshua & Caleb** holding to *God's Word*
(No matter what!)
- See **Noah...** or **Abe & Isaac** with *God's promises*
- See **Peter** being *forgiven* & **Laz** w/ *death defeated*
- See **Paul & Silas** in jail *worshipping* (cf. **Elisha**)
- See Daniel's **3-boys** & **Esther's eternal, "forever"**
PERSPECTIVE!

Let me be clear...

If this is not your favorite Psalm, poetry, praise or preaching style that helps to guard and guide your way to biblical purity...

that's okay...
BUT...
find YOUR way...
in and thru God's Word
that will... and does help you to grow in purity.

➤ Remember:

- Psalm 119:9 + Acts 1:8
- 2nd Peter 1:3 + Philippians 4:13
- John 14:15 + John 20:21

Romans 12:1 (Amplified)

Therefore, I urge you, brothers and sisters, by the mercies of God, to present your bodies [setting apart, dedicating all of yourselves], as a living sacrifice, holy and well-pleasing to God, which is your rational (logical, intelligent) act of worship.

T/S:

Verses 10-16... unpack & illustrate the psalmist's description of "**guarding one's way**" into divine blessing (vv.9-16 serve as an illustration & application of vv.1-8).

"Guarding" one's way...

- > Whole-hearted seeking (v.10a)
- > No wandering away... (v.10b)
- > Storing up God's Word in your heart... (v.11a)

- > Not sinning against God (v.11b)
- > Blessing the Lord (v12a)
- > (Being F.A.T.) He teaches you His statutes (12b)
- > Declaring all God's rules (v.13... cf. Titus 2:15)
- > Delighting in God's Word, will, & ways (v.14)
- > Meditating on God's precepts (15a)
- > Fixing your eyes / FOCUSing on God's ways (15b)
- > Delighting in God's Word, will, & ways (v.16a)
- > Determining NOT to forget God's Word (16b)

Don't miss the combination of worship-full attitudes & actions!

CLOSING: (Let's PRAY)

Remember:

God's Word reveals & guards the **narrow way** for our walk, worship & witness!
and...

The healthy Christian life is to BE lived worshipping The LORD within the guardrails of God's Word (Psalm 119:9) and by the empowering guidance of God's Spirit (Acts 1:8).

(No matter what!)

Amen & AMEN

- JDP

IV. Divine **EXEMPLIFICATION**

(closing worship)

- *“Not Right Now”* by Jason Gray
- *“Wonder In The Waiting”* by River Crossing Worship
- *“Promises”* by Aaron Moses
- *“He Is Risen”* by Life Church Worship (w/ David Bowden)
- *“Surrounded – Fight My Battles”* by Michael W. Smith
- *“Forever”* by Kari Jobe (with Pastor Isaac Wimberley)

v. Divine & **Delight**-filled **DECLARATION...**

Now it's your turn...

Let's see what your next hour, day, week, year,
decade... lifetime will guard and delight in...

**Always remember the guardrails of God's
Word and guidance of His Spirit...**

- 2 Timothy 3:16-17
- Acts 1:8
- John 20:21
- Mark 16:15
- Matthew 28:18-20

Amen & AMEN!

Misc. thoughts / study notes:

Injecting Scripture into our heart (v.11) is like getting a divine vaccine that will meet, thwart, and even destroy the virus of sin. – JDP

*** cf. simple lefts & rights from home to KI church building... One may fully understand the instructions (ie. simple lefts & rights from our home to KI church building...), BUT if you don't rightly (righteously) know where you are starting from, you'll never get to the right/righteous destination. – JDP

*** Without knowing the code it is virtually impossible to build to code. At the same time, don't miss this, knowing the code and building to code are 2 eternally different things. - JDP

Contrast & compare will-power & work, vs. worship & want-to... as keys to our walk & witness... add weeping, way, world, worry, wow!, washed white, wonderful, wicked, worse/worst, war, warriors, walls, wonder in the waiting, Win/winning!, His Word (will & ways), our words (will, & ways)!

5 Dangers For Young Men. (5 dangers for all of us)

1. Pride
2. Love of Pleasure
3. Thoughtlessness
4. Contempt of Religion
5. Fear of Man's Opinion. - **J.C. Ryle**

TITUS 2:11-15

11 For the grace of God has appeared, bringing salvation for all people,
12 training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age,
13 waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ,

14 who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

15 Declare these things; exhort and rebuke with all authority. Let no one disregard you.

- Titus 2:11-15

Verse 9a:

- "How can a young man keep his way pure?"

Verse 9b:

- "By guarding it according to your word."
- Deut. 11:18
- Proverbs 3:3; 7:3, & 6:21
- Exodus 13:9
- Isaiah 26:3
- Romans 12:1-2 & Hebrews 12:1-2
- "Remember... worship is warfare! Moreover, our witness is our worship... AND our worship is our war-winning witness!" – JDP

- Notice that grace always comes first! (always)
- Pastor Mike is a great example!

World: "Follow your heart."

Jesus: "Follow me."

World: "Discover yourself."

Jesus: "Deny yourself."

World: "Believe in yourself."

Jesus: "Believe in me."

The mantras of the world are pathetic substitutes for the words of Christ. – **Dustin Bengtson**

REVIEW of Psalm 119

- **Spurgeon QUOTE:** What ardour of devotion, what diligence of composition can produce a worthy eulogium for the divine testimonies! If ever one such has fallen from the pen of man it is this [Psalm 119:1](#), which *might well be called the holy soul's soliloquy before an open Bible.*
- Spurgeon notes on 119:1-8.... Hints to Preachers

[Psalm 119:1](#). - "Blessed." **True blessedness lies in -**

I. Defilement avoided by the word.

II. Delight experienced in the word.

[Psalm 119:1](#). - Spiritual pedestrians are often mentioned in this Psalm. Model travellers are described in this passage. Observe,

-

I. Their Character: "Undefined." They are so

(1) in Christ: found in him; complete; accepted. They are so

(2) by Christ: His spirit, truth, and grace are in them. "Chosen generation," "peculiar people."

