

Remember Christ's Resurrection Comfort

Easter 2022

Psalm 119:49-50

April 17, 2022

INTRO: **VIDEO:** *"Great Friday to Resurrection Sunday"*

Amen & Amen! Welcome to our Resurrection Sunday...

- Last week we **celebrated Christ's Holy hope...**
- **We remembered both His word and His grace...**
- We saw the hope of the gospel in Psalm 119:49
- **Today** we take another step forward in v.50...

PRAYER...

Today's world is covered with Covid, corruption & all kinds of carnage & calamities. **Please, be honest...** On a very personal level... *could anyone here use a little comforting?*

Sometimes...

God's greatest blessings are hidden in His comforting(s).

- JDP

CONTEXT:

- **Resurrection Sunday...**
- Returning to Psalm 119's **"Perspective"** series
- Remembering Christ's comforting resurrection

BIG IDEA: **The risen, holy Christ comforts redeemed & hurting Christians!**

PREVIEW: *The 7 Components of Christian Comfort*

1. Christ our Creator
2. Cancerous Corruption
3. Christ's Coming
4. Christ's Cross
5. Christ's Confirmation
6. Christ's Church
7. Christ's Coming-back for Closure

TEXT: Psalm 119:49-50

49 Remember your word to your servant, in which
you have made me hope.

50 ***This is my comfort in my affliction, that your
promise quickens me / gives me life.***

T/S: Let's unpack God's Word & unleash His comfort.
The first component of Christian comfort is...

I. Creator Christ

(Jesus is LORD!)

- Comfort's roots are grounded in remembering -JDP
- **Remember**: Who, What, Where, When, Why & How biblically
- Comfort begins w/ remembering Creator Christ!

Knowing and remembering the attributes, character, love & election of the living God is comforting! - JDP

- Consider the comfort Christians have in knowing
 - *He is perfect in every way!*
 - He is personal & knowable!
 - *He is relational & missional!*
 - He is at all times... all things good!
 - *He is the One and only, omni-Almighty!*
 - He is love's highest definition & description!
 - *He is the grace & glory of The Gospel*
 - He is the muscle inside every miracle.
 - *He is the mercy in each selection's election!*
 - *He is the Compass in Christian compassion!*
- JDP

All true comfort comes back to the true compassion of our Creator Christ!

- Comfort comes from the **"YOU"** of **"your"** here...
 - Christ's **WORD**
 - Christ's **SERVANT**(s)
 - Christ's **GRACE** (*you have made me*)
 - Christ's **HOPE**

We need to contrast the comforting “*I hope so*” of wishing vs. the biblical hope of “*HE said so!*”

- Doug Massey

Hope has a future! - KAP

➤ “***This is my comfort***”

- ***THIS is*** = the YOU of “*your*”
- **NOTE:** this “*this*” points both ways... <----->
- My comfort is Your word, grace, hope & more
 - Define “***comfort***”

Webster 1828: ***COMFORT***

1. Relief from pain; ease; rest or moderate pleasure after pain, or distress or uneasiness... properly new strength
2. **Some pleasurable sensations derived from hope,**
and agreeable prospects; Consolation.

*** Biblical FOUNDATION for “***my comfort***” ***

2 Corinthians 1:3-7

*Blessed be the God and Father of our Lord Jesus Christ,
the Father of mercies and God of all comfort, who*

*comforts us in all our affliction, so that we may be able to **comfort** those who are in any affliction, with the **comfort** with which we ourselves are **comforted** by God. For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in **comfort** too. If we are afflicted, it is for your **comfort** and salvation; and if we are **comforted**, it is for your **comfort**, which you experience when you patiently endure the same sufferings that we suffer. **Our hope** for you is **unshaken**, for we know that as you share in our sufferings, you will also share in our **comfort**.*

Psalm 23:4

*Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they **comfort me**.*

T/S:

Deuteronomy 4:9

“...watch out! Be careful never to forget (a.k.a. “REMEMBER”) what you yourself have seen. Do not let these memories escape from your mind as long as you live! And be sure to pass them on to your children and grandchildren.

T/S: Back to our **key text** for today... **Psalm 119:50**

This is my comfort in my affliction, that your promise/word quickens me/ gives me life.

