

# *Psalm 119's Exclamation Point!*

Psalm 119:169-176

November 6, 2022

## **INTRO:**

*What's the best/worst ending of a book/movie you can recall?*

In general, how do “endings” relate to the overall “work”?

***Last words are often encapsulating & climatic words.***

When creators, writers, & responders end in sync...

...especially when it comes to The Word of God!

## **PRAYER**

## **CONTEXT:**

- A. Week 42 of Psalm 119... ***“Perspective”***
- B. 3 closing themes: Crying-out; Victory; & Peace
- C. Today we'll unpack the last stanza... vv.169-176
- D. Today is **Psalm 119's climatic, exclamation point!**
- E. We've come to the end... *but we're not finished* :-)

T/S: ...here comes the biggest big idea I've ever shared!

**BIG IDEA:** Thank You, thank You thank You...

My awesome and Almighty, Creator Christ!

Thank You, thank You, thank You, thank You

for seeking, saving, & sanctifying

my sheep-like soul!

## PREVIEW:

1. See the Stanza's **STRUCTURE** *Matters*
2. See the Stanza's **SUBSTANCE** *Matters*
3. See the Stanza's **SYMMETRY** *Matters*

## TEXT:

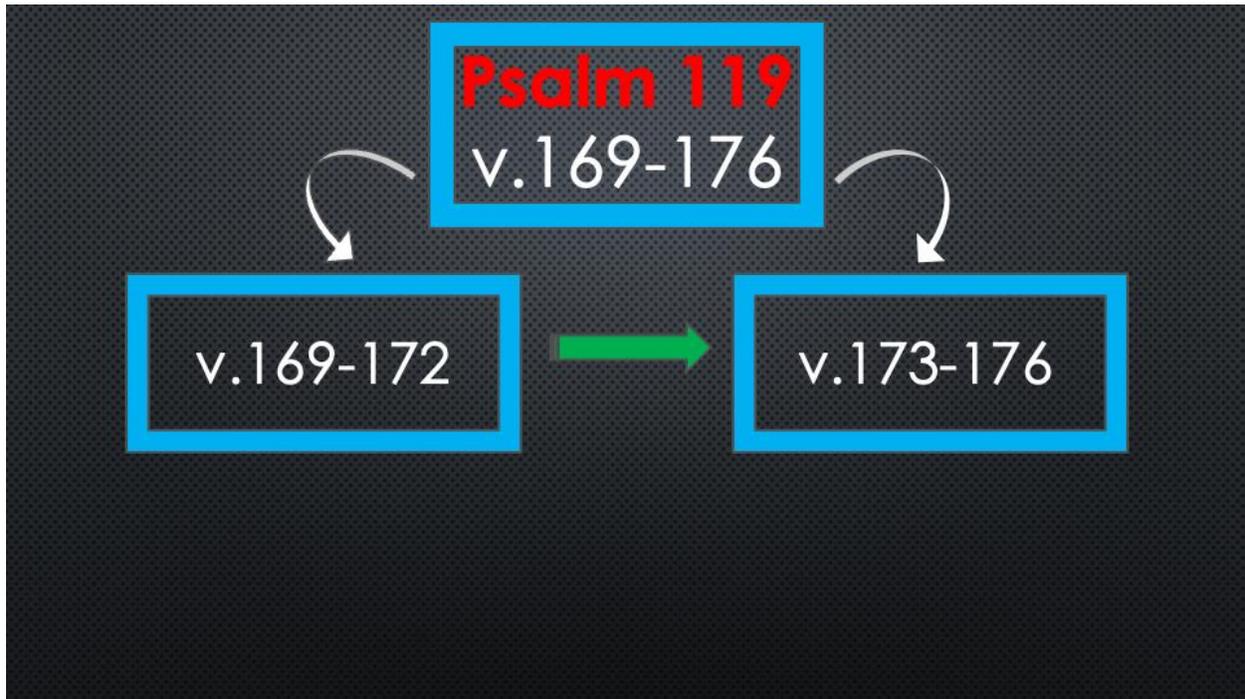
### Psalm 119 v.169-176

- 169 Let my cry come before You, O LORD; give me understanding according to Your word!
- 170 Let my plea come before You; deliver me according to Your word.
- 171 My lips will pour forth praise, for You teach me Your statutes.
- 172 My tongue will sing of Your word, for all Your commandments are right.
- 173 Let Your hand be ready to help me, for I have chosen Your precepts.
- 174 I long for Your salvation, O LORD, and Your law is my delight.
- 175 Let my soul live and praise You, and let Your rules help me.
- 176 I have gone astray like a lost sheep; seek Your servant, for I do not forget Your commandments.

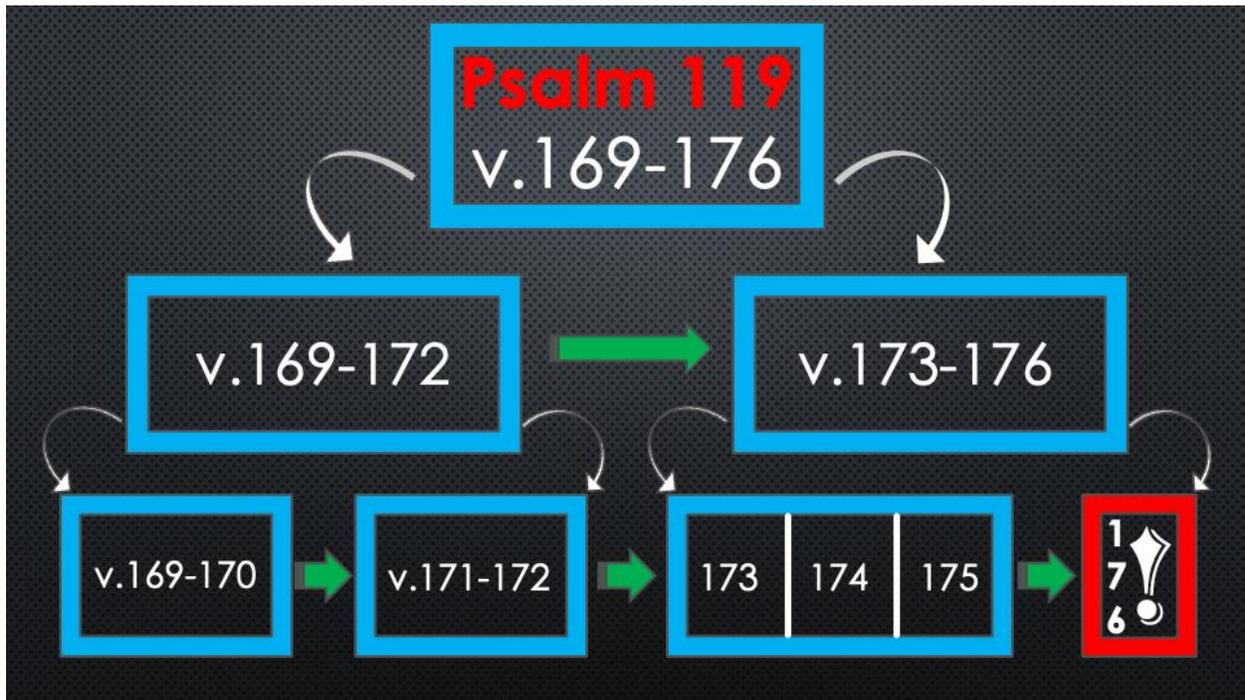
## I. **STRUCTURE** *Matters!*

- 1). Poetry genre
- 2). Parallelism
- 3). Couplets
- 4). Stanza halves
- 5). Thematic
- 6). Progressive
- 7). Punctuating!

See how the whole is divided into 2 halves...



See how the 2 halves are structured...