II. Their path: "the law of the Lord." This path is

(1) Conspicuous - high, visible, distinguished from every other.

(2) Ancient. The old path. Holiness is older than sin, wisdom than folly, life than death, joy than sorrow.

(3) Safe. Christ has repaired it. Apart from his work none can pass safely over. He has brought down mountains, raised up valleys, made crooked places straight, and rough places smooth. He has driven away the lion.

(4) Narrow. It has a fence of commands on one side, and of prohibitions on the other. It is entered by a strait gate, which renders it necessary for the great to become as little children.

III. Their progress: "walk." Not only talk, but step in the footprints of Jesus. Follow the law-fulfiller. They proceed in the exercise of his graces, in the exhibition of his virtues, in the fulfilment of his injunctions, and in the enjoyment of his favours.

IV. Their happiness: "Blessed." They have unfailing help, suitable company, animating prospects on the way. - W. Jackson, 1882.

[Psalm 119:1](#), [Psalm 119:2](#), [Psalm 119:3](#). -

I. Positive and Negative Beatitudes of Being.

II. Six Con - Lions of Peace with God.

1Purity.

2Obedience.

3Fidelity.

4. Seeking.

5. Integrity.

6. Following. - William Durban, 1882.

[Psalm 119:2](#). - "Blessed are they that keep his testimonies, and that seek him with the whole heart."

I. **The sacred Quest: "Seek him."** He has been sought among the trees, the hills, the planets, the stars. He has been sought in his own defaced image, man. He has been sought amid the mysterious wheels of Providence. But these quests have often been prompted simply by intellect, or compelled by conscience, and have therefore resulted but in a cold, faint light. He has been sought in the word which this Psalm so highly extols, when it has led up the smoke-covered and gleaming peaks of Sinai. It has been followed, when it has led beneath the olives of Gethsemane to witness a mysterious struggle in blood-sweating and anguish; to Calvary, where, in the place of a skull, life and immortality are brought to light. The sacred quest but there begins.

II. The Conduct of the Quest. Seekers might be mistakenly dejected by so literal an interpretation of the "whole heart." We do not hesitate to say a stream is in its whole volume flowing toward sea while there are little side creeks in which the water eddies backward; or to say the tide is coming despite receding waves; or that spring is upon us despite haft-storm and biting wind. Indication of,

1Unity.

2Intensity.

3Determination.

No one conducts this quest aright who is not prompted to or sustained in it by the gracious Spirit.

III. Blessedness both in the pursuit and issue.

1. Blessedness in the bitterness of penitence. The door-handle touched by him drops of myrrh. The rising sun sends kindling beams upon the highest peaks.

2. Blessedness in the gladsome findings of salvation and adoption.

3. Blessedness in the perpetual pursuit. - William Anderson, 1882.

[Psalm 119:2.](#) - The double blessing.

I. On keeping the testimonies.

II. On seeking the Lord.

[Psalm 119:2.](#) - "That seek him with the whole heart."

I. Seek what? God himself. No peace until he is found.

II. Seek where? In his testimonies.

1. By studying them.

2. By keeping to them.

III. Seek how? With the whole heart. - George Rogers.

[Psalm 119:2.](#) - Seeking for God.

I. The Psalmist's way of seeking God.

1. He sought God with the heart. Only the heart can find God. Sight fails. "The scientific method" fails. All reason fails. Only love and trust can succeed. Love sees much where all other perception finds nothing. Faith generally goes with discovery, and nowhere so much as in finding God.

2. He sought God with all his heart.

(1) Half-heartedness seldom finds anything worth having.

(2) Half-heartedness shows contempt for God.

(3) God will not reveal himself to half-heartedness. It would be putting the highest premium possible upon indifference.

II. The Psalmist's plea in seeking God: "Let me not wander from thy commandments."

1. God's commandments lead, presently into his own presence. If we take even the moral law, every one of the ten commandments leads away from the world, and sin, into that seclusion of holiness in which he hides. It is thus with all the commandments of the Scriptures.

2. The earnestness of the soul's search for God becomes, in itself, a plea with God that he will be found of us. God, who loves importunity in prayer, loves it no less when it takes the form of searching with all the heart. He who seeks with all the heart finds special encouragement to pray: "Let me not wander from thy commandments." - F. G. Marchant.

[Psalm 119:2](#). - "That seek him." We must remember six conditions required in them who would seek the Lord rightly.

I. We must seek him in Christ the Mediator. [John 14:6](#).

II. We must seek him in truth. [Jeremiah 10:10](#); [John 4:24](#); [Psalm 7:6](#).

III. We must seek him in holiness. [2 Timothy 2:19](#); [Hebrews 12:14](#); [1 John 3](#).

IV. We must seek him above all things and for himself.

V. We must seek him by the light of his own word.

VI. We must seek him diligently and with perseverance, never resting till we find him, with the spouse in the Canticles. - William Cowper.

[Psalm 119:2](#), [Psalm 119:4](#), [Psalm 119:5](#), [Psalm 119:8](#). -

"Blessed are they that keep." "Thou hast commanded us to keep." "O that my ways were directed to keep." "I will keep." The blessedness of keeping God's precepts - displayed ([Psalm 119:2](#)), commanded ([Psalm 119:4](#)), prayed for ([Psalm 119:5](#)), resolved upon ([Psalm 119:8](#)). - C. A. D.

[Psalm 119:3](#). - "They also do no iniquity." They work no iniquity with -

1. Purpose of heart;

2. Delight;

3. Perseverance;

4. Nor at all when the heart is fully sanctified unto God; Christ dwelling in it by faith, and casting out sin. - Adam Clarke.