T/S:

Comfort is faith's reward and hope's resting place.

- JDP

Comfort is hope's peaceful/peace-filled reassurance.

- JDP

However: **Comfort often comes thru the door of conviction!**

- JDP

II. Cancerous Corruption

(Sin did it!)

50 *This is my comfort in my affliction,*

➤ Affliction's reality explains our need for comfort.

It is comforting to know & remember why comfort & comforting are needed.

- JDP

➤ Understanding affliction prepares us for comfort.

Corruption came into creation as sin and has since spread like cancer across the world's cultures, communities, & continents.

If you need comfort, it is because of sin's corruption!

- JDP

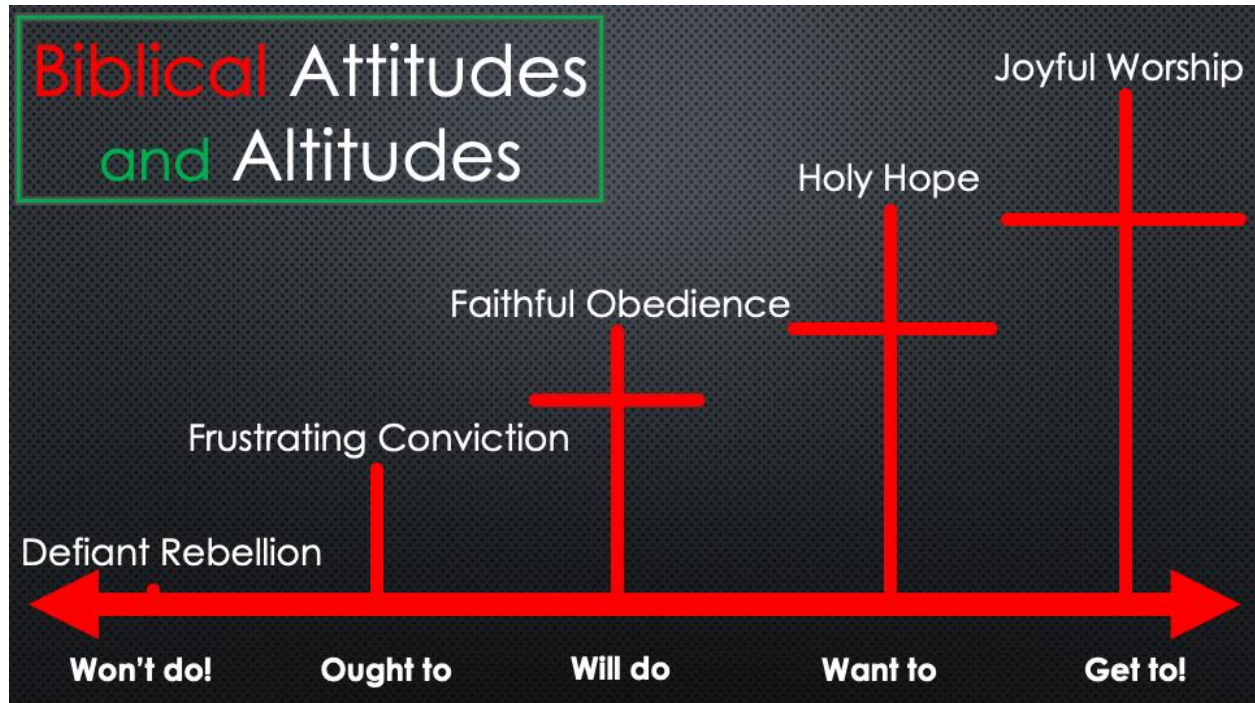
➤ Consider this short list “**Comfort Corrupters**”

- Me, Me, Me!
- Now, Now, Now!
- World, Flesh, Devil
- Money, Power, Ease
- Lust, Lies, Idols
- Doubt & Distractions
- Dilly-dallying & Disobeying
- Denying & Defying
- Unforgiveness...
- Any & all Unbelief

➤ Consider the **affect attitude has on comfort:**

Attitude always affects altitude.

