

“D Is For Delivered”

Psalm 119:25-32

February 21, 2022

INTRO:

VIDEO:

“Evergreens In The Graveyard” 4

Q: What’s the relationship between hoping & healing?

A: Hoping is healing’s preliminary optimism... and...
Healing is hoping’s blessed fulfilment.

Q: What is the connection between hoping & healing?

A: ***Helping is the bridge between hoping & healing.***

- JDP

Last week I promised HOPE to those struggling...

Today I promise HELP for those ready to surrender!

PRAYER

CONTEXT:

- Psalm 119 ***“Perspective”*** sermon series
- 4th (“D”) stanza of God’s heart-touching teaching
- Picking up where we left off last week...
- We’re going from Hope to Help to Healing!

BIG IDEA: **God works miraculous wonders thru
and according to His Word!**

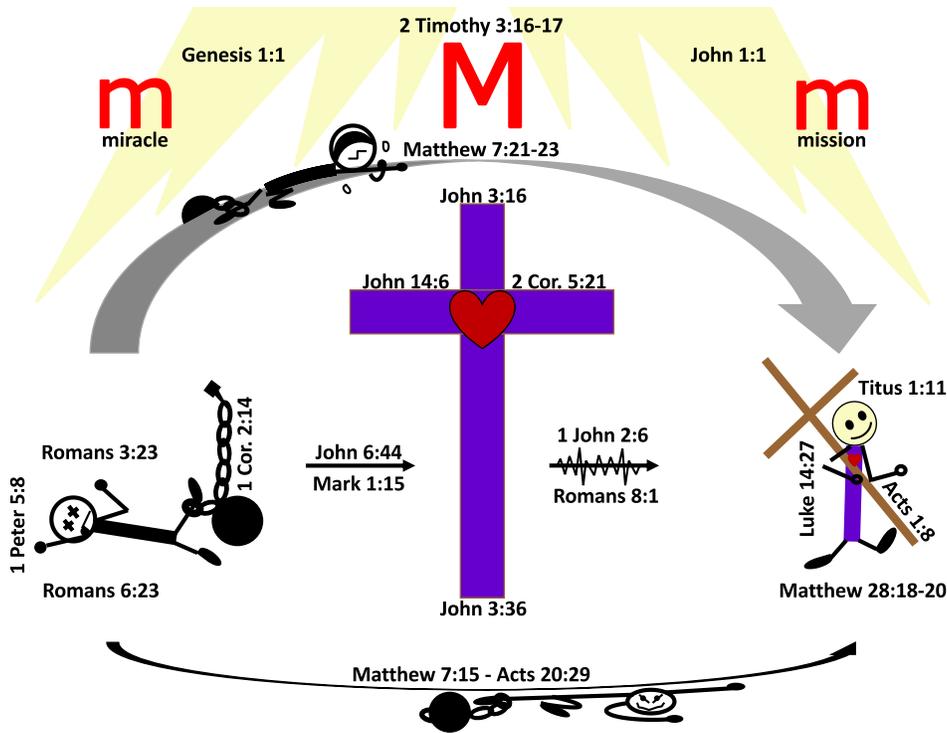
PREVIEW:

1. *Come (and see)*
2. *Clarify*
3. *Confess*
4. *Cry-out*
5. *Commit*
6. *Commission*
7. *Condition*

T/S: Before we jump into the text, we need to cover 2 preliminary essentials that introduce today's text and takeaways...

1. **COME** (and see)
 - i. **John 6:44**
 - ii. **Romans 10:17**
 - iii. **Ephesians 2:1-10**

2. **CLARIFY**
 - i. **Ephesians 4:15**
 - ii. **2 Timothy 3:16-17**
 - iii. **Genesis 1:1 & John 1:1**
 - iv. **Genesis ch.3 & John ch.3**
 - v. **Matthew 28:18-20; Acts 1:8; John 20:21**



T/S: See the (m-miracle), the (M-Messiah), & the (m-miracle) all unfold in this text:

- **miracle** = COME, CONFESS, & CRY-OUT
- **Messiah** = CONDITION (between vv.29-30 &32b)
- **mission** = COMMIT, COMMISSION, & CLARIFY

TEXT: [Psalm 119:25-32](#) (Daleth)

25 My soul clings to the dust;
give me life according to your word!

- A. **CONFESS:** *"My soul clings to the dust"*
- B. **CRY-OUT:** *"give me life"*
- C. **CLARIFY:** *"according to your word!"*

26 When I told of my ways, you answered me;
teach me your statutes!

A. CONFESS

1 John 1:9

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

B. CRY-OUT

Mark 10:46-52

Jesus Heals Blind Bartimaeus

And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. **47**And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" **48**And many rebuked him, telling him to be silent. But he cried out all the more, "Son of David, have mercy on me!" **49**And Jesus stopped and said, "Call him." And they called the blind man, saying to him, "Take heart. Get up; he is calling you." **50**And throwing off his cloak, he sprang up and came to Jesus. **51**And Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "Rabbi, let me recover my sight." **52**And Jesus said to him, "Go your way; your faith has made you well." And immediately he recovered his sight and followed him on the way.

C. CLARIFY

[John 8:32](#)

You will know the truth and the truth will set you free!

27 Make me understand the way of your precepts,
and I will meditate on your wondrous works.

A. CRY-OUT

- a. *“Make me!”*
- b. *“understand”*

B. CLARIFY

- a. *“Make me!”*
- b. *“understand”*
- c. *“the way of YOUR”*
- d. *“Your precepts...”*

*** Illustration: *Dominoes Distraction* ***



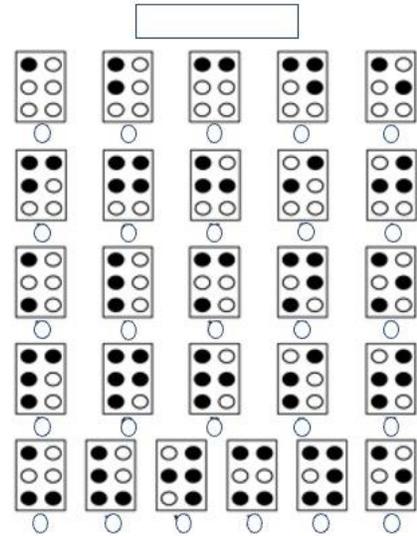
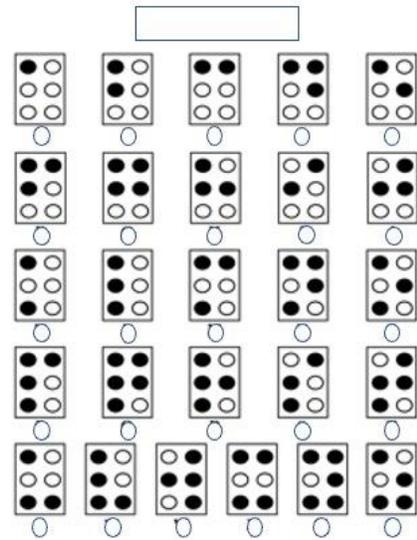


Let me
show you
a hard,
narrow
way
to healing...

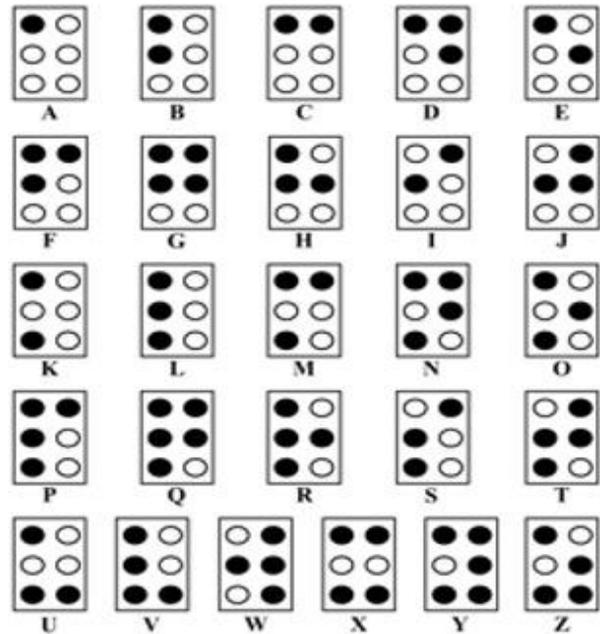
Got
Hope?



Need
Help?



Braille Letters



C. COMMIT

*“A commitment with a caveat...
is NOT a commitment.”* - JDP

Likewise...

*“If a principle is not ALWAYS a principle...
it’s NEVER a principle!”* - JDP

- “I WILL...”*
- “will meditate”*
- “meditate on your wonderful”*
- “your wonderful works”*

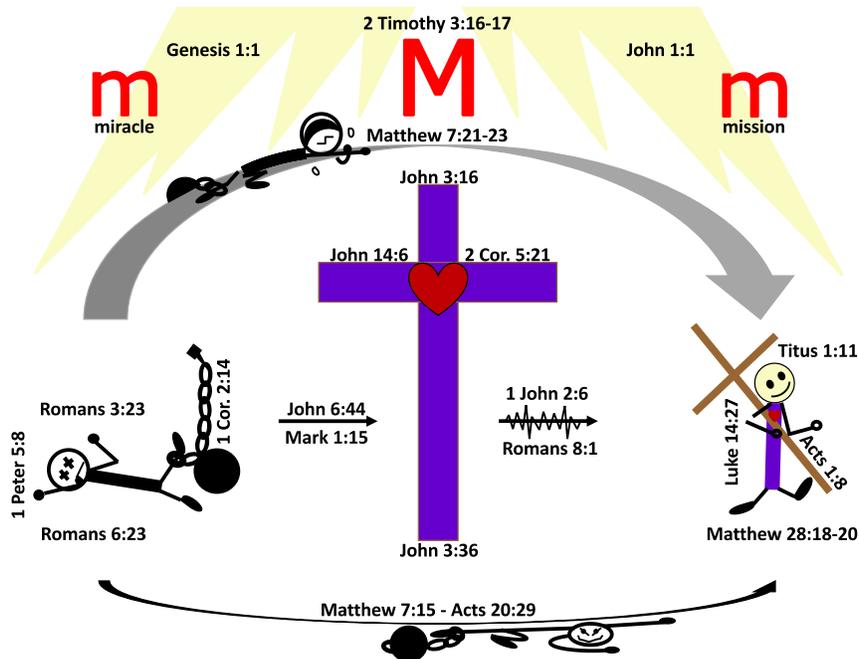
28 My soul melts away for sorrow;
strengthen me according to your word!

- A. **CONFESS**
- B. **CRY-OUT**
- C. **CLARIFY**

29 Put false ways far from me
and graciously teach me your law!

- A. **CRY-OUT**
- B. **CRY-OUT**
- C. **CLARIFY**

DROP Christ's CROSS in right HERE!



30 I have chosen the way of faithfulness;
I set your rules before me.

A. COMMIT

a. Human Responsibility

- i. *"I have..."*
- ii. *"I have CHOSEN..."*

b. Sovereign Grace

- i. John 1
- ii. John 6:44
- iii. Ephesians 2:1-10
- iv. Galatians 5:22-23

B. COMMIT

= *"I set"*

C. CLARIFY

- a. *"YOUR rules..."*
- b. *"your RULES..."*

31 I cling to your testimonies, O LORD;
let me not be put to shame!

A. COMMIT

- a. Transformed from v.25
- b. Now clinging to Christ
- c. Now clinging to God/Word

B. CLARIFY

- a. *"YOUR testimonies"*
- b. *"Your TESTIMONIES"*

C. CRY-OUT

- a. *“Let me not be...”*
- b. Save me vs. shame me...
- c. Recognizing sovereignty
- d. Seeking sovereign mercy

32 I will run in the way of your commandments when you enlarge my heart!

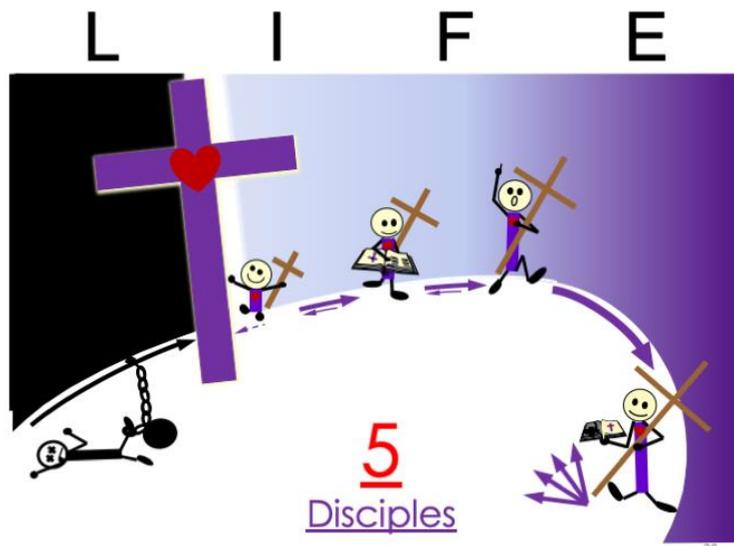
A. COMMIT

- a. **WILL** you run?
- b. Will **YOU** run?
- c. Will you **RUN**?

VIDEO:

“Training Champions For Christ”

B. CLARIFY



C. COMMISSION

- a. Hebrews 10
- b. Hebrews 11
- c. Hebrews 12 (cf. 12:1c sermon)

D. CONDITION

- a. Ephesians 2:1-10
- b. Ephesians 4:1
- c. Ephesians 6:10-20

T/S: I hope you've come to see in Psalm 119:25-32...

"D" is for

the Deceived... the Delivered... & the Discipled!

REVIEW: Don't miss either the micro or macro here

*See the narrow way of The Gospel
& eternal deliverance*

1. *Come (and see)*
2. *Clarify*
3. *Confess*
4. *Cry-out*
5. *Commit*
6. *Commission*
7. *Condition*

Let's **PRAY!**

WORSHIP: (3 BRIDGE family originals)

- “Corners”
- “It’s Not Safe”
- “We Stand”

Study Notes for Psalm 119:25-32

TREASURY of DAVID (by Charles Spurgeon):

“My soul cleaveth unto the dust.”

He means in part that he was full of sorrow; for mourners in the east cast dust on their heads, and sat in ashes, and the Psalmist felt as if these ensigns of woe were glued to him, and his very soul was made to cleave to them because of his powerlessness to rise above his grief.

Does he not also mean that he felt ready to die?

Did he not feel his life absorbed and fast held by the grave’s mould, half choked by the death-dust?

It may not be straining the language if we conceive that he also felt and bemoaned his earthly-mindedness and spiritual deadness.

There was a tendency in his soul to cling to earth which he greatly bewailed. Whatever was the cause of his complaint, it was no surface evil, but an affair of his inmost spirit; his soul cleaved to the dust; and it was not a casual and accidental falling into the dust, but a continuous and powerful tendency, or cleaving to the earth.

But what a mercy that the good man could feel and deplore whatever there was of evil in the cleaving!

The serpent's seed can find their meat in the dust,
but never shall the seed of the woman
be thus degraded.

Many are of the earth earthy, and never lament it; only the heaven-born and heaven-soaring spirit pines at the thought of being fastened to this world, and bird-limed by its sorrows or its pleasures.

“Quicken thou me according to thy word.”

More life is the cure for all our ailments.

Only the Lord can give it.

He can bestow it, bestow it at once, and do it according to his word, without departing from the usual course of his grace, as we see it mapped out in the Scriptures.

It is well to know what to pray for,—David seeks **quicken**ing: one would have thought that he would have asked for comfort or upraising, but he knew that these would come out of increased life, and therefore...

he sought that blessing which is the root of the rest.

When a person is depressed in spirit, weak, and bent towards the ground, the main thing is to increase his stamina and put more life into him; then his spirit revives, and his body becomes erect.

In reviving the life, the whole man is renewed.

Shaking off the dust is a little thing by itself, but when it follows upon quickening, it is a blessing of the greatest value; just as good spirits which flow from established health are among the choicest of our mercies.

The phrase, ***“according to thy word,”*** means.—according to thy revealed way of quickening thy saints.

The word of God shows us that he who first made us must keep us alive, and it tells us of the Spirit of God who through the ordinances pours fresh life into our souls; we beg the Lord to act towards us in this his own regular method of grace.