[Psalm 119:3](#). - The relation between negative and positive virtue. Or walking with God the best preventive of iniquity.

[Psalm 119:4](#). -

I. Take notice of the law-giver, "Thou." Not thy equal, or one that will be baffled, but the great God.

II. He hath interposed his authority: "hast commanded."

III. The nature of this obedience, or the thing commanded: "To keep thy precepts." - T. Manton.

[Psalm 119:4](#). - The supplementary commandment. God having ordained the moral law, supplements it with a commandment prescribing the manner of keeping it. Hence:

I. God is not indifferent to men's treatment of his law - whether they observe, neglect, or defy it.

II. When observed, God discriminates the spirit of its observance, whether slavish, partial, careless, or diligent.

III. There is but one spirit of obedience, whether slavish, partial, careless, or diligent.

IV. There is but one spirit of obedience which satisfies God's requirements. "Diligently" implies an obedience which is, - careful to ascertain the law - prompt to fulfil it ([Psalm 119:60](#)) - unreserved - love-inspired ("diligently," old meaning, through the Latin, "lovingly," [Psalm 119:47](#), [Psalm 119:97](#), [Psalm 119:113](#)).

V. Does our obedience come up to this standard? - C. A. D.

[Psalm 119:4](#). - Not only is service commanded, but the manner of it. Heartiness, care, perseverance required, because without these it will not be true, uniform, or victorious over difficulty.

[Psalm 119:4](#). - How to obey: "Diligently."

1. Not partially, but fully.
2. Not doubtfully, but confidently.
3. Not reluctantly, but readily.
4. Not slovenly, but carefully.
5. Not coldly, but earnestly.

6. Not fitfully, but regularly. - W. J.

[Psalm 119:4](#), [Psalm 119:5](#), [Psalm 119:6](#). - A willing recognition ([Psalm 119:4](#)). An ardent aspiration ([Psalm 119:5](#)). A happy consequence ([Psalm 119:6](#)). - W. D.

[Psalm 119:5](#). - The prayer of the gracious.

I. Suggested by each preceding clause of blessing.

II. By a consciousness of failure.

III. By a loving clinging to the Lord.

[Psalm 119:5](#). -

I. The end desired: "To keep thy statutes." Not to be safe merely, or happy, but holy.

II. The help implored.

1. To understand the divine precepts.

2. To keep them. - G. R.

[Psalm 119:5](#). - Longing to obey.

1. It is a noble aspiration. There is nothing grander than the desire to do this except the doing of it.

2. It is a spiritual aspiration. Not the offspring of our carnal nature. It is the heart of God in the new creature.

3. It is a practicable aspiration. We sometimes sigh for the impossible. But this may be attained by divine grace.

4. It is an intense aspiration. It is the "Oh!" of a burning wish.

5. It is an influential aspiration. It does not evaporate in sighs. It is a mighty incentive implanted by grace which will not let us rest without holiness. - W. J.

[Psalm 119:6](#). - See "Spurgeon's Sermons," No. 1443: "A Clear Conscience."

[Psalm 119:6](#). - Holy confidence the offspring of universal obedience.

[Psalm 119:6](#). - The armour of proof.

I. Universal obedience will give unabashed confidence -

1. Before the criticising world.

2. In the court of conscience.

3. At the throne of grace.

4. In the day of judgment.

II. But our obedience is far from universal, and leaves us open to -

1. The world's shafts.

2. The rebukes of conscience.

3. It paralyses our prayers, and,

4. It dares not appear for us at the bar of God.

III. Then let us by faith wrap ourselves in the perfect righteousness of Christ. Our answer to the world's cavil. We are not faultless, and for salvation we rest wholly on another. This righteousness is -

1. The salve of our wounded conscience.
2. Our mighty plea in prayer.
3. Our triumphant vindication in the judgment day. - C. A. D.

[Psalm 119:6](#). - Topic: - Self-respect depends on respect for one greater than self. - W. D.

[Psalm 119:7](#). - The best of praise, the best of learning, the best of blendings, viz., praise and holiness.

[Psalm 119:7](#). -

- I. The professor of sacred music, "I will praise."
- II. The subject of his song - "Thee."
- III. The instrument, "Heart."
- IV. The instrument tuned: "Uprightness of heart."
- V. The musician's training academy: "Judgments." - W. D.

[Psalm 119:7](#). - Learning and praising.

I. They are two spiritual exercises. It is possible for learners and singers to be carnal and sensual; but in this case they are employed about the righteous ends, works, and ways of the Lord.

II. They are two appropriate exercises. What can be more seemly than to learn of God and to praise him?

III. They are two profitable exercises. The expectations of the most utilitarian are surpassed. The pleasure and the profit yield abundant reward. Heart, head, life are all benefited.

IV. They are two mutually-assisting exercises. In the one we are receptive, and in the other communicative. By the one we are fitted to do the other. By the former we are stimulated to do the latter. How wonderfully the lesson is turned into a song, and the learner into a singer. - W. D.

[Psalm 119:7.](#) -

I. Deficiency confessed, "When I shall have learned." This is essential to growth. It is an admission all can truly make.

II. Progress anticipated. He gave his heart to the work of learning. He sought divine help.

III. Praise promised. He promised it to God alone. He vowed it should be sincere: "with upright heart." - W. Williams, 1882.

[Psalm 119:8.](#) -

I. A hopeful resolve for life.

II. A dreadful fear.

III. A series of considerations removing the fear.

[Psalm 119:8.](#) -

I. The resolution: "I will keep," etc.

II. The petition: "O forsake me not utterly."

1. Filial submission. I deserve it occasionally.

2. Filial confidence. "Not utterly."

III. The connection between the two. Obedience without prayer and prayer without obedience are equally in vain. To make headway both oars must be applied. God cannot abide lazy

beggars, who while they can get anything by asking will not work. - G. R.

