

# “True Comfort & Blessing Unite In Christ”

Psalms 119:49-56

April 24, 2022

## INTRO:

## ILLUSTRATION

**VIDEO:** “Echoes of Easter”

- Amen & AMEN!
- Read **Matthew 28:18-20**...

**T/S:** Friends, don't ever forget: **The Christian's resurrection blessings, co-missioning, & comfort NEVER runs out!**

**BIG IDEA:** **Christ's eternal comfort is the Christian's everyday blessing!**

## PRAAYER

## CONTEXT:

- God's 3 W's... [2 Timothy 3:16-17](#)
- **Psalms 119** sermon series: **Perspective**
  - Poetry... Touching-teaching... ALL WORD!
- **7<sup>th</sup> stanza: “Zayin”**
  - **Week #4**
    - **Remember** = wk.1 (...in Africa, pre Ukraine...)
    - **Holy-Hope** = wk.2 **VIDEO: “Hope”**
    - **Resurrection Comfort** = wk.3
  - Today = **Comfort's BLESSING!**

**T/S:** The blessings of “comfort & peace” are gifts-of  
and fruit-from The Comforter!

**Remember:** Christ’s miraculous grace,  
coupled with His progressive **hope**  
and loving **comfort** are **always**  
stressing our **blessing!**

**T/S:** Deuteronomy 4:9

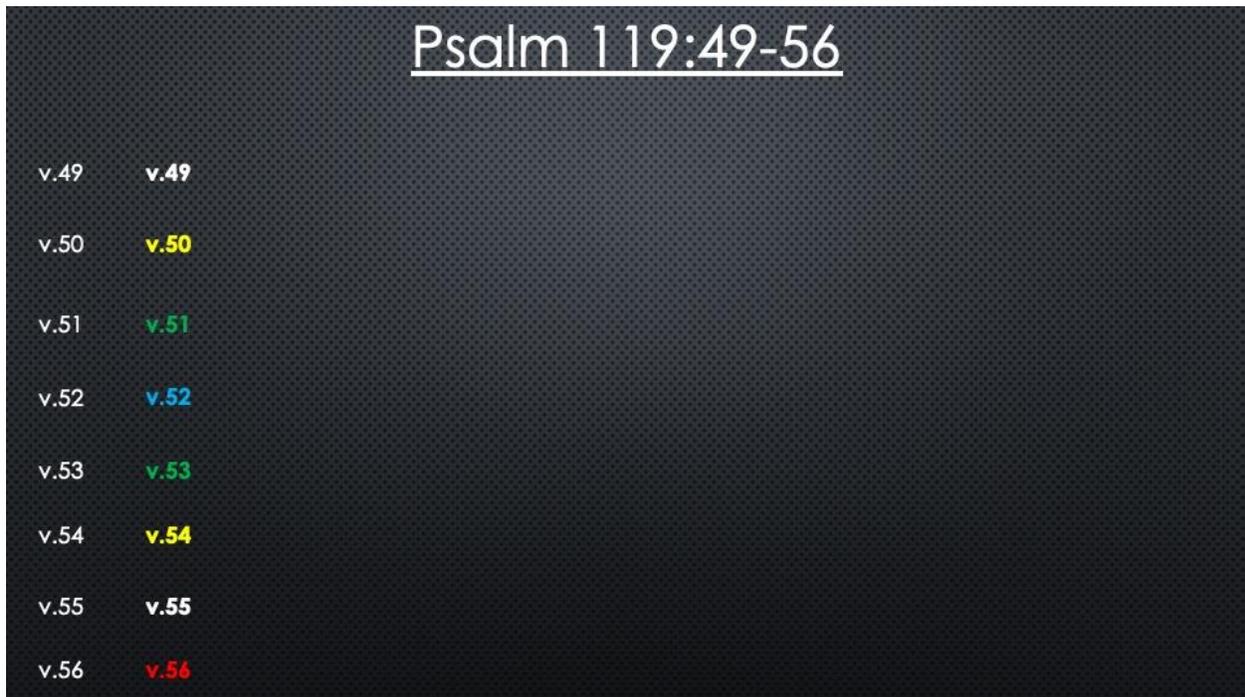
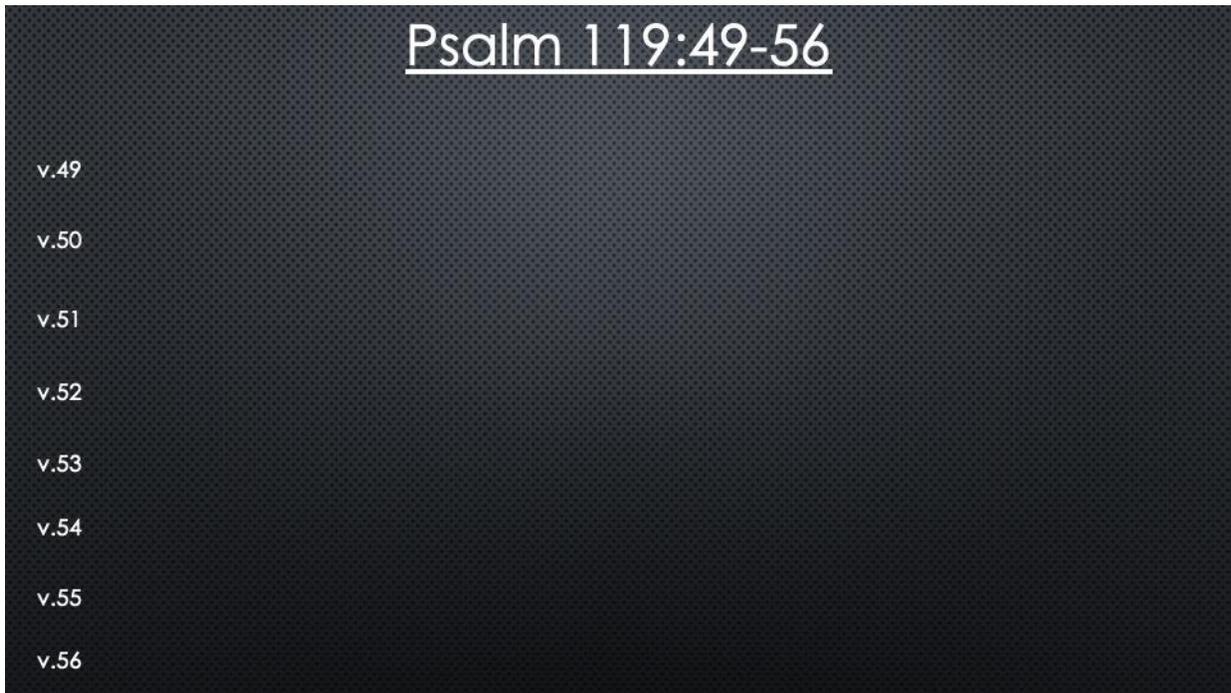
*“...watch out! Be careful never to forget (a.k.a.  
“REMEMBER”) what you yourself have seen. Do not  
let these memories escape from your mind as long  
as you live! And be sure to pass them on to your  
children and grandchildren.*

**PREVIEW:**

1. The **Blessing** of ***Comfort’s*** **ILLUSTRATION**
2. The **Blessing** of ***Comfort’s*** **EXPLANATION**
3. The **Blessing** of ***Comfort’s*** **APPLICATION**

**TEXT:** ILLUSTRATION & EXPLANATION

**VIDEO:** *“Unpacking Psalm 119:49-56”*



## Psalm 119:49-56

v.49	v.49	v.49							
v.50	v.50		v.50						
v.51	v.51			v.51					
v.52	v.52				v.52	=	v.56		
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v.54	v.54		v.54						
v.55	v.55	v.55							
v.56	v.56								

## Psalm 119:49-55

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

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

The insolent utterly **deride me**,  
but I do not turn away from **your law**.

When I think of remember your rules from of old,

I take **comfort**, O LORD.

Hot indignation **seizes me** because of  
the wicked who **forsake your law**.

Your statutes have been **my songs**  
in the house of my sojourning.

I **remember** your name in the night, O LORD,  
and keep your law.

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I remember your name in the night, O LORD,  
and keep your law.

**This blessing** has fallen to me,

# Psalm 119:49-56

v.49 v.49

v.50 v.50

v.51 v.51

v.52 v.52

v.53 v.53

v.54 v.54

v.55 v.55

v.56 v.56

REMEMBER =

This BLES SING

has fallen to  
me, that I have  
kept Your  
precepts.

# Psalm 119:49-56

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in which you have made me hope.

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that your promise gives me life.

The insolent utterly deride me,  
but I do not turn away from your law.

When I think/remember of your law from of old,

I take **comfort**, O LORD.

Hot indignation seize me because of  
the wicked who forsake your law.

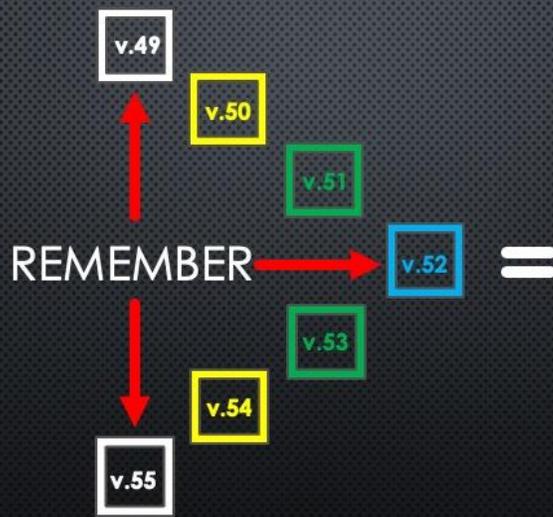
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# APPLICATION

Remember the blessing & comfort of **KNOWING** the **CHALLENGES**, **COMPOSITION**, & **COMPLETION** of the Christian's biblical blessings & comfort!

## 1. **Comfort & Blessing's** CHALLENGES:

***Biblical comfort is a blessed paradox...***

- JDP

### A. Comfort Counterfeits

- **Self-absorption**
  - *Self-assessment*
  - Self-satisfaction
  - *Self-lordship*
- **Short-term satisfactions**

### B. Comfort Corrupters

- a. World, Flesh, Devil
- b. Me, Me, Me!
- c. More, More, More! &. Bigger, Bigger, Bigger
- d. Now, Now, Now! ...with Money, Power, Ease
- e. Lust, Lies, Idols.....