Perhaps David remembered the word of the Lord in Deut. 32:39, where Jehovah claims both to kill and to make alive, and he beseeches the Lord to exercise that life-giving power upon his almost expiring servant. Certainly, the man of God had not so many rich promises to rest upon as we have, but even a single word was enough for him, and he right earnestly urges “according to thy word.”

It is a grand thing to see a believer in the dust and yet pleading the promise, a man at the grave’s mouth crying, “quicken me,” and hoping that it shall be done.

Note how his first verse of the 4th octonary tallies with the first of the third (17). –

“That I may live:” ... “Quicken me.”

While in a happy state he begs for bountiful dealing, and when in a forlorn condition he prays for quickening.

Life is in both cases the object of pursuit: that he may have life, and have it more abundantly.¹

¹ Spurgeon, C. H. (n.d.). [*The treasury of David: Psalms 111-119*](#) (Vol. 5, pp. 189–190). Marshall Brothers.

Verse 25.— ***“My soul cleaveth unto the dust.”***

The Hebrew word for “cleaveth” signifies “is joined,” “has adhered,” “has overtaken,” “has taken hold,” “has joined itself.”

Our soul is a polypus: as the polypus readily adheres to the rocks, so does the soul cleave to the earth; and hardly can it be torn from the place to which it has once strongly attached itself. Though thy soul be now more perfect, and escaping from the waters of sin has become a bird

of heaven, be not careless; earthly things are birdlime and glue; if thou rubbest thy wings against these thou wilt be held, and joined to the earth.—*Thomas Le Blanc*.

Verse 25.—“*My soul cleaveth unto the dust,*” etc.

The word rendered “*cleaveth*” means to be glued to; to stick fast. It has the sense of adhering firmly to anything, so that it cannot easily be separated from it.

The word “dust” here may mean either the earth, and earthly things, considered as low, base, unworthy, worldly; or it may mean the grave, as if he were near to that, and in danger of dying.

De Wette understands it in the latter sense. Yet the word *cleave* would hardly suggest this idea; and the force of that word would be better represented by the idea that his soul, as it were, *adhered to the things of earth; that it seemed to be so fastened to them—so glued to them that it could not be detached from them; that his affections were low, earthly, grovelling, so as to give him deep distress, and lead him to cry to God for life and strength that he might break away from them.* — *Albert Barnes*.

Verse 25.—“*My soul cleaveth unto the dust,*” etc.

The first clause seems intended to suggest two consistent but distinct ideas, (BOTH/AND) that of deep degradation, as in Ps. 44:25, and that of death, as in Ps. 22:29.

The first would be more obvious in itself, and in connection with the parallel referred to; but the other seems to be indicated as the prominent idea by the correlative petition for quickening in the last clause. "Quicken," i.e., save me alive, or restore me to life, the Hebrew word being a causative of the verb to live. — *Joseph Addison Alexander.*

Verse 25.— *"My soul cleaveth to the dust,"* etc.

In this verse, David hath a complaint; *"My soul cleaveth to the dust;"* and a prayer; *"Quicken thou me according to thy word."* The prayer, being well considered, shall teach us the meaning of the complaint; that it was not, as some think, any hard bodily estate which grieved him, but a very sore spiritual oppression (as I may call it), bearing down his soul; that where he should have mounted up toward heaven, he was pressed down to the earth, and was so clogged with earthly cogitations, or affections, or perturbations, that he could not mount up.

His particular temptation he expresseth not: for the children of God many times are in that estate that they cannot tell their own griefs; and sometimes so troubled; that it is not expedient, albeit they might, to express them to others.

And hereof we learn, how that which the worldling counts wisdom, to the Christian is folly; what is joy to the one, is grief to the other.

The joy of a worldling is to cleave unto the earth; when he gripes it surest, he thinks himself happiest, for it is his portion: to take heed to his worldly affairs, and have his mind upon them (in his estimation) is only wisdom.

*For the serpent's curse is upon him,
he creeps on the earth, and licks
the dust all the days of his life.*

This is the miserable condition of the wicked, that even their heavenly soul is become earthly. *Qui secundum corporis appetentiam vivit caro est, etiam anima eorum caro est;* as the Lord spake of those who perished in the Deluge, that they were but flesh, no spirit in them; that is, no spiritual or heavenly motion.

But the Christian, considering that his soul is from above, sets his affection also on those things which are above: he delights to have his conversation in heaven and it is a grief to him when he finds his motions and affections drawn down and entangled with the earth.

*His life is to cleave to the Lord; but it is death
to him when the neck of his soul is bowed
down to the yoke of the world.*

—William Cowper.

Verse 25.— *“My soul cleaveth to the dust.”*

“Look up now to the heavens.” So once spake the Lord to Abraham his friend, and he speaketh thus to us also. Alas! why must it be so always that, when we come to know ourselves even but a little, we are constantly answering with the mournful sigh, “*My soul cleaveth to the dust?*” Ah!

that is indeed the *deepest pain* of a soul which has already tasted that the Lord is merciful, when, although desiring to soar on high, it sadly feels how impossible it is to rise. There is much hidden pain in every heart of man even in the spiritual life; but what can deeper grieve us than the perception that we are chained as with leaden weights to things concerning which we know that they may weary but cannot satisfy us? Nay, we could never have supposed, when we first heard the Psalm of the Good Shepherd, that it could issue from a heart that panteth after God, so often and so bitterly; we could never have imagined that it could become so cold, so dry, so dark within a heart which at an earlier period had tasted so much of the power of that which is to come. Have we not formerly, with this same Psalm, been able to vaunt, "I have rejoiced in the way of thy testimonies, as much as in all riches?" But afterwards, or now perhaps.... Oh sad hours, when the beams of the sun within seem quenched, and nothing but a blood-red disc remains! The fervency of the first love is cooled; earthly cares and sins have, as it were, attached a leaden plummet to the wings of a soul which, God knows, would fain soar upwards. We would render thanks, and scarce can pray; we would pray, and scarce can sigh. **Our treasure is in heaven, but our soul cleaves to the earth; at least earth cleaves on all sides so to it, and weighs it down, that the eye merely sees the clouds, the tongue can but breathe forth complaints.** Ah, so completely can the earth fetter us, that the heavens appear to be only a problem, and our old man is like the Giant of Mythology, who, cast to the ground in the exhausting combat, receives by contact with his mother earth fresh strength. Oh, were it otherwise! Shall it not at last, at last be altered? Dost thou really desire it, thou who out of the depths of thy soul so complainest, and canst scarcely find more tears to bewail the sorrow of thy heart?

Well is it for thee if the pain thou sufferest teach thee to cry to God: "Quicken thou me, according to thy word." Yea, this is the best comfort for him who too well knows what it is to be bowed together with pain; this is the only hope for a heart which almost sinks in still despair.

There is an atmosphere of life, high above this dust, which streams to us from every side, and

penetrates even the darkest dungeon. There is a spring of life by which the weary soul may be refreshed; and the entrance to this spring stands open, in spite of all the clouds of dust which obscure this valley of shadows here.

There is a power of life which can even so completely make an end of our dead state, that we shall walk again before the face of the Lord in the land of the living, and, instead, of uttering lamentation, we shall bear a song of praise upon our lips.

Does not the Prince of life yet live in order also to repeat to us, "Awake and rejoice, thou that dwellest in the dust;" and the Spirit, that bloweth whither he listeth, can, will, shall he not in his own good time, with his living breath, blow from our wings the dust that cleaveth to them? But, indeed, even the gnawing pain of the soul over so much want of spirituality and dulness is ever an encouraging sign that the good work is begun in our hearts: that which is really dead shivers no more at its own cold.

"*My soul cleaveth to the dust,*" sayest thou, with tears? thus wouldest thou not speak except that already a higher hand between the soul and this dust had cleft a hollow which was unknown to it before.

No one has less cause for despair than he who has lost hope in himself, and really learns to seek in God that, which he deeply feels, he least of all can give himself.

Yes, this is the way from the deepest pain to procure the best consolation; the humble, earnest, persevering prayer, that he who lives would also give life to our souls, and continue to increase

it, till freed from all dryness and deadness of spirit, and unrooted from the earth, we ascend to the eternal mount of light, where at last we behold all earthly clouds beneath us. This the God of life alone can work; but he is willing—nay, we have his own word as pledge, that he promises and bestows on us true life.

Only, *let us not forget that he who will quicken us “according” to his word, also performs this through his word.* Let us then draw from out the eternally-flowing fountain, and henceforth leave it unconditionally to him, how he will listen to our cry, even though he lead us through dark paths! Even through means of death God can quicken us and keep us alive.... Lo, we are here; Lord, do with us as seemeth good to thee! Only, let our souls live, that they may praise thee, here and eternally! — *J. J. Van Oosterzee, in “The Year of Salvation,” 1874.*

Verse 25.—“*Cleaveth to the dust.*” Is weighed down by the flesh, which itself is dust.—*James G. Murphy.*

Verse 25.—“*The dust*” is the place of the afflicted, the wounded, and the dead. “*Quicken me,*” viz., to life, peace, and joy. — *A. R. Fausset.*

Verse 25.—“*Quicken thou me,*” etc.

Seeing he was alive, how prays he that God would quicken him?

Answer, —

The godly esteem of life, not according to that they have in their body, but in their soul.

If the soul lacks the sense of mercy, and a heavenly disposition to spiritual things, they lament over it, as a dead soul: for sure it is, temporal desertions are more heavy to the godly than temporal death.

“According to thy word.”

This is a great faith, that where in respect of his present feeling he found himself dead, yet he hopes for life from God, according to his promise.

Such was the faith of Abraham, who under hope, believed above hope.

And truly, many times are God’s children brought to this estate, that they have nothing to uphold them but the word of God; no sense of mercy, no spiritual disposition; but on the contrary, great darkness, horrible fears and terrors. Only they are sustained by looking to the promise of God, and kept in some hope that he will restore them to life again, because it is his praise to finish the work which he begins. —William Cowper.

Verse 25.—*“Quicken thou me.”*

This phrase occurs **9 times**,
and **only in this Psalm**.

It is of great importance, as it expresses the spiritual change by which a child of Adam becomes a child of God.

Its source is God (and His Gospel grace);
moreover, the instrument by which
it is effected is the word,

verse 50.— *James G. Murphy.*

Verse 25.—“Quicken thou me according to thy word.”

*Where there is life there will be the endeavour
to rise—the believer will not lie prone
in his aspirations after God.*

From the lowest depths the language of faith is heard ascending to God most high, who performeth all things for the believer. The true child cannot but look towards the loving Father, who is the Almighty, All-sufficient One. Have you not found it so? But will you mark the intelligence that shines around the believer's prayer? He prays that the Lord may quicken him *according to his word*. The *word* may be regarded in the light of the standard after which he is to be fashioned; or the Psalmist may have in view the requirements contained in the word regarding the believer's progress; or he may be thinking of the promises found therein in behalf of the poor and needy when they apply. Indeed, all these significations may be wrapt up in the

one expression— *“according to thy word”* — *the standard of
perfection, the requirements of the word, and
the promises concerning it.*

The great exemplar of the believer is Christ,—of old it was the Christ of prophecy. Then the requirements of the Lord's will were scattered through the word. The Psalmist, however, may be dwelling upon the large promises which the Lord hath given towards the perfecting of his people. You see after what the spiritual nature aspires.

It is quite enough to the natural man or the formalist that
he be as the generally well-behaved and esteemed

among professors—the spiritual man aspires beyond—he aspires after being quickened according to God’s word.
Judge of yourselves. — *John Stephen.*

Verse 25.—“Quicken thou me according to thy word.”

*By thy providence put life into my affairs,
by thy grace put life into my affections;
cure me of my spiritual deadness, and
make me lively in my devotion.* — *Matthew Henry.*

Verse 25.—“Quicken thou me according to thy word.” Albeit the Lord suffer his own to lie so long low in their heavy condition of spirit, that they may seem dead; yet by faith in his word he keepeth in them so much life as doth furnish unto them prayer to God for comfort: *“Quicken thou me according to thy word.”—David Dickson.*

Verse 25.—“Quicken thou me.” To whom shall the godly fly when life faileth but to that Well-spring of all life? Even as to remove cold the next way is to draw near the fire, so to dispel any death, the next way is to look to him who is our root, by whom we live this natural life. All preservatives and restoratives are nothing, all colleges of physicians are vanity, if compared with him. Other things which have not life, give life as the instruments of him who is life, as fire burneth being the instrument of heat. “When heart and flesh fail, God is the strength of my heart.”

As a man can let a fire almost go out which had been kindled, and then blow it up, and by application of new fuel make it blaze as

much as ever: so can God deal with this flame of life which he hath kindled.—*Paul Bayne.*

Verse 25.—“According to thy word.”

The word removes deadness of conscience and hardness. Is not this word a hammer to soften the heart, and is not this the immortal seed by which we are begotten again?

Therefore David, finding his conscience in a dead frame, prayeth, “My soul cleaveth to the dust; quicken thou me according to thy word.” *The word is the first thing by which conscience is purified and set right.*

—*John Sheffield*, in “A Good Conscience the Strongest Hold,” 1650.

Verse 25.—“According to thy word.”

What word doth David mean? Either the general promises in the books of Moses or Job; which intimate deliverance to the faithful observers of God’s law, or help to the miserable and distressed; or some particular promise given to him by Nathan, or others.

Chrysostom saith, “Quicken me according to thy word: but it is not a word of command, but a word of promise.”

Mark here,—he doth not say *secundum meritum meum*, but, *secundum verbum tuum*; the hope, or...

that help which we expect from God, is founded upon his word; there is our security, in his promises, not in our deservings...

Promittendo se fecit debitorem, etc.

When there was so little Scripture written, yet David could find out a word for his support. Alas! in our troubles and afflictions, no promise occurreth to mind.

As in outward things, many that have less live better than those that have abundance; so here, now Scripture is so large, we are less diligent, and therefore, though we have so many promises, we are apt to faint, we have not a word to bear us up.

This word did not help David, till he had lain so long under this heavy condition, that **he seemed dead.**

Many, when they have a promise, think presently to enjoy the comfort of it. No, waiting and striving are first necessary. We never relish the comfort of the promises till the creatures have spent their allowance, and we have been exercised.

**God will keep his word,
and yet we must expect to be tried.**

*In this his dead condition,
faith in God's word kept him alive.*

When we have least feeling, and there is
nothing left us, the word will support us:

"And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom. 4:19, 20).

*One way to get comfort is to plead the
promise of God in prayer... show him his
handwriting; God is tender of his word.*

**These arguings in prayer, are not to
work upon God, but ourselves.**

— *Thomas Manton.*

One does not wonder at the fluctuations which occur in the feelings and experience of a child of God—at one time high on the mountain, near to God and communing with God, at another in the deep and dark valley. All, more or less, know these changes, and have their sorrowing as well as their rejoicing seasons.

When we parted with (the Psalmist) last, what was he telling us of his experience? that God's testimonies were his delight and his counsellors; but now what a different strain! all joy is darkened, and his soul cleaves to the dust. And there must have been seasons of deep depression and despondency in the heart of (the Psalmist) — driven as a fugitive and

wanderer from his home, hunted as a partridge upon the mountains, and holding, as he himself says, his life continually in his hands.

Yet I think in this portion of the Psalm there is evidence of a deeper abasement and sorrow of heart than any mere worldly suffering could produce.

He had indeed said, "I shall one day perish by the hand of Saul;" but, even in that moment of weak and murmuring faith, he knew that he was God's anointed one to sit on the throne of Israel. But

here there is indication of sin, of grievous sin which had laid his soul low in the dust;

and I think the petition in the 29th verse gives us some clue to what that sin had been: "*Remove me from the way of lying.*" Had David—you may well ask in wonder—had David ever lied? had he ever deviated from the strait and honourable path of truth? I am afraid we must own that he had at one time gone so near the confines of a falsehood, that he would be but a poor casuist and a worse moralist who should attempt to defend the Psalmist from the imputation. We cannot read the 27th chapter of the 1st of Samuel without owning into what a sad tissue of equivocation and deceit David was unhappily seduced. Well might his soul cleave to the dust as he reviewed that period of his career; and though grace did for him what it afterwards did for Peter, and he was plucked as a brand out of the burning, yet one can well imagine that, like the Apostle afterwards, when he thought thereon he wept, and that bitterly. — [Barton Bouchier](#).¹

Barnes' Notes on the Bible

My soul cleaveth unto the dust –

This commences a new division of the psalm, in which each verse begins with the "fourth" letter of the Hebrew alphabet - Daleth (ד), equivalent to the English "d." There is nothing in the sense to separate it from the other parts of the psalm.