[Psalm 119:8](#). - "O forsake me not utterly." Divine desertion deprecated.

I. The anguished prayer.

1. Sovereign forsakings. Sovereignty is not arbitrariness or capriciousness; perhaps its right definition is mysterious kingly love; unknown now, but justified when revealed.

2. Vicarious forsakings.

3. Forsakings on account of sin. David, Jonah, and Peter. The seven churches of Asia; the Jews. But to know what "utter" both in regard to degree and time means, we must go to hell. Like one trembling on the very verge of hell, he prays. Like belated traveller, in vast wood and surrounded by beasts of prey, sighs at day's departure. Like the watch on the raft, seeing the sail that he has shouted himself hoarse to stop fading away in the sky line.

II. Its doctrinal foundation. Where he condescendeth to dwell, his abode is perpetual. He can only utterly forsake us because he was deceived in us. He can only utterly forsake because baffled. Both imply blasphemy. Thou who hatest putting away, thou who hast never yet utterly forsaken any saint, make not me the solitary exception.

III. Historical certainty of answer. The saint and the church in all time delivered. It may tarry till "eventide," as in Cowper's case. His face bore after death an expression of delighted surprise. - W. A.

Psalm 119:9-17.... Study Notes:

Understanding the Word of God

All Christians have a right and duty, not only to learn from the church's heritage of faith, but also to interpret Scripture for themselves. The church of Rome at one time forbid this, alleging that individuals easily misinterpret the Scriptures. The *Westminster Confession of Faith* agrees that "All things in Scripture are not alike in plain in themselves, nor alike clear unto all," but it also states clearly the authority of individual believers to read the Bible for themselves: "not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding" of the Scriptures. The "ordinary means" include principles of interpretation such as the following.

The Bible is inspired by God, and its words continue to be God's words, but the Bible is also the product of human writers. Realizing this is essential. No allegorizing or other fanciful method that ignores the original writer's expressed meaning can be appropriate.

Each book was written, not in code, but in a way that could be understood by the readers to whom it was addressed. This is true even of such books as Daniel, Zechariah, and Revelation, that primarily use symbolism; the main thrust is always clear, even if details are clouded. So when we understand the words used, the historical background, and the cultural conventions of the writer and his readers, we are well on the way to grasping

the thoughts that are being conveyed. But a spiritual understanding—that is, discerning the reality of God, His ways with His people, His present will, and one’s own relationship to Him—will not reach us from the text until the veil is removed from our hearts and we are able to share the writer’s own passion for God (1 Cor. 2:14; 2 Cor. 3:16). We should pray that God’s Spirit would generate this passion in us and show us God in the text. See Ps. 119:18, 19, 26, 27, 33, 34, 73, 125, 144, 169; Eph. 1:17–19; 3:16–19.

Each book took its form at a particular time in the process of God’s revelation of grace. That place must be considered when interpreting the text. The psalms, for instance, model the godly heart in every age, but they express its prayers and praises in terms of the realities of the life of grace before the coming of Christ—such as the ceremonial law, the sacrificial system, and the special role of Israel as a theocratic kingdom.

Each book proceeded from the same divine mind, so the teaching of the Bible’s sixty-six books is complementary and consistent. If we cannot yet see this, the fault is in us, not in Scripture. Scripture nowhere contradicts Scripture; rather, one passage explains another. This sound principle of interpreting Scripture by Scripture is sometimes called the analogy of Scripture, or the analogy of faith.

Each book exhibits unchanging truth about God, the world, and His will for people, applied to and illustrated by particular situations. The final stage in biblical interpretation is to reapply these truths to our own life-situations; this is the way to discern what God in Scripture is saying to us at this moment. Examples of such reapplication are Josiah’s realization of God’s wrath at

Judah's failure to observe His law (2 Kin. 22:8–13), Jesus' reasoning from Gen. 2:24 (Matt. 19:4–6), and Paul's use of Gen. 15:6 and Ps. 32:1, 2 to show the reality of present righteousness by faith (Rom. 4:1–8).

No meaning may be read into or imposed on Scripture that cannot with certainty be read out of Scripture—shown, that is, to be unambiguously expressed by one or more of the human writers.

Careful and prayerful observance of these rules is a mark of every Christian who is “rightly handling the word of truth” (2 Tim. 2:15).¹

- **119:9–16** *The psalmist seeks to keep his way pure by meditating on God's law.*
- **119:9** according to your word. **God does not hide from us what pleases Him.** He states it clearly in His Word, the Bible.
- **119:10** **I seek ... let me not wander.** There is a deep connection between striving after moral perfection and the realization that the quest is itself impossible without God's help.
- **119:15** **I will meditate.** **God's law requires more than surface reading or rote memorization; it demands careful reflection.**²

¹ Sproul, R. C. (Ed.). (2005). *The Reformation Study Bible: English Standard Version* (p. 844). Orlando, FL; Lake Mary, FL: Ligonier Ministries.

² Sproul, R. C. (Ed.). (2005). *The Reformation Study Bible: English Standard Version* (pp. 843–844). Orlando, FL; Lake Mary, FL: Ligonier Ministries.

- Reformation Study Bible

119:9 We are drowning in a sea of sexual images and sinful attractions. Everywhere we look we find temptation to fill our minds with thoughts of sexual relationships that God wouldn't approve. The writer asked a question that troubles us all: How do we stay pure in a contaminating environment? We cannot do this on our own but must have counsel and strength more dynamic than the tempting influences around us. Where can we find that strength and wisdom? By reading God's Word and doing what it says.