## **C. Cancers**

- a. Fear
- b. Forgetfulness
- c. Faithlessness
- d. Ignorance
- e. Indifference
- f. Isolation
- g. Doubting
- h. Discouragement
- i. Disconnecting
- j. Helplessness
- k. Haplessness
- l. Hopelessness
- m. Spiritual Waffling
- n. Spiritual Watering-down
- o. Spiritual Warfare

***Blessed biblical comfort is NEVER complacent  
or complicit with compromise. -JDP***

**T/S: 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... (10X)***

## **T/S: Blessed comfort's narrow & progressive pathway:**

- *Creation*
- *Compassion*
- *Revelation*
- *Inspiration*
- *Illumination*
- *Application*
- *Multiplication*

## **2. Comfort & Blessing's COMPOSITION:**

### **A. 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

### **B. The 7 Composites of blessed comfort...**

#### **1. Chosen by The Creator**

- a. Amazing GRACE
- b. Almighty's LOVE
- c. Awesome SOVEREIGNTY
  - i. Divine Design, Details, & Definitions!

## 2. Cleansed by Christ

- a. Saved
- b. Sanctified
- c. Set-apart & Sent-out to Serve

## 3. Christ-likeness

- a. Compatiblist
  - i. All the “alls”
  - ii. Any of the “any’s” & “whosoever’s”
  - iii. Absolute authority!
- b. Compassionate
- c. Contentedness

**Contentedness is the mattress upon which comfort rests.**

- JDP

- d. Vision
- e. Mission
- f. Passion
  - i. Holiness
  - ii. Humility
  - iii. Hard-work

## 4. Cross-carrying

- a. Courageous

**VIDEO:** *“Daily Devotional 04-22-22”*

*Courage & comfort are biblically blessed brothers!*

- JDP

- b. Committed
- c. Commissioned

## **5. Convicted & Convinced!**

- a. Commanded
- b. Completed
- c. Championed

## **6. Child (amongst children) of God**

- a. BE The Church = Ekklesia
- b. BE The Church = Koinonia
- c. BE The Church = Homothoomadon
- d. Authenticity
- e. Transparency
- f. Fluidity
- g. Veracity!

## **7. Celebrating His coming back!**

- a. God with us!
- b. Jesus is LORD!
- c. Come and see!
- d. It is finished!
- e. He is risen!
- f. Go and tell!
- g. Go make disciples!
- h. BE my witnesses!
- i. No matter what!

## **3. Comfort & Blessing's COMPLETION:**

**Here are 5 blessed words of completion-comfort...**

*"I will build My Church!" - Jesus*

- A. Consider the Christian's comfort & blessing:
- a. *He is perfect in every way!*
  - b. He is personal & knowable!
  - c. *He is relational & missional!*
  - d. He is at all times... all things good!
  - e. *He is the One and only, omni-Almighty!*
  - f. He is love's highest definition & description!

▪ JDP

- B. Consider the Christian's comfort & blessing:

- a. **Armor** (HIS armor)

*Enlightened... Equipped... Empowered*

1. **HELMET** of salvation
2. **BREASTPLATE** of righteousness
3. **BELT** of truth
4. **CLEATS** of peace
5. **SHIELD** of faith
6. **SWORD** of the Spirit
7. **PRAYER** to stand!

- b. **Aroma** (Fruit of the Spirit)

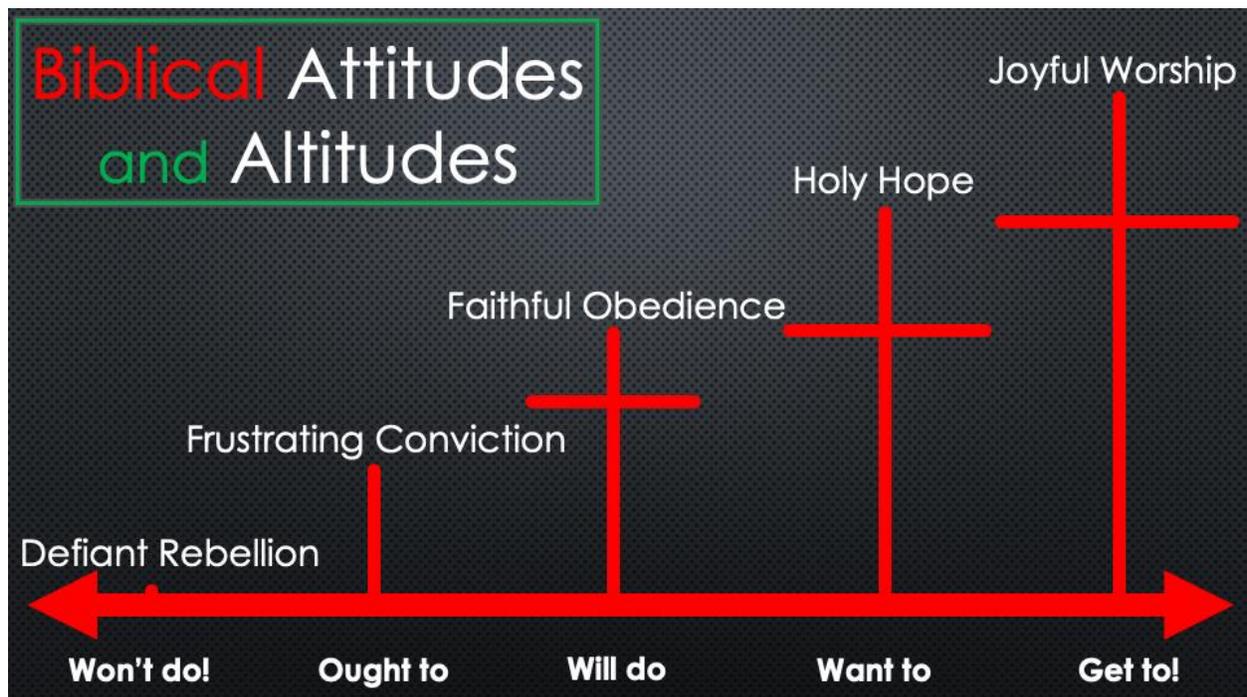
1. LOVE
2. JOY
3. PEACE
4. PATIENCE
5. KINDNESS
6. GOODNESS
7. FAITHFULNESS
8. GENTLENESS
9. SELF-CONTROL

c. Attitude (Beatitudes)

1. POOR in spirit
2. Those who MOURN (their sin)
3. The MEEK
4. Those who HUNGER & THIRST...
5. The MERCIFUL
6. The PURE in HEART
7. The PEACE-MAKERS
8. PERSECUTED/Reviled/Slandered

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*



- d. **Acts 1&2** (BE-ing Church – local, regional, global)
1. The **“RECEIVED”** (repent & believe)
  2. The **BAPTIZED**
  3. The **CHOSEN** (divinely “added”)
  4. The **DEVOTED:**
    - a. Apostle’s Teaching/Preaching
    - b. Church Fellowship
    - c. Breaking bread together
    - d. Prayer
  5. God’s **“WITH-NESS Witness”**
  6. Together in **Homothoomadon!**
  7. **Life on life** loving & living
  8. **Praising God** together
  9. **BE-ing** blessed & grown by God
  10. Living the **“5 Great C’s”** as ONE

**CLOSE:**

**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!**

**VIDEO:** *“Remembering Stormy Feelings”*

# Exceptional Scriptural Insights:

v.49

*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.

v.50

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

*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.*

**Thomas Brooks**

## v.51

*Joseph was nicknamed a dreamer, Paul a babbler, Christ himself a Samaritan*

he had been jeered for his religion, but yet he had not been jeered out of his religion.

—*Matthew Henry.*

## v.52

I must note to you, judgments imply his mercies in the deliverance of his righteous servants, as well as his punishments on the wicked: the seasonable interpositions of his relief for the one in their greatest distresses, as well as his just vengeance on the other notwithstanding their highest prosperities.—*Thomas Manton.*

*The grinning of the proud will not trouble us when we remember how the Lord dealt with their predecessors in bygone periods; he destroyed them at the deluge, he confounded them at Babel, he drowned them at the Red Sea, he drove them out of Canaan: he has in all ages bared his arm against the haughty, and broken them as potters' vessels.*

*When he was greatly derided the Psalmist did not sit down in despair, but rallied his spirits.*

**He knew that comfort is needful for strength in service, and for the endurance of persecution, and therefore he comforted himself.**

*In doing this he resorted not so much to the sweet as to the stern side of the Lord's dealings, and dwelt upon his judgments.*

**If we can find sweetness in the divine justice, how much more shall we perceive it in divine love and grace.**

How thoroughly must that man be at peace with God who can find comfort, not only in his promises, but in his judgments. Even the terrible things of God are cheering to believers.

*The righteous man has no fear of the ruler's sword, which is only a terror to evil doers.*

**- Spurgeon**

**If the word stays not in the memory, it cannot profit. Some can better remember a piece of news than a line of Scripture: their memories are like those ponds, where frogs live, but fish die.**

**—Thomas Watson, in "The Morning Exercises."**

v.53

The word for “horror” signifieth also a tempest or storm... “a storm overtaking one” ...implying a great trouble of mind, and a vehement commotion; it was a matter of disquiet and trembling.... —*Thomas Manton.*

oh, what anguish is raised in my mind, to think of an eternity for those who are Christless & who bring their false hopes to the grave with them! - *David Brainerd, 1718–1747.*

*Those who are the firmest believers in the eternal punishment of the wicked are the most grieved at their doom.*

*It is no proof of tenderness to shut one’s eyes to the awful doom of the ungodly. Compassion is far better shown in trying to save sinners than in trying to make things pleasant all round. Oh that we were all more distressed as we think of the portion of the ungodly in the lake of fire! The popular plan is to shut your eyes and forget all about it, or pretend to doubt it; but this is not the way of the faithful servant of God.*

- Spurgeon

.—“Horror hath taken hold upon me,” etc. Oh who can express what the state of a soul in such circumstances is! All that we can possibly say about it gives but a very feeble, faint representation of it; it is inexpressible and inconceivable; for who knows the power of God’s anger?

How dreadful is the state of those that are daily and hourly in danger of this great wrath and infinite misery! But this is the dismal case of every soul in this congregation that has not been born again, however moral and strict, sober and religious, they may otherwise be. Oh that you would consider it, whether you be young or old! There is reason to think, that there are many in this congregation now hearing this discourse, that will actually be the subjects of this very misery to all eternity. We know not who they are, or in what seats they sit, or what thoughts they now have. It may be they are now at ease, and hear all these things without much disturbance, and are now flattering themselves that they are not the persons, promising themselves that they shall escape. If we knew that there was one person, and but one, in the whole congregation, that was to be the subject of this misery, what an awful thing would it be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many is it likely will remember this discourse in hell!—

**Jonathan Edwards**, in a Sermon entitled, **“Sinners in the Hands of an angry God.”**

v.54

he was not at home in this world,

. He tells us nothing about his pilgrim sighs, but speaks of his pilgrim songs.