The word rendered "cleaveth" means to be glued to; to stick fast. It has the sense of adhering firmly to anything,

so that it cannot easily be separated from it. Compare the notes at [Psalm 63:8](#).

The word "**dust**" here may mean either the earth, and earthly things, considered as low, base, unworthy, worldly; or it may mean the grave, as if he were near to that, and in danger of dying.

DeWette understands it in the latter sense. Compare [Psalm 44:25](#); [Psalm 22:29](#).

Yet the word cleave would hardly suggest this idea; and the force of that word would be better represented by the idea that *his soul, as it were, adhered to the things of earth; that it seemed to be so fastened to them - so glued to them - that it could not be detached from them; that his affections were low, earthly, grovelling, so as to give him deep distress, and to lead him to cry to God for life and strength that he might break away from them.*

This expresses what is often felt by good people, and thus presents one of the forms of religious experience. Compare [Romans 7:14-15](#).

Quicken thou me –

Cause me to live; give me vigor and strength to break away from this which binds me fast, and to rise above these low propensities.

According to thy word –

That is, either according to thy promises made to thy people to aid them when they are in distress; or, according to the principles of thy word, that I may live as thy word requires.

Who has not found his soul so cleaving to dust - to earth - to worldly things - as to feel himself degraded by it, and to lead him to cry out with earnestness that God would give him strength, life, vigor, that his soul might rise to better things?

Jamieson-Fausset-Brown Bible Commentary

DALETH. (Ps 119:25-32).

***Submitting ourselves in depression to God,
He will revive us by His promises, and lead
us to declare His mercy to others.***

Gill's Exposition of the Entire Bible

DALETH. *My soul cleaveth unto the dust....*

Either to the dust of death, having the sentence of it; being almost in despair of life, upon the brink of the grave seemingly, and free among the dead: or in a very low estate of mind, in great dejection and humiliation, rolling himself in the dust, and putting his mouth in it; if there might be any hope of deliverance; but despairing of it, unless the Lord appeared; or finding a proneness in him to the corruption of nature, the body of sin and death, which was very powerful and prevalent, ensnaring and captivating; and particularly to worldly things, comparable to dust, for their lightness, emptiness, and unprofitableness; which often have an undue influence on good men, and to which their affections are too much glued; and which greatly affect the exercise of grace and religious duties, and bring a deadness upon the soul, and make the following: petition necessary:

quicken thou me according to thy word;

Such who are quickened together with Christ, and who are quickened by his Spirit and grace, when they were dead in trespasses and sins, have often need to be quickened again, and to have the work of grace revived in them; which is done when grace is drawn forth into lively exercise, and which is necessary to the performance of duty; and this is done both by means of the word of God, which, as it is used for the quickening dead sinners, so for the reviving of drooping saints;

see [Psalm 119:50](#).

And according to his word of promise, who has promised never to leave his people, nor forsake the work of his hand, but perform it until the day of Christ; Jarchi and Kimchi think reference is had to the promise in [2 Samuel 12:13](#); and Aben Ezra to [Deuteronomy 32:39](#).

Geneva Study Bible

DALETH. My soul cleaveth unto the {a} dust: quicken thou me according to thy word. (a) That is, it is almost brought to the grave and without your word I cannot live.

EXEGETICAL (ORIGINAL LANGUAGES)

Cambridge Bible for Schools and Colleges

25. *The Psalmist is in deep distress. He lies prostrate, crushed and unable to rise ([Psalm 44:25](#); [Psalm 7:5](#); [Psalm 22:15](#)); but he can pray that God will revive him, and give him fresh strength and joy in life according to His promise.*

On the prayer *quicken* or *revive me* see above, p. 705. Cp. [Psalm 71:20](#); [Psalm 80:18](#); [Psalm 85:6](#); [Psalm 138:7](#); [Psalm 143:11](#).

according to thy word

For life is repeatedly promised as the reward of obedience to the law of God.

See [Deuteronomy 8:3](#); [Deuteronomy 30:6](#); [Deuteronomy 30:15](#); [Deuteronomy 30:19-20](#); [Deuteronomy 32:47](#).

25–32. *Daleth*. In the midst of humiliation and trial the Psalmist protests the sincerity of his purpose, and prays for deepened knowledge to keep him true and steadfast.

Pulpit Commentary

Verse 25. - *My soul cleaveth unto the dust.*

**My soul is greatly depressed –
lies, as it were, in the dust of death** (comp. [Psalm 44:25](#)).

Quicken thou me according to thy Word.

Raise me up to life and health and vigor.

Keil and Delitzsch Biblical Commentary on the Old Testament

The eightfold Daleth.

***He is in deep trouble, and prays
for consolation and strengthening
by means of God's word,
to which he resigns himself.***

His soul is fixed to the dust ([Psalm 44:26](#)) in connection with such non-recognition and proscription, **and is incapable of raising itself.** In [Psalm 119:25](#) he implores new strength and spirits (חיה as in [Psalm 71:20](#); [Psalm 85:7](#)) from God, in conformity with and by reason of His word.

He has rehearsed his walk in every detail to God, and has not been left without an answer, which has assured him of His good pleasure: may He then be pleased to advance him ever further and further in the understanding of His word, in order that, though men are against him, he may nevertheless have God on his side, [Psalm 119:26-27](#).

The complaint and request expressed in [Psalm 119:25](#) are renewed in [Psalm 119:28](#).

דלף refers to the soul, which is as it were melting away in the trickling down of tears; קים is a Piel of Aramaic formation belonging to the later language. In [Psalm 119:29-30](#) the way of lies or of treachery, and the way of faithfulness or of perseverance in the truth, stand in opposition to one another. תן is construed with a double accusative, inasmuch as תורה has not the rigid notion of a fixed teaching, but of living empirical instruction. שוה (short for שוה לנגד, [Psalm 16:8](#)) signifies to put or set, viz., as a norma normans that stands before one's eyes. He cleaves to the testimonies of God; may Jahve not disappoint the hope which to him springs up out of them, according to the promise, [Psalm 119:31](#). He runs, i.e., walks vigorously and cheerfully, in the way of God's commandments, for He has widened his heart, by granting and preserving to the persecuted one the joyfulness of confession and the confidence of hope.

What is the difference between the soul and the spirit?

The words "soul" and "spirit" are found throughout the Bible, each occurring hundreds of times in the Old and New Testaments. **The Hebrew word translated "soul" means a breathing creature, one in which life is present**, whether physical life or mental life. The Greek word in the New Testament is similar. **In its most basic sense, the word "soul" means "life," either physical or eternal.**

Jesus asks what it profits a man to gain the whole world and lose his soul, referring to his eternal life (Matthew 16:26).

Both Old and New Testaments reiterate that we are to love God completely, with the whole "soul" which refers to everything that is in us that makes us alive (Deuteronomy 6:4-5; Mark 12:30).

Whenever the word "soul" is used, it can refer to the whole person, whether physically alive or in the afterlife.

The word "spirit" is used to denote something different in Scripture, although both the Hebrew and Greek words translated "spirit" also have the concept of breath or wind at their roots.

We understand the difference by looking at the context of the verses that refer to the spirit of man...

Unlike the soul, which is alive both physically and eternally, the spirit can be either alive, as in the case of believers, (1 Peter 3:18), or dead as unbelievers are (Colossians 2:13; Ephesians 2:4-5). The spiritual part of believers in Jesus Christ is that which responds to the things that come from the Spirit of God, understanding and discerning them spiritually. The spiritually dead perceive the things of the Spirit to be "foolishness" because, in his spiritually dead conditions, he does not have the

ability to discern the things of the Spirit (1 Corinthians 2:12-14). The spirit is that part of us that is enabled by God to know and worship Him, the part of humanity that "connects" with God, who Himself is Spirit (John 4:24).

While the two words are often used interchangeably, the primary distinction between soul and spirit in man is that the soul is the animate life, or the seat of the senses, desires, affections, and appetites. The spirit is that part of us that connects, or refuses to connect, to God.

Our spirits relate to His Spirit, either accepting His promptings

and conviction, thereby proving that we belong to Him (Romans 8:16) or resisting Him and proving that we do not have spiritual life (Acts 7:51).

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What Is the Difference Between a Soul and a Spirit?

Soul definition: the soul is our humanity that makes us feel emotions The spirit is our deeper connection with the Lord when we believe in God and receive Jesus Christ as our Lord and Savior. Let's dig deeper into the difference.

- **Glory Dy**Christianity.com Contributing Writer
- 20227 Feb

This is a question that is not easy to point out in our everyday Christian lives. While it is not so difficult to distinguish the body from the spirit and the soul, it is particularly difficult to distinguish the soul from the spirit. What exactly are their differences? Let us consult the Bible once again to give us light about these confusing concepts.

Body, Soul, and Spirit in the Bible

There are a few places in the Bible where the body, soul, and spirit are mentioned. One of these is in [1 Thessalonians 5:23](#), as written, *"Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ."*

If we delve into **this verse**, it **clearly states that we are composed of three parts:** The body, the soul, and the spirit. **The verse also uses the word "and," which in the original Greek language means to differ from each other. Thus, this clearly states that each part is different and plays a different role in us.**

It is easy to distinguish the body as physical, which means using the five senses; the sense of sight, the sense of hearing, the sense of taste, the sense of smell, and the sense of touch. The **spirit and soul** are much more difficult because they seem similar but are actually very different. They **have different functions in our lives as Christians, as it is written in [Hebrews 4:12](#),**

For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.

It is obvious in this verse that the two are separate and what is apparent is that the Word of God divides these two parts from each other.

Let us imagine a circle on two levels. The outer level is the body, followed by the soul and the core is the spirit. Now, let us discuss the function of the soul to understand its importance of it and then discuss the spirit in detail.

What Is a Soul as Defined by the Bible?

Let's see what the Bible has to say about the soul as we analyze the verses of Scripture.

Matthew 10:28: *"And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell."*

No man can kill our soul.

Although they can kill our bodies, they cannot do anything personally to affect our souls.

Ezekiel 18:4: *"Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul who sins shall die."*

Souls belong to the Lord.

He created them when he created us.

We also notice this verse mentions that any soul that sins will experience death. Considering every human, except Jesus, had sinned, this means everyone has earned eternal death.

Thankfully, God has offered a way of salvation for those whose souls are doomed to die.

Matthew 16:26: *"For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?"*

We cannot allow ourselves to get distracted by the things of this earth. Our soul, after all, cannot take its possessions on earth with it to the afterlife. It would be folly to strive to gain the whole world on account of losing one's soul. One soul's destination is of utmost importance and should be the number one priority in a person's life.

Soul Role and Functions

The soul is basically our mind, our emotions, and our will. It is **who we are as human beings**. But it is also used to express God.

As written in **Luke 1:46-47**, Mary's Song, *"And Mary said: My soul glorifies the Lord and my spirit rejoices in God my Savior."*

In this verse, we can see that Mary uses her soul to glorify God and then uses the spirit to rejoice in what God has done to save her.

Glorifying God is human behavior and human responsibility.

We express our humanity to God through our soul, and we magnify His power and presence through our soul.

Although we express God's magnanimity in our soul, we can never express God's power through our soul because it is our humanity. We can do good works and be godly and still fall short. We can never express God's **love** for us through our soul alone. We then need the spirit to express God's love.

What Is a Spirit According to the Bible?

Let us go back to [Luke 1:46-47](#). Mary rejoices about God's love shown through His only begotten son through her spirit. This means that she enjoyed and experienced God through her spirit.

The expression of God's love is through our spirit.

While the soul is the source of our expression through our humanity, it has its limitations and the only way we can experience God is through our spirit.

The soul is merely a channel.

Let us go back to our imagery of the parts. The body is the outer level, followed by the soul and the spirit is the core.

The expression of love to God paved the way through the soul. We first magnify God's power and **grace**, and then we express and experience it fully through our spirit.

The function of the spirit is spiritual. The spirit is the only way to connect with God, and we can only use the spirit if we believe in God and receive Him through our Lord Jesus Christ's salvation.

In **Romans 8:4**, we are reminded by this as stated,

“In order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.”

This verse demands us to walk with our spirit and that means living a life according to the spirit and not our soul.

The way of the spirit is the way of God. The spirit came to us through Jesus Christ. He lived amongst us and became human and for this reason, he has given us the gift of connecting with God through our spirit.

What Is the Difference between Soul and Spirit?

It is a blessing that we have three parts, the body, the soul, and the spirit. All of these parts have specific functions. The body is our physical functions and here we feel our physical senses such as the sense of sight, taste, smell, hear, and touch. The soul on the other hand is our humanity that makes us feel emotions.

It is our way to magnify God through our human limitations.

Finally, the spirit is our spiritual and deeper connection with the Lord. We express our love to God and Jesus Christ through our spirit because this is one of the gifts that Christ gave us when he became human and died for our sins. And thus, we can only use the spirit if we believe in God and Christ and if we do the ways of the spirit.

EXPOSITION of Psalm 119:25-32

Exposition of Verses 25–32

MY soul cleaveth unto the dust: quicken thou me according to thy word.

²⁶ I have declared my ways, and thou heardest me: teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid before me.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

Here, it seems to me, **we have the Psalmist in trouble bewailing the bondage to earthly things in which he finds his mind to be held. His soul cleaves to the dust, melts for heaviness, and cries for enlargement from its spiritual prison.** In these verses we shall see the influence of the divine word upon a heart which laments its downward tendencies, and is filled with mourning because of its deadening surroundings. The word of the Lord evidently arouses prayer (25–29), confirms choice (30), and inspires renewed resolve (32): it is in all tribulation whether of body or mind the surest source of help.

This portion has D for its alphabetical letter: it sings of Depression, in the spirit of Devotion, Determination, and Dependence.

26. "I have declared my ways."

Open confession is good for the soul.

Nothing brings more ease and more life to a man than a frank acknowledgment of the evil which has caused the sorrow and the lethargy.

Such a declaration proves that the man knows his own condition, and is no longer blinded by pride.

Our confessions are not meant to make God know our sins,
but to make us know them.

“And thou heardest me.”

His confession had been accepted; it was not lost labour; God had drawn near to him in it. We ought never to go from a duty till we have been accepted in it. Pardon follows upon penitent confession, and David felt that he had obtained it. It is God’s way to forgive our sinful way when we from our hearts confess the wrong.

“Teach me thy statutes.”

Being truly sorry for his fault, and having obtained full forgiveness, he is anxious to avoid offending again, and hence he begs to be taught obedience. He was not willing to sin through ignorance, he wished to know all the mind of God by being taught it by the best of teachers. **He pined after holiness.**

Justified men
always long to be sanctified.

When God forgives our sins we are all the more fearful of sinning again. Mercy, which pardons transgression, sets us longing for grace which prevents transgression. We may boldly ask for more when God has given us much; he who has washed out the past stain will not refuse that which will preserve us from present and future defilement.

This cry for teaching is frequent in the Psalm; in verse 12 it followed a sight of God, here follows from a sight of self. Every experience should lead us thus to plead it with God.

27. *“Make me to understand the way of thy precepts.”*

Give me a deep insight into the practical meaning of thy word; let me get a clear idea of the tone and tenor of thy law. Blind obedience has but small beauty; God would have us follow him with our eyes open. To obey the letter of the word is all that the ignorant can hope for;

if we wish to keep God's precepts in their spirit we must come to an understanding of them, and that can be gained nowhere but at the Lord's hands.

Our understanding needs enlightenment and direction: he who made our understanding must also make us understand. The last sentence was, "teach me thy statutes," and the words, "make me to understand," are an instructive enlargement and exposition of that sentence:

we need to be so taught that we understand what we learn.

It is to be noted that the Psalmist is not anxious to understand the prophecies, but the precepts, and he is not concerned about the subtleties of the law, but the commonplaces and everyday rules of it, which are described as "the way of thy precepts."

"So shall I talk of thy wondrous works."

It is ill talking of what we do not understand. We must be taught of God till we understand, and then we may hope to communicate our knowledge to others with a hope of profiting them.

**Talk without intelligence is mere talk,
and idle talk; but the words of the instructed are as pearls
which adorn the ears of them that hear.**

*When our heart has been opened to understand,
our lips should be opened...*

to impart knowledge; and we may hope to be taught ourselves when we feel in our hearts a willingness to teach the way of the Lord to those among whom we dwell.