119:11 Hiding (keeping) God's Word in our hearts is a deterrent to sin. This alone should inspire us to memorize Scripture. But memorization alone will not keep us from sin; we must also put God's Word to work in our lives, making it a vital guide for everything we do.³

- Life Application Study Notes

Matthew Henry's Concise Commentary

119:9-16 To original corruption all have added actual sin. The ruin of the young is either living by no rule at all, or choosing false rules: let them walk by Scripture rules. To doubt of our own wisdom and strength, and to depend upon God, proves the purpose of holiness is sincere. God's word is treasure worth laying up, and there is no laying it up safe but in our hearts, that we may oppose God's

³ [*Life Application Bible Notes*](#). (2007). (p. 970). Tyndale.

precepts to the dominion of sin, his promises to its allurements, and his threatenings to its violence. Let this be our plea with Him to teach us his statutes, that, being partakers of his holiness, we may also partake of his blessedness. And those whose hearts are fed with the bread of life, should with their lips feed many. In the way of God's commandments there is the unsearchable riches of Christ. But we do not meditate on God's precepts to good purpose, unless our good thoughts produce good works. I will not only think of thy statutes, but do them with delight. And it will be well to try the sincerity of our obedience by tracing the spring of it; the reality of our love by cheerfulness in appointed duties.

Psalm 119. 'The rich and precious jewel' of the word

This giant among the Psalms shows the full flowering of that 'delight ... in the law of the Lord' which is described in Psalm 1, and gives its personal witness to the many-sided qualities of Scripture praised in Psalm 19:7ff.

It is an acrostic psalm, an alphabet of prayers and reflections on the word of God, giving each Hebrew letter its turn to introduce eight successive verses on the subject. While different thoughts tend to predominate in different stanzas, partly from the stimulus of the alphabetic scheme,⁴⁵ they are mingled with others that constantly recur. The mood is meditative; the poet's preoccupations and circumstances come to light in prayers and exclamations, not marshalled in sequence but dispersed throughout the psalm.

So **our comments will mainly bring together certain themes**, rather than follow the psalm through consecutively. Where the latter is done, in section 5, the notes on the successive stanzas will deal mostly with supplementary points of detail.

1. The many-sided revelation

Like a ring of eight bells, **eight synonyms for Scripture dominate the psalm**, and the twenty-two stanzas will ring the changes on them. They will do it freely, not with a bell-ringer's elaborate formulae, and **they will introduce an occasional extra term**. But **the synonyms belong together**, and we should probably not look for each to show its distinct character at each occurrence, but rather to contribute, by its frequent arrival, to our total understanding of what Scripture is.

Taking them in the order of their first entries we meet the following regular expressions:

a. 'Law' (tôrâ)

This is the chief term of all, and is heard most often. Its parent verb means 'teach' (verse 33) or 'direct'; therefore coming from God it means both 'law' and 'revelation'. It can be used of a single command or of a whole body of law, especially the Pentateuch, or again of Scripture as a whole. It reminds us that **revelation is not simply for interest but for obedience**. Cf. James 1:25.

b. 'Testimonies' ('ēdôt)

Israel was told to place the book of the law beside the ark of the covenant, 'that it may be there for a witness ('ēd) against you' (Deut. 31:26). The outspokenness of Scripture, with its high standards and frank warnings (e.g. Deut. 8:19, using this root), is implied in this expression, but so too is its dependability, as the word of the 'faithful and true witness'. Therefore 'thy testimonies are my delight' (24).

c. 'Precepts' (piqqūdîm)

This is a word drawn from the sphere of an officer or overseer, a man who is responsible to look closely into a situation and take action (cf. Jer. 23:2, where God will 'attend to' (pōqēd) the shepherds who have not 'attended to' the flock). So **the word points to the particular instructions of the Lord, as of one who cares about detail.**

d. 'Statutes' (ḥuqqîm)

These speak of the binding force and permanence of Scripture, as of laws 'engraved' or inscribed, 'for the time to come as a witness for ever' (cf. Isa. 30:8).

e. 'Commandments' (mišwôt)

This word emphasizes the straight authority of what is said; not merely the power to convince or persuade, but the right to give orders.

f. 'Ordinances' (mišpāṭîm)

These are better known in the Old Testament as 'judgments': the decisions of the all-wise Judge about common human situations (cf. Exod. 21:1; Deut. 17:8a, 9b), and hence the revealed 'rights and duties' appropriate to them (as RSV puts it in 1 Sam. 10:25). **Scripture, then, as the standard given for fair dealing between man and man, is a predominant sense of this term.**

g. 'Word' (dābār)

This is the most general term of all, embracing God's truth in any form, stated, promised or commanded.

h. 'Promise' or 'word' ('imrâ)

This is very similar to the previous term, and is translated 'word' in AV, RV throughout the psalm. While JB, NEB keep to 'promise' throughout, RSV has 'promise' thirteen times, but allows it a more general sense (mostly 'word') six times (verses 11, 67, 103, 158, 162, 172). This probably strikes the right balance between

the general and the particular in this word, which is derived from the verb 'to say'.

As well as these eight expressions, others too can speak of God's self-revelation. Verses 3 and 37 have 'thy ways', unaccompanied by any of the above; verse 132 has 'thy name'; and perhaps in verse 90 'thy faithfulness' refers primarily to the immutability of what God decrees. Only verses 84, 121 and 122 are without any such expression.

This untiring emphasis has led some to accuse the psalmist of worshipping the word rather than the Lord; but it has been well remarked that every reference here to Scripture, without exception, relates it explicitly to its Author; indeed every verse from 4 to the end is a prayer or affirmation addressed to him. This is true piety: a love of God not desiccated by study but refreshed, informed and nourished by it.

2. Some qualities ascribed to Scripture

If the formal titles of Scripture, discussed above, bring their own implications with them, other facets come to light in the psalmist's own words as he prays and reflects, so that these

formidable terms unbend and speak to us as potential friends.