## II. SUBSTANCE *Matters!*

vv.169-170 (couplet)

### Psalm 119 v.169-176

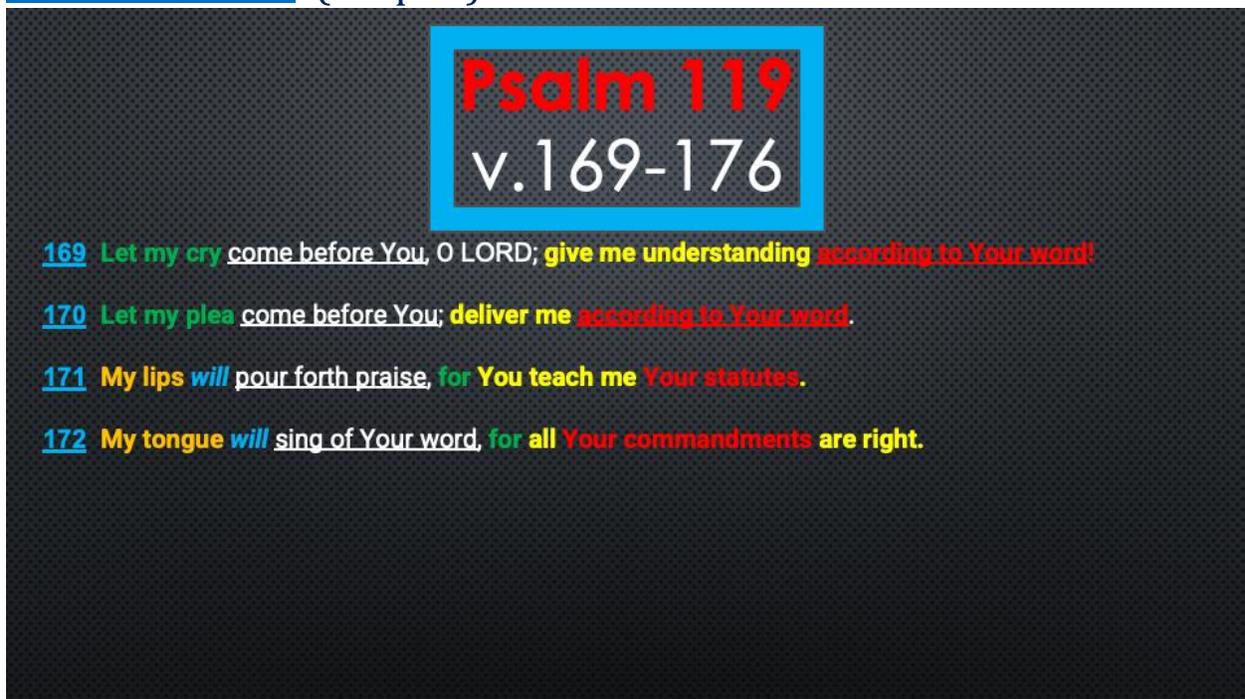
169 Let my cry come before You, O LORD; give me understanding according to Your word!

170 Let my plea come before You; deliver me according to Your word.

- A. See the pleas! *“Let my...”*
  - a. **CRY** - crying out regarding crying out!
  - b. **PLEA** - a plea to God saying “please!”
- B. See the **emphasis via repetition**...
  - a. *“Let my...” / “Let my...” / me / me*
  - b. *“Let my cry” / “Let my plea”*
  - c. *“You / You / O LORD / Your / Your*
  - d. *“come before You” / “come before You”*
  - e. *“give me” & “deliver me”*
  - f. *“according to Your word” / also repeated twice!*
- C. See the cry & plea for **The Messiah’s mercy & grace:**
  - a. **PLEASE** consider my passionate prayer
  - b. **PLEASE** give me understanding (*of Your truth in love*)
  - c. **PLEASE** deliver me (from sin & Satan’s impact)

- D. See reverence & respect for God's word, will, & ways
- a. The *cries* & *pleas* are **"according to"** God's 3W's
  - b. The *understanding* is **"according to"** God's 3W's
  - c. The *deliverance* is **"according to"** God's 3W's
- E. **Don't miss what missing!** (pride, arrogance, will power)

**vv.171-172:** (couplet)



**Psalm 119**  
v.169-176

**169** Let my cry come before You, O LORD; give me understanding according to Your word!

**170** Let my plea come before You; deliver me according to Your word.

**171** My lips will pour forth praise, for You teach me Your statutes.

**172** My tongue will sing of Your word, for all Your commandments are right.

1. **Hear the PROMISES!**
  - a. **"I/my... WILL"**
  - b. **"I/my... WILL"**
2. **Hear the PRAISE!**
  - a. **"My lips will pour forth praise"**
  - b. **"My tongue will sing of Your word"**
3. Hear the **emphasized & repeated appreciation!**

a. *“for You teach me Your statutes.”*

- i. Direct answer to v.169’s crying out prayer!
- ii. Evidence of God’s love, mercy, & grace!

b. *“for all Your commandments are right.”*

i. **PRAISE** God for His:

1. Truth in Love
2. Commandments & Clarity
3. Reliability & Consistency
4. Inerrant & Inspired Instructions
5. Righteous Rightness

ii. **PRAISE** God for His *“shalom, shalom”*

T/S: Notice that we are now shifting to the 2<sup>nd</sup> half of the stanza & a new structure: thematic progression.

## Psalm 119

### v.169-176

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170 Let my plea come before You; deliver me according to Your word.

171 My lips will pour forth praise, for You teach me Your statutes.

172 My tongue will sing of Your word, for all Your commandments are right.

173 Let Your hand be ready to help me, for I have chosen Your precepts.

174 I long for your salvation, O LORD, and Your law is my delight.

175 Let my soul live and praise You, and let Your rules help me.

## vv.173-175:

1. See the **pleas return & repeated** once again...
  - a. *"Let Your..."* = PLEASE
  - b. *"I long for Your..."* = PLEASE
  - c. *"Let my..."* = PLEASE
  - d. *"Let Your..."* = PLEASE
  
2. Hear the **explicit pleas** "poetic sandwich":
  - a. **PLEASE** *"...help me..."* A
  - b. **PLEASE** *"...save me..."* B
  - c. **PLEASE.** *"...give my soul life..."*. B
  - d. **PLEASE** *"...help me..."* A
  
3. Hear the PASSIONATE CHARGE within the pleas:
  - a. *"I have chosen Your precepts"*
  - b. *"Your law is my delight"*
  - c. *"Your rules help me"*

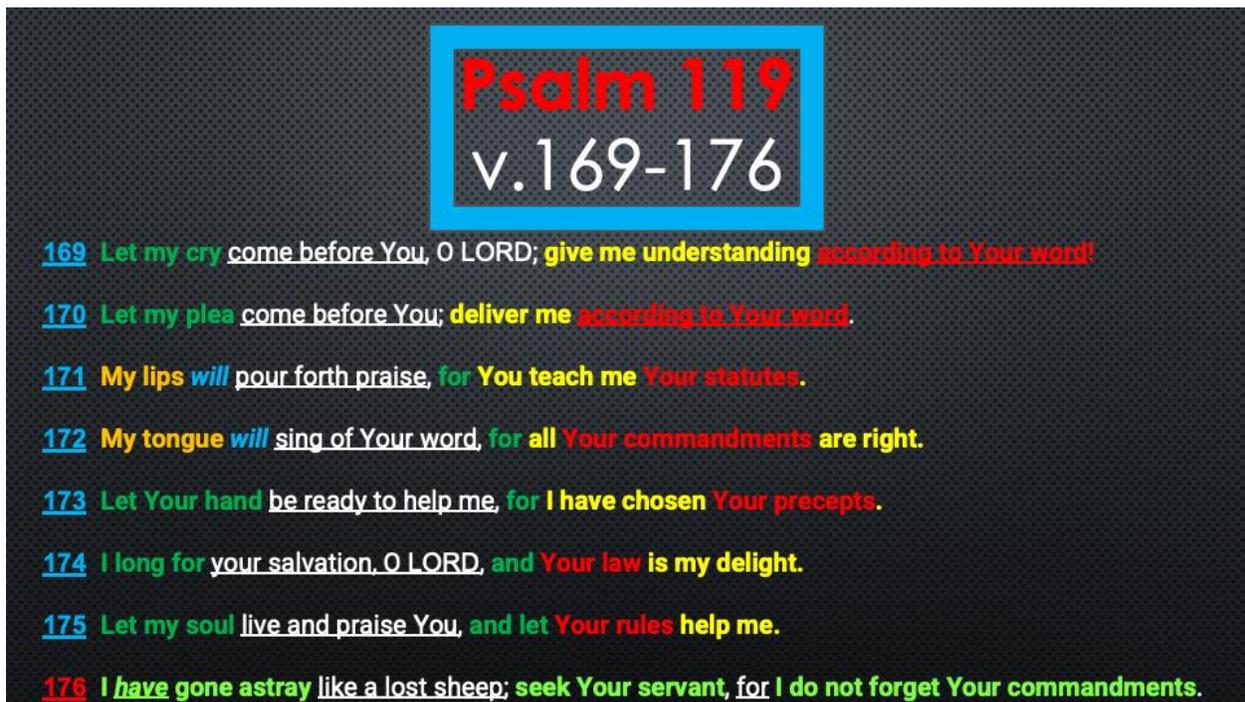
T/S: Here comes the finale... We need to ask and answer how & why Psalm 119 ends the way it does!