Saints find horror in sin,  
and harmony in holiness.

The wicked shun the law, and the righteous sing of it.

▪ Spurgeon

v.55

*“I have remembered thy name in the night,” and therefore I  
“have kept thy law” all day.*

—Matthew Henry.

Reader, are your thoughts in the dark full of light?

No man is holy by chance.

If we have no memory for the name of Jehovah we are  
not likely to remember his commandments: if we do  
not think of him secretly we shall not obey him  
openly.

▪ Spurgeon

v.56

We are not rewarded for our works, but there is a reward in them.

Many a comfort is obtainable *only* by careful living

*All our possessions are the gifts of grace, and yet some of them come in the shape of reward; yet even then the reward is not of debt, but of grace. God first works in us good works, and then rewards us for them.*

▪ Spurgeon

*“This I had,”* etc. What is that?

This comfort I had, this supportation I had in all my afflictions, this consolation I had, this sweet communion with God I had. Why? *“Because I kept thy precepts,”*

God usually gives in comforts proportionably to our obedience.

O the sweet, soul-satisfying consolation a child of God finds in the ways of God, and in doing the will of God

—James Nalton, 1664.

When I hear the faithful people of God telling of his love, and saying—“This I had,” must I not, if unable to join their cheerful acknowledgment, trace it to my unfaithful walk, and say—“This I had not”—because I have failed in obedience to thy precepts; because I have been careless and self-indulgent; because I have slighted thy love; because I have “grieved thy Holy Spirit,” and forgotten to “ask for the old paths, that I might walk therein, and find rest to my soul”? Jer. 6:16. —Charles Bridges.

**He doth not say, This I hope for; but, “This I had;”**

**In heaven we come to receive the full reward of obedience; but a close walker, that waiteth upon God in an humble and constant obedience, shall have sufficient encouragement even in this life.**

**Not only shall he be blessed, but he is blessed; he hath something on hand as well as in hope:**

**— Thomas Manton**

**Broader RESEARCH & STUDY NOTES:**

*Jonathan Edwards:*

- *You contribute nothing to your salvation except the sin that made it necessary.*
- *He who has Christ has all he needs and needs no more.*
- *Lord, stamp eternity on my eyeballs.*
- *The smallest sin is an act of Cosmic Treason against a Holy God.*
- *Grace is but glory begun, and glory is but grace perfected.*

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.”

there is no fear, for the Lord has never forgotten a single promise to a single believer.

- Spurgeon

***God’s Word & worship, plus your past and present realities, have paved the way for your best opportunity for a blessed future.***

- JDP

Zayin

7 verse (vv.49-55) arch with a cherry (v.56) on top!

49

50

51

52

53

54

55

\*\*\* Cherry on top = v.56!

**TEXT:**

49 **Remember your word to your servant, in which you have made (Your work) me (my) hope.**

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

51 ***The insolent utterly deride me, but I do not turn away from your law.***

52 **When I think of** (= “remember” like vv.49 & 55) ***your rules from of old, I take comfort, O LORD.***

53 ***Hot indignation seizes me because of the wicked, who forsake your law.***

54 ***Your statutes have been my songs in the house of my sojourning.***

55 **I remember** (cf. v.49) ***your name in the night, O LORD, and keep your law.***

56 ***This blessing has fallen to me, that I have kept your precepts.***

### **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.

**51. *“The proud have had me greatly in derision.”***

Proud men never love gracious men, and as they fear them they veil their fear under a pretended contempt. In this case their hatred revealed itself in ridicule, and that ridicule was loud and long. When they wanted sport they made sport of David because he was God’s servant. Men must have strange eyes to be able to see farce in faith, and a comedy in holiness; yet it is sadly the case that **men who are short of wit can generally provoke a broad grin by jesting at a saint.**

***Conceited sinners make footballs of godly men.***

They call it roaring fun to caricature a faithful member of “The Holy Club”; his methods of careful living are the material for their jokes about “the Methodist”; and **his hatred of sin sets their tongues a-wagging at long-faced Puritanism, and strait-laced hypocrisy.** If David was greatly derided, **we may not expect to escape the scorn of the ungodly.** There are hosts of proud men still upon the face of the earth, and if they find a believer in affliction they will be mean enough and cruel enough to make jests at his expense.

*It is the nature of the son of the bondwoman  
to mock the child of the promise.*

***“Yet have I not declined from thy law.”***

Thus the deriders missed their aim: they laughed, but they did not win.

*The godly man, so far from turning aside from the right way, did not even slacken his pace, or in any sense fall off from his holy habits. Many would have declined, many have declined, but David did not do so.*

It is paying too much honour to fools to yield half a point to them. Their unhallowed mirth will not harm us if we pay no attention to it, even as the moon suffers nothing from the dogs that bay at her.

**God’s law is our highway of peace and safety,**  
and those who would laugh us out of it wish us no good.

From verse 61 we note that David was not overcome by the spoiling of his goods any more than by these cruel mockings. See also verse 157, where the multitude of persecutors and enemies were baffled in their attempts to make him decline from God’s ways.

***52. “I remembered thy judgments of old, O LORD; and have comforted myself.”***

*He had asked the Lord to remember, and here he remembers God and his judgments.*

When we see no present display of the divine power it is wise to fall back upon the records of former ages, since they are just as available as if the transactions were of yesterday, seeing the Lord is always the same.

Our true comfort must be found in what our God works on behalf of truth and right, and as the histories of the olden times are full of divine interpositions it is well to be thoroughly acquainted with them. Moreover, if we are advanced in years we have the providences of our early days to review, and these should by no means be forgotten or left out of our thoughts.

**The argument is good and solid: he who has shown himself strong on behalf of his believing people is the immutable God, and therefore we may expect deliverance at his hands.**

*The grinning of the proud will not trouble us when we remember how the Lord dealt with their predecessors in bygone periods; he destroyed them at the deluge, he confounded them at Babel, he drowned them at the Red Sea, he drove them out of Canaan: he has in all ages bared his arm against the*

*haughty, and broken them as potters' vessels.*

While in our own hearts we humbly drink of the mercy of God in quietude, we are not without comfort in seasons of turmoil and derision; for then we resort to God's justice, and remember how he scoffs at the scoffers: "He that sitteth in the heavens doth laugh, the Lord doth have them in derision."

*When he was greatly derided the Psalmist did not sit down in despair, but rallied his spirits.*

He knew that comfort is needful for strength in service, and for the endurance of persecution, and therefore he comforted himself.

*In doing this he resorted not so much to the sweet as to the stern side of the Lord's dealings, and dwelt upon his judgments.*

If we can find sweetness in the divine justice, how much more shall we perceive it in divine love and grace.

How thoroughly must that man be at peace with God who can find comfort, not only in his promises, but in his judgments. Even the terrible things of God are cheering to believers.

They know that nothing is more to the advantage of all God's creatures than to be ruled by a strong hand which will deal out justice.

*The righteous man has no fear of the ruler's sword, which is only a terror to evil doers.*

When the godly man is unjustly treated he finds comfort in the fact that there is a Judge of all the earth who will avenge his own elect, and redress the ills of these disordered times.

53. ***“Horror hath taken hold upon me because of the wicked that forsake thy law.”***

He was horrified at their action, at the pride which led them to it. and at the punishment which would be sure to fall upon them for it.

When he thought upon the ancient judgments of God he was filled with terror at the fate of the godless; as well he might be.

**Their laughter had not distressed him, but he was distressed by a foresight of their overthrow.**

Truths which were amusement to them caused amazement to him. He saw them utterly turning away from the law of God, and leaving it

as a path forsaken and overgrown from want of traffic, and this forsaking of the law filled him with the most painful emotions: he was astonished at their wickedness, stunned by their presumption, alarmed by the expectation of their sudden overthrow, amazed by the terror of their certain doom.

See verses 106 and 158, and note the tenderness which combined with all this.

*Those who are the firmest believers in the eternal punishment of the wicked are the most grieved at their doom.*

*It is no proof of tenderness to shut one's eyes to the awful doom of the ungodly. Compassion is far better shown in trying to save sinners than in trying to make things pleasant all round. Oh that we were all more distressed as we think of the portion of the ungodly in the lake of fire! The popular plan is to shut your eyes and forget all about it, or pretend to*

## *doubt it; but this is not the way of the faithful servant of God.*

54. *“Thy statutes have been my songs in the house of my pilgrimage.”*

Like others of God’s servants, David knew that he was not at home in this world, but a pilgrim through it, seeking a better country. He did not, however, sigh over this fact, but he sang about it. He tells us nothing about his pilgrim sighs, but speaks of his pilgrim songs. Even the palace in which he dwelt was but “*the house of his pilgrimage,*” the inn at which he rested, the station at which he halted for a little while. Men are wont to sing when they come to their inn, and so did this godly sojourner; he sang the songs of Zion, the statutes of the great King.

The commands of God were as well known to him as the ballads of his country, and they were pleasant to his taste and musical to his ear.

*Happy is the heart which finds its joy in the commands of God, and makes obedience its recreation.*

When religion is set to music it goes well. When we sing in the ways of the Lord it shows that our hearts are in them. Ours are pilgrim Psalms, songs of degrees; but they are such as we may sing throughout eternity; for the statutes of the Lord are the psalmody of heaven itself.

## *Saints find horror in sin, and harmony in holiness.*

The wicked shun the law, and the righteous sing of it.

In past days we have sung the Lord's statutes, and in this fact we may find comfort in present affliction. Since our songs are so very different from those of the proud, we may expect to join a very different choir at the last, and sing in a place far removed from their abode.

Note how in the sixth verses of their respective octaves we often find resolves to bless God, or records of testimony. In verse 46 it is, "I will speak," and in 62, "I will give thanks," while here he speaks of songs.

### **55. *"I have remembered thy name, O LORD, in the night."***

When others slept I woke to think of thee, thy person, thy actions, thy covenant, thy *name*, under which last term he comprehends the divine character as far as it is revealed. He

was so earnest after the living God that he  
woke up at dead of night to think upon him.

These were David's Night Thoughts. If they were not Sunny Memories they were memories of the Sun of Righteousness. It is well when our memory furnishes us with consolation, so that we can say with the Psalmist,—Having early been taught to know thee, I had only to remember the lessons of thy grace, and my heart was comforted. This verse shows not only that the man of God had remembered, but that he still remembered the Lord his God. We are to hallow the name of God, and we cannot do so if it slips from our memory.