- a.** A persistent theme is the *delight* these sayings bring. The first references to this, in verses 14 and 16, set the tone of much that will follow, by the words they use for delight and by the comparison of Scripture with the riches it outshines (cf. the ‘thousands of gold and silver pieces’ in verse 72; see also verses 111, 127, 162). This is not merely a scholar’s pleasure (though it has this aspect, 97) but a disciple’s, whose joy is in obedience: ‘in the way of thy testimonies’ (14; cf. verse 1 which sets the whole course of the psalm).
- b.** Deeper than delight is love; and Scripture evokes this abundantly. Here verse 132 goes to the heart of the matter in the expression, ‘who love thy name’. It is on God’s account that we love the writings that reveal him. The psalmist’s longing (20, 40), which he pictures now as pleasurable appetite (‘thy words ... sweeter than honey’, 103), now as gasping urgency (‘with open mouth I pant’, 131), is for God himself, as the context shows. Cf. the seeking of ‘him’ in verse 2, the emphatic ‘Thou’ in verse 4; above all, verse 51: ‘You are all I want, Lord’ (as TEV paraphrases it).

c. But if Scripture is attractive and gracious, these qualities are combined with strength. As the voice of God, it is awesome, a fact conveyed not only by the strong word for 'stands in awe' in 161 but by the startling metaphor of something that makes one's hair stand on end (120; cf. NEB: 'the dread of thee makes my flesh creep'. It is the word used of Eliphaz's ghostly vision in Job 4:15). Strength of a more reassuring kind is expressed in the fact that the word of God is *righteous* (7, 75, 123, 138, 144, 172), *dependable* (43, 142; note the 'all' in 86, 151, and 'the sum' in 160), and as *unshakable* as heaven and earth (89–91, 152; but our Lord went further, making the 'for ever' absolute for Scripture, relative for heaven and earth: Matt. 24:35). It is also *inexhaustible*, with 'wondrous things' to explore (18, 27, 129) and a breadth which nothing else can approach (96).

3. The benefits of Scripture

a. Liberation

The paradox that where God is master, 'service is perfect freedom', is found not only in verse 96, noted just above (a *commandment*—note the word—which is broader than anything on earth) but equally in verse 45, where 'liberty' is found in God's precepts, not in release from them. Two elements of this freedom are, first, the breaking of sin's 'dominion' as one's steps are steadied by the word (133), and secondly the mind-stretching encounter with a greater wisdom

and vision than one's own. 'At liberty' (45) means 'at large': it is like the 'broad place' that David found in Psalm 18:19 (20, Heb.); but in verse 32 it recalls the 'largeness of mind' which Solomon was given. Moffatt's paraphrase of the verse captures both aspects of this breadth: 'I will obey thee eagerly, as thou dost open up my life.'

b. Light

Two memorable verses speak directly of this. **In verse 105 there is a typically practical touch in the mention of 'my feet' and 'my path': it is light to walk by (cf. 128), not to bask in.** But verse 130 brings out its educative power in creating a discerning mind—for it is little help to have sight without insight. The plea, 'Give me understanding' (or 'insight'), appreciates this; it keeps occurring (34, 73, 125, 144, 169). To this practised eye, what is false (104) loses its appeal. The point is made in other terms in the prayer of verse 66 for good judgment (lit. 'taste', i.e. discrimination; cf. 103) and in the testimony of verses 98–100 to **a God-taught wisdom that is on a higher plane than man's.**

c. Life

This is the theme of many prayers, especially towards the end, where they come thick and fast (five times between 144 and 159). Sometimes the link between Scripture and the gift of life consists of a promise which the singer claims (25, 50, 107, 154); sometimes it is that the very keeping of God's laws is restorative (37) and life-giving (93; cf. Ps. 19:7), since they turn one's eyes

and steps towards him. Sometimes, conversely, the psalmist asks for life to enable him to keep these precepts (88, and perhaps 40). The various phrases in RSV—‘revive me’ (25), ‘give me life’ (37, 40, etc.), ‘spare my life’ (88), ‘preserve my life’ (149, 159)—reflect the nuances of the context, on the whole; but the Hebrew is the same for all, simply ‘cause me to live’ (cf. AV, RV, ‘quicken me’), which acknowledges the direct dependence of vitality on God. This singer is no legalist, content with a round of duties: he will press for nothing short of God’s vitalizing touch. Otherwise his religion, he knows, will be dead: see, further, on verse 17.

d. Stability

This is well seen in the threatening situation of verse 23, where Scripture fills and occupies a potentially distracted mind. This is not escapism but attention to the best advice (‘thy testimonies are my counsellors’, 24) and to the main issue, which is the will and promises of God, more real and more relevant than the plots of men. Verses 49, 50 show the psalmist doing this: basing ‘hope’ and ‘comfort’ on a dependable ‘word’ and ‘promise’. Among other examples see verses 76, 89–92, 95, 114–118; above all, the serene testimony of 165: ‘Great peace have those who love thy law; nothing can make them stumble’.

4. The psalmist’s life and times

a. An alien world

While God, as always, had his loyalists, and the psalmist some kindred spirits (63, 74), the prevailing temper seems to have

been a religious scepticism ('they have made void thy law', 126, AV) ranging from the non-committal, the 'men who are half and half' (113, Moffatt), to the thoroughly profane, 'the wicked' who 'lie in wait to destroy me' (95).