### NOTE:

Psalm 119's acrostic is NOT used to teach us the Hebrew alphabet... **No.**

*The Hebrew alphabet  
is being used to teach us Psalm 119.*

## v. 176:



**Psalm 119**  
v.169-176

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175 Let my soul live and praise You, and let Your rules help me.

176 I have gone astray like a lost sheep; seek Your servant, for I do not forget Your commandments.

1. First things first... Why the anomaly at the end?
  - a. It's a way of making a poetic point
  - b. There's more to this than meets the eye...
  - c. Today we'll unpack the micro answer...
  - d. Next week we'll unpack the macro answer.

*The anomaly is this stanza's exclamation point!*

2. Consider the culminating weight & importance...
  - a. Like the final scene in a movie...
  - b. **These are God's last words in Psalm 119...**
    - i. The longest chapter in the Bible
    - ii. The longest Psalm of all 150 Psalms
    - iii. The greatest focus in the Word on the Word

- JDP

3. Let's unpack this special exclamation point:

a. **STRUCTURE:**

i. **Poetic parallelism** in another “sandwich”

ii. See the “**me - Messiah - me**” sandwich

1. *m* “*I have gone astray like a lost sheep*”

2. *M* “*seek Your servant*”

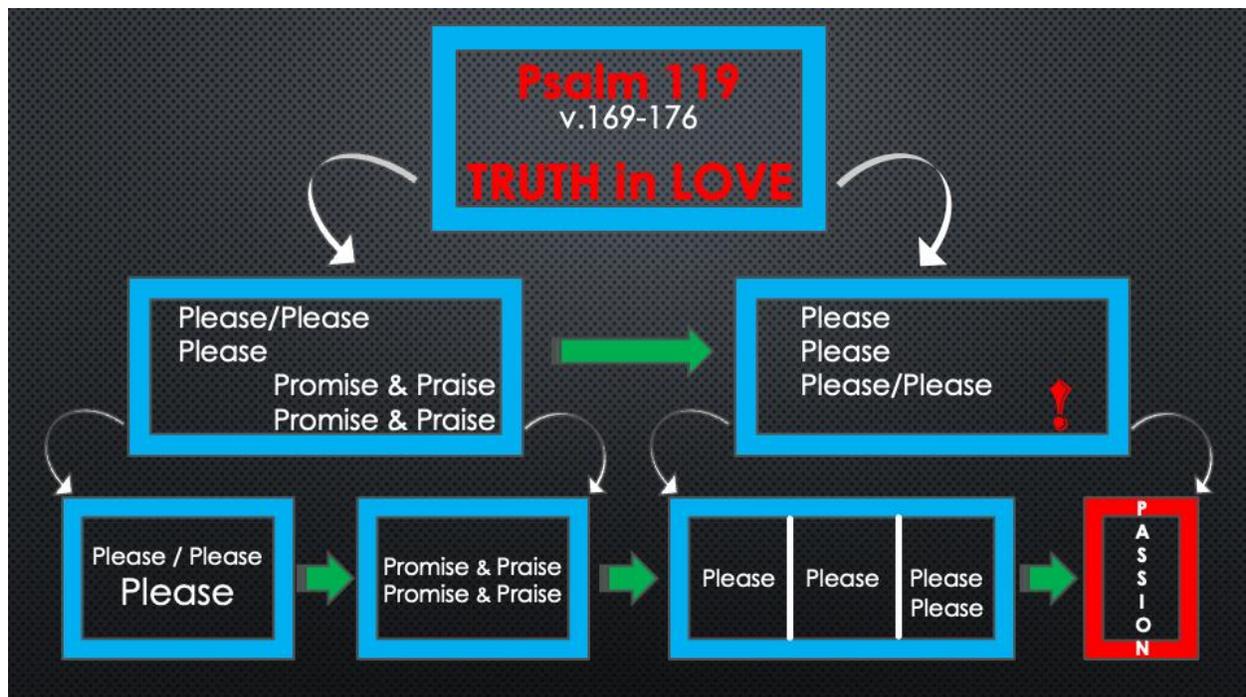
3. *m* “*I do not forget Your commandments*”

b. **SUBSTANCE:** **The Gospel**

c. **SYMMETRY:** Micro/Macro exclamation mark!

**T/S:** \* **Definition:** the proper proportion of the parts of a whole to one another with regard to size & form;  
*Excellence of proportion.*

### III. **SYMMETRY** *Matters!*



## Old Testament Psalmist vs New Testament Christians

### vv.169-170:

1. PLEASE consider receiving my passionate prayer...
2. **THANK YOU** for Matthew 11:28; John 17 & Hebrews 4:16
3. PLEASE give me understanding...
4. **THANK YOU** for Acts 1:8; 2 Peter 1:3; 2 Timothy 3:16-17
5. PLEASE deliver me...
6. **THANK YOU** Philippians 4:13; John 8:32/36; 1 John 1:9

### vv.171-172:

1. I PROMISE... *my lips will pour forth praise*
2. I PRAISE You... for empowering my promise of praise!
3. I PROMISE... *my mouth will sing of Your word*
4. I PRAISE You... putting Your word in my heart & mouth

### vv.173-175:

1. PLEASE *have Your hand ever ready to help me...*
2. **THANK YOU** for Deuteronomy 31:8 & Matthew 28:18-20

*“The LORD is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear or be dismayed.” (NASB)*

3. PLEASE *save my soul LORD...*
4. **THANK YOU** for John 14:6; Romans 10:9; & John 3:36

5. PLEASE *let my soul live and praise You*
6. **THANK YOU** for John 10:10 & 2 Corinthians 5:17-21
7. PLEASE *help me with Your Word, will, & ways... (rules)*
8. **THANK YOU** for Matthew 13:11

*Jesus answered them,  
“To you it has been granted to know the mysteries of  
the kingdom of heaven, but to them  
it has not been granted...”*

**T/S:** Here comes today's exclamation point!

**v.176:**

*I have gone astray like a lost sheep,  
seek Your servant,  
for I do not forget Your commandments.*

a. **STRUCTURE:**

- i. **Poetic parallelism** in another “sandwich”
- ii. See the “**me - Messiah - me**” sandwich

\*\*\* **Passionate *CONFESSION***

\*\*\* **Passionate *CRYING-out to CHRIST***

\*\*\* **Passionate *COMMITMENT***

a. Isaiah 53:6

**ALL we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on Him the iniquity of us all.**

b. Isaiah 53:5

But He was pierced for our transgressions; He was crushed for our iniquities; upon Him was the chastisement that brought us peace, and by His wounds we are healed.

c. Isaiah 53:1

Who has believed what he has heard from us?  
And to whom has the arm of the LORD been revealed?