***“And have kept thy law.”***

He found sanctification through meditation; by the thoughts of the night he ruled the actions of the day.

***As the actions of the day often create  
the dreams of the night, so do the  
thoughts of the night produce  
the deeds of the day.***

**If we do not keep the name of God in our  
memory we shall not keep the law of God in  
our conduct.**

Forgetfulness of minds leads up to forgetfulness of life.

When we hear the night songs of revellers we have in them sure evidence that they do not keep God's law; but **the quiet musings of gracious men are proof positive that the name of the Lord is dear to them.**

We may judge of nations by their songs, and so we may of men; and in the case of the righteous, their singing and their thinking are both indications of their love to God: whether they lift up their voices, or sit in silence, they are still the Lord's. Blessed are the men whose “night-thoughts” are memories of the eternal light; they shall be remembered of their Lord when the night of death comes on.

*Reader, are your thoughts in the dark full of light*, because full of God?

*Is his name the natural subject of your evening reflections? Then it will give a tone to your morning and noonday hours. Or do you give your whole mind to the fleeting cares and pleasures of this world? If so, it is little wonder that you do not live as you ought to do.*

*No man is holy by chance.*

*If we have no memory for the name of Jehovah we are not likely to remember his commandments: if we do not think of him secretly we shall not obey him openly.*

56. ***“This I had, because I kept thy precepts.”***

*He had this comfort, this remembrance of God, this power to sing, this courage to face the enemy, this hope in the promise, because he had earnestly observed the commands of God, and striven to walk in them.*

**We are not rewarded for our works, but there is a reward in them.**

**Many a comfort is obtainable *only* by**

**careful living:** we can surely say of such consolations, “This I had because I kept thy precepts.” How can we defy ridicule if we are living inconsistently? how can we comfortably remember the name of the Lord if we live carelessly? It may be that David means that he had been enabled to keep the law because he had attended to the separate precepts: he had taken the commands in detail, and so had reached to holiness of life. Or, by keeping certain of the precepts he had gained spiritual strength to keep others: for **God gives more grace to those who have some measure of it, and those who improve their talents shall find themselves improving.**

It may be best to leave the passage open just as our version does; so that we may say of a thousand priceless blessings, “these came to us in the way of obedience.”

*All our possessions are the gifts of grace, and yet some of them come in the shape of reward; yet even then the reward is not of debt, but of grace. God first works in us good works, and then rewards us for them.*

Here we have an apt conclusion to this section of the Psalm, for this verse is a strong argument for the prayer with which the section commenced. The sweet singer had evidence of having kept God's precepts, and therefore he could the more properly beg the Lord to keep his promises. All through the passage we may find pleas, especially in the two *remembers*. "I have remembered thy judgments," and "I have remembered thy name"; "Remember thy word unto thy servant."

## Notes on Verses 49–56

*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.*

**Verse 51.**—“*The proud have had me greatly in derision.*” **The saints of God have complained of this in all ages:** David of his busy mockers; the abjects jeered him. Job was disdained of those children whose fathers he would have scorned to set with the dogs of his flock, Job 30:1. *Joseph was nicknamed a dreamer, Paul a babbler, Christ himself a Samaritan,* and with intent of disgrace a carpenter.... Michal was barren, yet she hath too many children, that scorn the habit and exercises of holiness. **There cannot be a greater argument of a foul soul, than the deriding of religious services.** Worldly hearts can see nothing in those actions, but folly and madness; *piety hath no relish, but is distasteful to their palates.*—*Thomas Adams.*

**Verse 51.**—“*The proud,*” etc. Scoffing proceedeth from pride. Prov. 3:34, with 1 Peter 5:5.—*John Trapp.*

**Verse 51.** “*Greatly.*” The word noteth “continually,” the Septuagint translates it by σαφόδρα, the vulgar Latin by *usque valde*, and *usque longe*. **They derided him with all possible bitterness; and day by day they had their scoffs**

for him, so that it was both a grievous and a perpetual temptation.—*Thomas Manton.*

*Verse 51.*—“*Derision.*” David tells that he had been jeered for his religion, but yet he had not been jeered out of his religion. They laughed at him for his praying and called it cant, for his seriousness and called it mopishness, for his strictness and called it needless preciseness.—*Matthew Henry.*

*Verse 51.*—

*It is a great thing in a soldier to behave well under fire; but it is a greater thing for a soldier of the cross to be unflinching in the day of his trial. It does not hurt the Christian to have the dogs bark at him.*

—*William S. Plumer.*

*Verses 50, 51.*—The life and vigour infused into me by the promise which “*quicken*ed me,” caused me “*not to decline from thy law,*” even though “*the proud did iniquitously altogether*”; doing all in their power, through their jeerings at me, to deter me from its observance.—*Robert Bellarmine.*

*Verse 52.*—“*I remembered thy judgments of old.*” It is good to have a number of examples of God’s dealings with his servants laid up in the storehouse of a sanctified memory, that thereby faith may be strengthened in the day of affliction; for so are we here taught.—*David Dickson.*

**Verse 52.**—“*I remembered thy judgments.*” He remembered that at the beginning Adam, because of transgression of the divine command, was cast out from dwelling in Paradise; and that Cain, condemned by the authority of the divine sentence, paid the price of his parricidal crime; that Enoch, caught up to heaven because of his devotion, escaped the poison of earthly wickedness; that Noah, because of righteousness the victor of the deluge, became the survivor of the human race; that Abraham, because of faith, diffused the seed of his posterity through the whole earth; that Israel, because of the patient bearing of troubles, consecrated a believing people by the sign of his own name; that David himself, because of gentleness, having had regal honour conferred, was preferred to his elder brothers. —*Ambrose.*

**Verse 52.**—“*I remembered,*” etc. Jerome writes of that religious lady Paula, that she had got most of the Scriptures by heart.

*We are bid to have the “word dwell in”  
us: Col. 3:16.*

*The word is a jewel that adorns  
the hidden man;*

and shall we not remember it? “Can a maid forget her ornaments?” Jer. 2:32. Such as have a disease they call *lienteria*, in which the meat comes up as fast as they eat it, and stays not in the stomach, are not nourished by it.

**If the word stays not in the memory, it cannot profit. Some can better remember a piece of news than a line of Scripture: their memories are like those ponds, where frogs live, but fish die.**

—*Thomas Watson*, in *“The Morning Exercises.”*

**Verse 52.—“I remembered thy judgments, and have comforted myself.”**

A case of conscience may be propounded: how could David be comforted by God’s judgments, for **it seemeth a barbarous thing to delight in the destruction of any? it is said, “He that is glad at calamities shall not be unpunished”** (Prov. 17:5).

- 1. It must be remembered that judgment implies both parts of God’s righteous dispensation, the deliverance of the godly, and the punishment of the wicked.** Now, in the first sense there is no ground of scruple, for it is said, “Judgment shall return unto righteousness” (Ps. 94:15); the sufferings of good men shall be turned into the greatest advantages, as the context showeth that God will not cast off his people, but judgment shall return unto righteousness.
- 2. Judgment, as it signifieth punishment of the wicked, may yet be a comfort, not as it importeth the calamity of any, but either,—**

**(1)** When the wicked is punished, the snare and allurement to sin is taken away, which is the hope of impunity; for **by their punishment men see that it is dangerous to sin against God:** “When thy judgments are in the earth, the inhabitants of the world will learn righteousness” (Isai. 26:9); the snare is removed from many a soul.

(2) **Their derision and mockage of godliness ceaseth**, they do no longer vex and pierce the souls of the godly, saying, “Aha, aha” (Ps. 40:15); it is as a wound to their heart when they say, “Where is thy God?” (Ps. 42:10). Judgment slayeth this evil.

(3) The impediments and hindrances of worshipping and serving God are taken away: when the nettles are rooted up, the corn hath the more room to grow.

(4) **Opportunity of molesting God’s servants is taken away, and they are prevented from afflicting the church by their oppressions; and so way is made for the enlarging of Christ’s kingdom.**

(5) Thereby also **God’s justice is manifested**: When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting” (Prov. 11:10); “The righteous also shall see, and fear, and shall laugh at him: To this is the man that made not God his strength” (Ps. 52:6, 7); rejoice over Babylon, “ye holy apostles and prophets, for God hath avenged you on her” (Rev. 18:20). **When the word of God is fulfilled, surely then we may rejoice that his justice and truth are cleared.**—*Thomas Manton.*

**Verse 52.**—The word *mishphatim*, “judgments,” is used in Scripture either for laws enacted, or judgments executed according to those laws. The one may be called the judgments of his mouth, as, “Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth” (Ps. 105:5), the other, the judgments of his hand. As both will bear the name of

judgments, so both may be said to be “of old.” **His decrees and statutes which have an eternal equity** in them, and were graven upon the heart of man in innocency, may well be said to be of old: and because from the beginning of the world God hath been punishing the wicked, and delivering the godly in due time, his judiciary dispensations may be said to be so also. **The matter is not much, whether we interpret it of either his statutes or decrees, for they both contain matter of comfort, and we may see the ruin of the wicked in the word, if we see it not in providence.**

Yet I rather interpret it of those righteous acts recorded in Scripture, which God as a just judge hath executed in all ages, according to the promises and threatenings annexed to his laws. Only in that sense **I must note to you, judgments imply his mercies in the deliverance of his righteous servants, as well as his punishments on the wicked: the seasonable interpositions of his relief for the one in their greatest distresses, as well as his just vengeance on the other notwithstanding their highest prosperities.**—*Thomas Manton.*

**Verses 52, 55.**—“*I remembered thy judgments,*” “*thy name in the night.*” Thomas Fuller thus writes in his “*David’s Heartie Repentance*”:—  
“For sundry duties he did dayes devide,  
Making exchange of worke his recreation;  
For prayer he set the precious morne aside,  
The mid-day he bequeathed to meditation:  
Sweete sacred stories he reserved for night,  
To reade of Moses’ meeknes, Sampson’s might:  
These were his joy, these onely his delight.”

**Verse 53.**—“***Horror hath taken hold upon me because of the wicked.***”

I have had clear views of *eternity*; have seen the blessedness of the *godly*, in some measure; and have longed to share their happy state; as well as been comfortably satisfied that through grace I shall do so; but, **oh, what anguish is raised in my mind, to think of an eternity for those who are Christless, for those who are mistaken, and who bring their false hopes to the grave with them!** The sight was so dreadful I could by no means bear it: my thoughts recoiled, and I said, (under a more affecting sense than ever before,) “Who can dwell with everlasting burnings?”—*David Brainerd, 1718–1747.*

Verse 53.— “Horror hath taken hold upon me,” etc.