We destroy arguments and every lofty opinion raised against the knowledge of God, & take every thought captive to obey Christ - 2 Corinthians 10:5



Remember... an ambassador's role is **NOT** to manage the attitudes of others. - JDP

Note: A good worldly attitude is a bad Christian attitude! - JDP

➤ Beware of culture's "**Comfort Counterfeits**"

○ **Self-absorption**

- *Self-assessment*
- Self-satisfaction
- *Self-lordship*

○ **Short-term satisfactions**

- *Developmental*
- Physical
- *Mental*
- Emotional
- *Financial*
- Political
- *Social*
- Cultural
- *“Spiritual”*
- Eternal

Beware creeping counterfeit comforts... they tend to be idols or idols in the making (be they things you want or things you already have). - JDP

III. Christ's Coming

(God with us!)

*50 This is my comfort in my affliction, **that your promise** quickens me/ gives me life.*

Understanding God's promise, purpose, power, purity & people connected to Christ's coming is so, SO comforting!

- Christ's coming **PROMISE** comforts... [Gen. 3:15](#)
 - Christ's Promise **MADE**
 - Christ's Promise **KEPT**
 - Christ's Promise **DEMONSTRATED**
 - Christ's Promise **PROVED**
 - Christ's Promise **REPEATED!**
- Christ's coming **PURPOSE** comforts...
 - **Reality** of God
 - **Relationship** with God
 - **Restored** to God
 - **Ransomed** by God
 - **Redeemed** for God
- Christ's coming **POWER** comforts...
 - His power is *Displayed* [John 1:1](#)
 - His power is *Distributed* [Acts 1:8](#)
 - His power is *Developed* [Matt. 28:18-20](#)
- Christ's **PURITY** comforts...
 - Holy
 - Helpful
 - Hope-filled
 - Home-opening
 - Healing!
- Christ's **PEOPLE** comfort...
 - Children of God
 - Christian ambassadors
 - Church without walls
 - "Living bridges"
 - Like the death defying Ibex goats
 - Modern day prophets & psalmists!

IV. Christ's Cross

(It is FINISHED!)

50 *This is my comfort in my affliction, that your promise quickens me / gives me life.*

Christ's promised, uncomfortable death on His cross enabled a comfort-able, eternal life for every Christian.

- JDP

You do not know Christ until you know His cross.

- Dustin Bengé

There is no comfort without Christ... and there is no Christ without 2 crosses, His on Calvary and ours in culture. - JDP

- Christ's cross comforts like sustenance:
 - *Bread of life*
 - *Living water*

- Christ's cross comforts like a super cleansing

His red blood made me white as snow.

- JDP

➤ Christ's cross comforts us with **COMMUNION**

Christians are comforted when we take **Communion...** because the cross of Christ has become a comfort and privilege for us to carry! - JDP

Biblical believers are comforted in taking biblical Communion, because we remember that Christ's death on His cross... replaced our living forever in hell!

- JDP

As a biblical Christian, I am personally comforted in knowing that Christ's broken & tortured body ransomed & redeemed my eternal existence! - JDP

*Christ's cross comforts us
by putting His calm in our calamities!* - JDP
(Psalm 46:10 - Psalm 91:1 - Psalm 119:1-2)

Christ's cross comforts in a way that only completion can... ***"It is FINISHED!"***

V. Christ's Confirmation

(He is RISEN!)

50 *This is my comfort in my affliction, that your promise quickens me / gives me life.*

Christ's resurrection comforts Christians because it confirms and validates Christianity's very hope & victory! -JDP

*Make no mistake here... this day is **NOT** about bunnies and "**Easter egg hunts...**" There is no Sunday celebration without a Friday crucifixion!*

-JDP

VIDEO: "Easter"

In the same way that nothing fills the heart like love, nothing comforts the mind more than proof.

-JDP

Here's another portrait of Christian COMFORT:

- Resurrection **PROOF** is comfort's **guarantee!**
- Resurrection **PURPOSE** is comfort's **bridge**
- Resurrection **POWER** is comfort's **awe...**
- Resurrection **PROMISE** is comfort's **fulfillment**
- Resurrection **PURITY** is comfort's **beauty**
- Resurrection **PEOPLE** = comfort's **ambassadors**

VI. Christ's Church

(Christ's disciplined warriors!)

*50 This is my comfort in my affliction, that your promise
quickens me / gives me life.*

Christ's true Church is the biblically comforted...
Christ-like children of God... the set-apart &
sent-out servants of the LORD Jesus Christ.