- b. SUBSTANCE:      **The Gospel**    (cf. Luke 19:10)
1.    *m*            = *me needs a miracle*
  2.    *M*            = ***only Messiah can give it***
  3.    *m*            = *missionaries commit to mission*

***“For the Son of Man has come to seek and to save that which was lost.”*** (cf. Luke 15's 99 & 1)

John 14:15 & 20:21

***“If you love Me you will obey My commandments!”***  
***“As the Father has sent Me, so now I send you!”***

- c. SYMMETRY: next time we'll see the macro sym.

**REVIEW:** We have looked at Psalm 119:169-176 & it's...

A. STRUCTURE

B. SUBSTANCE

C. SYMMETRY

*For what?* A: Clarity, Comprehension & Confidence!

*So what?* A: God's glory & eternal souls are in view

*Now what?* A: BE a messenger & missionary of Ps.119

**CLOSE:**

See the blessing in the biblical humility  
of a holy surrendering!

-JDP

Don't just see Psalm 119:169-196...

**Don't just see it - BE it!**

See & BE the passage's progression:

***Pray/Plead Promise Praise Pray/Plead Perseverance***  
(and repeat)

*Our greatest blessings await us when we worship,  
walk, work, war, & witness to & thru the wonders  
of The Word, will, & ways of Creator Christ! -JDP*

**PRAYER**

# STUDY NOTES:

Taw

169Let my cry come before you, O LORD;  
give me understanding **according to your word!**

170Let my plea come before you;  
deliver me **according to your word.**

171My lips will pour forth **praise**,  
for you teach me **your statutes.**

172My tongue will sing of **your word**,  
for all **your commandments** are right.

173Let your hand be ready to help me,  
for I have chosen **your precepts.**

174I long for (similar to "Let") your salvation, O LORD,  
and **your law** is my delight.

175Let my soul live and praise you,  
and let **your rules** help me.

176I have gone astray like a lost sheep; seek your servant,  
for I do not forget **your commandments.**

Spurgeon:

*The Psalmist is approaching the end of the Psalm, and his petitions gather force and fervency; he seems to break into the inner circle of divine fellowship, and to come even to*

*the feet of the great God whose help he is imploring. This nearness creates the most lowly view of himself, and leads him to close the Psalm upon his face in deepest self-humiliation, begging to be sought out like a lost sheep.*

**169.** *“Let my cry come near before thee, O LORD.”*

**He is tremblingly afraid lest he should not be heard.** He is conscious that his prayer is nothing better than the cry of a poor child, or the groan of a wounded beast. He dreads lest it should be shut out from the ear of the most High, but he very boldly prays that it may come before God, that it may be in his sight, under his notice, and looked upon with his acceptance; yea, he goes further, and entreats, “Let my cry come near before thee, O Lord.” He wants the Lord’s attention to his prayer to be very close and considerate. He uses a figure of speech and personifies his prayer.

We may picture his prayer as Esther, venturing into the royal presence, entreating an audience, and begging to find favour in the sight of the blessed and only Potentate. It is a very sweet thing to a suppliant when he knows of a surety that his prayer has obtained audience, when it has trodden the sea of glass before the throne, and has come even to the footstool of the glorious seat around which heaven and earth adore. It is to Jehovah that this prayer is expressed with trembling earnestness—our translators, filled with holy reverence, translate the word, **“O LORD.”** We crave audience of none else, for we have confidence in none beside.

***“Give me understanding according to thy word.”***

This is the prayer about which the Psalmist is so exceedingly anxious. With all his gettings he would get understanding, and whatever he misses he is resolved not to miss this priceless boon.

**He desires spiritual light and understanding as it is promised in God's word, as it proceeds from God's word, and as it produces obedience to God's word.**

He pleads as though he had no understanding whatever of his own, and asks to have one given to him. "Give me understanding." In truth, he had an understanding according to the judgment of men, but what he sought was an understanding according to God's word, which is quite another thing.

*To understand spiritual things is the gift of God.*

To have a judgment enlightened by heavenly light and conformed to divine truth is a privilege which only grace can give.

**Many a man who is accounted wise after the manner of this world is a fool according to the word of the Lord.**

May we be among those happy children who shall all be taught of the Lord.

**170.** *"Let my supplication come before thee."*

**It is the same entreaty with a slight change of words.**

*He humbly calls his cry a supplication, a sort of beggar's petition; and again he asks for audience and for answer.*

**There might be hindrances in the way to an audience, and he begs for their removal—let it come.**

Other believers are heard—let my prayer come before thee.

*“Deliver me according to thy word.”*

**Rid me of mine adversaries, clear me of my slanderers, preserve me from my tempters, and bring me up out of all my afflictions even as thy word has led me to expect thou wilt do.**

It is for this that he seeks understanding. His enemies would succeed through his folly, if they succeeded at all; but if he exercised a sound discretion they would be baffled, and he would

escape from them. **The Lord in answer to prayer frequently delivers his children by making them wise as serpents as well as harmless as doves.**

**171.** *“My lips shall utter praise, when thou hast taught me thy statutes.”*

He will not always be pleading for himself, he will rise above all selfishness, and render thanks

for the benefit received. **He promises to praise God when he has obtained practical instruction in the life of godliness: this is something to praise for, no blessing is more precious.**

The best possible praise is that which proceeds from men who honour God, not only with their lips, but in their lives.

*We learn the music of heaven in the school of holy living.*

*He whose life honors the Lord is sure  
to be a man of praise.*

David would not only be grateful in silence, but he would express that gratitude in appropriate terms: his lips would utter what his life had practiced.

Eminent disciples are wont to speak well of the master who instructed them, and **this holy man, when taught the statutes of the Lord, promises to give all the glory to him to whom it is due.**

**172.** *“My tongue shall speak of thy word.”*

When he had done singing he began preaching. God’s tender mercies are such that they may be either said or sung.

*When the tongue speaks of God’s word it has a most fruitful subject; such speaking will be as a tree of life, whose leaves shall be for the healing of the people.*

Men will gather together to listen to such talk, and they will treasure it up in their hearts. **The worst of us is that for the most part we are full of our own words, and speak but little of God’s word.** Oh, that we could come to the same resolve as this godly man, and say henceforth, “My tongue shall speak of thy word.” Then **should we break through our sinful silence; we should no more be cowardly and half-hearted, but should be true witnesses for Jesus.**

It is not only of God’s works that we are to speak, but of his word. We may extol its truth, its wisdom, its preciousness, its grace, its power; and then we may tell of all it has

revealed, all it has promised, all it has commanded, all it has effected. The subject gives us plenty of sea-room; we may speak on for ever: the tale is for ever telling, yet untold.

*“For all thy commandments are righteousness.”*

David appears to have been mainly enamoured of the preceptive part of the word of God, and concerning the precept his chief delight lay in its purity and excellence.

*When a man can speak this from his heart, his heart is indeed a temple of the Holy Ghost.*

*He had said aforetime (verse 138), “Thy testimonies are righteous,” but here he declares that they are righteousness itself.*

The law of God is not only the standard of right, but it is the essence of righteousness.

This the Psalmist affirms of each and every one of the precepts without exception.

He felt like Paul—“The law is holy, and the commandment holy and just good.”

*When a man has so high an opinion of God's commandments it is little wonder that his lips should be ready to extol the ever-glorious One.*

### **173. "Let thine hand help me."**

Give me practical succour. Do not entrust me to my friends or thy friends, but put thine own hand to the work. **Thy hand has both skill and power, readiness and force: display all these qualities on my behalf.** I am willing to do the utmost that I am able to do; but what I need is thine help, and this is so urgently required that if I have it not I shall sink. Do not refuse thy succour. Great as thy hand is, let it light on me, even me.

The prayer reminds us of Peter walking on the sea and beginning to sink; he, too, cried, "Lord, help me," and the hand of his Master was stretched out for his rescue.