Oh who can express what the state of a soul in such circumstances is! All that we can possibly say about it gives but a very feeble, faint representation of it; it is inexpressible and inconceivable; for **who knows the power of God’s anger?**

How dreadful is the state of those that are daily and hourly in danger of this great wrath and infinite misery! But this is the dismal case of every soul in this congregation that has not been born again, however moral and strict, sober and religious, they may otherwise be. Oh that you would consider it, whether you be young or old! There is reason to think, that there are many in this congregation now hearing this discourse, that will actually be

the subjects of this very misery to all eternity. We know not who they are, or in what seats they sit, or what thoughts they now have. It may be they are now at ease, and hear all these things without much disturbance, and are now flattering themselves that they are not the persons, promising themselves that they shall escape. If we knew that there was one person, and but one, in the whole congregation, that was to be the subject of this misery, what an awful thing would it be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many is it likely will remember this discourse in hell!—

**Jonathan Edwards**, in a Sermon entitled,

**“Sinners in the Hands of an angry God.”**

*Verse 53.*—“Horror.” זלֵעָפָה, *zilaphah*, properly signifies the pestilential burning wind called by the Arabs simoon (see Ps. 11:6); and is here used in a figurative sense for the *most horrid mental distress*; and strongly marks the idea the Psalmist had of the corrupting, pestilential, and destructive nature of sin.—*Note in Bagster’s Comprehensive Bible.*

*Verse 53.*—“Horror.” The word for “horror” signifieth also a tempest or storm. Translations vary; some read it, as Junius, **“a storm overtaking one”**; Ainsworth, “a burning horror hath seized me,” and expoundeth it **a storm of terror and dismay.** The Septuagint, ἀθυμία κατέχευέ με, “faintness and dejection of mind hath possessed me”; our own translation, “I am horribly afraid”; all translations, as well as the original word, imply a great trouble of mind, and a vehement commotion; like a storm, it was matter of disquiet and trembling to David.—*Thomas Manton.*

*Verse 53.*—“Because of the wicked that forsake thy law.” David grieved, not because he was himself attacked; but because the law of God was forsaken; and he bewailed the condemnation of those who so did, because they are lost to God. Just as a good father in the madness of his son, when he is ill-used by him, mourns not his own but the misery of the diseased; and he grieves at the contumely, not because it is cast on himself, but because the diseased person knows not what he does in his madness: so a good man, when he sees a sinner neither reverence nor honour the grey hairs of a parent, that to his face he can insult him, that he does not know in the madness of sinning what unbecoming and shameful things he does, grieves for him as one on the point of death, laments him as one despaired of by the physicians. As a good physician in the first place advises, then, even if he receive hard words, though he be beaten, nevertheless as the man is ill he bears with him; and if he be cursed he does not leave; and any medicine that may be applied he does not refuse; nor does he go away as from a stubborn fellow, but strives with all diligence to heal him as one that has deserved well from him, exercising not only the skill of science but

also benignity of disposition. Even so, a righteous man, when he is treated with contempt, does not turn away, but when he is calumniated he regards it as madness, not as depravity; and desires rather to apply his own remedy to the wound, and **sympathises, and grieves not for himself, but for him who labours under an incurable disease.**—  
*Ambrose.*

*Verse 53.*—“*The wicked that forsake thy law*”; **not only transgress the law of the Lord, as every man does, more or less; but wilfully and obstinately despise it, and cast it behind their backs, and live in a continued course of disobedience to it; or who apostatize from the doctrine of the word of God; wilfully deny the truth, after they have had a speculative knowledge of it, whose punishment is very grievous (Heb. 10:26–29);** and now partly because of the daring impiety of wicked men, who stretch out their hands against God, and strengthen themselves against the Almighty, and run upon him, even on the thick bosses of his bucklers: because of the shocking nature of their sin, the sad examples thereby set to others, the detriment they are to themselves, and the dishonour they bring to God; and **partly because of the dreadful punishment that shall be inflicted on them here, and especially hereafter, when a horrible tempest of wrath will come upon them.** Hence such trembling seized the Psalmist: and so it is, that...

Often good men tremble more for  
the wicked than they do for  
themselves: see verse 120.—*John Gill.*

**Verse 54.**—“*Thy statutes have been my songs.*” The Psalmist rejoiced, doubtless, as the good do now, 1. In law itself; law, as a rule of order; law as a guide of conduct; law, as a security for safety. 2. In *such* a law as that of God—so pure, so holy, so fitted to promote the happiness of man. 3. In the stability of that law, as constituting his own personal security, the ground of his hope. 4. In law in its influence on the universe, preserving order and securing harmony.—*Albert Barnes.*

**Verse 54.**—“*Thy statutes have been my songs.*” In the early ages it was customary to versify the laws, that the people might learn them by heart, and sing them.—*Williams.*

**Verse 54.**—“*Thy statutes have been my songs.*” God’s statutes are here his “*songs,*” which give him spiritual refreshing, sweeten the hardships of the pilgrimage, and measure and hasten his steps.—*Franz Delitzsch.*

**Verse 54.**—“*Songs.*” Travellers sing to deceive the tediousness of the way; so did David; and hereby he solaced himself under that horror which he speaks of in verse 53. Great is the comfort that cometh in by singing of Psalms with grace in our hearts.—*John Trapp.*

**Verse 54.**— “*Songs.*”

*“Such songs have power to quiet  
The restless pulse of care,  
And come like the benediction  
That follows after prayer.  
“And the night shall be filled with music,  
And the cares that infest the day  
Shall fold their tents like the Arabs,  
And as silently steal away.”*

*Henry Wadsworth Longfellow.*

**Verse 54.**—“*Songs in the house of my pilgrimage.*” Wherefore is everything like warmth in religion branded with the name of enthusiasm? Warmth is expected in the poet, in the musician, in the scholar, in the lover—and even in the tradesman it is allowed, if not commended—why then is it condemned in the concerns of the soul—a subject which, infinitely

above all others, demands and deserves all the energy of the mind? **Would a prisoner exult at the proclamation of deliverance, and is the redeemed sinner to walk forth from his bondage, unmoved, unaffected, without gratitude or joy? No, “Ye shall go out with joy,**

and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.” **Shall the condemned criminal feel**

**I know not what emotions, when instead of the execution of the sentence he receives a pardon? and is the absolved transgressor to be senseless and silent? No.**

“Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”

Other travellers are accustomed to relieve the tediousness of their journey with a song. The Israelites, when they repaired from the extremities of the country three times a year to Jerusalem to worship, had songs appointed for the purpose, and travelled singing as they went.

And of the righteous it is said, **“They shall sing in the ways of the Lord. The redeemed of the Lord shall return, and come to Zion with songs; and everlasting joy shall be upon their heads.”**—*William Jay.*

**Verse 54.**—“*Songs in the house of my pilgrimage.*” See how the Lord in his wise dispensation attempers himself to our infirmities. Our life is subject to many changes, and God by his word hath provided for us also many instructions and remedies.

## *Every cross hath its own remedy, and every state of life its own instruction.*

Sometimes our grief is so great that we cannot sing; then let us pray; sometimes our deliverance so joyful that we must break out in thanksgiving; then let us sing. “If any man among you be afflicted, let him pray; if he be merry, let him sing.”

Prayers for every cross, and psalms for every deliverance, hath God by his own Spirit penned for us; so that now we are more than inexcusable if we fall in this duty.

—William Cowper.

**Verse 54.**—“*In the house of my pilgrimage.*” According to the original, “*the house of my pilgrimages*”; that is, whatever places I have wandered to during Saul’s persecution of me.—*Samuel Burder.*

**Verse 54.**—“*In the house of my pilgrimage.*” Vatablus expounds this of his banishment amongst the Philistines; that when he was put from his native country and kindred, and all other comforts failed him, the word of the Lord furnished matter of joy to him. And indeed, the banishment of God’s servants may cast them far from their kindred and acquaintance; but it chaseth them nearer to the Lord, and the Lord nearer to them. Proof of this in Jacob, when he was banished and lay without, all night in the fields, he found a more familiar presence of God than he did when he slept in the tent with father and mother.

But we may rather, with Basil, refer it to the whole time of David’s mortal life: *omnem vitam suam peregrinationem vocare arbitror*. So Jacob acknowledgeth to Pharaoh, that his life was a pilgrimage; and Abraham and Isaac dwelt in the world as strangers.

S. Peter therefore teacheth us as pilgrims to abstain from the lusts of the flesh; and S. Paul, to use this world as if we used it not; for the fashion thereof goeth away. Many ways are we taught this lesson; but slow are we to learn it. **Alas, what folly is this, that a man should desire to dwell in the earth, when God calleth him to be a citizen of heaven!** Yet great is the comfort we have of this, that the houses wherein we lodge upon earth are but *houses of our pilgrimage*. The faithful Israelites endured their bondage in Egypt the more patiently, because they knew they were to be delivered from it. If the houses of our servitude were eternal mansions, how lamentable were our condition!

But God be thanked, they are but wayfaring cottages, and houses of our pilgrimage. Such a house was the womb of our mother: if we had been enclosed there for ever, what burden had it been to her, what bondage to ourselves! Such a house will be the grave; of the which we must all say with Job, "The grave shall be my house, and I shall make my bed in the dark." If we were there to abide for ever, how comfortless were our estate. But, **God be praised, our mansion house is above; and the houses we exchange here on earth are but the houses of our pilgrimage;** and happy is he who can so live in the world as esteeming himself in his own house, in his own bed, yea, in his own body, to be but a stranger, in respect of his absence from the Lord.—*William Cowper*.

*Verse 54.*—"My pilgrimage." *If men have been termed pilgrims, and life a journey, then we may add that the Christian pilgrimage far surpasses all others in the following important particulars:— in the goodness of the road, in the beauty of the prospects, in the excellence of the company, and in the vast superiority of the accommodation provided for the Christian traveller when he has finished his course.*—*H. G. Salter*, in "The Book of Illustrations," 1840.

*Verse 55.*—"I have remembered thy name, O LORD, in the night," etc. **As the second clause of the verse depends on the first, I consider the whole verse as setting forth one and the same truth**; and, therefore,

*the prophet means that he was induced, by the remembrance he had of God, to keep the law.*

Contempt of the law originates in this, that few have any regard for God: and hence, the Scripture, in condemning the impiety of men, declares that they *have forgotten* God (Psalm 50:22; 78:11; 106:21)....