*Christ's Church live, love & share His comforting
promise of eternal life & comforting principles
for everyday living...*

- Glory, Grace, Gospel
- miracle, Messiah, mission

- Truth in love
- BE The Church!
- Locally, Regionally, Globally
- Head, Heart, Hands
- Come & see! (ie. The 7 Missional I's)
- Go & tell!
- Ekklesia, Koinonia, Homothoomadon
 - Ekklesia comforts Christians! - JDP
 - Koinonia comforts Christians! - JDP
 - Homothoomadon comforts Christians! - JDP
- No matter what!

P.S. Cross-carrying is God's remedy for lukewarm living and self-serving idolatry. - JDP

You'll know you're living in biblical comfort when carrying your cross for Christ feels more like a blessing/blanket than a burden!

- JDP

VII. Christ's Coming-back...

(He's coming back!)

*It's incredibly comforting for Christians to **KNOW** that the Lamb of God who took away the sin of the world will soon be back as the Lion of Judah who*

*will judge all the world... and that **every knee will bow & tongue confess, that Jesus is LORD!***

It's comforting & life-giving to KNOW that from here on earth EVERYONE is going to either heaven or hell...no surprises.

Christians are comforted by the confidence that comes with Christ's eternal bookends:

1. He created all of history's & humanity's beginning
2. He is sovereign & sustains creation's plan & trajectory
3. He is coming back to close down & end all corruption

REVIEW: ***The 7 Components of Christian Comfort***

- | | |
|----------------------------|---------------------------------|
| 1. Christ our Creator | <i>Jesus is LORD!</i> |
| 2. Cancerous Corruption | <i>Sin did it!</i> |
| 3. Christ's Coming | <i>God with us!</i> |
| 4. Christ's Cross | <i>It is FINISHED!</i> |
| 5. Christ's Confirmation | <i>He is RISEN!</i> |
| 6. Christ's Church | <i>Come and see!</i> |
| 7. Christ's Coming-back... | <i>He's coming back!</i> |

CLOSE:

PLEASE... for your soul's sake...

whoever & wherever you are right now...

Admit that you need Christ's comfort...

- **Cry out** to the risen Christ!
- Come... or **come back** to the living God!
- **Celebrate** what comes with Christ's comfort!

2 Thessalonians 2:16

Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, 17 comfort your hearts and establish them in every good work and word.

Let's PRAY!

WORSHIP:

1. *Sweet Jesus*
2. *Come To The Table*
3. *Run To The Father*

Notes on Verses 49–50

The Treasury of David

– Charles Spurgeon

“Remember the word unto thy servant.”

He asks for no new promise, but to have the old word fulfilled.

He is grateful that he has received so good a word, he embraces it with all his heart, and now entreats the Lord to deal with him according to it.

He does not say, “remember my service to thee,”
but
“thy word to me.”

The words of masters to servants are not always such that servants wish their lords to remember them; for they usually observe the faults and failings of the work done, inasmuch as it does not tally with the word of command. But we who serve the best of masters are not anxious to have one of his words fall to the ground, since the Lord will so kindly remember his word of command as to give us grace wherewith we may obey, and he will couple with it a remembrance of his word of promise, so that our hearts shall be comforted. If God’s word to us as his servants is so precious, what shall we say of his word to us as his sons?

The Psalmist does not fear a failure in the Lord’s memory, but he makes use of the promise as a plea, and this is the form in which he speaks, after the manner of men when they plead with one another.

When the Lord remembers the sins of his servant, and brings them before his conscience, the penitent cries, Lord remember thy word of pardon, and therefore remember my sins and iniquities no more.

There is a world of meaning in that word

“remember,” as it is addressed to God; it is used in Scripture in the tenderest sense, and suits the sorrowing and the depressed.

The Psalmist cried, “Lord, remember David, and all his afflictions”:

Job also prayed that the Lord would appoint his set time, and remember him.

In the present instance the prayer is as personal as the “Remember me” of the thief, for its essence lies in the words—“unto thy servant.”

It would be all in vain for us if the promise were remembered to all others if it did not come true to ourselves; but **there is no fear, for the Lord has never forgotten a single promise to a single believer.**

“Upon which thou hast caused me to hope.”