"Thy wondrous works."

Remark that the clearest understanding does not cause us to cease from wondering at the ways and works of God. The fact is that the more we know of God's doings the more we admire them, and the more ready we are to speak upon them.

Half the wonder in the world is born of ignorance, but holy wonder is the child of understanding.

**When a man understands the way of the divine precepts
he never talks of his own works...**

...and as the tongue must have some theme to speak upon, he begins to extol the works of the all-perfect Lord.

Some in this place read "meditate" or "muse" instead of "talk;" it is singular that the words should be so near of kin, and yet it is right that they should be, for none but foolish people will talk without thinking. If we read the passage in this sense, we take it to mean that in proportion as David understood the word of God he would meditate upon it more and more. It is usually so; the thoughtless care not to know the inner meaning of the Scriptures, while those who know them best are the very men who strive after a greater familiarity with them, and therefore give themselves up to musing upon them.

Observe the third verse of the last eight (19), and see how the sense is akin to this. There he was a stranger in the earth, and here he prays to know his way; there, too, he prayed that the word might not be hid from himself, and here he promises that he will not hide it from others.

28. "My soul melteth for heaviness."

He was dissolving away in tears. The solid strength of his constitution was turning to liquid as if molten by the furnace-heat of his afflictions.

Heaviness of heart is a killing thing, and when it abounds it threatens to turn life into a long

**death, in which a man seems to drop away in
a perpetual drip of grief.**

Tears are the distillation of the heart; when a man weeps he wastes away his soul. Some of us know what great heaviness means, for we have been brought under its power again and again, and often have we felt ourselves to be poured out like water, and near to being like water spilt upon the ground, never again to be gathered up.

There is one good point in this downcast state, for it is better to be melted with grief than to be hardened by impenitence.

“Strengthen thou me according unto thy word.”

He had found out an ancient promise that the saints shall be strengthened, and here he pleads it. **His hope in his state of depression lies not in himself, but in his God; if he may be strengthened from on high he will yet shake off his heaviness and rise to joy again.** Observe how he pleads the promise of the word, and asks for nothing more than to be dealt with after the recorded manner of the Lord of mercy. Had not Hannah sung, “He shall give strength unto his King, and exalt the horn of his anointed?”

**God strengthens us by infusing grace through his
word:**

**the word which creates can certainly
sustain.**

Grace can enable us to bear the constant fret of an abiding sorrow, it can repair the decay caused by the

perpetual tear-drip, and give to the believer the garment of praise for the spirit of heaviness.

Let us always resort to prayer in our desponding times, for it is the surest and shortest way out of the depths.

In that prayer let us plead nothing but the word of God; for there is no plea like a promise,

...no argument like a word from our covenant God.

Note how David records his inner soul-life. In verse 20 he says, "My soul breaketh;" in verse 25, "My soul cleaveth to the dust;" and here, "My soul melteth." Further on, in verse 81, he cries, "My soul fainteth;" in 109, "My soul is continually in my hand;" in 167, "My soul hath kept thy testimonies; and lastly, in 175, "Let my soul live."

Some people do not even know that they have a soul, and here is David all soul. What a difference there is between the spiritually living and the spiritually dead.

29. "Remove from me the way of lying."

This is the way of sin, error, idolatry, folly, self-righteousness, formalism, hypocrisy.

David would not only be kept from that way, but have it kept from him; he cannot endure to have it near him, he would have it swept away from his sight. He desired to be right and upright, true and in the truth; but he feared that a measure of falsehood would cling to him unless the Lord took it away, and therefore he earnestly cried for its removal. False motives may at times sway us, and we may fall into mistaken notions of our own spiritual condition before God, which erroneous conceits may be kept up by a natural prejudice in our own favour,

and so we may be confirmed in a delusion, and abide under error unless grace comes to the rescue. No true heart can rest in a false view of itself; it finds no anchorage, but is tossed to and fro till it gets into the truth and the truth into it.

The true-born child of heaven sighs out and cries against a lie, desiring to have it taken away as much as a man desires to be set at a distance from a venomous serpent or a raging lion.

“And grant me thy law graciously.”

**He is in a gracious state
who looks upon the law itself as a gift of grace.**

David wishes to have the law opened up to his understanding, engraved upon his heart, and carried out in his life; for this he seeks the Lord, and pleads for it as a gracious grant. No doubt he viewed this as the only mode of deliverance from the power of falsehood: if the law he not in our hearts the lie will enter. David would seem to have remembered those times when, according to the eastern fashion, he had practised deceit for his own preservation, and he saw that he had been weak and erring on that point; therefore he was bowed down in spirit and begged to be quickened and delivered from transgressing in that manner any more. Holy men cannot review their sins without tears, nor weep over them without entreating to be saved from further offending.

There is an evident opposition between falsehood and the gracious power of God’s law.

The only way to expel the lie is to accept the truth.

Grace also has a clear affinity to truth: no sooner do we meet with the sound of the word “graciously” than we hear the footfall of truth: “I have chosen the way of truth.”

Grace and truth are ever linked together, and a belief of the doctrines of grace is a grand preservative from deadly error.

In the fifth of the preceding octave (21) David cries out against pride, and here against lying—these are much the same thing. **Is not pride the greatest of all lies?**

30. *“I have chosen the way of truth.”*

As he abhorred the way of lying, so he chose the way of truth: a man must choose one or the other, for there cannot be any neutrality in the case.

*Men do not drop into the right way by chance;
they must choose it,
and continue to choose it, or they will soon wander from it.*

Those whom God has chosen in due time choose his way. There is a doctrinal way of truth which we ought to choose, rejecting every dogma of man’s devising; there is a ceremonial way of truth which we should follow, detesting all the forms which apostate churches have invented; and then there is a practical way of truth, the way of holiness, to which we must adhere whatever may be our temptation to forsake it. Let our election be made, and made irrevocably. Let us answer to all seducers, “I have chosen, and what I have chosen I have chosen.”

O Lord, by thy grace lead us with a hearty free-will to choose to do thy will; thus shall thine eternal choice of us bring forth the end which it designs.

“Thy judgments have I laid before me.”

What he had chosen he kept in mind, laying it out before his mind’s eye. Men do not become holy by a careless wish: there must be study, consideration, deliberation, and earnest enquiry, or the way of truth will be missed. The commands of God must be set before us as the mark to aim at, the model to work by, the road to walk in. If we put God’s judgments into the background we shall soon find ourselves departing from them.

Here again the sixth stanzas of the third and fourth octaves ring out a similar note. “I have kept thy testimonies” (22), and “Thy judgments have I laid before me,” This is a happy confession, and there is no wonder that it is repeated.

31. “I have stuck unto thy testimonies,” —or I have cleaved, for the word is the same as in verse 25.

Though cleaving to the dust of sorrow and of death, yet he kept fast hold of the divine word. This was his comfort, and his faith stuck to it, his love and his obedience held on to it, his heart and his mind abode in meditation upon it. His choice was so heartily and deliberately made that he stuck to it for life, and could not be removed from it by the reproaches of those who despised the way of the Lord. What could he have gained by quitting the sacred testimony? Say rather, what would he not have lost if he had ceased to cleave to the divine word? It is pleasant to look back upon past perseverance and to expect grace to continue equally steadfast in the future.

He who has enabled us to stick to him will surely stick to us.

“O LORD, put me not to shame.”

This would happen if God’s promises were unfulfilled, and if the heart of God’s servant were suffered to fail. This we have no reason to fear, since the Lord is faithful to his word. But it might also happen through the believer’s acting in an inconsistent manner, as David had himself once done, when he fell into the way of lying, and pretended to be a madman.

If we are not true to our profession we may be left to reap the fruit of our folly, and that will be the bitter thing called “shame.”

It is evident from this that a believer ought never to be ashamed, but act the part of a brave man who has done nothing to be ashamed of in believing his God, and does not mean to adopt a craven tone in the presence of the Lord’s enemies. If we beseech the Lord not to put us to shame, surely we ought not ourselves to be ashamed without cause.

The prayer of this verse is found in the parallel verse of the next section (39): “Turn away my reproach which I fear.” It is evidently a petition which was often on the Psalmist’s heart.

A brave heart is more wounded by shame than by any weapon which a soldier's hand can wield.

32. *"I will run the way of thy commandments."*

With energy, promptitude, and zeal he would perform the will of God, but he needed more life and liberty from the hand of God.

"When thou shalt enlarge my heart."

Yes, the heart is the master; the feet soon run when the heart is free and energetic. Let the affections be aroused and eagerly set on divine things, and our actions will be full of force, swiftness, and delight.

God must work in us first, and then we shall will and do according to his good pleasure. He must change the heart, unite the heart, encourage the heart, strengthen the heart, and enlarge the heart, and then the course of the life will be gracious, sincere, happy, and earnest; so that from our lowest up to our highest state in grace we must attribute all to the free favour of our God.

We must run; for grace is not an overwhelming force which compels unwilling minds to move contrary to their will:

our running is the spontaneous leaping forward of a mind which has been set free by the hand of God, and delights to show its freedom by its bounding speed.

What a change from verse 25 to the present, from cleaving to the dust to running in the way. It is the excellence of holy sorrow that it works in us the quickening for which we seek, and then we show the sincerity of our grief and the reality of our revival by being zealous in the ways of the Lord.

For the third time an octave closes with, ***“I will.”*** These ***“I wills”*** of the Psalms are right worthy of being each one the subject of study and discourse.

Note how the heart has been spoken of up to this point: “whole heart” (2), “uprightness of heart” (7), “hid in mine heart” (11), “enlarge my heart.” There are many more allusions further on, and these all go to show what heart-work David’s religion was.

It is one of the great lacks of our age that heads count for more than hearts, and men are far more ready to learn than to love, though they are by no means eager in either direction.¹

Verse 26.—“*I have declared my ways,*” etc. This verse contains a prayer, with a reason after this form:—O Lord, I have oft before declared unto thee the whole state and course of my life, my wanderings, my wants, my doubts, my griefs; I hid nothing from thee, and thou, according to my necessity, didst always hear me: therefore now, Lord, I pray thee to teach me; by thy light illuminate me that I may know thy statutes and receive grace to walk in them. This is a good argument in dealing with the Lord,—I have gotten many mercies and favourable answers from thee; therefore, Lord, I pray thee to give me more; for whom he loves he loves to the end; and where he begins to show mercy he ceaseth not till he crown his children with mercy. And so gracious is the Lord, that he esteems himself to be honoured as oft as we give him the praise that we have found comfort in him, and therefore come to seek more. Next, it is to be marked how he saith,

“I have declared my ways, and thou heardest me:”
these two go well together, Mercy and Truth: truth
in the heart of man confessing; mercy in God,
hearing and forgiving: happy is the soul wherein
these two meet together.

Many there are who are destitute of this comfort; they cannot say, God hath heard me, and all because they deal not plainly and truly with the Lord in *declaring their ways* unto him.—

William Cowper.

Verse 26.—“*I have declared my ways.*” In verse 59 he *thinketh upon his ways*, that is, his inward imperfections and outward aberrations from the strait and straight ways of God; and here he is not ashamed to *declare them*, that is, to acknowledge and confess that all this came upon him because he was forgetful to do God’s will. Note the connection between this and the previous verse:

My soul clave unto the dust, because I clave not to thee.—
Richard Greenham.

Verse 26.—“*I have declared my ways.*” סִפְּרֵתִי, *sippiarti*, “I have remembered my ways;” I have searched them out; I have investigated them. And that he had earnestly *prayed* for pardon of what was wrong in them, is evident; for he adds, “*Thou heardest me.*”—*Adam Clarke.*

Verse 26.—“*I have declared my ways,*” etc. Him whom thou hast heard in humble confessing of his sins, him thou must teach thy statutes. The saints lay open to God what they find, both good and evil, seeking deliverance, supply, strengthening, directing: even as sick patients tell to their doctor both what good and what otherwise they perceive or as clients lay bare their case to their counsel.

“*Declared.*” As if he had read them out of a book. The saints know their ways. A man that hath light with him seeth the way, and can tell you all about it; another is in darkness and knoweth nothing: the one taketh observation of his course, the other doth not.

“*Thou hast heard me.*” **God’s goodness is seen in his hearing what we lay open before him.** If great ones let a poor man tell his tale at large we count it honourable patience; but it is God’s glory to hear our wants, our weakness through sin, the invincibility of our evils, our utter impotency in ourselves even to seek redress. That mode of procedure would lose the favour of man, but it winneth favour with God.

The more humbly we confess all our wants, the more confident we may be that God will hear us.

He teacheth the humble, for the humble scholar will give to his master the honour of that he learneth.

I have rehearsed (said with myself) my ways; and “*thou hast heard my private confession.*” “*I have declared*” to others what my way is, and “*thou hast heard me*” so discoursing; wherefore “*teach me,*” seeing I communicate what I receive. It is a plea derived from his carefulness to learn, and from the use he had made of that he had learned.

The godly, like candles, light each other.—*Paul Bayne.*

Verse 26.—“*I have declared my ways.*” They that would speed with God, should learn this point of Christian ingenuity, unfeignedly to lay open their whole case to him. That is, **to declare what they are about, the nature of their affairs, the state of their hearts, what of good or evil they find in themselves, their conflicts, supplies, distresses, hopes; this is declaring our ways—the good and evil we are conscious of.** As a sick patient will tell the physician how it is with him, so should we deal with God, if we would find mercy. This declaring his ways may be looked upon, 1. As an act of faith and dependence. 2. As an act of holy friendship. 3. As an act of spiritual contrition, and **brokenness of heart:** for this declaring must be explained according to what David meant by the expression, “*My ways.*”

First, By his “*ways*” may be meant his businesses or undertakings: I have still made them known to thee, committing them to the direction of thy providence; and so it is an act of faith and dependence, consulting with God, and acquainting him with all our desires. Secondly, By his “*ways*” may be meant, all his straits, sorrows, and dangers; and so this declaration is an act of holy friendship, when a man comes as one friend to another, and acquaints God with his whole state, lays his condition before the Lord, in hope of pity and relief. Thirdly, By “*ways*” is meant temptations and sins; and so this declaring is an act of spiritual contrition or brokenness of heart. Sins are properly our ways, as Ezek. 18:25.—*Thomas Manton.*

Verses 26, 27, 29, 30.—“The way of thy precepts.” “My ways.” “The way of lying.” “The way of truth.” Here should be noticed the two contrasts by which the Prophet teaches what must be shunned both in life and in doctrine, and what embraced.

The first respects *the life* of Christians, as the Prophet sets the way of God’s commandments over against his own ways, verses 26, 27; and respecting these he confesses that they have pressed him down to the dust and have greatly distressed him; but respecting those he declares that they have again raised him up. He means by his own ways a depraved nature, carnal desire, and the carnal mind which is enmity against God, Rom. 8; but by the ways of the Lord he

denotes the will of God expressed in the Word. Therefore the boastings of the papists of the perfect obedience of the renewed are empty; for David, assured by having been renewed, complains bitterly and with many tears that his soul, under the intolerable weight of sins, had been brought down to the dust of death and almost suffocated; but that God had heard his prayers and brought him back to the way of his commandments. We here, also, gather that in this life all the saints experience the wrestling and contest of the flesh and the spirit, so that they are continually compelled to mourn that their flesh turns them aside from the way of the Lord into the by-paths of sin: just as Paul cries out, “I see another law in my members, warring against the law of my mind, etc. O wretched man that I am! who shall deliver me from the body of this death?” Rom. 7:23, 24.

The second contrast concerneth the *doctrine*; for David opposes the way of lying to the way of truth. We are taught by this contrast that we should eschew false doctrine, and steadfastly adhere to divine truth. To this applies the precept of Paul, Eph. 4:25, “Wherefore, having put away the lie, speak truth each one with his neighbour.” Further, we learn, if we hate our own ways, *i.e.*, confess our sins to the Lord, and, trusting in the Mediator, pray for forgiveness, that God is wont to hear and mercifully to forgive our sins; as it is written, 1 John 1:9, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”—*Solomon Gesner*.

Verse 26.—“*Thou heardest me.*”

Past answers to prayer should encourage us to come the more boldly to the throne of grace.—

Jacob never forgot the night he spent at Bethel.—*William S. Plumer*.