The attacks on the psalmist are taking the form of derision (22), slander (described, by a curiously modern touch, as smearing him, 69) and intrigue (23, 85). The fact that the authorities persecute him by devious means suggests that the regime is not openly apostate; but such verses as 87 and 109 show how murderous such pressure can be. And he is young, it seems (the 'young man' of verse 9 is himself, to judge from the context; see also 99f.), and sensitive to scorn ('the reproach which I dread', 39); his isolation makes him low-spirited: 'small and despised' (141), drained of vitality and dried up (25, 28, 83). Like Jeremiah, another thin-skinned personality, he is alternately saddened and infuriated by what he sees, reacting now with tears (136), now with 'hot indignation' and 'disgust' (53, 158).

b. The struggle to survive

All this, however, tightens rather than weakens his grip on God's word. Like Paul and Silas, although their fetters were more literal than his, he rises at midnight to praise God, 'though the cords of the wicked ensnare me' (61f.; cf. 54, 147f., 164); and at many points in the psalm it is impressive to compare the dejection of one line of a couplet with the firmness of the answering line (e.g. in each of verses 81–83). It is also striking to note his humility, for he knows his temptations to worldliness (36f.) and inconstancy, and has exposed his deeds to God (26), conscious that while in principle he does not stray from God's precepts

(110), in practice he has ‘gone astray like a lost sheep’ and needs to be sought and found (176). He is even grateful for the affliction which was needed to bring him to heel (67, 71, 75). As for the rest of his sufferings, they are well outweighed by the ‘great spoil’ (162) he has found in God’s word (see sections 2 and 3, above). So he is eager to witness to it, longing to commend it to high and low (42f., 46) and to his fellow believers (79).

c. The urge to press on

In all, there shines out the quiet steadfastness (‘continually, for ever and ever’, 44) of one who has chosen to live by God’s decisions, refusing false paths, accepting persecution, fighting depression. And for all this doggedness, he is an enthusiast: not plodding but running (32), and, as his two favourite prayers show, still eager to learn (‘give me understanding’) and to be renewed and kindled (‘give me life’) by God’s creative power.

5. The twenty-two stanzas

These notes supplement the comments in sections 1–4 on the main themes of the psalm. The word in italics on the right of each heading is the Hebrew letter which begins each of the eight verses of the stanza.

119:1–8. The undivided heart

Aleph

On the terms, *law*, *testimonies*, etc., see section 1, above.

1. *Blameless* (Heb. *tāmîn*). See comment on Psalm 18:30 (p. 112).

2. Note here what is implicit throughout the psalm, that Scripture is revered for being *his* (or 'thy') sayings, and God's servants thereby seek *him*, not the book for its own sake.

3. *Wrong* has the sense of 'wronging' someone, not of faults in general. Better, 'nothing unfair'.

4. *Thou* is emphatic; cf. note on verse 2.

119:9–16. Stored treasure

Beth

9. From the heartfelt prayers of the surrounding verses it would seem that the *young man* is the psalmist himself in the first place (see 4. *a*, above). **He is praying rather than preaching.**

11. On this term for *word*, see 1. *h*, above (not 1. *g*). Proverbs 2:10–12 and Colossians 3:16 show that the mind which stores up Scripture has its taste and judgment educated by God.

16. On *delight*, see 2. *a*, above.

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BETH. (Ps 119:9-16).

9. The whole verse may be read as a question; for,

by taking heed—is better, "for" taking heed, that is, so as to do it. The answer is implied, and inferable from Ps 119:5, 10, 18, &c., that is, by God's grace.

Treasury of David (by Spurgeon)

I. The young man's question.

II. The wise man's reply.

[Psalm 119:9](#). - In the word of God, when applied to the heart by the Spirit of God, there is,

I. A sufficiency of light to discover to men the need of cleansing their way.

II. Sufficiency of energy for the cleansing their way.

III. A sufficiency of pleasure to encourage them to choose to cleanse their way.

IV. A sufficiency of support to sustain them in their cleansed way. - Theophilus Jones, in a "Sermon to the Young," 1829.

[Psalm 119:9](#). - ***The word of God provides for the cleansing of the way.***

I. By pointing out to the young man the evil of the way.

II. By discovering an infallible remedy for the disorders of his nature - the salvation that is by Jesus Christ.

III. By becoming a directory in all the paths of duty to which he may be called. - Daniel Wilson, 1828.

[Psalm 119:9](#). - The Psalmist's rules for the attainment of holiness deduced from his own experience.

1. Seek God with thy "whole heart" ([Psalm 119:2](#)). Be truly sensible of your wants.
2. Keep and remember what God says ([Psalm 119:11](#)): "Thy word have I hidden," etc.
3. Reduce all this to practice ([Psalm 119:11](#)): "That I might not sin against thee."
4. Bless God for what he has given ([Psalm 119:12](#)): "Blessed art thou," etc.
5. Ask more ([Psalm 119:12](#)): "Teach me thy statutes."
6. Be ready to communicate his knowledge to others ([Psalm 119:13](#)): "With my lips have I declared."
7. Let it have a due effect on thy own heart ([Psalm 119:14](#)), "I have rejoiced," etc.
8. Meditate frequently upon them ([Psalm 119:15](#)): "I will meditate," etc.
9. Deeply reflect on them ([Psalm 119:16](#)): "I will have respect," etc. ***As food undigested will not nourish the body, so the word of God not considered with deep meditation and reflection will not feed the soul.***
10. Having pursued the above course he should continue in it, and then his happiness would be secured ([Psalm 119:16](#)): "I will not forget thy word: I will (in consequence) delight myself in thy statutes." - Adam Clarke.

[Psalm 119:9](#). - A question and answer for the young. The Bible is a book for young people. Here it intimates,

I. That the young man's way needs to be cleansed. His way of thinking, feeling, speaking, acting.

II. That he must take an active part in the work. The efficient cause in the operation is God. Other good influences are also at work. But the young man must be in hearty and practical sympathy with the work.

III. That he must use the Bible for the purpose. This records facts, presents incitations, enjoins precepts, utters promises, and sets up examples, all which are adapted to make a young man holy. By reading, studying, and imitating the Scriptures in a lowly and prayerful spirit the young shall escape pollution and ornament society. - W. D.

[Psalm 119:9](#). - A word to the young.

I. Show how the young man is in special danger of defiling his way. Through,

1. His strong passions.
2. His immature judgment.
3. His inexperience.
4. His rash self-sufficiency.
5. His light companions, and,
6. His general heedlessness.