The word *“night”* is not intended by him to mean the remembering of God merely for a short time, but **a perpetual remembrance** of him; he, however, refers to that season in particular, because then almost all our senses are overpowered with sleep. “When other men are sleeping, God occurs to my thoughts during my sleep.” He has another reason for alluding to the night-season,—that we may be apprised, that though there was none to observe him, and none to put him in remembrance of it; yea, **though he was shrouded in darkness, yet he was as solicitous to cherish the remembrance of God as if he occupied the most public and conspicuous place.**—*John Calvin.*

*Verse 55.*— *“I have remembered thy name in the night,”* and therefore I *“have kept thy law”*  
**all day.**

—*Matthew Henry.*

*Verse 55.*—“*I have remembered thy name, O LORD, in the night.*” This verse contains a new protestation of his honest affection toward the word of God. Wherein, **first, let us mark his sincerity; he was religious not only in public, but in private; for private exercises are**

**the surest trials of true religion.** In public, oftentimes hypocrisy carries men to simulate that which they are not; it is not so in the private devotion; for then, either doth a man, if he make no conscience of God's worship, utterly neglect it, because there is no eye of man to see him; or otherwise, if he be indeed religious, even in private he presents his heart to God, seeking it to be approved by him; for his "praise is not of man, but of God."  
Again, this argueth his *fervency* in religion: for as elsewhere he protests that he loved the word more than his appointed food; so **here he protests that he gave up his night's rest that he might meditate in the word.** But now, so far is zeal decayed in professors, that they will not forego their superfluities, far less their needful refreshment, for love of the word of God.—*William Cowper.*

**Verse 55.** "Thy name, O LORD." ***The "name" of the Lord is his character, his nature, his attributes, the manifestations he hath made of his holiness, his wisdom, goodness and truth.***—*John Stephen.*

**Verse 55.**—"In the night." First, that is, **continually**, because he remembered God in the day also. Secondly, ***sincerely***, because he avoided the **applause of men.** Thirdly, *cheerfully*, because the heaviness of natural sleep could not overcome him. All **these show that he was intensely given to the word**; as we see men of the world will take some part of the night for their delights. And in that he did keep God's testimonies in the night, he showeth that **he was the same in secret that he was in the light**; whereby he condemned all those that will cover their wickedness with the dark. Let us examine ourselves whether we have broken our sleeps to call upon God, as we have to fulfill our pleasures.—*Richard Greenham.*

**Verse 55.**—"In the night." Pastor Harms of Hermansburg used to preach and pray and instruct his people for nine hours on the Sabbath. And then when his mind was utterly exhausted, and his whole body was thrilling with pain, and he seemed almost dying for the want of rest, he could get no sleep. But he used to say that he loved to lie awake all night in the silence and darkness and think of Jesus. The night put away everything else from his thoughts, and left his heart free to commune with the One whom his soul most devoutly loved, and who visited and

comforted his weary disciple in the night watches. And so **God's children have often enjoyed rare seasons of communion with him in the solitude of exile, in the deep gloom of the dungeon, in the perpetual night of blindness, and at times when all voices and instructions from the world have been most completely cut off, and the soul has been left alone with God.**—Daniel March, in "Night unto Night." 1880.

**Verse 55.**—"In the night." **There is never a time in which it is not proper to turn to God and think on his name.**

In the darkness of midnight, in the darkness of mental depression, in the darkness of outward providences, God is still a fitting theme.—William S. Plumer.

**Verse 55.**—"The night."—

"Dear night! this world's defeat;  
The stop to busy fools; Care's check and curb;  
The day of spirits; my soul's calm retreat  
Which none disturb!  
Christ's progress, and his prayer time;  
The hours to which high heaven doth chime.  
"God's silent, searching flight;  
When my Lord's head is filled with dew, and all  
His locks are wet with the clear drops of night;  
His still, soft call;  
His knocking time; the soul's dumb watch,  
When spirits their fair kindred catch."  
Henry Vaughan, 1621–1695.

**Verse 55.**—"And have kept thy law"; though imperfectly, yet spiritually, sincerely, heartily, and from a principle of love and gratitude, and with a view to the glory of God, and without mercenary, sinister ends.—John Gill.

**Verse 55.**—"And have kept thy law." Hours of secret fellowship with God must issue in the desire of increased conformity to his holy will.

*It is the remembrance of God that leads to the keeping of his laws, as it is forgetfulness of God that fosters every species of transgression.*—*John Morison.*

*Verse 55.*—“*And have kept.*” The **verb is in the future**, and perhaps is better so rendered, thus making it the expression of a solemn, deliberate purpose to **continue, his obedience**.—*William S. Plumer.*

*Verses 55, 56.*—He that delights to keep God’s law, God will give him more grace to keep it, according to that remarkable text, “*I have remembered thy name, O LORD, in the night, and have kept thy law. This I had, because I kept thy precepts.*” What had David for keeping God’s precepts? He had power to keep his law; that is, to grow and increase in keeping of it. As the prophet (Hosea 6:3) speaks of the knowledge of God: “Then shall we know, if we follow on to

know the Lord”; that is, **if we industriously labour to know God, we shall have this reward, to be made able to know him more.** So may I say of the grace of God: he that delights to keep God’s law shall have his reward,—to be enabled to keep it more perfectly. A true delight in God’s word is grace increasing.

**Grace is the mother of all true joy (Isa. 32:17),** and joy is as the daughter, and the mother and daughter live and die together.—*Edmund Calamy (1600–1666), in “The Godly Man’s Ark.”*

*Verse 56.*—“*This I had, because I kept thy precepts.*”

*As sin is a punishment of sin... so godliness is the recompense of godliness.*

The right use of one talent increaseth more, and the beginnings of godliness are blessed with a growth of godliness.

David's good exercises here held him in memory of his God, and the memory of God made him more godly and religious.—*William Cowper.*

*Verse 56.*—"This I had," etc. The Rabbins have an analogous saying,

–*The reward of a precept is a precept;* or, *A precept draws a precept.* The meaning of which is, that he who keeps one precept, to him God grants, as if by way of reward, the ability to keep another and more difficult precept.

The contrary to this is that **other saying of the Rabbins**, that *the reward of a sin is a sin;* or, *Transgression draws transgression.*—*Simon de Muis, 1587–1644.*

Verse 56.—“*This I had,*” that is, this happened to me, etc.

*I experienced many evils and adversities;  
but, on the other hand, I drew sweetest  
consolations from the word, and I was  
crowned with many blessings from God.*

Others thus render it, This is my business, This I care for and desire, to keep thy commandments; *i.e.*, to hold fast the doctrine incorrupt with faith and a good conscience.—D. H. Mollerus.

Verse 56.—“*This I had,*” etc. I had the comfort of keeping thy law *because I kept it*. God’s work is its own wages.—Matthew Henry.

God’s work and witnessing is its own  
blessing and reward. —JDP

Verse 56.—“*This I had,*” etc. What is that?

This comfort I had, this supportation I  
had in all my afflictions, this  
consolation I had, this sweet  
communion with God I had. Why?  
“Because I kept thy precepts,”

I obeyed thy will. Look, how much obedience is yielded to the commands of God, so much comfort doth flow into the soul:

*God usually gives in comforts proportionably to our obedience.*

**O the sweet, soul-satisfying consolation a child of God finds in the ways of God, and in doing the will of God,** especially when he lies on his death-

bed; then it will be sweeter to him than honey and the honeycomb; then will he say with good king Hezekiah, when he lay upon his death-bed, “Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which was good in thy sight.” O the sweet satisfaction that a soul shall find in God, when he comes to appear before God!—*James Nalton, 1664.*

*Verse 56.*—“*This I had,*” etc. Or, “This was my *consolation*, that I kept thy precepts;” which is nearly the reading of the Syriac, and renders the sense more complete.—*Note in Bagster’s Comprehensive Bible.*

*Verse 56.*—“*This I had,*” etc.

*When I hear the faithful people of God telling of his love, and saying—“This I had,” must I not, if unable to join their cheerful acknowledgment, trace it to my unfaithful walk, and say—“This I had not”—because I have failed in obedience to thy precepts; because I have been careless and self-indulgent;*

because I have slighted thy love;  
because I have “grieved thy Holy Spirit,”  
and forgotten to “ask for the old paths,  
that I might walk therein, and find rest  
to my soul”? [Jer. 6:16](#). —Charles Bridges.

**Verse 56.**—David saith indefinitely, “*This I had*”; not telling us what good or privilege it was;

only in the general, it was some benefit that accrued to him in this life. **He doth**

**not say, This I hope for; but, “*This I***

***had;*”** and therefore he doth not speak of the full reward in the life to come.

**In heaven we come to receive the full**  
**reward of obedience; but a close walker,**  
**that waiteth upon God in an humble and**  
**constant obedience, shall have sufficient**  
**encouragement even in this life.**

**Not only shall he be blessed, but**  
**he is blessed; he hath something**  
**on hand as well as in hope:**

as David saith in this the 119th Psalm, not only he shall be blessed, but he is blessed; as they that travelled towards Zion, they met with a well by the way: *“Who passing through the valley of Baca make it a well; the rain also filleth the pools”* (Ps. 84:6). In a dry and barren wilderness, through which they were to pass, they were not left wholly comfortless, but met with a well or a cistern; that is, they had some comfort vouchsafed to them before they came to enjoy God’s presence in Zion; some refreshments they had by the way.

As servants, that, besides their wages, have their veils; so, **besides the recompense of reward hereafter, we have our present comforts and supports during our course of service, which are enough to counterbalance all worldly joys, and outweigh the greatest pleasures that men can expect in the way of sin. In the benefits that believers find by walking with God in a course of obedience every one can say, “This I had, because I kept thy precepts.”**—Thomas Manton.<sup>1</sup>

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<sup>1</sup> C. H. Spurgeon, [\*The Treasury of David: Psalms 111-119\*](#), vol. 5 (London; Edinburgh; New York: Marshall Brothers, n.d.), 239–253.

# COMFORT / my comfort

v.50 = Strongs' #5165

v.52 = Strongs' #5162

## ◀ 5162. nacham ▶

### Strong's Concordance

nacham: to be sorry, console oneself

Original Word: נָחַם

Part of Speech: Verb

Transliteration: nacham

Phonetic Spelling: (naw-kham ')

Definition: to be sorry, console oneself

### NAS Exhaustive Concordance

#### Word Origin

a prim. root

#### Definition

to be sorry, console oneself

#### NASB Translation

am sorry (1), appeased (1), become a consolation (1), change mind (6), change minds (1), changed mind (4), comfort (30), comforted (18), comforter (2), comforters (4), comforts (2), console (3), consolers (1), consoling (1), give rest (1), have compassion (2), moved to pity (1), regret (1), regretted (1), relent (5), relented (4), relenting (3), relents (1), relieved (1), repent (3), repented (2), sorry (6), think better (1), when the time of mourning was ended (2).