Verse 26.—“*Teach me thy statutes.*” The often repetition of this one thing in this Psalm argueth, 1. The necessity of this knowledge. 2. The desire he had to obtain it. 3. That such repetitions are not frivolous when they proceed from a sound heart, a zealous affection, and a consideration of the necessity of the thing prayed for. 4. That such as have most light have little in respect of what they should have. 5. ***As covetous men think they have never gold enough, so Christian men should think they have never knowledge enough.***—*Richard Greenham*.

Verse 26.—“*Teach me.*” We can never do without *teaching*, even in old age.

Unless the Spirit of God teaches us we learn in vain.—*Martin Geier*.

Verses 26, 27.—Here is David’s earnest desire for the continuance of that intimacy that had been between him and his God; not by visions and voices from heaven, but by the Word and Spirit in an ordinary way: “*Teach me thy statutes,*” that is, “*make me to understand the way of thy precepts.*” When he knew God had heard his declaration of his ways, he doth not say, Now, Lord, tell me my lot, and let me know what the event will be; but, Now, Lord, tell me my duty, let me know what thou wouldest have me to do as the case stands. Note, **Those that in all their ways acknowledge God, may pray in faith that he will direct their steps in the right way.** And the surest way of keeping up our communion with God is, by learning his statutes, and walking diligently in the *way of his precepts.*—*Matthew Henry.*

Verse 27

Verse 27.—“*Make me to understand.*” Natural blindness is an obstinate disease, and hardly cured: therefore again and again we had need to pray, “Open mine eyes;” “Teach me thy statutes;” “*Make me to understand the way of thy precepts.*” Our ignorance is great even when it is cured in part. The clouds of temptation and carnal affection cause it to return upon us, so that we know not what we know. Therefore he cries, “open my eyes; cause me to understand.” Yea, **the more we know the more is our ignorance discovered to us:** “Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy” (Prov. 30:2, 3). “I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes” (Job 42:5, 6). Alas, a poor, little, hearsay knowledge availeth not; they abhor themselves when they have more intimate acquaintance. None so confident as a young professor that knoweth a few truths, but in a weak and imperfect manner: **the more we know indeed, the more sensible we are of our ignorance**, and how liable to this mistake and that, so that we dare not trust ourselves for an hour.—*Thomas Manton.*

Verse 27.—“*Understand the way ... so shall I talk.*” We can talk with a better grace of God’s “*wondrous works,*” the wonders of providence, and especially the wonders of redeeming love, when we understand *the way* of God’s precepts, and walk in that way.—*Matthew Henry.*

Verse 27.—“*The way of thy precepts.*” He desireth that God would, partly by his Spirit, partly by his ministers, partly by affliction, partly by study and labour, make him to have a right and sound understanding, not only of his *statutes*, but of the *way* of his statutes, that is, after what sort and order he may live and direct his life, according to those things which God hath commanded him in his law. Learn here how hard a thing it is for man, overweening himself in his own wisdom, to know God’s will till God *make* him to know.—*Richard Greenham*.

Verse 27.—“*So shall I talk of thy wondrous works.*” He that is sensible of the wondrous things that are in God’s word, will be talking of them. 1. It will be so. 2. It should be so.

1. *It will be so.* When the heart is deeply affected, the tongue cannot hold, but will run out in expressions of it; “for out of the abundance of the heart the mouth speaketh.” When cheered and revived in their afflictions saints are transported with the thought of the excellency of God. “Come, and I will tell you what God hath done for my soul” (Ps. 66:15). The woman, when she had found the lost groat, calleth her neighbours to rejoice with her. He that hath but a cold knowledge, will not be so full of good discourse.

2. *It should be so* in a threefold respect: for the honour of God; the edification of others; and for our own profit.

(1). For the honour of God, to whom we are so much indebted, to bring him into request with those about us. Experience deserveth praise; when you have found the Messiah, call another to him: “Andrew calleth Peter, and saith unto him, We have found the Messias: and Philip called Nathanael and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph” (John 1:41–45).

(2). For the edification of others: “And thou, being converted, strengthen thy brethren” (Luke 22:32). **True grace is communicative as fire**, etc.

(3). For our own profit. He that useth his knowledge, shall have more. Whereas on the contrary, full breasts, if not sucked, become dry. In the dividing, the loaves increased. **All gifts, but much more spiritual, which are the best, are improved by exercise.**—*Thomas Manton*.

Verse 27.—“*So shall I talk,*” etc. Desire of knowledge should not be for satisfying of curiosity, or for ostentation, or for worldly gain, but to edify ourselves and others in wisdom.... “*Thy wondrous works.*” The works of creation, redemption and providence, either set down in Scripture, or observed in our own experience, transcend our capacity, and cannot but draw admiration from them that see them well.—*David Dickson*.

Verse 27.—“*So shall I talk.*” It is a frequent complaint with Christians, that they are straitened in religious conversation, and often feel unable to speak “to the use of edifying, that they may minister grace to the hearers,” Eph. 4:29.

Here, then, is the secret disclosed, by which we shall be kept from the danger of dealing in unfelt truths, for “out of the abundance of the heart our mouths shall speak,” Matt. 12:34. Seek to have the heart searched, cleansed, filled with the graces of the Spirit. Humility, teachableness, simplicity, will bring light unto the understanding, influence the heart, “open the lips,” and unite every member that we have in the service and praise of God.—*Charles Bridges*.

Verse 27.—“*I shall talk of.*” There is a close affinity between all the duties of religion. **The same word is rendered *pray, meditate, and talk of.*** We think of God’s excellent majesty; we cry to him in humble prayer; we study his word until our souls are filled with gladness and admiration; and then how can we but *talk of his wondrous works?*—*William S. Plumer*.

Verse 28

Verse 28.—“*My soul melteth for heaviness.*”

In the original the word signifies, “droppeth away.” The Septuagint hath it thus: “My soul fell asleep through weariness.” Probably by a fault of the transcribers, putting one word for another. My soul droppeth. It may relate (1) to the plenty of his tears, as the word is used in Scripture: “My friends scorn me: but mine eye poureth out tears unto God” (Job 16:20), or droppeth to God, the same word; so it notes his deep sorrow and sense of his condition. **The like allusion is in Joshua 7:5: “The heart of the people melted, and became as water.”** Or (2) It relates to his languishing under the extremity of his sorrow; as an unctuous thing wasteth by dropping, so was his soul even dropping away. Such a like expression is used in Psalm 107:26: “Their soul is melted because of trouble;” and of Jesus Christ, whose strength was exhausted by the greatness of his sorrows, it is said, Psalm 22:14, “I am poured out like water and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.” Be the allusion either to the one or to the other; either to the dropping of tears, or to the melting and wasting away of what is fat or unctuous, it notes a vehement sorrow, and

brokenness of heart. So much is clear, **his soul was even melting away, and unless God did help, he could hold out no longer.**—*Thomas Manton.*

Verse 28.—“*My soul melteth.*” The oldest versions make it mean *to slumber* (LXX. ἐνύσταθεν, Vulg. *dormitavit*), which would make **the clause remarkably coincident with Luke 22:45.**—*Joseph Addison Alexander.*

Verse 28.—“*Heaviness.*” There is nothing may comfort a natural man but David had it; yet cannot all these keep him from that heaviness whereunto, as witnesseth S. Peter, the children of God are subject in this life, through their manifold temptations. The men of the world are so far from this disposition, that if they have health and wealth, they marvel what it is should make a man heavy: they are not acquainted with the exercise of a feeling conscience; they know not the defects of the spiritual life, and are not grieved at them: being dead in sin they feel not that they want life; all their care is to eat and drink and make merry. But miserable are they; for in their best estate they are as oxen fed for the slaughter. **Woe be to them who laugh now, they shall mourn; but blessed are they who mourn now, for they shall be comforted.**—*William Cowper.*

Verse 28.—“*Strengthen thou me according unto thy word.*” Strengthen me to do the duties, resist the temptations, and bear up under the burdens of an afflicted state, that the spirit may not fail.—*Matthew Henry.*

Verse 28.—“*Strengthen thou me according unto thy word.*” What is that word which David pleaded? “As thy days, so shall thy strength be,” Deut. 33:25. “Will he plead against me,” said Job, “with his great power? No; but he will put strength in me,” Job 23:6.—*Charles Bridges.*

Verse 28.—“*Strengthen thou me.*” Gesenius translates this, “*Keep me alive,*” Thus, **יְחַיֶּנִי**, in this verse, answers to **יְחַיֶּנִי**, in the first verse. This prayer for new strength, or life, is an entreaty that the waste of life through tears might be restored by the life-giving word.—*Frederick G. Marchant.*

Verse 29

Verse 29.—It says, “*Remove from me the way,*” and **not me from**

the way; because that way of iniquity is within us, for we are born children of wrath, and the passions innate in us run to the lie, and make the wretched way of crimes in our souls.—*Thomas Le Blanc.*

Verse 29.—“*Remove from me the way of lying.*” Here he acknowledgeth that although he were already exercised in the law of God and in his knowledge, and that although he were a prophet to teach others, nevertheless he was subject to a number of wicked thoughts and imaginations which might always wickedly lead him from the right way, except God had held him with his mighty and strong hand. And this is a point which we ought here rightly to note; for we see how men greatly abuse themselves. When any of us shall have had a good beginning, we straightway think that we are at the highest; we never bethink us to pray any more to God, when once he hath showed us favour enough to serve our turns; but if we have done any small deed, we by-and-by lift up ourselves and wonder at our great virtues, thinking straightway that the Devil can win no more of us. This foolish arrogancy causeth God to let us go astray, so that we fall mightily, yea, that we break both arms and legs, and are in great hazard of breaking our necks. I speak not now of our natural body, but of our soul. Let us look upon David himself; for he it is that hath made proof hereof. It came to pass that he villainously and wickedly erred when he took Bathsheba the wife of his subject, Uriah, to play the whoremonger with her, that he was the cause of so execrable a murder, yea, and that of many; for he did as much as in him lay, to cause the whole army of the Lord and all the people of Israel to be utterly overthrown. See, then, the great negligence and security into which David fell; and see also wherefore he saith, “Alas, my good God, I beseech thee so to guide me, that I may forsake the way of lying.”—*John Calvin.*

Verse 29.—“*Lying.*” A sin that David, through diffidence, fell into frequently. See 1 Sam. 21:2, 8, where he roundly telleth three or four lies; and the like he did, 1 Sam. 27:8, 10: this evil he saw by himself, and here prayeth against it.—*John Trapp.*

Verse 29.—“*The way of lying,*” etc. Lying ways are all ways, except the ways of God’s commandments: reason, sense, example, custom, event, deceivable lusts, these tell a man he is safe, or that he shall repent of them, and take no hurt in the end, and they promise ease and blessedness, but perform it not. Such as desire to obey God must be kept from evil ways: we are not so sanctified but that temptation will injure our graces. As a fire in kindling, not throughly alight, may be quenched by a little water, so may our holiness be damped by temptation. We find within us a proneness to false ways, as candles new blown out are soon blown in again. Therefore as burnt children dread the fire, so do we fear the way of lying. God doth not suffer temptations to come into the presence of some; and in others God maketh the heart averse from sin when temptation is present. We must come out of the ways of sin, ere we can walk in the ways of God.—*Paul Bayne.*

Verse 29.—“*The way of lying.*” The whole life of sin is a *lie* from beginning to end. The word “*lying*” occurs *eight* times in this Psalm.—*William S. Plumer.*

Verse 29.—“*The way of lying.*” By *the way of lying* is to be understood all that is in man’s nature, not agreeable to the word, whether it be counsels, or conclusions of the heart, or external actions; and it is called a lying way, because nature promises a good to be gotten by sin which man shall not find in it.—*William Cowper.*

Verse 29.—“*The way of lying.*” The prophet here desireth to be confirmed by God against all corruptions in doctrine, and disorder of conversation, which Satan by his witty and wily instruments doth seek to set abroad in the world. These are called “*the way of lying.*” 1. Because they are invented by Satan, the father of lies. 2. They are countenanced by man’s wit, the storehouse of lies. 3. They seem to be that which they are not, which is of the nature of lies. 4. They are contrary to God and his truth, the discoverers of lies.—*Richard Greenham.*

Verse 29.—“*Grant me thy law graciously.*” He opposes the law of God to the way of lying. First, because it is the only rule of all truth, both in religion and manners: that which is not agreeable to it is but a lie which shall deceive man. Secondly, it destroys and shall at length utterly destroy all contrary errors. As the rod of Aaron devoured the rods of the enchanters; so the word, which is the rod of the mouth of God, shall, in the end, eat up and consume all untruths whatsoever. Thirdly, according to the sentence of this word, so shall it be unto every man; it deceives none. Men shall find by experience it is true: **he who walks in a way condemned by the word, shall come to a miserable end.** And on the contrary, it cannot but be well with them who live according to this rule.—*William Cowper.*

Verse 29.—“*Grant me thy law graciously.*” David had ever the book of the law; for every king of Israel was to have it always by him, and the Rabbis say, written with his own hand. But, “*Grant me thy law graciously;*” that is, he desires he might have it not only written by him, but upon him, to have it imprinted upon his heart, that he might have a heart to observe and keep it. That is the blessing he begs for, “*the law;*” and this is begged “*graciously,*” or upon terms of grace, merely according to thine own favour, and good pleasure. Here is,—I. The sin deprecated, “*Remove from me the way of lying.*” II. The good supplicated and asked, “*Grant me thy law graciously.*” In the first clause you have his malady, David had been enticed to a course of lying. In the second we have his remedy, and that is the law of God.—*Thomas Manton.*

Verse 30

Verse 30.—*“I have chosen the way of truth.”*

Here you have the working of a gracious soul. This is more than sitting and hearing the word—having no objection to what you hear. Such hearing is all that can be affirmed of the generality of gospel hearers, except we add, that none are more ready to be caught by false and easy ways of salvation, for they assent to all they hear. The man of God strikes a higher and more spiritual note—he goes into the *choice* of the thing; he chooses the way of truth; and he cannot but choose it; it is the bent of his renewed nature, the effect indeed of all he has been pleading.

How act we? The way of truth is all that God has revealed concerning his Son Jesus. **The willing heart chooses this way, and all of it; the bitterness of it, the self-denial of it, as well as the comfort of it; a Saviour from sin as well as a Saviour from hell;** a Saviour whose Spirit can lead from prayerfulness to godliness, from idleness upon the Sabbath-day to a holy keeping of that day, from self-seeking to the seeking of Christ, from slack, inconsistent conduct to a careful observance of all the Lord’s will. Where God’s people meet, there such will delight to be. O for such to abound among us!—*John Stephen.*

Verse 30.—*“I have chosen the way of truth.”*

Religion is not a matter of chance, but of choice.

Have we weighed things in the balance, and, upon mature deliberation, made an election,—“We will have God upon any terms?” Have we sat down and reckoned the cost,—or what religion *must* cost us,—the parting with our lusts; and what it *may* cost us,—the parting with our lives? Have we resolved, through the assistance of grace, to own Christ when the swords and staves are up? and to sail with him, not only in a pleasure-boat, but in a man-of-war? This choosing God speaks him to be ours: hypocrites profess God out of worldly design, not religious choice.—*Thomas Watson, in “The Morning Exercises.”*

Verse 30.—*“I have chosen the way of truth.”* The choice which David makes here of God’s truth proceeds from that choice and election whereby the Lord before all time made choice of David, in Christ, to be one of his elect. For as it is true of love “Herein is love, not that we loved God, but that he loved us”—we could never have loved him, if first he had not loved us; so is it true of election; if he before time had not chosen us to be his people, we could never in time have chosen him to be our God. And this I mark in them who love the word of God, and delight in it, who can say out of a good heart, that the Lord is their portion and the joy of their soul: this is a sure seal of their election, imprinted by the finger of God in their heart.—*William Cowper.*

Verse 30.—In all our religious exercises, let deliberation precede our resolution, and consideration usher in determination. David did so; and therefore he says here, *“I have chosen the way of truth: thy judgments have I laid before me.”* Indeed, he cannot but resolve upon, and make choice of, the way of piety, who layeth before him the goodness, the rectitude and pleasantness of the way. When the prodigal considereth with himself how well his father’s servants fared, he thinketh of, yea, determineth to go home; “I will arise and go to my father.”—*Abraham Wright, 1661.*

Verse 30.—*“I have chosen.”* No man ever served the Lord but he first made choice of him to be his Master. Every man when he comes to years of discretion so as to be master of himself, adviseth with himself what course he shall take, whether he will serve God or the world. Now all the saints of God have made this distinct choice; we will serve the Lord, and no other.