II. The circumspection he should use to cleanse his way.
"Taking heed,"

1. Of his evil propensities.

2. Of his companions.
3. Of his pursuits.
4. Of the tendencies of all he does.

III. The infallible guide by which his circumspection is to be regulated, "according to thy word" - that is to say,

1. Its precepts.
2. Its examples.
3. Its motives.
4. Its warnings.
5. Its allurements. - C. A. D.

[Psalm 119:10.](#) -

- I. A grateful review.
- II. An anxious forecast.
- III. A commendable prayer.

[Psalm 119:10.](#) - The believer's two great solitudes.

1. What he is anxious to find: "I have sought thee."
2. What he is afraid of losing: "Thy commandments." - WD

[Psalm 119:10.](#) - Sincerity not self-sufficiency.

- I. The believer must be conscious of whole-heartedness in seeking God.

II. But consciousness of sincerity does not warrant self-sufficiency.

III. The most whole-hearted seeker must still look to divine grace to keep him from wandering. - C. A. D.

[Psalm 119:11](#). - The best thing, in the best place, for the best of purposes.

[Psalm 119:12](#). - The blessedness of God, and the mode of entering into it.

[Psalm 119:12](#). -

I. David gives glory to God: "Blessed art thou, O Lord."

II. He asks grace from God. - Matthew Henry.

[Psalm 119:12](#). -

I. What it is, or how God doth teach us.

1. God doth teach us outwardly; by his ordinances, by the ministry of men.

2. Inwardly; by the inspiration & work of the Holy Ghost

II. The necessity of his teaching.

III. The benefit and utility of it. - T. Manton.

[Psalm 119:12](#). - Desire for Divine Teaching excited by the Recognition of Divine Blessedness.

I. Unveil in some inadequate degree the happiness of the ever blessed God, arising from his purity, benevolence, love.

II. Show the way in which man may become partaker of that blessedness by conformity to his precepts.

III. Utter the prayer of the text. - C. A. D.

[Psalm 119:13](#). - Speech fitly employed. It is occupied with a choice subject, a full subject, a subject profitable to men, and glorifying to God.

[Psalm 119:14](#). - Practical religion, the source of a comfort surpassing riches. **It gives a man ease of mind, independence of carriage, weight of influence, and other matters supposed to arise out of wealth.**

[Psalm 119:14](#). -

I. The subject of rejoicing. Not the "testimonies" merely, but their observances, "the way of," etc.

II. The rejoicing in that subject.

1. In its inward peace.

2. In its external consequences.

III. The degree of the rejoicing, "as much as," etc. - G. R.

[Psalm 119:14](#). - The two scales of the balance. Whatever riches are good for, God's testimonies are good for.

I. *Riches are desirable as the means of procuring the necessities of life; but God's testimonies supply the necessities of the soul.*

II. *Riches are desirable as a means of procuring personal enjoyment; but God's testimonies produce the highest joy.*

III. Riches are desirable as a means of attaining personal improvement; but God's testimonies are the highest educators.

IV. Riches are desirable as a means of doing good; but God's testimonies work the highest good. - C. A. D.

[Psalm 119:15](#). - The contemplative and active life; their common food, object, and reward.

[Psalm 119:16](#). -

I. What there is to be delighted in.

II. What comes of such delight "I will never forget."

III. What comes of such memory - more delight.

[Psalm 119:17](#). -

I. A bountiful master.

II. A needy servant - begging for very life.

III. A suitable recompense: "and keep thy word."

[Psalm 119:17](#). - We are here taught,

I. That we owe our lives to God's mercy.

II. That therefore we ought to spend our lives in God's service.

- **Matthew Henry.**

Who was Zacchaeus in the Bible?

Zacchaeus in the Bible was a man whose life-changing encounter with Jesus was recorded by Luke ([Luke 19:1–10](#)). Zacchaeus was one of the head [tax collectors](#) in the region of Jericho, and the Bible says he was a rich man. Jewish tax collectors like Zacchaeus were scorned by their countrymen for a couple of reasons: one, they were known for cheating the taxpayers; and, two, they worked for Rome. The other Jews saw Jewish tax collectors as collaborators with the enemy—traitors to their own people.

Zacchaeus wanted to see Jesus as the Lord passed through town, but, because Zacchaeus was a short man, he could not see over the thronging crowd. Knowing that Jesus would pass by a certain sycamore tree, Zacchaeus ran ahead and climbed the tree, figuring he could see Jesus passing below. This action is interesting. First, Zacchaeus did not think himself important enough for Jesus to notice. Second, he wanted to see Jesus anyway. Like an eager fan going to extreme measures to catch a glimpse of a movie star who he knows will not notice him, Zacchaeus climbs a tree just to get a glimpse of Jesus passing by. To the complete astonishment of Zacchaeus and the crowd, Jesus stopped under the tree, looked up, and said, “Zacchaeus, come down immediately. I must stay at your house today.”

Zacchaeus was overjoyed, but the crowd grumbled because Zacchaeus was a tax collector, and they could not understand why Jesus would choose to associate with such a man—a [“sinner”](#) as they called him ([Luke 19:7](#)). Zacchaeus, however, was so affected by the incident that he stood up and declared, “Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount” (verse 8). Jesus happily proclaimed that salvation had come to Zacchaeus’ house, and that even the tax collector was now “a son of Abraham” (verse 9)—a reference to Zacchaeus’ faith because those who have the faith of Abraham can truly be called the sons of Abraham ([Galatians 3:7](#)). Then Jesus responded to those who had murmured against Him, saying, “For the Son of Man came to seek and to save the lost” ([Luke 19:10](#)). As Jesus said elsewhere, “It is not the healthy who need a doctor, but the sick” ([Matthew 9:12](#)).