### ***"For I have chosen thy precepts."***

A good argument.

*A man may fitly ask help from God's hand when he has dedicated his own hand entirely to the obedience of the faith.*

"I have chosen thy precepts." His election was made, his mind was made up. In reference to all earthly rules and ways, in preference even to his own will, he had chosen to be obedient to the divine commands. Will not God help such a man in holy work and sacred service? Assuredly he will.

If grace has given us the heart with which to will, it will also give us the hand with which to perform.

Whenever, under the constraints of a divine call, we are engaged in any high and lofty enterprise, and feel it to be too much for our strength, we may always invoke the right hand of God in words like these.

### **174. *“I have longed for thy salvation, O LORD.”***

He speaks like old Jacob on his deathbed; indeed, all saints, both in prayer and in death, appear as one, in word, and deed, and mind.

He knew God’s salvation, and yet he longed for it; that is to say, he had experienced a share of it, and he was therefore led to expect something yet higher and more complete.

There is a salvation yet to come, when we shall be clean delivered from the body of this death, set free from all the turmoil and trouble of this mortal life, raised above the temptations and assaults of Satan, and brought near unto our God, to be like him and with him for ever and ever.

***“I have longed for thy salvation, O Jehovah; and thy law is my delight.”***

The first clause tells us what the saint longs for, and this informs us what is his present satisfaction. God’s law, contained in the ten commandments, gives joy to believers.

**God’s law, that is, the entire Bible, is a well-spring of consolation and enjoyment to all who receive it.**

*Though we have not yet reached the fulness of our salvation, yet we find in God’s word so much concerning a present salvation that we are even now delighted.*

## 175. *“Let my soul live.”*

Fill it full of life, preserve it from wandering into the ways of death, give it to enjoy the indwelling of the Holy Ghost, let it live to the fulness of life, to the utmost possibilities of its new-created being.

*“And it shall praise thee.”*

It shall praise thee for life, for new life, for thou art the Lord and Giver of Life. The more it shall live, the more it shall praise, and when it shall live in perfection it shall praise thee in perfection.

Spiritual life is prayer and praise.

*“And let thy judgments help me.”*

While I read the record of what thou hast done, in terror or in love, let me be quickened and developed.

While I see thy hand actually at work upon me, and upon others, chastening sin, and smiling upon righteousness, let me be helped both to live aright and to praise thee.

Let all thy deeds in providence instruct me, and aid me in the struggle to overcome sin and to practise holiness. **This is the second time he has asked for help in this portion; he was always in need of it, and so are we.**

## 176.

*This is the finale, the conclusion of the whole matter:*

*“I have gone astray like a lost sheep”*

—often, wilfully, wantonly, and even hopelessly, but for thine interposing grace. In times gone by, before I was afflicted, and before thou hadst fully taught me thy statutes, “I went astray” from the practical precepts, from the instructive doctrines, and from the heavenly experiences which thou hadst set before me. I lost my road, and I lost myself. Even now I am apt to wander, and, in fact, have roamed already; therefore, Lord, restore me.

*“Seek thy servant.”*

He was not like a dog, that somehow or other can find its way back; but he was like a lost sheep, which goes further and further away from home; yet still he was a sheep, and the Lord’s sheep, his property, and precious in his sight, and therefore he hoped to be sought in order to be restored.

However far he might have wandered he was still not only a sheep, but God’s “servant,” and therefore he desired to be in his Master’s house again, and once more honoured with commissions for his Lord. Had he been only a lost sheep he would not have prayed to be sought; but being also a “servant” he had the power to pray. He cries, “Seek thy servant,” and

he hopes to be not only sought, but forgiven, accepted, and taken into work again by his gracious Master.

Notice this confession; many times in the Psalm David has defended his own innocence against foul-mouthed accusers, but when he comes into the presence of the Lord his God he is ready enough to confess his transgressions. He here sums up, not only his past, but even his present life, under the image of a sheep which has broken from its pasture, forsaken the flock, left the shepherd, and brought itself into the wild wilderness, where it has become as a lost thing.

The sheep bleats, and David prays, **“Seek thy servant.”** His argument is a forcible one,—**“for I do not forget thy commandments.”**

I know the right, I approve and admire the right, what is more,

I love the right, and long for it. I cannot be satisfied to continue in sin, I must be restored to the ways of righteousness.

I have a homesickness after my God, I pine after the ways of peace;

I do not and I cannot forget thy commandments, nor cease to know that I am always happiest and safest when I scrupulously obey them, and find all my joy in doing so.

Now, if the grace of God enables us to maintain in our hearts the loving memory of God’s commandments it will surely yet restore us to practical holiness.

**That man cannot be utterly lost whose heart is still with God. If he be gone astray in many respects, yet still, if he be true in his soul’s inmost desires, he will be found again, and fully restored.**

Yet let the reader **remember the first verse of the Psalm while he reads the last: the major blessedness lies not in being restored from wandering, but in being upheld in a blameless way even to the end.**

Be it ours to keep the crown of the causeway, never leaving the King’s highway for By-path Meadow, or any other flowery path of sin.

May the Lord uphold us even to the end.

Yet even then we shall not be able to boast with the Pharisee, but shall still pray with the publican, “God be merciful to me a sinner;” and with the Psalmist, “Seek thy servant.”

## Exposition of Verse 169

**Verse 169** This commences a new division of the Psalm, indicated by the last letter of the Hebrew alphabet, the letter *Tau*, corresponding to our *t*, or *th*.—*Albert Barnes*.

*Verse 169.*—“*Let my cry come near before thee, O LORD.*” That is, as some will have it, **Let this whole preceding Psalm, and all the petitions (whereof we have here a repetition) therein contained, be highly accepted in heaven.**—*John Trapp*.

*Verse 169.*—“*Let my cry come near before thee, O LORD.*” We are now come to the last section of this Psalm, wherein we see David more fervent in prayer than he was in the first, as ye shall easily observe by comparing them both together. The godly, the longer they speak to God, are the more fervent and earnest to speak to him; so that unless necessity compel them, they desire never to intermit conference with him.

**Many prayers hath he made to God in this Psalm: now in the end he prays for his prayers, that the Lord would let them come before him.** Some men send out prayers, but God turns them into sin, and puts them away back from him: therefore David seeks favour to his prayers.—*William Cowper*.

Verse 169.—“Give me understanding.” **This was the prayer of Solomon (1 Kings 3:9), and we are told that it pleased the Lord**, and as a reward he added temporal prosperity, which the young king had not asked. Yet Solomon meant less by his prayer than his father David did; for we see in him little trace of the deep devotion for which his father was so remarkable. **The Psalmist here prays a deep prayer which can only be answered by the Holy Ghost himself enlightening the soul.**

The understanding is a most important member of our spiritual frame. Conscience is the understanding exercised upon moral questions, and if that be not right, where shall we be? Our understanding of the word of God comes by teaching, but also through experience we understand hardly anything till we experience it. Such an enlightening experience is the gift of God, and to him we must look for it in prayer.—C. H. S.

Verse 169.—“Give me understanding.”

The especial work of the Holy Spirit in the illumination of our minds unto the understanding of the Scripture is called “*understanding*.”

The Psalmist prays “Give me understanding, and I shall keep thy law” (verse 34). **So the apostle speaks to Timothy “Consider what I say; and the Lord give thee understanding in all things” 2 Tim. 2:7.**

Besides his own consideration of what was proposed unto him, which includes the due and diligent use of all outward means, it was moreover necessary that **God should give him understanding** by an inward effectual work of his Spirit, that he might comprehend the things wherein he was instructed.

And the desire hereof, as of that without which there can be no saving knowledge of the word, nor advantage by it, the Psalmist expresseth emphatically, with great fervency of spirit in

**verse 144:**

***“The righteousness of thy testimony is everlasting:  
give me understanding, and I shall live.”***

Without this he knew that he could have no benefit by the everlasting righteousness of the testimonies of God. All understanding, indeed, however it be abused by the most, is the work and effect of the Holy Ghost, for ***“the inspiration of the Almighty giveth understanding”***: Job 32:8.