### Brown-Driver-Briggs

[ נָחַם ] **verb Niph'al be sorry, console**, oneself, etc. (only in derived species) (Late Hebrew Pi`el *comfort* ; Phoenician in proper name Lzb<sup>322</sup> ; <sup>7</sup>Pa`el = Late Hebrew, and derivatives;

Christian-Palestinian Aramaic, Pa`el *id.* , Schw<sup>Idioticon 54</sup> ; Arabic  *breathe pantingly* (of horse)); - Niph'al *Perfect* נָחַם [Amos 7: 3](#) 4t .; נָחַם [Jeremiah 20:16](#) 2t .; 1 singular נָחַמְתִּי [Genesis 6: 7](#) 8t .; נָחַמְתֶּם [Zechariah 8:14](#) ; 2masculine plural נָחַמְתֶּם [Ezekiel 14:22](#) ; *Imperfect* נִחְמֶה [Exodus 13:17](#) 6t .; נִחְמֶה [Genesis 6: 6](#) 6t .; + 5 t. *Imperfect*; *Imperative* נִחְמֵה [Exodus 32:12](#) ; [Psalm 90:13](#) .; *Infinitive* נִחְמֵה [Jeremiah 31:15](#) ; [1 Samuel 15:29](#) ; *Participle* נִחְמֵה [Judges 21:15](#) 3t .; -

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**1** *be sorry, moved to pity, have compassion* , for others, absolute [Jeremiah 15: 6](#) ; with על [Psalm 90:13](#) ; אל [Judges 21: 6](#) ; לְ [Judges 21:15](#) ; מִן [Judges 2:18](#) .

**2** *be sorry, rue, suffer grief, repent* , of one's own doings, absolute [Exodus 13:17](#) (E), [Psalm 106: 45](#) ; [Jeremiah 20:16](#) ; [Joel 2:14](#) ; [Zechariah 8:14](#) ; "" [שָׁקַר 1 Samuel 15:29](#) (twice in verse); [מָאָס Job 42: 6](#) ; [שׁוּב Jeremiah 4:28](#) ; [Jeremiah 31:19](#) ; [Jonah 3: 9](#) ; [חָוִיס Ezekiel 24:14](#) ; " , [נִשְׁבַּע Psalm 110: 4](#) ; c. [עַל Amos 7: 3,6](#) ; [Jeremiah 8: 6](#) ; [Jeremiah 18:10](#) ; [עַל הַרְעָה for ill done to others Exodus 32:12](#) , 14 (J), [Jeremiah 18: 8](#) ; [Joel 2:13](#) ; [Jonah 3:10](#) ; [Jonah 4: 2](#) ; [2 אֱלֹהֵרְעָה Samuel 24:16 = 1 Chronicles 21:15](#) ( על ), [Jeremiah 26: 8](#) , 13,19; [Jeremiah 42:10](#) ; כִּי [Genesis 6: 6](#) , 7 (J), [1 Samuel 15:11](#) , 35.

**3** *comfort oneself, be comforted*: absolute [Genesis 38:12](#) (J) [Psalm 77: 3](#) ; [Ezekiel 31:16](#) ; with [עַל 2 Samuel 13:39](#) ; [Jeremiah 31:15](#) ; [עַל הַרְעָה](#) , *concerning the evil* [Ezekiel 14:22](#) ; [Ezekiel 32:31](#) ; [אֲחֵרִי Genesis 24:67](#) (J).

**4** *comfort oneself, ease oneself* , by taking vengeance with מִן [Isaiah 1:24](#) ; [עַל Isaiah 57: 6](#) .

**Piel** *Perfect* נָחַם [Isaiah 49:13](#) ; 8t. Perfect; *Imperfect* יִנְחֶם [Job 29:25](#) ; 3masculine plural יִנְחֲמוּ [Job 42:11](#) ; יִנְחֲמוּן [Zechariah 10: 2](#) 13t. Imperfect; *Imperative* נְחֲמוּ [Isaiah 40: 1](#) (twice in verse); *Infinitive* נָחַם [Isaiah 61: 2](#) ; suffix נִחְמוֹ [Genesis 37:35](#) 9t. Infinitive; *Participle* מְנַחֵם [Lamentations 1: 2](#) , plural מְנַחְמִים [Psalm 69:21](#) . + 11 t. Participle - *comfort, console* , absolute [Genesis 37:35](#) (J), [1 Chronicles 19: 3 = 2 Samuel 10: 3](#) ; [Psalm 69:21](#) ; [Ecclesiastes 4: 1](#) (twice in verse); [Zechariah 10: 2](#) ; [Nahum 3: 7](#) ; [Lamentations 1:16](#) ; with accusative of person [Genesis 50:21](#) (E) [2 Samuel 12:24](#) ; [1 Chronicles 7:21](#) ; [1 Chronicles 19: 2](#) ; [Job 2:11](#) ; [Job 7:13](#) ; [Job 21:34](#) ; [Job 29:25](#) ; [Ruth 2:13](#) ; [Psalm 23: 4](#) ; [Psalm 71:21](#) ; [Psalm 119: 76](#) ; [Psalm 119: 82](#) ; [Isaiah 12: 1](#) ; [Isaiah 22: 4](#) ; [Isaiah 40: 1](#) (twice in verse); [Isaiah 51: 3](#) (twice in verse); [Isaiah 51: 12,19](#) ; [Isaiah 61: 2](#) ; [Isaiah 66:13](#) (twice in verse); [Ezekiel 14:23](#) ; [Ezekiel 16:54](#) ; [Zechariah 1:17](#) ; [Lamentations 2:13](#) ; "" [עֹזֵר Psalm 86:17](#) ; [רָחַם Isaiah 49:13](#) ; [גָּאֵל Isaiah 52: 9](#) ; [שִׁמְחָה Jeremiah 31:13](#) ; מִן of thing [Genesis 5:29](#) (J); [עַל Jeremiah 16: 7](#) ; [Jeremiah 42:11](#) ; [2 Samuel 10: 2 = 1 Chronicles 19: 2](#) ; [מְנַחְמֵי עַמִּל Job 16: 2](#) ; [Ament מְנַחֵם לְ Lamentations 1: 2](#) , 9,17,21.

**Pual** *Perfect* נִחְמָה [Isaiah 54:11](#) ; *Imperfect* תִּנְחַמוּ [Isaiah 66:13](#) ; *be comforted, consoled* .





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**KJV:** of the air; *for it repenteth* me that I have made  
**INT:** of the sky for *I am* for have made

[Genesis 24:67](#)

**HEB:** לְאִשָּׁה וַיֵּאָהֲבָהּ וַיִּנְחֶמָהּ יִצְחָק AS

**NAS:** her; thus Isaac *was comforted* after

**KJV:** her: and Isaac *was comforted* after

**INT:** his wife loved *was comforted* Isaac after

[Genesis 27:42](#)

**HEB:** עָשָׂו אָחִידָה מִתְנַחֵם לָהּ לְהַרְגֶּהּ:

**NAS:** Esau *is consoling* himself concerning you [by planning] to kill

**KJV:** Esau, *as touching thee, doth comfort* himself, [purposing] to kill

**INT:** Esau your brother *is consoling* kill

[Genesis 37:35](#)

**HEB:** וְכָל־בְּנֹתָיו לִנְחָמוֹ וַיִּמָּאן לְהִתְנַחֵם:

**NAS:** arose *to comfort* him, but he refused

**KJV:** rose up *to comfort* him; but he refused

**INT:** and all his daughters *to comfort* refused to be comforted

[Genesis 37:35](#)

**HEB:** לִנְחָמוֹ וַיִּמָּאן לְהִתְנַחֵם וַיֹּאמֶר כִּי־

**NAS:** him, but he refused *to be comforted*. And he said,

**KJV:** him; but he refused *to be comforted*; and he said,

**INT:** to comfort refused *to be comforted* said Surely

[Genesis 38:12](#)

**HEB:** אָשֶׁת־יְהוּדָה וַיִּנְחֶמָהּ יְהוּדָה וַיַּעַל:

**NAS:** died; *and when the time of mourning was over*, Judah

**KJV:** and Judah *was comforted*, and went up

**INT:** the wife of Judah *the time* Judah went

[Genesis 50:21](#)

**HEB:** וְאֵת־טַפְכֶּם וַיִּנְחֶמָהּ אוֹתָם וַיְדַבֵּר:

**NAS:** for you and your little ones. *So he comforted* them and spoke

**KJV:** you, and your little ones. *And he comforted* them, and spake

**INT:** will provide and your little *comforted* and spoke and

[Exodus 13:17](#)

**HEB:** אֱלֹהִים כִּן־יִנְחֶמָה הָעַם בְּרֹאֲתָם:

**NAS:** might *change their minds* when they see

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KJV: Lest peradventure the people *repent* when they see  
INT: God might *change* the people see

Exodus 32:12

HEB: מִתְרִוֹן אַפָּה וְהִנַּחְתָּם עַל-הָרָעָה  
NAS: anger *and change Your mind* about  
KJV: wrath, *and repent* of this evil  
INT: your burning anger *and change* about evil

Exodus 32:14

HEB: וַיִּנְחַם יְהוָה עַל-  
NAS: So the LORD *changed His mind* about  
KJV: And the LORD *repented* of the evil  
INT: *changed* the LORD about

Numbers 23:19

HEB: וַיִּבְרַח אָדָם וַיִּתְנַחֵם הָהוּא  
NAS: of man, *that He should repent*; Has He said,  
KJV: of man, *that he should repent*: hath he said,  
INT: A son of man *repent* has He said

Deuteronomy 32:36

HEB: וְעַל-עֲבָדָיו יִתְנַחֵם כִּי יֵרְאֶה  
NAS: His people, *And will have compassion* on His servants ,  
KJV: his people, *and repent* himself for his servants ,  
INT: on his *servants and will have* When sees

Judges 2:18

HEB: הַשׁוֹפֵט כִּי-יִנָּחֵם יְהוָה מִנִּבְיָאֲתָם  
NAS: for the LORD *was moved to pity* by their groaning  
KJV: of the judge: *for it repented* the LORD  
INT: of the judge When *was moved* the LORD their groaning

Judges 21: 6

HEB: וַיִּנְחַמוּ בְנֵי יִשְׂרָאֵל  
NAS: of Israel *were sorry* for their brother  
KJV: of Israel *repented* them  
INT: *were sorry* and the sons of Israel

Judges 21:15

HEB: וְהָעָם נָחַם לְבְנֵימִן כִּי-  
NAS: And the people *were sorry* for Benjamin

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KJV: And the people *repented* them for Benjamin,  
INT: and the people *were sorry* Benjamin because

Ruth 2:13

HEB: אֲדֹנָי כִּי נַחֲמָתָנִי וְכִי AS

NAS: my lord, *for you have comforted* me and indeed

KJV: my lord; *for that thou hast comforted* me, and for that thou hast spoken

INT: my lord and indeed *have comforted* and indeed have spoken

1 Samuel 15:11

HEB: הִמְלַכְתִּי כִּי-נַחֲמָתִי כִּי-הִמְלַכְתִּי NAS: *I regret* that I have made Saul KJV: *It repenteth* me that I have set up INT: *regret* for have made

1 Samuel 15:29

HEB: יִשְׁקַר וְלֹא יִנָּחֵם כִּי

NAS: will not lie *or change* His mind;

KJV: will not lie *nor repent*: for he [is] not a man,

INT: lie or *change* for is not

1 Samuel 15:29

HEB: אָדָם הוּא לְהִנָּחֵם:

NAS: or change *His mind*; for He is not a man

KJV: for he [is] not a man, *that he should repent*.