Moses when both stood before him, the pleasures of Egypt on the one hand, and God and his people with their afflictions on the other, he chose the latter before the former, Heb. 11:25. So David saith he did, *“I have chosen the way of truth: thy judgments have I laid before me;”* for to choose is, when a thing lies before a man, and he considers and takes it. So Joshua, “I and my house will serve the Lord.”—*John Preston (1587–1628) in “The Golden Sceptre held forth to the Humble.” 1638.*

Verse 30.—*“Truth.”* **There are three kinds of truth; truth in heart, truth in word, truth in deed** (2 Kings 20:3; Zech. 8:16; Heb. 10:22).—*Ayguan. From “The Preacher’s Storehouse,” by J. E. Vaux.*

Verse 30.—*“Thy judgments.”* God’s word is called his judgment, because it discerns good from evil; and is not a naked sentence; but, as it points out evil, so it pronounceth plagues against it, which shall be executed according to the sentence thereof.—*William Cowper.*

Verses 30, 31.—*“I have chosen;” “I have stuck.”* The choosing Christian is likely to be the sticking Christian; when those that are Christians by chance tack about if the wind turn.—*Matthew Henry.*

Verse 30.—*“Thy judgments have I laid before me.”* The solid consideration that God’s word is God’s decree or judgment may guard a believer against men terrors and allurements, and fix him in his right choice, as here.—*David Dickson.*

Verse 30.—*“Thy judgments have I laid before me.”*

**Men that mean to travel the right way
will lay before them a map:**

...so David, as his will had resolved upon the ways of truth, so he setteth before his eyes the map of the law, which did manifest this unto him, as the ship-man hath his card with the compass.—*Paul Bayne.*

Verse 31

Verse 31.—*“I have stuck unto thy testimonies.”*

It is not a little remarkable, that while the Psalmist says (verse 25), “My soul cleaveth to the dust,” he should say here, “I have cleaved unto thy testimonies”; for it is the same original word in both verses.

**The thing is altogether compatible with the
experience of the believer.**

Without there is the body of indwelling sin, and within there is the undying principle of divine grace. There is the contest between them—

*“the flesh lusteth against the spirit and the
spirit against the flesh”* (Gal. 5:17),

and

the believer is constrained to cry out,

“O wretched man that I am” (Rom. 7:24).

It is the case; and all believers find it so. While the soul is many times felt cleaving to the dust, the spirit strives to cleave unto God's testimonies. So the believer prays, Cause that I be not put to shame. And keeping close to Christ, brethren, you shall not be put to shame, world without end.—*John Stephen*.

Verse 31.—“*I have stuck unto thy testimonies.*” He adhered to them when momentary interests might have dictated a different line of conduct, when unbelief would have been ready to shrink from the path of duty, when outward appearances were greatly discouraging to fidelity, when all were ready to deride his preposterous determination.—*John Morison*.

Verse 31.—“*I have stuck.*”

True godliness evermore wears upon her head the garland of perseverance.—*William Cowper*.

Verse 31.—“*Put me not to shame.*”

Forasmuch as David, in a good conscience, endeavoured to serve God, he craves that the Lord would not confound him. This is two ways done; either **when the Lord forsakes his children, so that in their trouble they feel not his promised comforts, and great confusion of mind and perturbation is upon them;** or otherwise when he leaves them as a prey to their enemies, who scorn them for their godly and sincere life, and exult over them in their time of trouble; when they see that all their prayer and other exercises of religion cannot keep them out of their enemies' hands. “He trusted in God: let him deliver him.” From this shame and contempt he desires the Lord would keep him, and that he should never be like unto them, who, being disappointed of that wherein they trusted, are ashamed.—*William Cowper*.

Verse 32

Verse 32.—“*I will run in the way of thy commandments when,*” etc.

You must remember that the speaker, the Psalmist, is not an unconverted man, but one who had long before been brought

under the dominion of religion. He is not, therefore, soliciting the first entrance, but the after and multiplied workings of a principle of grace; and he states his desire in an expression which is singularly descriptive of the outgoing of an influence from the heart over the rest of the man.

His wish is that his heart might be enlarged; and this wish amounted to a longing that the whole of himself might act in unison with the heart, so that he might become, as it were, all heart, and thus the heart in the strictest sense be enlarged, through the spreading of itself over the body and soul, expanding itself till it embraced all the powers of both. If there be the love of God in the heart, then gradually the heart, possessed and actuated by so noble and stirring a principle, will bring over to a lofty consecration all the energies, whether mental or corporeal, and will be practically the same as though the other departments of man were thus the result turned into heart, and he became, according to the phrase which we are accustomed to employ when describing a character of unwonted generosity and warmth, "all heart." So that the desire after an enlarged heart you may fairly consider tantamount to a desire that every faculty might be brought into thorough subjection to God, and that just as God himself is love—love being rather the Divine essence than a Divine attribute, and therefore love mingling itself with all the properties of Godhead, so the man having love in the heart might become all heart, the heart throwing itself into all his capacities, pervading but not obliterating the characteristics of his nature. And exactly in accordance with this view of the enlargement of heart which the Psalmist desired is the practical result which was to follow on its attainment. He was already walking in the way of God's commandments; but what he proposed to himself was the *running* that way: "

*I will run the way of thy commandments,
when thou shalt enlarge my heart."*

A quickened pace, a more rapid progress, a greater alacrity, a firmer constancy, a more resolute and unflinching obedience, these were the results which the Psalmist looked for from the enlargement of his heart.

And truly if all the faculties of mind and body be dedicated to God, with a constant and vigorous step will man press on in the way that leadeth to heaven. So long as the dedication is at best only partial, the world retaining some fraction of its empire, notwithstanding the setting up of the kingdom of God, there can be nothing but a slow and impeded progress, a walking interrupted by repeated haltings, if not backslidings, by much of loitering, if not of actual retreat; but if the man be all heart, then he will be all life, all warmth, all zeal, all energy, and the consequence of this complete surrender to God will be exactly that which is prophetically announced by Isaiah: “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” —Henry Melvill, 1798–1871.

Verse 32.—“*I will run.*” By running is meant cheerful, ready, and zealous observance of God’s precepts: it is not go, or walk, but *run*. They that would come to their journey’s end, must run in the way of God’s commandments.

It noteth...

a speedy or a ready obedience, without delay.

We must begin with God betimes. Alas! when we should be at the goal, we have many of us scarce set forth. And it noteth earnestness; when a man's heart is set upon a thing, he thinks he can never do it soon enough. And this is running, when we are vehement and earnest upon the enjoyment of God and Christ in the way of obedience. And it notes again, that the heart freely offereth itself to God.

*This running is
the fruit of effectual calling.*

When the Lord speaks of effectual calling, the issue of it is running; when he speaks of the conversion of the Gentiles, "Nations that know not thee shall run unto thee"; and, "Draw me, and we will run after thee," When God draws there is a speedy, earnest motion of the soul. This running, as it is the fruit of effectual calling, so it is very needful; for cold and faint motions are soon overborne by difficulty and temptation:

*"Let us run with patience the race
that is set before us" (Heb. 12:1).*

When a man hath a mind to do a thing, though he be hindered and jostled, he takes it patiently, he goes on and cannot stay to debate the business.

A slow motion is easily stopped, whereas a swift one bears down that which opposeth it; so is it when men run and are not tired in the service of God. Last of all, the prize calls for running: "So run that ye may obtain" (1 Cor. 9:24).—*Thomas Manton.*

(May we BE The CRASH for Christ! –JDP)

Verse 32.—“*I will run.*” It was not the *walking* “the way of God’s commandments,” but the *running* “the way of God’s commandments,” to which David aspired. The text has no connection with the case of one who habitually pursues the opposite path; it has exclusive reference to the pace at which the line of duty is to be traversed.... It may not unnaturally excite surprise, that “the sweet singer of Israel”—he who was emphatically declared to be “a man after God’s own heart”—should, nevertheless, in the words of the text, seem to imply that *he* was not yet “running the way of God’s commandments.” But, dear brethren,

the greater an individual’s comparative holiness,
the more intense will be his longing for
absolute holiness.

To others, David might appear to be speeding marvellously along the path of life; and yet he himself deemed his movements to be far less rapid.

His humility was one of the evidences of his holiness.

—Hugh B. Moffat, 1871.

Verse 32.—“*I will run the way.*” His intended course in this way he expresses by running. **It is good to be in this way even in the slowest motions; love will creep where it cannot walk. But if thou art so indeed, then thou wilt long for a swifter motion; if thou do but creep, creep on, desire to be enabled to go.**

If thou goest, but yet haltingly and lamely, yet desire to be strengthened to walk straight; and if thou walkest, let not that satisfy thee, desire to run. So here, David did walk in this way; but he earnestly wishes to mend his pace; he would willingly run, and for that end he desires an enlarged heart.

Some dispute and descant too much whether they go or no, and childishly tell their steps, and would know at every step whether they advance or no, and how much they advance, and thus amuse themselves, and spend the time of doing and going in questioning and doubting. Thus it is with many Christians; but it were a more wise and comfortable way to be endeavouring onwards, and if thou make little progress, at least to be desiring to make more; to be praying and walking, and praying that thou mayest walk faster, and that in the end thou mayest run, not satisfied with anything attained. **Yet by that unsatisfiedness we must not be so dejected as to sit down, or to stand still, but rather we must be excited to go on.**—Robert Leighton.

Verse 32.—“*Enlarged my heart,*” or dilated it, namely, with joy. It is obvious to remark the philosophical propriety with which this expression is applied: since the heart is dilated, and the pulse by consequence becomes strong and full, from the exultation of joy as well as of pride. (See Parkhurst on **גָּדַל**.)—*Richard Mant.*

Verse 32.—“*Thou wilt enlarge my heart.*” God would enlarge the very seat of life, and thus give his weak servant more strength; such strength that he need no longer lie prone on the dust struggling to arise; but strength to enable him to run in the way of truth. Thus, he who prays, “*O Lord, put me not to shame,*” finds for himself the truth of an earlier song: “They looked unto him, and were lightened, and their faces were not ashamed.”—*Frederick G. Marchant.*

Verse 32.—“*Enlarge my heart.*” It is said of Solomon, that he had “a large heart (the same word that is used here), as the sand of the sea shore:” that is a vast, comprehensive spirit, that could fathom much of nature, both its greater and lesser things. Thus, I conceive, the enlargement of the heart compriseth the enlightening of the understanding.

There arises a clearer light there to discern spiritual things in a more spiritual manner; to see the vast difference betwixt the vain things the world goes after, and the true, solid delight that is in the way of God’s commandments; to know the false blush of the pleasures of sin, and what deformity is under that painted mask, and not be allured by it...

to have enlarged apprehensions of God, his excellency, and greatness and goodness; how worthy he is to be obeyed and served; this is the great dignity and happiness of the soul; all other pretensions are low and poor in respect of this.

Here then is enlargement to see the purity and beauty of his law, how just and reasonable, yea, how pleasant and amiable it is; that...

his commandments are not grievous, that they are beds of spices; the more we walk in them, still the more of their fragrant smell and sweetness we find.—**Robert Leighton.**

Verse 32.—

**Narrow is the way unto life,
but no man can run in it save with widened heart.**

—*Prosper, of Aquitaine (403–463), quoted by Neale and Littledale.*

Verse 32.—“*Enlarged.*” Surely a temple for the great God (such as our hearts should be) should be fair and ample. If we would have God dwell in our hearts, and shed abroad his influences, we should make room for God in our souls, by a greater largeness of faith and expectation. The rich man thought of enlarging his barns, when his store was increased upon him (Luke 12), so should we stretch out the curtains of Christ’s tent and habitation, have larger expectations of God, if we would receive more from him.

The vessels failed before the oil failed. We are not straitened in God, but in ourselves; by the scantiness of our thoughts, we do not make room for him, nor greaten God: "My soul doth magnify the Lord" (Luke 1:46). Faith doth greaten God. How can we make God greater than he is? As to the declarative being, we can have greater and larger apprehensions of his greatness, goodness, and truth.

1. There needs a large heart, because the command is exceedingly broad: "I have seen an end of all perfection; *but* thy commandment is exceeding broad" (Ps. 119:96).

A broad law and a narrow heart will never suit:

we need love, faith, knowledge, and all to carry us through this work, which is of such a vast extent and latitude.

2. We need enlarged heart, because of the lets and hindrances within ourselves. There is lust drawing off from God to sensual objects: "*Every man is tempted, when he is drawn away of his own lust, and enticed*" (James 1:14).

Therefore there needs something to draw us on, to carry us out with strength and life another way, to urge us in the service of God. Lust sits as a clog upon us, it is a weight of corruption (Heb. 12:1), retarding us in all our flights and motions, thwarting, opposing, breaking the force of spiritual impulsions, if not hindering them altogether (Gal. 5:17). Well then, lust drawing so strongly one way, God needs to draw us more strongly the other way. When there is a weight to poise us to worldly and sensual objects, we need a strength to carry us on with vigorous and lively motions of soul towards God, an earnest bent upon our souls, which is this enlargement of heart.—*Thomas Manton*.

Verse 32.—"My heart." The great Physician knows at once where to look for the cause, when he sees anything amiss in the outward life of his people. He well knows that

all spiritual disease is heart disease,

and it is the heart remedies that he must apply. At one time, our Physician sees symptoms which are violent in their nature; at another, he sees symptoms of languor and debility; but he knows that both come from the heart; and so, it is upon the heart that he operates, when he is about to perform a cure.

The strong action of the heart in all holy things comes from the blessed operation of the Spirit upon it; then only can we "run" the way of God's commandments, when he has enlarged our heart.

Heartiness in action is the subject to which the reader's attention is here directed, and it is one of considerable importance.

There are many believers, who for want of enlargement of heart are occupying a poor position in the church of God. They are trusting to Jesus for life eternal, and he will doubtless not disappoint them; he will be true to his word, that "he that believeth shall be saved;" but they are still, alas! to a deplorable degree, shut up in self; they have contracted hearts; still do they

take narrow views of God's claim, and their own privileges, and the position in which they are set in the world; and however much they might be said to stand, or sit, or walk in the way of God's commandments, they cannot be said to "run" in it. Running is a strong and healthy action of the body; it requires energy, it is an exercise that needs a sound heart; none can run in the way of God's commandments, except in strength and vigour imparted by him.

The *running* Christians are comparatively few; walking and sitting Christians are comparatively common; but the running Christian is so uncommon as often to be thought almost mad.

Let us, for the sake of order, classify our observations on this subject under the following heads:—

I. *What heartiness is.* The heartiness spoken of here under the term, "enlargement of the heart," is cheerfulness in doing God's will—love for that will—a drawing out of the affections towards it—an interest in it; all this it is, and a great deal more, which it is not easy to describe or define.

II. *What heartiness does.* Where there is enlargement of the heart by God, there is an outgoing beyond all the limits which fallen selfishness assigns. The heart contracted at the fall; it shrank when sin entered into it; it became unequal to containing great and generous thoughts; it became a bonded heart. True! the responsibilities of duty could not be escaped, not could the directions of conscience; but the affections are voluntary, and the fallen heart drew in its affections from God; it felt that it had the power of withholding them from him and his commandments, and it rejoiced to shew its enmity in withholding its sympathy, where it could not withhold its obedience....