So is this spiritual understanding in an especial manner the gift of God. In this “understanding” both the ability of our mind and the due exercise of it is included. This one consideration, that the saints of God have with so much earnestness prayed that God would *give them understanding* as to his mind and will as revealed in the word, with his reiterated promises that he would so do, is of more weight with me than all the disputes of men to the contrary.

***No father argument is necessary to prove that men do not understand the mind of God in the Scripture in a due manner, than their supposal and confidence that so they can do without the communication of a spiritual understanding unto them by the Holy Spirit. This self-confidence is directly contrary unto the plain, express testimonies of the word.***—John Owen.

Verse 169.—“Give me understanding.” Why should the man of God here pray for *understanding*? Had he not often prayed for it before? Was he a novice in knowledge, being a prophet? Doth not our Saviour Christ reprehend repetitions and babbling in prayer? True it is our Saviour Christ doth reprehend that babbling which is without faith and knowledge and a feeling of our wants; but he speaketh not against those serious repetitions which proceed from a plentiful knowledge, abundant faith, and lively feeling of our necessities. Again,

although it cannot be denied but he was a man of God, and had received great grace, yet God giveth knowledge to his dearest saints in this life but in part, and the most which we see and know is but little.

Besides, when we have knowledge, and knowledge must be brought into practice, we shall find such difficulties, such waywardness, such forgetfulness, such wants, that although we have had with the prophet a very good direction in the general things of the word, which are universal and few, yet we shall find many distractions in our practices, which must be particular and many; and we shall either fail in memory by forgetfulness, or in judgment by blindness, or in affection by dulness. So easily may we slip when we think we may hold our journey on. Wherefore the man of God, through that examination which he took of his heart and affections, seeing those manifold straits and difficulties, prayeth in the verse following, not for the renewing of men in general in their troubles, but for the considering of his own particular condition.—*Richard Greenham*.

Verse 169.—“*According to thy word.*” David here seeks understanding not carnally, for the wisdom of the flesh is death: but **he seeks understanding according to God’s word. Without this the wisdom of man is foolishness;** and the more subtil he seems to be in his ways, the more deeply he involves himself in the snare of the devil. “They have rejected the word of the Lord; and what wisdom is in them?” Jer. 8:9. But seeing he was an excellent prophet, and protested before that he had more understanding than the ancients, yea, than his teachers; how is it that he still prays for understanding? In answer to this we are to know, that there is a great difference between the gifts of nature and grace. Nature oftentimes gives to man very excellent gifts, as rare memory, knowledge, quick wit, strength, external beauty; but therewithal it teacheth not man to consider that in which he is wanting; whereof it comes to pass, that he waxeth proud of that which he hath. This is a common thing to men in the state of nature, that of small gifts they conceive a great pride: but grace, as it gives to man more excellent gifts than nature can afford, so it teacheth him to look unto that which he wants, that he be not puffed up by considering that which he hath, but carried in all humility of heart to pray for that which he wants.—*Abraham Wright*.

The subject of each portion is indicated in its first verse. Each section may serve as the subject for a discourse.

*Verses 1–8.—The undefiled;* described, in vers. 1–3. Such a life commanded by God is prayed for in ver. 5, and with its attendant happiness is anticipated in ver. 6–7, and resolved upon in ver. 8.

*Verses 9–16.—Sanctification by the word,* declared generally (ver. 9); sought personally (ver. 10–12); published to others (ver. 13); personally rejoiced in (ver. 14–16).

*Verses 17–24.—Divine bounties desired.* Life, for godly service (ver. 17). Illumination (ver. 18). Guidance homeward for the stranger (“thy commandments”) (ver. 19–20), and, glancing at the proud who err from this guidance (ver. 21), the Psalmist prays for removal of the “reproach” entailed by fidelity to God (ver. 22–24).

*Verses 25–32.—Quickenings.* Prayed for with confession (ver. 25, 26). When obtained shall be talked of (ver. 27). Desired for the sake of strength (ver. 28), of truthfulness (ver. 29–31), and of activity (ver. 32).

*Verses 33–40.—Faithfulness secured by divine inworking.* Prayer for divine teaching, understanding, constraint, and control of heart and eyes, to ensure persevering and whole-hearted faithfulness (ver. 33–37). The Psalmist, thus established in the word, prays for the establishment of the word to himself (ver. 38); deprecates the reproach of unfaithfulness (ver. 39); and enforces the whole prayer by the vehemence of the desire which prompts it (ver. 40).

*Verses 41–48.—Promised mercies.* Desired (ver. 41), as an answer to “him that reproacheth” (ver. 42, 43); as a means of faithfulness (ver. 44); liberty (ver. 45); boldness (ver. 46); delight (ver. 47), and eager longing (ver. 48).

*Verses 49–56.—Hope in affliction.* It arises from God’s word (ver. 49). It produces comfort (ver. 50), even in trouble caused by the wicked (ver. 51–53). It gladdens the believer’s pilgrimage and his holy night-seasons (ver. 54–56).

*Verses 57–64.—The believer’s portion.* The Lord is the believer’s portion (ver. 57); heartily sought (ver. 58–60); remaining though all else be taken away (ver. 61); causing joy even at midnight (ver. 62), and the selection of congenial company (ver. 63, 64).

*Verses 65–72.—The Lord’s dealings.* Gratefully acknowledged (ver. 65), and their instructiveness still desired (ver. 66), even affliction from him is “good” (ver. 67, 68), and with its beneficial result is preferred to the prosperity of the wicked (ver. 69–72).

*Verses 73–80.—Natural and spiritual creation.* The Psalmist prays to the Creator for spiritual life or “understanding” (ver. 73), he will then be welcomed by the spiritual (ver. 74). He submissively receives affliction for spiritual training (vers. 75–77), deprecates the hostility of the proud (ver. 78), craves the company of the spiritual (ver. 79), and prays for heart-soundness (ver. 80).

*Verses 81–88.—Hope in depression.* In the depression arising from mortal frailness (ver. 81–84), and from unjust persecution (ver. 85–87), the word of God is the source of joy and comfort.

*Verses 89–96.—The immutable word of God.* Is enthroned in heaven (ver. 89), and on earth (ver. 90, 91), is the salvation of the believer in affliction (ver. 92–94), his resource in danger (ver. 95), and the embodiment of perfection (ver. 96).

*Verses 97–104.—The profitableness of holy meditation.* Its theme—“thy law” (ver. 97), its effect—“wisdom” (ver. 98–100), practically shown in daily life (ver. 101, 102), its sweetness (ver. 103), and hallowing influence (ver. 104).

*Verses 105–112.—The word a lamp.* For guidance (ver. 105, 106). For life in affliction (ver. 107). For preservation in peril of enemies (ver. 109, 110). For joy of heart (ver. 111, 112).

*Verses 113–120.—Vain thoughts contrasted with God’s law.* The believer takes sides (ver. 113–115); prays for upholding in the law (ver. 116, 117); contemplates the fate of the followers of vain thoughts (ver. 118, 119); and expresses the godly fear thereby inspired (ver. 120).

*Verses 121–128.—The just man’s prayer against injustice.* Out of the prison of oppression he appeals to God to be his surety (ver. 121, 122); utters his weary longing for deliverance (ver. 123–125); points to the “time” (ver. 126); and professes his supreme love for God’s law in contrast to the oppressors’ contempt of it (ver. 127, 128).

*Verses 129–136.—The wonderfulness of God’s testimonies.* Declared (ver. 129), instanced as light-giving (ver. 130), pantingly longed for (ver. 131). An appeal for divine ordering in the word (ver. 132–135). Grief at its rejection by others (ver. 136).