The argument is that God, having given grace to hope in the promise, would surely never disappoint that hope.

He cannot have caused us to hope without cause.

If we hope upon his word we have a sure basis!

Our gracious Lord would never mock us by exciting false hopes.

Hope deferred maketh the heart sick...

Hence the petition for immediate remembrance of the cheering word.

Moreover, **it is the hope of a servant, and it is not possible that a great and good master would disappoint his dependent;** if such a master's word were not kept it could only be through an oversight, hence the anxious cry, "Remember."

Our great Master will not forget his own servants, nor disappoint the expectation which he himself has raised: because we are the Lord's, and endeavour to remember his word by obeying it, we may be sure that he will think upon his own servants, and remember his own promise by making it good.

This verse is the prayer of love fearing to be forgotten, of humility conscious of insignificance and anxious not to be overlooked, of penitence trembling lest the evil of its sin should overshadow the promise, of eager desire longing for

the blessing, and of holy confidence which feels that all that is wanted is comprehended in the word.

Let but the Lord remember his promise, and the promised act is as good as done.

50. **“This my comfort in my affliction: for thy word hath quickened me.”**

He means,—Thy word is my comfort,
or the fact that *thy word has brought quickening to me is my comfort.*

Or he means that **the hope which God had given him was his comfort**, for God had quickened him thereby.

Whatever may be the exact sense, **it is clear that the Psalmist had affliction**,—affliction peculiar to himself which he calls “my affliction”; that **he had comfort in it,—comfort specially his own, for he styles it “my comfort”**; and that he knew what the comfort was, and where it came from, for **he exclaims—“this is my comfort.”**

The worldling clutches his money-bag, and says, “this is my comfort”; the spendthrift points to his gaiety and shouts, “this is my

comfort”; the drunkard lifts his glass and sings, “this is my comfort”; but the man whose hope comes from God feels the life-giving power of the word of the Lord, and he testifies, “this is my comfort.” Paul said, “I know whom I have believed.” Comfort is desirable at all times; but comfort in affliction is like a lamp in a dark place. Some are unable to find comfort at such times; but it is not so with believers, for their Saviour has said to them, “I will not leave you comfortless.” Some have comfort and no affliction, others have affliction and no comfort; but the saints have comfort in their affliction.

The word frequently comforts us by increasing the force of our inner life; “this is my comfort; thy word hath quickened me.” To quicken the heart is to cheer the whole man. **Often the near way to consolation is sanctification and invigoration.**

If we cannot clear away the fog, it may be better to rise to a higher level, and so to get above it.

Troubles which weigh us down while we are half dead become mere trifles when we are full of life.

Thus have we often been raised in spirit by quickening grace, and the same thing will happen again, for the comforter is still with us, the Consolation of Israel ever liveth, and the very God of peace is evermore our Father. On looking back upon our past life there is one ground of comfort as to our state—the word of God has made us alive, and kept us so. We were dead, but we are dead no longer. From this we gladly infer that if the Lord had meant to destroy he would not have quickened us. If we were only hypocrites worthy of derision, as the proud ones say, he would not have revived us by his grace

An experience of quickening is a fountain of good cheer.

See how **this verse is turned into a prayer in verse 107.** *“Quicken me, O Lord, according unto thy word.”* Experience teaches us how to pray, and furnishes arguments in prayer.

Verse 49.—*“Remember the word unto thy servant,”* etc.

*Those that make God’s promises their portion,
may with humble boldness
make them their plea.*

*God gave the promise
in which the Psalmist hoped... **and**
the hope by which he embraced the promise.*

—Matthew Henry.

Verse 49.—“Remember the word unto thy servant,” etc.

**When we hear any promise in the word of God,
let us turn it into a prayer.**

God’s promises are his bonds. Sue him on his bond. He loves that we should wrestle with him by his promises. Why, Lord, thou hast made this and that promise, thou canst not deny thyself, thou canst not deny thine own truth; thou canst not cease to be God, and thou canst as well cease to be God, as deny thy promise, that is thyself. “ ‘Lord, remember thy word.’ I put thee in mind of thy promise,

‘whereon thou hast caused me to hope.’