III. *Whence heartiness comes.* Now, as we have already said, where the heart is operated on by the Spirit, and all its natural evil overruled, it has outgoings which are entirely beyond the limits that fallen selfishness assigns. Love is inwrought with it: the union of sentiment, the identity of interest which love inspires, pervade it, in all belonging to God, for it has received these from God; the heart becomes unbonded from mere rules, or perhaps to speak more correctly, it rises above them, and it feels—not merely it *knows*, but it *feels*—so much of the beauty of God's commandments, that it delights to "run" in them; it loves to be hearty in them; its interests, its affections are in them.—*Philip Bennet Power, in "The 'I Wills' of the Psalms," 1862.*

Verse 32.—Disquiets of heart unfit us for duty, by hindering our activity in the prosecution of duty. The whole heart, soul, and strength should be engaged in all religious services; but these troubles are as clogs and weights to hinder motion. Joy is the dilatation of the soul, and widens it for anything which it undertakes; but grief contracts the heart, and narrows all the faculties. Hence doth David beg an "enlarged heart," as the principle of activity: "*I will run the way of thy commandments, when thou shalt enlarge my heart*"; for what else can be expected when the mind is so distracted with fear and sorrow, but that it should be uneven, tottering, weak, and confused? so that if it do set itself to anything, it acts troublesomely, drives on heavily, and doth a very little with a great deal ado; and yet, the unfitness were less, if that little which it can

do were well done; but the mind is so interrupted in its endeavours that sometimes in prayer the man begins, and then is presently at a stand, and dares not proceed, his words are swallowed up, "he is so troubled that he cannot speak," Ps. 77:4.—*Richard Gilpin*, (1625–1699), in "*Dæmonologia Sacra*."¹

John Calvin on Psalm 119:25-32

25. My soul cleaveth to the dust: quicken me according to thy word. d 26. I have declared my ways, and thou didst answer me: teach me thy statutes. d 27. Make me to understand the way of thy precepts: and I will meditate on thy wonderful works. d 28. My soul, droppeth [407] away for grief: [408] raise me up according to thy word. d 29. Take away from me the way of falsehood: and grant to me the favor of thy law. d 30. I have chosen the way of truth: and I have set thy judgments before me. d 31. I have cleaved to thy testimonies: O Jehovah! let me, not be ashamed. d 32. I will run the way of thy commandments, when thou shalt have enlarged my heart.

25. My soul cleaveth to the dust [409] He means that he had no more hope of life than if he had been shut up in the tomb; and this must be carefully attended to, that we may not become impatient and grieved, whenever it may please God to make us endure various kinds of death. And, by his own example, he instructs us, when death stares us in the face, and all hope of escape fails, to present our petitions to God, in whose hand, as we have elsewhere seen, are the issues of death, and whose peculiar prerogative it is to restore life to those that are dead, ([Psalm 68:21](#)) As the combat is hard, he betakes himself to the promises of God, and invites others to do the same. The expression, according to thy word, [410] is an acknowledgment, that should he depart from God's word, no hope would be left for him; but as God has affirmed that the life of the faithful is in his hand, and under his protection, shut up as he was in the grave, he yet comforted himself with the expectation of life.

26. I have declared my ways. **In the first part of this verse he affirms he had prayed sincerely**, and had not imitated the proud, who, trusting to their own wisdom, fortitude, and opulence, make not God their refuge. That man is said to declare his ways to God, who presumes neither to attempt nor undertake any thing unless with His assistance, and, depending

wholly on His providence, commits all his plans to His sovereign pleasure, and centers all his affections in Him; doing all this honestly, and not as the hypocrites, who profess one thing with their lips, and conceal another within their hearts. **He adds, that he was heard, which was of great importance in making him cherish good hope for the future.**

In the second part of the verse he solemnly declares, that he holds nothing more dear than the acquiring of a true understanding of the law. There are not a few who make known their desires unto God, but then they would that he would yield to their extravagant passions. And, therefore, **the prophet affirms that he desires nothing more than to be well instructed in God's statutes. This statement is strengthened by the next verse, in which he once more asks the knowledge of these to be communicated to him.**

In both passages it must be carefully observed, that with the law of God set before us, we will reap little benefit from merely perusing it, if we have not his Spirit as our internal teacher.

Some expositors will have the word which I have translated, I will meditate, to be, I will entreat or argue, and thus the Hebrew term svch, shuach, is referred both to the words and thoughts. The latter meaning is most in accordance with the scope of the passage. I take the import of the prophet's words to be this: -- That I may meditate upon thy wondrous works, make me to understand thy commandments.

We will have no relish for the law of God until he sanctify our minds, and render them susceptible of tasting heavenly wisdom.

And from this disrelish springs indifference, so that it is a grievous thing for the world to give a respectful attention to the law of God, having no savor for the admirable wisdom contained in it. With great propriety, therefore, does the prophet pray that this way may be opened to him by the gift of knowledge. From these words we are instructed, that in proportion to the spirit of knowledge given to us, our regard for the law of God, and our delight in meditating on it, ought to increase.

28. My soul droppeth away for grief

As a little before he said that his soul cleaved to the dust, so now, almost in the same manner, he complains that it melted away with grief.

Some are of opinion that he alludes to tears, as if he had said that his soul was dissolved in tears. But the simpler meaning is, that his strength was poured out like water. The verb is in the future tense, yet it denotes a continued action.

The prophet assures himself of a remedy for this his extreme sorrow, provided God stretch out his hand towards him. Formerly, when almost lifeless, he entertained the expectation of a revival through the grace of God; now also, by the same means, he cherishes the hope of being restored to renovated and complete vigor, notwithstanding he was nearly consumed. He repeats the expression, according to thy word, because, apart from his word, God's power would afford us little comfort. But when he comes to our aid, even should our courage and strength fail, his promise is abundantly efficacious to fortify us.

29. Take away from me the way of falsehood.

Knowing how prone the nature of man is to vanity and falsehood, he first asks the sanctification of his thoughts, lest, being entangled by the snares of Satan, he fall into error. Next, that he may be kept from falsehood, he prays to be fortified with the doctrine of the law. The second clause of the verse is interpreted variously. Some render it, make thy law pleasant to me. And as the law is disagreeable to the flesh, which it subdues and keeps under, there is good cause why God should be asked to render it acceptable and pleasant to us. Some expound it, have mercy upon me according to thy law as if the prophet should draw pity from the fountain-head itself, because God in his law promised it to the faithful. Both of these meanings appear to me forced; and, therefore, I am more disposed to adopt another, freely grant to me thy law. The original term, chnny channeni, cannot be translated otherwise in Latin than, gratify thou me; an uncouth and barbarous expression I admit, yet that will give me: little concern, provided my readers comprehend the prophet's meaning. [411] The amount is, that being full of blindness, nothing is more easy than for us to be greatly deceived by error.

And, therefor **unless God teach us by the Spirit of wisdom, we will presently be hurried away into various errors.** The means of our being preserved from error are stated to consist in his instructing us in his law. He makes use of the term to gratify. "It is indeed an incomparable kindness that men are directed by thy law, but in consequence of thy kindness being unmerited, I have no hesitation in asking of thee to admit me as a participator of this thy kindness." If the prophet, who for some time previous served God, in now aspiring after farther attainments, does not ask for a larger measure of grace to be communicated to him meritoriously, but confesses it to be the free gift of God, then that impious tenet, which obtains in the papacy, that an increase of grace is awarded to merit as deserving of it, must fall to the ground.

30. I have chosen the way of truth.

In this and the following verse he affirms that he was so disposed as to desire nothing more than to follow righteousness and truth.

It is, therefore, with great propriety he employs the term to choose. The old adage, that man's life is as it were at the point where two ways meet, refers not simply to the general tenor of human life, but to every particular action of it. For no sooner do we undertake any thing, no matter how small, than we are grievously perplexed, and as if hurried off by a tempest, are confounded by conflicting counsels. Hence ***the prophet declares, that in order constantly to pursue the right path, he had resolved and fully determined not to relinquish the truth.*** And thus he intimates that he was not entirely exempted from temptations, yet that he had surmounted them by giving himself up to the conscientious observance of the law.

The last clause of the verse, I have set thy judgments before me, relates to the same subject. **There would be no fixed choice on the part of the faithful, unless they steadily contemplate the law, and did not suffer their eyes to wander to and fro.** In the subsequent verse he not only asserts his entertaining this holy affection for the law, but also combines it with prayer, that he might not become

ashamed and enfeebled under the derision of the ungodly, while he gave himself wholly to the law of God. Here he employs the same term as formerly, when he said his soul cleaved to the dust, and, in doing so, affirms he had so firmly taken hold of God's law, that he cannot be separated from it.

From his expressing a fear lest he might be put to shame or overwhelmed with reproach, we learn that...

...the more sincerely a man surrenders himself to God, the more will he be assailed by the tongues of the vile and the venomous.

32 I will run the way of thy commandments.

The meaning of the prophet is, that when God shall inspire him with love for his law he will be vigorous and ready, nay, even steady, so as not to faint in the middle of his course.

His words contain an implied admission of the supineness inability of men to make any advancement in well-doing until God enlarge their hearts.

No sooner does God expand their hearts, than they are fitted not only for walking, but also for running in the way of his commandments.

He reminds us that the proper observance of the law consists not merely in external works, -- that it demands willing obedience, so that the heart must, to some extent, and in some way, enlarge itself.

Not that it has the self-determining power of doing this, but when once its hardness and obstinacy are subdued, it moves freely without being any longer contracted by its own narrowness.

Finally, this passage tells us, **when God has once enlarged our hearts, there will be no lack of power, because, along with proper affection, he will furnish ability, so that our feet will be ready to run.**

Footnotes:

[407] My soul may here be considered equivalent to I myself. In [Jeremiah 51:14](#), by my soul is rendered, in our English translation, by myself.

[408] "Mon ame s'escole goutte a goutte." -- Fr. "Floweth drop by drop." Walford, who translates "is bowed down," considers Calvin's translation objectionable, as it does not correspond with the prayer in the succeeding sentence, Raise me up according to thy word. "The Vulgar translation of this clause," says he, "my soul melteth,' or, as other interpreters think, my soul is dissolved into tears,' appears to be inadmissible, chiefly on account of the next clause. Dathe, following Driessenius, Knapp, and Seiler, explains it, as is here done, by is bowed down,' a sense which the word dlph has in the Arabic use of it, and which certainly agrees with the connection much better than that of weeping or dissolving."

[409] The original word for my soul might here, as in verse 28, be translated I myself, or my life, and then, cleaving to the dust may imply an apprehension of approaching death; and this agrees best with the petition. "By dust is here probably meant the sepulchre or grave, as in [Psalm 22:15](#), 29, so that the Psalmist is to be understood to say, The dangers which surround me are such as threaten my death;' and he immediately adds, Revive me according to thy word,' i.e., Make me glad by delivering me from these perils, in agreement with the promises which thou hast given me." -- Walford

[410] Arnobius and Augustine interpret thy word as signifying, in this place, thy promise. See verse 28, and [Psalm 44:25](#).

[411] "On pourroit dire en françois, Donne moy gratuitement." -- Fr. "One can say in French, Give me gratuitously."

MATTHEW HENRY on Psalm 119:25-32

Verse 25

Here is, I. David's complaint. We should have thought his soul soaring to heaven; but he says himself, My soul not only rolls in the dust, but cleaves to the dust, which is a complaint either, 1. Of his corruptions, his inclination to the world and the body (both which are dust), and that which follows upon it, a deadness to holy duties. When he would do good evil was present with him. God intimated that Adam was not only mortal, but sinful, when he said, Dust thou art, Gen. 3:19. David's complaint here is like St. Paul's of a body of death that he carried about with him. The remainders of in-dwelling corruption are a very grievous burden to a gracious soul. Or, 2. Of his afflictions, either trouble of mind or outward trouble. Without were fightings, within were fears, and both together brought him even to the dust of death (Ps. 22:15), and his soul clave inseparably to it.

II. His petition for relief, and his plea to enforce that petition: "Quicken thou me according to thy word. By thy providence put life into my affairs, by thy grace put life into my affections; cure me of my spiritual deadness and make me lively in my devotion." Note, When we find ourselves dull we must go to God and beg of him to quicken us; he has an eye to God's word as a means of quickening (for the words which God speaks, they are spirit and they are life to those that receive them), and as an encouragement to hope that God would quicken him, having promised grace and comfort to all the saints, and to David in particular. God's word must be our guide and plea in every prayer.

Psalm 119:26

I have declared my ways, and thou heardest me: teach me thy statutes.

Verses 26-27

We have here, 1. The great intimacy and freedom that had been between David and his God. David had opened his case, opened his very heart to God: "I have

declared my ways, and acknowledged thee in them all, have taken thee along with me in all my designs and enterprises." **Thus Jephthah uttered all his words, and Hezekiah spread his letters, before the Lord. "I have declared my ways, my wants, and burdens, and troubles, that I meet with in my way, or my sins, my by-ways (I have made an ingenuous confession of them), and thou heardest me, heardest patiently all I had to say, and tookedst cognizance of my case."** It is an unspeakable comfort to a gracious soul to think with what tenderness all its complaints are received by a gracious God, **1 Jn. 5:14, 15. 2.** David's earnest desire of the continuance of that intimacy, not by visions and voices from heaven, but by the word and Spirit in an ordinary way: Teach me thy statutes, that is, Make me to understand the way of thy precepts. When he knew God had heard his declaration of his ways he did not say, "Now, Lord, tell me my lot, and let me know what the event will be;" but, "Now, Lord, tell me my duty; let me know what thou wouldst have me to do as the case stands." Note, **Those who in all their ways acknowledge God may pray in faith that he will direct their steps in the right way.**

And the surest way of keeping up our communion with God is by learning his statutes and walking intelligently in the way of his precepts. See 1 Jn. 1:6, 7. 3. The good use he would make of this for the honour of God and the edification of others: "Let me have a good understanding of the way of thy precepts; give me a clear, distinct, and methodical knowledge of divine things; so shall I talk with the more assurance, and the more to the purpose, of thy wondrous works." We can talk with a better grace of God's wondrous works, the wonders of providence, and especially the wonders of redeeming love, when we understand the way of God's precepts and walk in that way.

Psalm 119:28

My soul melteth for heaviness: strengthen thou me according unto thy word.
Verses 28-29

Here is, 1. David's representation of his own griefs: My soul melteth for heaviness, which is to the same purport with v. 25, My soul cleaveth to the dust.

Heaviness in the heart of man makes it to melt, to drop away like a candle that wastes. The penitent soul melts in sorrow for sin, and even the patient soul may melt in the sense of affliction, and it is then its interest to pour out its supplication before God.

3. His request for God's grace. (1.) That God would enable him to bear his affliction well and graciously support him under it: "Strengthen thou me with strength in my soul, according to thy word, which, as the bread of life, strengthens man's heart to undergo whatever God is pleased to inflict.

Strengthen me to do the duties, resist the temptations, and bear up under the burdens, of an afflicted state, that the spirit may not fail.

Strengthen me according to that word (Deu. 33:25), As thy days so shall thy strength be."

- (2.) That God would keep him from using any unlawful indirect means for the extricating of himself out of his troubles (v. 29): Remove from me the way of lying. David was conscious to himself of a proneness to this sin; he had, in a strait, cheated Ahimelech (1 Sa. 21:2), and Achish, v. 13 and ch. 27:10. Great difficulties are great temptations to palliate a lie with the colour of a pious fraud and a necessary self-defence;

therefore David prays that God would prevent him from falling into this sin any more, lest he should settle in the way of it.

A course of lying, of deceit and dissimulation, is that which every good man dreads and which we are all concerned to beg of God by his grace to keep us from. (3.) That he might always be under the guidance and protection of God's government: Grant me thy law graciously; grant me that to keep me from the way of lying. David had the law written with his own hand, for the king was obliged to transcribe a copy of it for his own use (Deu. 17:18); but he prays that he might have it written in his heart; for then, and then only, we have it indeed, and to good purpose. "Grant it me more and more." **Those that know and love the law of God cannot but desire to know it more and love it better.**

"Grant it me graciously;" he begs it as a special token of God's favour.

Note...

We ought to reckon God's law a grant, a gift, an unspeakable gift, to value it, and pray for it, and to give thanks for it accordingly.

The divine code of institutes and precepts is indeed a charter of privileges; and God is truly gracious to those whom he makes gracious by giving them his law.

Psalm 119:30

I have chosen the way of truth: thy judgments have I laid before me.

Verses 30-32

Observe, I. That those who will make anything to purpose of their religion must first make it their serious and deliberate choice; so David did: I have chosen the way of truth.

Note, 1.

The way of serious godliness is the way of truth; the principles it is founded on are principles of eternal truth, and it is the only true way to happiness.

2. We must choose to walk in this way, not because we know no other way, but because we know no better; nay we know no other safe and good way. Let us choose that way for our way, which we will walk in, though it be narrow.

II. That **those who have chosen the way of truth must have a constant regard to the word of God as the rule of their walking**: Thy judgments have I laid before me, as he who learns to write lays his copy before him, that he may write according to it, as the workman lays his model and platform before him, that he may do his work exactly. As we must have the word in our heart by an habitual conformity to it, so we must have it in our eye by an actual regard to it upon all occasions, that we may walk accurately and by rule.

III. That those who make religion their choice and rule are likely to adhere to it faithfully: "I have stuck to thy testimonies with unchanged affection and an unshaken resolution, stuck to them at all times, through all trials. I have chosen them, and therefore I have stuck to them."