*Verses 137–144.—The righteousness of God and his word.* Declared (ver. 137, 138). Indignation at the forgetfulness of the enemies (ver. 139). The purity of the word (ver. 140, 141). This righteousness of God and of his testimonies is everlasting (ver. 142–144).

*Verses 145–152.—The believer’s cry.* The reiterated cry (ver. 145–148). An appeal for audience (ver. 149). The nearness of the enemy perceived (ver. 150). But, in response to the cry, God is also near (ver. 151).

*Verses 153–160.—Divine consideration besought.* “Consider my affliction” (ver. 153); my cause (ver. 154); “for thy mercies’ sake” (ver. 156). Consider my persecutors (ver. 157–158), and my love to thy precepts (ver. 160), and act accordingly.

*Verses 161–168.—What the word is to the believer.* The object of awe (ver. 161), joy (ver. 162), love (ver. 163), praise (ver. 164), the producer of peace (ver. 165), and hope (166); therefore exceedingly loved (ver. 167), and faithfully kept (ver. 168).

*Verses 169–176.—The concluding cry.* Bespeaking audience for his cry, the Psalmist asks for understanding and deliverance (ver. 169, 170); promises to praise God (ver. 171), and to speak of God (ver. 172), and again cries for help (ver. 173), salvation (ver. 174), life (ver. 175), and restoration (ver. 176).

## Wiesbe:

### ***Tav (vv. 169–176)—Hear My Prayer!***

Except for 174, each of the verses is a prayer to the Lord, and the focus is on His wonderful ability to meet our needs as we trust Him. The word “your” [“Thy”] is often repeated and helps us understand the requests the psalmist was making.

*I need your Word (vv. 169–72).* We never outgrow our need for God’s Word, no matter how long we have been walking with Him. There is always something new to learn and we often see new applications of old truths. Believers who boast that they “know the Bible from cover to cover” are only revealing how little they know about God’s Word, for we shall spend eternity

learning from His Word. The psalmist asked for understanding and deliverance, for he knew that the truth would set him free (John 8:32). After learning the statutes of God, he began to praise the Lord, for study and worship belong together. After Paul discussed the wonderful decrees of the Lord (Rom. 9–11), he broke out in worship and praise (Rom. 11:33–36).

*I need your hand (v. 173).* We all know that “God is spirit” (John 4:24) and therefore does not have a body with hands, feet, and so forth. In order to reveal Himself to us, He uses the familiar to explain the unfamiliar, and therefore the Bible describes Him in human terms. The hand of the Lord is mentioned only here in the psalm, but it is found many times in the book of Psalms. The idols of the heathen have hands that do not move or feel (115:7), but God’s hand is active on the behalf of His people. We are the sheep of His hand (95:7), an image that Jesus used in John 10:28–29.

*I need your salvation (v. 174).* In his case, “salvation” meant deliverance from his enemies who were threatening him, but “salvation” can mean freedom from worry, the healing of a sickness, the provision of funds to pay a bill, or deliverance from Satanic oppression. As we saw in verse 166, our ultimate salvation is the return of Jesus Christ to deliver all creation from the bondage of sin.

*I need your help (v. 175).* The writer prayed “Help me!” in verse 86, but God’s people are always crying for help. “My heart trusted in Him, and I am helped” (28:7, NKJV). God’s hand can help us (v. 173), but so can God’s judgments. “Judgments” is a synonym for the Word of God, but it can also refer to the working of God’s providence in this world (105:7; Rom. 11:33). Of course, the two go together, because God always obeys His own Word when He works in this world. God helps us as He arranges the affairs of this world and of our lives, for there are no accidents in the life of the believer—only appointments. Our Father watches over us and accomplishes His will (23:3; John 10:4; Rom. 8:28).

*I am your servant (v. 176).* He did not say that he had greatly sinned against the Lord or that he was rebelling against God’s will. At this point, he felt his own weakness and ignorance and expressed it in terms that were meaningful to him. In verse 110 he affirmed that he had not strayed away, but now he realized the danger of feeling overconfident (1 Cor. 10:12). During the spiritual journey recorded in this psalm, the psalmist had experienced his ups and downs, but he had always stayed himself on the Word of God, and he did this to the very end. He opened the psalm with a benediction (v. 1), but he closed it with a warning, and both are important to the balanced Christian life. God gives us promises and assurances so we will not despair, but He gives us warnings that we might not presume. He was still the servant of God and not the servant of sin, and he still remembered God’s Word, so he would not stray for long. The Good Shepherd would find him and lead him back to the fold. He would anoint his wounds with healing oil and give him a long refreshing drink of water (23:5).<sup>1</sup>

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<sup>1</sup> Warren W. Wiersbe, [\*Be Exultant\*](#), 1st ed., “Be” Commentary Series (Colorado Springs, CO: Cook Communications Ministries, 2004), 140–142.

## GOD'S SALVATION

(Verses 166–175)

The closing verses of this long Psalm are in harmony with all that has gone before. The themes are the same, the prayers are the same, the purposes are the same. The Psalmist's one desire is to taste the fulness and sweetness of God's salvation, to know more of His Word, and to praise His name. Taking as our leading thought God's salvation we have—

### **I. The nature of that salvation** (vers. 166–174).

1. *Personal rescue* (ver. 170).

2. *Divine teaching*. It is quite a mistake to suppose that salvation is exclusively a single act. It is a process as well. Man is delivered out of darkness into God's marvellous light; and to be saved from lapsing into darkness again, he must have the Divine Teacher near him, showing him how to walk in the light (ver. 171).

3. *Divine help* (ver. 173). Teaching alone is insufficient. Countless multitudes of even Christian people know the way, who, from lack of the help they ought to have, do not walk with firmness and consistency. Vain is the attempt to work out our own salvation without divine help. Thank God, that help is abundantly vouchsafed.

4. *Soul life* (ver. 175). This is the prime vital and all-essential characteristic of salvation. It is the synonym for it both in the Old Testament and the New. The unsaved soul is like the valley of dry bones, and dead in trespasses and sins. Salvation is not only deliverance from sin. It is the perpetual indwelling of the Divine and quickening Spirit.

### **II. The conditions upon which God saves.**

1. *Obedience to God's commandments* (ver. 166). But this is mere legality? Is it? Who said, "*Repent ye and believe the Gospel.*" "*Ye are My friends if ye do whatsoever I command you.*"

2. *Keeping and loving God's testimonies* (vers. 167, 168). What do they testify? God's love, God's mercy, God's willingness to save. How can God save? how can man be saved, unless it is the rejoicing of his heart to know and to keep the testimony that "God so loved the world," &c., "that God willeth not the death of the sinner"?

3. *Thankfulness for God's promises* (ver. 172). Unless man has these promises, and is grateful for them, he is unwilling to be saved, and even God cannot save the thankless soul. "The goodness of God" should lead to repentance and trust (Rom. 2:4, 5).

4. *Choice of the right way and love of it* (vers. 173, 174). Our salvation largely depends on our own choice. God will not force it upon us. This choice must have respect to the ulterior duties of salvation. This choice must not be determined by fear, interest, but intelligent appreciation of what is best and love of it for its own sake.

**III. The characteristics of the prayer for God to save.** Those who desire salvation *must* pray, *will* pray. How?

1. *Hopefully* (ver. 166). Faith enters largely into the composition of evangelical hope. They have the same attributes as well as the same objects. Hope longs (ver. 174) with confident expectation.

2. *Sincerely* (ver. 168). The prayer of the hypocrite is an abomination to God. The man who prays for salvation must be prepared to display all his ways before God. He must conceal nothing, omit nothing.

3. *Intensely* (vers. 169, 170). "Cry." "Supplication."

4. *Availingly* (ver. 170). The divine promise was never pleaded in vain.

**IV. The obligations of God's salvation.** The one word twice uttered by the Psalmist reveals them all, "*Praise*," (vers. 171, 175). It was not personal blessing so much as the Divine glory.