If I be deceived, thou hast deceived me. **Thou hast made these promises, and caused me to trust in thee, and ‘thou never failest those that trust in thee, therefore keep thy word to me.’** ”—Richard Sibbes.

Verse 49.—“Remember the word unto thy servant,” etc.

God promiseth salvation before he giveth it, to excite our desire of it, to exercise our faith, to prove our sincerity, to perfect our patience.

For these purposes he seemeth sometimes to have forgotten his word, and to have deserted those whom he had engaged to succour and relieve; in which case he would have us, as it were, to remind him of his promise, and solicit his performance of it.

The Psalmist here instructeth us to prefer our petition upon these grounds:

1. First that God cannot prove false to his own word:
“Remember thy word;”
2. Secondly, that he will never disappoint an expectation which himself hath raised:
“upon which thou hast caused me to hope.”

—George Horne.

Verses 49, 52, 55.—*“Remember.” “I remembered.”*

As David beseecheth the Lord to remember his promise, so he protests, in verse 52, that he remembered the judgments of God, and was comforted; and in verse 55, that he remembered the name of the Lord in the night.

It is but a mockery of God, to desire him to remember his promise made to us, when we make no conscience of the promise we have made to him. But alas, how often we fail in this duty, and by our own default diminish that comfort we might have of God’s promises in the day of our trouble. —William Cowper.

Verse 49.—*“Thy servant.”*

Be sure of your qualification!

For David pleadeth here, partly as a servant of God. and partly as a believer.

First, “Remember the word unto thy servant;” and then, “upon which thou hast caused me to hope.” There is a double qualification: with respect to the precept of subjection, and the promise of dependence.

The precept is before the promise. They have right to the promises, and may justly lay hold upon them, who are God’s servants; they who apply themselves to obey his precepts, these only can rightly apply his promises to themselves.

None can lay claim to rewarding grace but those who are partakers of sanctifying grace.

Make it clear that you are God’s servants, and then these promises which are generally offered are your own, no less than if your name were

inserted in the promise, and written in the Bible.—Thomas Manton.

Verse 49.—“*Thou hast caused me to hope.*”

Let us remember,

1. The promises made to us are of God’s free mercy;
2. The grace to believe, which is the condition of the promise, is also of himself; for “faith is the gift of God”;
3. The arguments by which he confirms our faith in the certainty of our salvation are drawn from himself, not from us. —William Cowper.

Verse 50.—“*This is my comfort,*” etc. The word of promise was David’s comfort because the word had quickened him to receive comfort. The original is capable of another modification of thought—“*This is my consolation that thy word hath quickened me.*”

He had the happy experience within him; he felt the reviving, restoring, life-giving power of the word, as he read, as he dwelt upon it, as he meditated therein, and as he gave himself up to the way of the word. The believer has

all God's unfailing promises to depend upon, and as he depends he gains strength by his own happy experiences of the faithfulness of the word.—*John Stephen.*

Verse 50.—“*My comfort.*” “*Thy word.*” **God hath given us his Scriptures, his word; and the comforts that are fetched from thence are strong ones, because they are his comforts, since they come from his word.**

The word of a prince comforts, though he be not there to speak it. Though it be by a letter, or by a messenger, yet he whose word it is, is one that is able to make his word good.

He is Lord and Master of his word. The word of God is comfortable, and all the reasons that are in it, and that are deduced from it, upon good ground and consequence, are comfortable, because it is God's word. Those comforts in God's word, and reasons from thence, are

wonderful in variety. *There is comfort from the liberty of a Christian, that he hath free access to the throne of grace; comfort from the prerogatives of a Christian, that he is the child of God, that he is justified, that he is the heir of heaven, and such like; comforts from the promises of grace, of the presence of God, of assistance by his presence.*—*Richard Sibbes.*

Verse 50.—“**Comfort.**” **Nechamah, consolation; whence the name of Nehemiah was derived.** The word occurs only in Job 6:9.

Verse 50.—“*Comfort.*”

The Hebrew verb rendered to comfort signifies, first, to repent, and then to comfort. And certainly the sweetest joy is from the surest tears. Tears are the breeders of spiritual joy.