Note, The choosing Christian is likely to be the steady Christian; while those that are Christians by chance tuck about if the wind turn.

IV. That those who stick to the word of God may in faith expect and pray for acceptance with God; for David means this when he begs, "Lord, put me not to shame; that is, never leave me to do that by which I shall shame myself, and do thou not reject my services, which will put me to the greatest confusion."

V. That *the more comfort God gives us the more duty he expects from us*, v. 32. Here we have, 1. His resolution to go on vigorously in religion: I will run the way of thy commandments.

Those that are going to heaven should make haste thither and be still pressing forward.

It concerns us to redeem time and take pains, and to go on in our business with cheerfulness. We then run the way of our duty, when we are ready to it, and pleasant in it, and lay aside every weight, Heb. 12:1. 2. His dependence upon God for grace to do so: "I shall then abound in thy work, when thou shalt enlarge my heart." God, by his Spirit, enlarges the hearts of his people when he gives them wisdom (for that is called largeness of heart, 1 Ki. 4:29), when he sheds abroad the love of God in the heart, and puts gladness there.

The joy of our Lord should be wheels to our obedience.

What Is the Difference between the Body, Soul, and Spirit?

- **Heather Riggleman** Crosswalk.com Contributing Writer
- 2021 **28 Jul**

Each time I crack an egg, I am reminded of how God created our body, soul, and spirit because of a simple, yet profound lesson at church.

The shell is our body is our physical body that gives us the ability to touch, taste, hear, see, and smell. The yolk is our mind, thoughts, and emotions, while the thin membrane that encompasses the yolk is our spirit—which is our character, personality, and gives us the ability to commune with God. I'd never look at an egg again without thinking of how we are created—three in one.

Have you ever wondered the difference between the mind, body, and soul? Well, let's get started with how God created us. From the beginning of the Bible in the book of Genesis, God forms Adam from the earth and then breathes life into Adam's lungs and gives Adam his own spirit. God takes it a step further to tell us He wanted to create us in His likeness: God, Holy Spirit, and Jesus Christ—once again three in one!

This means we can say: the soul is real and the body is real. Both are distinct entities and still separate from the physical body.

[1 Thessalonians 5:23](#) says the human soul is not only real but distinct from the body and the spirit: "Now may the God of peace himself sanctify you completely; and may your whole spirit, soul and body be preserved blameless at the coming of our Lord Jesus Christ."

What Is the Body?

This is perhaps the easiest part about our existence to comprehend.

We [understand](#) what it means: see, hear, smell, taste, and touch. We know it

means to witness a beautiful sunset and take in all the lovely different hues in one single sky with our eyes.

We know what it means to enjoy the sensational warmth of a hug or the way it feels when we're being kissed. We love tantalizing our tastebuds with favorite foods, and we enjoy different smells that invigorate or motivate us like the smell of a campfire or the fresh smell of earth after a torrential rainfall.

However, this physical body however isn't meant to last. God gave us physical bodies to function on this earth. In fact, God has a lot to say about the body He gave you:

[Psalm 139:14](#): "For you formed my inward parts; you knitted me together in my mother's womb. I praise you, for I am **fearfully and wonderfully made**."

[Ephesians 2:10](#): "For we are God's masterpiece. He has created us anew in Christ Jesus, so we can do the good things he planned for us long ago."

[1 Corinthians 6:19-20](#): "Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies."

In simple terms—our bodies were made to carry us through this world. Each of us have a birthdate and an expiration date when we will leave these worn and weathered bodies for God's Kingdom, should we choose to believe in Him!

What Is the Soul?

Many have debated whether or not there is a **difference** between the soul and spirit. But there are several scriptures that clearly separate the soul and spirit. One key verse is [Hebrews 4:12](#) where the author says, "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart."

In the simplest terms, a soul is made up of our mind, emotions, and free will. In Hebrew "nephesh" means "breathing creature" its most basic definition. It can translate to several different meanings, such as soul, mind, or life.

Our soul has a tendency to be self-centered whereas our spirit was created exclusively to communicate, interact, and commune with God.

Yet, our soul and spirit are intertwined just as [Hebrews 4:12](#) references above.

While everyone's soul is active, it's not the same for everyone's spirit because of the great fall caused by Adam's sin.

When Adam [sinned](#), his spirit died and was separated by God but God has a plan to redeem not only Adam but all of mankind through His Son, Jesus. Only through Christ can our spirits be reconciled and connected to God.

[Colossians 1:21-22](#) says, "At one time you were separated from God. But now Christ has made you God's friends again ... by his [death](#) ... " And [Proverbs](#)

[4:23](#) declares: " Watch over your heart with all diligence, for from it flow the springs of life." We see here that the "heart" is central to our emotions and will.

Jesus also teaches in [Mark 8:36-37](#) why the spirit is vital, "For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul?"

Meaning we can gain all the tangible things of this world but if we don't yield to God, we lose eternal life. These physical bodies are temporary while our spirits were meant for eternity with God. However, both Old and New Testaments remind us the soul and spirit are separate as we are to love God with our spirit and soul.

What Is the Spirit?

The [spirit](#) is what separates believers from unbelievers in a sense. A spirit comes alive and when we accept Jesus Christ as our savior. Unlike the soul which is both physically alive and eternally alive—the spirit is what responds to the invitation of Jesus Christ, via the Holy Spirit which is the breath of God ([1 Peter 3:18](#), [Ephesians 2:4-5](#), [Colossians 2:13](#)).

Now that we understand we are three in one—which part of our beings are we to tend to?

[Romans 8:4](#), also tells us how to live: according to the flesh or the spirit: "In order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit."

The spiritually dead view things of the Holy Spirit as 'foolishness' because they do not have the ability to discern the things of the spirit ([1 Corinthians 2:12-14](#)).

This is the part of the spirit that is enabled by God to know Him ([John 4:24](#)).

It is by our spirits that we interact with God. We pray and talk to the Lord in spirit. In his letter to the Romans, Paul states that the Holy Spirit “testifies to our spirit that we are children of God” ([Romans 8:16](#)).

How Do the Body, Soul, and Spirit Work Together?

As we pour through Scripture, we will come to realize God talks about our mind, body, soul, spirit, heart, and will. Yet, each of these different parts that uniquely weave us together are integrated, yet the same inside of one flesh.

Each “part” influences the other. From whether we turn to God or turn to *that* craving when we are stressed. Or whether we try to weigh the pros and cons about a big decision and whether or not we seek the Lord for an answer. But this is only the mind and spirit. What happens when we internalize our stress? It creates a rapid heart rate, we can’t sleep, and we sometimes yield to our fleshly desires instead of running to God.

But Jesus understands.

He became a man and experienced all that we experience in our soul and flesh.

The book of Hebrews says that Jesus became our great high priest:

“We have a great high priest, who has gone into heaven, and he is Jesus the Son of God. That is why we must hold on to what we have said about him. Jesus understands every weakness of ours, because he was tempted in every way that we are. But he did not sin! So whenever we are in need, we should come bravely before the throne of our merciful God. There we will be treated with undeserved kindness, and we will find help,” ([Hebrews 4:14-16](#)).

Jesus spoke repeatedly of seeking the Lord in all that we say, think, feel, and do. He often secluded Himself from crowds and his own disciples to seek time with His Heavenly Father.

It was Jesus’ [faith](#) that caused Him to turn to His Heavenly Father--much like it does for us in all of life’s circumstances. Our faith helps us believe God will move on our behalf or whether or not it influences our beliefs and attitudes. These will in part play a major role in our thinking patterns.

Are we filling up on God’s Word or what our friends, family, or what the world says? These thoughts, in turn will have an impact on our emotions and feelings. These feelings and emotions will play a role in our stress and behaviors.

In other words, the soul and body need to yield to the spirit. God has called us to live a life that glorifies the Lord in all that we do. To do this, we as Christians must die to our fleshly desires as we take up our cross—our burdens, imperfections, and weaknesses on a daily basis.

To glorify God means to place physical trust in His plan to bring redemption to our brokenness. It means remembering we were bought at a price and our lives are no longer our own. It means remembering His promises to bring wholeness and a life of abundance.

It means acknowledging our weaknesses and limitations while seeking His will, His strength, and His wisdom.

This is at the heart of being a child of God. He is all that we will ever need and His power is perfected when we allow Him to work through our mind, body, heart, and soul.

Closing ILLUSTRATION:

Just Keep Swimming

Publication Information: Eagle Valley Behavioral Health, et al

Contributed By: Illustration Exchange

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ILLUSTRATION

[Curt Paul Richter](#) was a Harvard and Johns Hopkins educated biologist, psychobiologist and geneticist, who served for many years as director of Johns Hopkins' psychiatric clinic, where he served until becoming professor of psychobiology in 1957.

He made many important contributions to the fields of biology and psychobiology. One of his most famous experiments involved drowning rats – a study which, today, would probably land him in jail for animal cruelty.

He knew that rats had a reputation for being able to swim for exceedingly long periods of time (in excess of 50 hours!). Yet when he placed rats in a tightly confined bucket of water, they quickly discovered they had no means of outlet, no means of relief, and literally gave up, allowing themselves to simply sink to the bottom, and drowning, on average, within about 15 minutes.

He knew they had the “physical” ability to continue swimming much longer, so concluded they must have felt both helpless and hopeless. So he tried again, this time pulling the rats from the water once he saw them beginning to struggle. He let them rest for a short time before returning them to the bucket. They once again began swimming, testing the confines of their surroundings, but instead of giving up and allowing themselves to sink and drown, they kept swimming! And swimming! And swimming! Many swam up to 60 hours until their bodies could simply no longer endure.

What was the difference between these two groups of rats? Richter concluded the difference was **HOPE** -- that “feeling of expectation” that a particular outcome or desire will come to pass (Google Dictionary), “to look forward to [something] with desire and reasonable confidence” ([Dictionary.com](https://www.dictionary.com)).

These drowning rats had been saved once, so they were instilled with the hope – the expectation, the reasonable confidence -- of eventual rescue yet again. Sadly, their hope was misplaced. Their motivation to battle the fatigue, battle the seemingly impossible circumstances, and just keep swimming still landed them in the bottom of the bucket.



APPLICATION

Hope is an amazing motivator. And when it is well placed, it is a lifeline.

To the Christian, who has placed their hope squarely in the promises of God, our “feeling of expectation” is much more than a feeling. It is an assured confidence “in hope of eternal life, which God, who never lies, promised before the ages began” (Titus 1:2). It is that knowledge and confidence in Christ’s finished work on our behalf that will ultimately result in our salvation and eternal life,

*“So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal ... so that what is mortal may be swallowed up by life. Now the one who has fashioned us for this very purpose is God, who has given us the Spirit as a deposit, **guaranteeing** what is to come”*

(2 Cor 4:16–5:5).

Life gets hard folks. You may feel hemmed in on every side, with no visible means of relief or escape. Your body, not to mention your mind and spirit, may want to just give up. But, in the immortal words of Disney’s Dory, “Just keep swimming!”

Allow the assured promises of God to keep you motivated. Death will be swallowed up in life. He has given you His Spirit as a guarantee of the salvation and glorification which is to come!

PRIMETIME WITH GOD: daily devotional prayer

Dear Father God,

I join with your people in Heaven and on the Earth to proclaim...

Worthy is the Lamb who was slain.

[Revelation 5:12](#)

Worthy is my Lord Jesus, the Lamb whose loving and obedient sacrifice redeemed me and gives me hope for today and every day.

My heart rejoices in worship of my Savior, my Lord and my Friend.

I love how John the Baptist recognized Jesus...

"Behold! The Lamb of God

who takes away the sin of the world!"

[John 1:29](#)

I am so thankful that you took away my sins and that you gave me your Holy Spirit to fill me each day.

I want to build my life upon the rock, as Jesus taught us...

Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for

it was founded on the rock.

[Matthew 7:24-25](#)

In the strong name of Jesus I pray,

Amen.

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What Does the Bible Say About Depression?

We are promised hope and a Savior.

by [Sam Williams](#) on Thursday, December 17, 2015 at 7:01 PM



Confusion and frustration can grow out of the chorus of voices in the public square from people who claim to understand depression. Neuroscience and psychology offer many theories. Unfortunately, not all of them are based on facts and others are void of faith.

Depression is not simply a medical problem or a mental problem, depression often is a being human problem.

While medical and emotional problems can and often do contribute to depression, for others, this illness has very significant spiritual components.

What Does the Bible Say About Depression?

Proverbs 12:25 mentions depression directly, "Anxiety in the heart of man causes depression, but a good word makes it glad" (NKJV). That's a good place to begin. In this little couplet God, via the wisdom of Solomon, provides both a diagnosis and prescription that can help people grow beyond depression. A heart full of anxiety is the culprit. Jesus said:

"Come to Me, all you who are weary and burdened, and I will give you rest. Take My yoke upon you, and learn from Me, because I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy, and My burden is light".

Matthew 11:28-30

In broad strokes, many Christians suffering from depression can find hope in biblical foundations.

You can also find stories of the Bible where certain people experienced depression: *Moses* (Numbers 11: 10-16), *David* (Psalm 51; Psalm 32: 1-5), *Elijah* (1 Kings 19:1-18), *Job*, *Jonah* (Jonah 4:1-11), *Psalmist* (Psalm 42, 43, 73).

1. We have hope in God.

God encourages us to "*call upon [Him] in the day of trouble; I will deliver you*" (Psalm 50:15). Hopelessness is one of the hallmark symptoms of depression.

The grace of God in Jesus Christ is the sum of all hope (Colossians 1:5-6, 23, 27; 1 Timothy 1:1).

God wanted to make known among the Gentiles the glorious wealth of this mystery, which is Christ in you, the hope of glory. - Colossians 1:27

Paul, a man who had more than his share of tribulation and suffering, proclaimed, "We have placed our hope in Him that He will deliver us again" (2 Corinthians 1:10b).

2. We have joy in salvation.

We live in a fallen world, one in which good things may come to an end. The tragic dimension of life will be present until the kingdom of God comes fully in Jesus' return.

The joy of salvation comes from realizing, again and again, that our sins have been forgiven and that we will live forever with the eternally happy God, who desires that we share in His joy. We should never "get over" the gospel.

3. We should show active love for God and others.

Love for God and others is essential because we all at some time or another find ourselves sucked into a vortex of morbid self-involvement, which keeps us from following the heavenly prescription given by the Great Physician, the medicine that many need above all else (Matthew 22:36-40).

“Teacher, which command in the law is the greatest?” He said to him, “Love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and most important command. The second is like it: Love your neighbor as yourself. All the Law and the Prophets depend on these two commands.” - Matthew 22:36-40

When we begin to love God with all our heart, soul, mind and strength and demonstrate love to others, we find true hope in God's active love.

8 Strategies for Dealing with Depression

Here are some practical strategies for helping others who are facing depression. However, never assume there are no medical issues that need attention.

1. **Describe the experience.** Ask people to describe their experience of depression in vivid detail. People are different, so [depression comes in many shapes and sizes](#).
2. **Identify the causes.** Depression often is not just something we have, it is something we do. Invite people to examine their own hearts with this question: If your depression could speak, what would it say? What does it say about you? To others? To God? Depression is an active experience and can result from many sources other than the physiological: guilt due to unconfessed sin, false guilt, misplaced shame, ungodly fears, suppressed bitterness or hatred, [hopeless grieving](#), and unbiblical expectations.
3. **Read and observe Scripture.** Ask people with whom you work to study Psalms 42-43. How does the psalmist address God? What does he preach to himself?
4. **Act on the truth.** [Those who seek help first must accept the challenge of faithful obedience, even though they do not feel like it and are skeptical that anything will make a difference, it's important to have faith.](#) Also, explain to them that progress out of the pit is step-by-step, bit-by-bit. Small, practical, consistent faith-based change occurs in the details.
5. **Look at lifestyle.** Evaluate and provide recommendations for lifestyle problems, such as overworking, lack of exercise, sleep difficulties, procrastination, unresolved stressors, absence of spiritual disciplines.
6. **Resolve conflicts.** Deal with troubled relationships, past or present.
7. **Get to work.** Assign active loving tasks performed for the benefit of others. [Helping others can provide a new perspective on life.](#)
8. **See a doctor.** Refer depressed persons to a Christian physician to rule out physical causes if a physician has not been contacted already. Persons who are already taking multiple medications may need a physician's care to avoid further complications.

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