## THE LOST SHEEP

(Verse 176)

"The Psalmist begins with, 'Blessed are the undefiled in the way,' &c. He concludes with, 'I have gone astray,' &c. And thus conscious of the blessedness of those who are in the way of righteousness, he desires to be brought into it, that he may walk in newness of life. Verse *first*. It is a good way, and they are blessed who walk in it. Verse the *last*, 'Bring me into this way that I may be blessed.' And thus the Psalm in sentiment returns into itself; and the latter verse is so connected with the former as to make the whole a perfect *circle*."—Dr. A. Clarke.

The text may be applied with equal propriety to sinners and backsliders.

**I. The wandering.** Men, like sheep, have broken through the hedge of God's law, have forsaken the Shepherd and Bishop of their souls, and have gone astray into the paths of error and sin. "Like a *sheep*," *i.e.*, like a beast, an animal; for sin appeals to the lower instincts of humanity, and develops them, and so man sinks to the level of a brute Mark, not like a lion or a horse, some noble or gifted creature, but like a poor, silly, unintelligent sheep. Why? Because sin is stupidity, and the sinner is no more a criminal than he is a fool.

1. *The wandering sheep displays the greatest folly.* Its safety, food, very existence, depends upon the shepherd's presence.

2. *The wandering sheep displays the deepest ingratitude.* It owes everything to the vigilance, sympathy, and activity of the shepherd.

3. *The wandering sheep displays but one symptom of intelligence, that of going astray.* If there be but one gap in the hedge he will find it. If the chances are a thousand to one against his straying, he will avail himself of it.

4. *The wandering sheep displays perseverance in straying.* If found to-day it will lose itself again to-morrow if it can. And once out of the fold it wanders on and on and never dreams of returning till sought, found, and brought back.

Brethren, each one of us must say, "I have gone astray like a lost sheep." We have all gone astray ungratefully and foolishly from Him who alone can, and who alone has, vouchsafed all the benefits that we want and enjoy. In departing from God we have displayed an ingenuity worthy of a better cause. We have wandered where it has been perilous to wander, and have gone farther and farther from God, and from worse to worse, till we have become lost. Straying, men lose their owner, lose their fellows, lose themselves.

**II. The search.** The sheep having gone astray, what more natural than that the shepherd should go in search of it? So God is in search of lost men. “Christ came to seek and to save that which was lost.”

1. *This search was the prompting of love.* The relation between the eastern shepherd and his sheep is very different from the western, and is fitly typical of God’s relation to man. God loves man with an everlasting love, and cannot afford to lose him, the latest born in His vast household, and therefore preserves him with a love which many waters cannot quench.

2. *This search was pursued by the most wonderful self-sacrifice.* The shepherd seeking the sheep far from home, amidst winter snows, and among prowling beasts, and on dark and dismal nights, is very feeble as a symbol of God’s search for man. Christ came to “lay down His life for His sheep.” Such was His fixed intention, and such His accomplished purpose. “He loved me, and gave Himself for me.”

3. *This search was rewarded by success.* Such was the case with the Psalmist. Such is the case of all who will be found. Here man is unlike a sheep. Its will cannot resist the more powerful will of its owner. Alas! man can resist God.

**III. The recollection.** “In all my wandering, with my consciousness of error, with my sense of guilt, I still *do* feel that I love Thy laws. They are the joy of my heart, and I desire to be recalled from all my wanderings that I may find perfect happiness in Thee and in Thy service evermore. Such is the earnest wish of every regenerated heart. Far as such an one may have wandered from God, yet he is conscious of true attachment to Him and His service; he desires and earnestly prays that he may be ‘sought out’ and brought back and kept from wandering any more.” —*Barnes*.

The Reformation Study Bible:

**119:169 give me understanding.** This line sums up one of the major themes of the psalm: the desire for insight into God’s will so that the writer may act in obedience.

**119:170 deliver me.** Another major theme of the psalm is summed up: the psalmist’s need for deliverance.

**119:175 Let my soul live.** Once again, an indication that the poet was in the midst of trouble at the time he composed his song.

**119:176 seek your servant.** The psalmist concludes by invoking God as his Shepherd (Ps. 23; John 10); he begs Him to bring him back into the flock.

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*Understanding the Word of God*

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

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

Each book was written, not in code, but in a way that could be understood by the readers to whom it was addressed. This is true even of such books as Daniel, Zechariah, and Revelation, that primarily use symbolism; the main thrust is always clear, even if details are clouded. So when we understand the words used, the historical background, and the cultural conventions of the writer and his readers, we are well on the way to grasping the thoughts that are being conveyed. But a spiritual understanding—that is, discerning the reality of God, His ways with His people, His present will, and one's own relationship to Him—will not reach us from the text until the veil is removed from our hearts and we are able to share the writer's own passion for God (1 Cor. 2:14; 2 Cor. 3:16). We should pray that God's Spirit would generate this passion in us and show us God in the text. See Ps. 119:18, 19, 26, 27, 33, 34, 73, 125, 144, 169; Eph. 1:17–19; 3:16–19.

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

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

Each book exhibits unchanging truth about God, the world, and His will for people, applied to and illustrated by particular situations. The final stage in biblical interpretation is to reapply these truths to our own life-situations; this is the way to discern what God in Scripture is saying to us at this moment. Examples of such reapplication are Josiah's realization of God's wrath at Judah's failure to observe His law (2 Kin. 22:8–13), Jesus' reasoning from Gen. 2:24 (Matt. 19:4–6), and Paul's use of Gen. 15:6 and Ps. 32:1, 2 to show the reality of present righteousness by faith (Rom. 4:1–8).

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

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

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## Matthew Henry Concise Commentary:

### Verses 169–176

The psalmist desired grace and strength to lift up his prayers, and that the Lord would receive and notice them. He desired to know more of God in Christ; to know more of the doctrines of the word, and the duties of religion. He had a deep sense of unworthiness, and holy fear that his prayer should not come before God; Lord, what I pray for is, what thou hast promised. **We have learned nothing to purpose, if we have not learned to praise God. We should always make the word of God the rule of our discourse, so as never to transgress it by sinful speaking, or sinful silence.**

**His own hands are not sufficient, nor can any creature lend him help; therefore he looks up to God, that the hand that had made him may help him.**

He had made religion his deliberate choice. There is an eternal salvation all the saints long for, and therefore they pray that God would help their way to it. Let thy judgments help me; let all ordinances and all providences, (both are God’s judgments,) further me in glorifying God; let them help me for that work.

*He often looks back with shame and gratitude to his lost estate.*

He still prays for the tender care of Him who purchased his flock with his own blood, that he may receive from him the gift of eternal life.

## *Seek me, that is, Find me; for God never seeks in vain.*

Turn me, and I shall be turned.

Let this psalm be a touchstone by which to try our hearts, and our lives. Do our hearts, cleansed in Christ's blood, make these prayers, resolutions and confessions our own? Is God's word the standard of our faith, and the law of our practice? Do we use it as pleas with Christ for what we need?

**Happy those who live in such delightful exercises.**<sup>2</sup>

MacArthur Bible Commentary (Psalm 119:176)

**119:176 I have gone astray.** In spite of all that he has affirmed regarding Scripture's power in his life, the psalmist confesses that sin has not yet been eliminated from his life (cf. Rom. 7:15–25). Any decrease of sin in his life should be attributed to the suppression of unrighteousness by the working of God's Word (cf. vv. 9–11).<sup>3</sup>

*Augustine.*<sup>4</sup>

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<sup>2</sup> Matthew Henry and Thomas Scott, [Matthew Henry's Concise Commentary](#) (Oak Harbor, WA: Logos Research Systems, 1997), Ps 119:169.

<sup>3</sup> John F. MacArthur Jr., [The MacArthur Bible Commentary](#) (Nashville: Thomas Nelson, 2005), Ps 119:176.

<sup>4</sup> C. H. Spurgeon, [The Treasury of David: Psalms 111-119](#), vol. 5 (London; Edinburgh; New York: Marshall Brothers, n.d.), 433–442.