When Hannah had wept, she went away, and was no more sad. The bee gathers the best honey from the bitterest herbs. Christ made the best wine of water....

Gospel comforts are, *first, unutterable comforts, 1 Pet. 1:8; Philip. 4:4. Secondly, they are real, John 14:27; all others are but seeming comforts, but painted comforts. Thirdly, they are holy comforts, Isa. 64:5; Ps. 138:5; they flow from a Holy Spirit, and nothing can come from the Holy Spirit but that which is holy. Fourthly, they are the greatest and strongest comforts, Eph. 6:17. Few heads and hearts are able to bear them, as few heads are able to bear strong wines. Fifthly, they reach to the inward man, to the soul, 2 Thess. 2:17, the noble part of man. "My soul rejoiceth in God my Saviour." Our other comforts only reach the face; they sink not so deep as the heart. Sixthly, they are the most soul-filling and soul-satisfying comforts, Ps. 16:11, Cant. 2:3. Other comforts cannot reach the soul, and therefore they cannot fill nor satisfy the soul. Seventhly, they comfort in saddest distresses, in the darkest night, and in the most stormy day, Ps. 94:19, Hab. 3:7, 8. Eighthly, they are everlasting, 2 Thess. 2:16. The joy of the wicked is but as a glass, bright and brittle, and evermore in danger of breaking; but the joy of the saints is lasting.*—**Thomas Brooks.**

Verse 50.—"Thy word hath quickened me." It is a reviving comfort which quickeneth the soul. Many times we seem to be dead to all spiritual operations, our affections are damped and

discouraged; but **the word of God puts life into the dead, and relieveth us in our greatest distresses.**

Sorrow worketh death, but joy is the life of the soul. Now, when dead in all sense and feeling, "the just shall live by faith" (Hab. 2:4), and the hope wrought in us by the Scriptures is "a lively hope" (1 Pet. 1:3). Other things skin the wound, but our sore breaketh out again, and runneth; faith penetrateth into the inwards of a man, doth good to the heart; and the soul reviveth by waiting upon God, and gets life and strength.—**Thomas Manton.**

Verse 50.—"Thy word hath quickened me." Here, as is evident from the mention of "affliction"—and indeed throughout the Psalm—**the verb "quicken"** is used not merely in

an external sense of “preservation from death” (Hupfeld), but of “**reviving the heart,**” “**imparting fresh courage,**” etc.—*J. J. Stewart Perowne*.

Verse 50.—“*Thy word hath quickened me.*” **It made me alive when I was dead in sin; it has many a time made me lively when I was dead in duty; it has quickened me to that which is good, when I was backward and averse to it; and it has quickened me in that which is good, when I was cold and indifferent.**—*Matthew Henry*.

Verse 50.—(*Second Clause*). Adore God’s distinguishing grace, if you have felt the power and authority of the word upon your conscience; if you can say as David, “*Thy word hath quickened me.*” Christian, bless God that he has not only given thee his word to be a rule of holiness, but his grace to be a principle of holiness. **Bless God that he has not only written his word, but sealed it upon thy heart, and made it effectual.** Canst thou say it is of divine inspiration, because thou hast felt it to be of lively operation? Oh free grace! That God should send out his word, and heal thee; that he should heal thee and not others! That the same Scripture which to them is a dead letter, should be to thee a savour of life.—*Thomas Watson*.

Geneva Study Bible

v.50 = ***This is my comfort in my affliction: for thy word hath quickened me.***

Pulpit Commentary

Verse 50. - **This is my comfort in my affliction. Nekhamah,** "comfort," occurs only here and in [Job 6:10](#); but the meaning is well ascertained. **For thy Word hath quickened**

me; or, "thy promise." The "word," whatever it was, referred to in ver. 49. This had given the psalmist new life. Psalm 119:50

Cambridge Bible for Schools and Colleges

50. *This*] i.e. Thy word, if the rendering *for* is retained in the next line. But it is better to render, *This is my comfort* ... that *thy word* &c. Past experience of the life-giving sustaining power of God's promise is his comfort in affliction.

Ellicott's Commentary for English Readers

ZAIN.

(50) **Comfort.**—As in [Job 6:10](#), where the same noun occurs, its only other use. We might render, "This is my comfort, that thy word quickeneth me."