INT: A man he *his mind*

1 Samuel 15:35

HEB: וַיִּשְׁאוּל וַיהוָה נָחַם כִּי-הִמְלִיךְ

NAS: And the LORD *regretted* that He had made

KJV: and the LORD *repented* that he had made Saul

INT: Saul and the LORD *regretted* for had made

2 Samuel 10: 2

HEB: וַיִּשְׁלַח דָּוִד לְנַחֲמוֹ בְנָדָב־ AS

NAS: of his *servants to console* him concerning

KJV: sent *to comfort* him by the hand

INT: sent David *to console* some of his servants

2 Samuel 10: 3

HEB: אֵלַי שְׁלַח לָךְ מְנַחֲמִים הֲלוֹא AS

NAS: he has sent *consolers* to you? Has David

---

KJV: that he hath sent *comforters* to thee? hath not David  
INT: because has sent *consolers* not order

2 Samuel 12:24

HEB: וַיִּנְחֵם דָּוִד אֶת אִשְׁתּוֹ NAS: Then David *comforted* his wife KJV: And David *comforted* Bathsheba INT: *comforted* David Bathsheba

108 Occurrences

Strong's Hebrew 5162

108 Occurrences

## Englishman's Concordance

Job 6:10

HEB: וַתְּהִי עוֹד | נַחֲמָתִי וְאַסְלָקָה בְּחִילָה  
NAS: But it is still *my consolation*, And I rejoice  
KJV: *Then should I yet have comfort*; yea, I would harden  
INT: become is still *my consolation* rejoice sorrow

Psalms 119:50

HEB: נְאֻת נַחֲמָתִי בְּעַגְגֵי כִּי  
NAS: This *is my comfort* in my affliction,

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**KJV:** *This [is] my comfort* in my affliction:  
**INT:** likewise *is my comfort* my affliction That

[2 Occurrences](#)

[Strong's Hebrew 5165](#)

[2 Occurrences](#)

## ◀ 5165. nechamah ▶

### Strong's Concordance

nechamah: comfort

**Original Word:** נְחָמָה

**Part of Speech:** Noun Feminine

**Transliteration:** nechamah

**Phonetic Spelling:** (nekh-aw-maw')

**Definition:** comfort

### NAS Exhaustive Concordance

**Word Origin**

from [nacham](#)

**Definition**

comfort

**NASB Translation**

comfort (1), consolation (1).

### Brown-Driver-Briggs

[נְחָמָה] **noun feminine comfort**, suffix נְחָמָה־ Job 6:10; Psalm 119:50.

### Strong's Exhaustive Concordance

comfort

From [nacham](#); consolation -- comfort.

see HEBREW [nacham](#)

### Forms and Transliterations

נְחָמָה־ ne·ḥā·mā·tî neChamaTi neḥāmāṭî

### Links

[Interlinear Greek](#) • [Interlinear Hebrew](#) • [Strong's Numbers](#) • [Englishman's Greek Concordance](#) • [Englishman's Hebrew Concordance](#) • [Parallel Texts](#)

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Webster 1828: COMFORT, n.

1. Relief from pain; ease; rest or moderate pleasure after pain, cold or distress or uneasiness of body. The word signifies properly new strength, or animation; and relief from pain is often the effect of strength. In a popular sense, the word signifies rather negatively the absence of pain and the consequent quiet, than positive animation.

2. Relief from distress of mind; the ease and quiet which is experienced when pain, trouble, agitation or affliction ceases. It implies also some degree of positive animation of the spirits; or some pleasurable sensations derived from hope, and agreeable prospects; consolation.

Let me alone, that I may take comfort a little. Job 10.

Daughter, be of good comfort; thy faith hath made thee whole. Mat 9.

3. Support; consolation under calamity, distress or danger.

Let thy merciful kindness be for my comfort. Psa 119.

4. That which gives strength or support in distress, difficulty, danger, or infirmity.

Pious children are the comfort of their aged parents.

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5. In law, support; assistance; countenance; encouragement; as, an accessory affords aid or comfort to a felon.

6. That which gives security from want and furnishes moderate enjoyment; as the comforts of life.

Modern Webster's:

*verb (used with object)*

1. to soothe, console, or reassure; bring cheer to: *They tried to comfort her after her loss.*
2. to make physically [comfortable](#).
3. *Obsolete.*

to aid; support or encourage.

*noun*

4. relief in affliction; consolation; solace: *Her presence was a comfort to him.*
5. a feeling of relief or consolation: *Her forgiveness afforded him great comfort.*
6. a person or thing that gives consolation: *She was a great comfort to him.*
7. a cause or matter of relief or satisfaction: *The patient's recovery was a comfort to the doctor.*
8. a state of ease and satisfaction of bodily wants, with freedom from pain and anxiety: *He is a man who enjoys his comfort.*

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9. something that promotes such a state: *His wealth allows him to enjoy a high degree of comfort.*

Remember:

- Who, What, Where...
- “The Flow”
- “The 7 Fundamentals”
- “The 7 Missional I’s”
- “The 7 Components of Comfort”

Contrast the superficial Palm Sunday crowd with the truly comforted, Great Friday Church of tax collectors, once blind, demon possessed, whores, lepers, & moral wretches... - JDP

- We should have the attitudes of dual citizen sojourners, working & worshipping our ways home to heaven. - JDP

Wishing is for wells, which are nothing more than repurposed and well disguised pits... Whereas holy hope comes from and will ultimately return to its heavenly home.  
- JDP

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Christians cry & smile

Your remembering may lead to another's redeeming. - JDP

Hind sight may be 20/20... but holy hope is even better! -  
JDP

Worldly wishing is a gamble but biblical hope is a sure bet - a  
gospel guarantee! - JDP

“Sometimes ‘struggling’ is a nice word for ‘postponed  
obedience’.”  
~ Elisabeth Elliot

Every command of Christ bears today's date. - Charles H.  
Spurgeon

Prepare a list...Components of Comfort:

- Truth
- Love
- Remembering

- 
- Hope
  - Christ
  - Cross

>> Matthew 28:20

Establish premise with:

- 2 Timothy 3:16-17
- Luke 24:27
- Remember: Jesus is both the blueprint & the Bullseye of the Bible! - JDP
- Jesus is the Bible's A.M.E.N.

- > Almighty & Author
- > Message & Messiah
- > Engine & Evangelist
- > Nucleus & Necessity

Pilgrim's Progress highlights the challenges of Christianity...  
AND the comfort that only Christ can give. - JDP

- See the trials & travails of the character named "Christian"
- "the swamp of despondence"
- "the hill of difficulty" (right after he looks to the cross & "the burden" aka sin falls off his shoulders)

- 
- “the valley of humility/guilt”
  - “the valley of the shadow of death”
  - “doubting castle & the giant of despair” (constantly beating & torturing people)

Job’s friends are called “miserable comforters”

[Romans 15:13](#) ESV / 28 helpful votes

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

[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*

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*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](#) **ESV / 200 helpful votes**

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.

[Psalm 119:76](#) **ESV / 143 helpful votes**

Let your steadfast love comfort me according to your promise to your servant.

[Psalm 119:50](#) **ESV / 130 helpful votes**

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

[Matthew 5:4](#) **ESV / 128 helpful votes**

“Blessed are those who mourn, for they shall be comforted.

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[John 14:27](#) **ESV / 24 helpful votes**

Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

[Joshua 1:9](#) **ESV / 24 helpful votes**

Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the Lord your God is with you wherever you go.”

[Isaiah 49:13](#) **ESV / 88 helpful votes**

Sing for joy, O heavens, and exult, O earth; break forth, O mountains, into singing! For the Lord has comforted his people and will have compassion on his afflicted.

[John 16:22](#) **ESV / 81 helpful votes**

So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.

[Isaiah 51:12](#) **ESV / 74 helpful votes**

“I, I am he who comforts you; who are you that you are afraid of man who dies, of the son of man who is made like grass,

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[Psalm 86:17](#) **ESV / 73 helpful votes**

Show me a sign of your favor, that those who hate me may see and be put to shame because you, Lord, have helped me and comforted me.

[Proverbs 3:5-6](#) **ESV / 22 helpful votes**

Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths.

[Nahum 1:7](#) **ESV / 35 helpful votes**

The Lord is good, a stronghold in the day of trouble; he knows those who take refuge in him.

[Revelation 21:4](#) **ESV / 70 helpful votes**

He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”

[Isaiah 12:1](#) **ESV / 59 helpful votes**

You will say in that day: “I will give thanks to you, O Lord, for though you were angry with me, your anger turned away, that you might comfort me.

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[Isaiah 40:1-2](#) ESV / **53 helpful votes**

Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the Lord's hand double for all her sins.

[John 16:33](#) ESV / **43 helpful votes**

I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”

[Isaiah 66:13](#) ESV / **43 helpful votes**

As one whom his mother comforts, so I will comfort you; you shall be comforted in Jerusalem.

[Acts 9:31](#) ESV / **17 helpful votes**

So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied.

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[Lamentations 3:22-23](#) ESV / 20 helpful votes

The steadfast love of the Lord never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness.

What we've already learned:

- Remembering Christ refreshes us!
- Hoping in Him, helps & heals us!
- Considering Him... comforts us!

Jonathan Edwards:

- You contribute nothing to your salvation except the sin that made it necessary.