# Psalm 119

## HINTS TO THE VILLAGE PREACHER

Verse 1. "Blessed." True blessedness lies in -

1. Defilement avoided by the word.

2. Delight experienced in the word.

Verse 2. Blessed are they that keep his testimonies, and that seek him with the whole heart.

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

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

(a) Unity

(b) Intensity.

(c) Determination.

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

3. Blessedness both in the pursuit and issue.

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

(b) Blessedness in the happy findings of salvation and adoption.

(c) Blessedness in the perpetual pursuit. William Anderson, of Reading, 1882.

Verse 2. The double blessing.

1. On keeping the testimonies.

2. On seeking the Lord.

Verse 2. That seek him with the whole heart.

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

2. Seek where? In his testimonies.

(a) By studying them.

(b) By keeping to them.

3. Seek how? With the Whole heart. George Rogers.

Verse 2. Seeking for God.

1. The Psalmist's way of seeking God.

(a) He sought God with the heart. Only the heart can find God. Sight fails.

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

(b) He sought God with all his heart.

(1) Half heartedness seldom finds anything worth having.

(2) Half heartedness shows contempt for God.

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

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

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

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

Verse 2. That seek him. We must remember six conditions required in them who would seek the Lord rightly.

1. We must seek him in Christ the Mediator. Joh 14:6.

2. We must seek him in truth. Jer 10:10 Joh 4:24 Ps 7:6.

3. We must seek him in holiness. 2Ti 2:19 Heb 12:14 1Jo 1:3.

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

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

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

Verses 2, 4-5, 8. Blessed are they that keep. "Thou hast commanded; us to keep." "O that my ways were directed to keep." "I will keep." Blessedness of keeping God's precepts-- displayed (Ps 119:2), commanded (Ps 119:4), for (Ps 119:5), resolved upon (Ps 119:8). C.A.D.

Verse 3. They also do no iniquity. They work no iniquity

1. Purpose of heart;

2. Delight;

3. Perseverance;

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

Verse 3. The relation between negative and positive virtue. Or with God the best preventive of iniquity.

Verse 4.

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

2. He hath interposed authority: "hast commanded."

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

Verse 4. The supplementary commandment. God having ordained moral law, supplements it with a commandment prescribing the manner keeping it. Hence:

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

2. When observed, discriminates the spirit of its observance, whether slavish, partial, or diligent.

3. There is but one spirit of obedience which satisfies requirement. "Diligently" implies an obedience which is, careful ascertain the law-- prompt to fulfil it (Ps 119:60) unreserved-- love inspired ("diligently, "old meaning, through the Latin," lovingly," Ps 119:47,113).

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

Verse 4. Not only is service commanded, but the manner of it. Heartiess, care, perseverance required, because without these it will not be uniform, or victorious over difficulty.

Verse 4. How to obey: "Diligently."

1. Not, partially, but fully.

2. Not doubtfully, but confidently.

3. Not reluctantly, but readily.

4. Slovenly, but carefully.

5. Not coldly, but earnestly.

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

Verses 4-6. A willing recognition (Ps 119:4). An ardent as (Ps 119:5). A happy consequence (Ps 119:6). W. D.

Verse 5. The prayer of the gracious.

1. Suggested by each preceding clause of blessing.

2. By a consciousness of failure.

3. By a loving clinging to the Lord.

Verse 5.

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

2. The help implored.

(a) To understand the divine precepts.

(b) To keep them. G. R.

Verse 5. Longing to obey.

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

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

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

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

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

Verse 6. See "Spurgeon's Sermons," No. 1443: "A Clear Conscience."

Verse 6. Holy confidence the offspring of universal obedience.

Verse 6. The armour of proof.

1. Universal obedience will give unabashed confidence--

(a) Before the criticising world.

(b) In the court of conscience.

(c) At the throne of grace.

(d) In the day of judgment.

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

(a) The world's shafts.

(b) The rebukes of conscience.

(c) It paralyses our prayers

(d) It dares not appear for us at the bar of God.

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

(a) The salve of our wounded conscience.

(b) Our mighty plea in prayer.

(c) Our triumphant vindication in the judgment day. C. A.D.

Verse 6. Topic: Self respect depends on respect for one greater than self. W. D.

Verse 7. The best of praise, the best of learning, the best of blendings, viz., praise and holiness.

Verse 7.

1. The professor of sacred music: "I will praise."

2. The subject of his song: "Thee."

3. The instrument: "Heart."

4. The instrument tuned: "Uprightness of heart."

5. The musician's training academy: "Judgments." W.D.

Verse 7. Learning and praising.

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

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

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

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

Verse 7.

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

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

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

Verse 8.

1. A hopeful resolve for life.

2. A dreadful fear.

3. A series of considerations removing the fear.

Verse 8.

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

2. The position: "O forsake me not utterly."

(a) Filial submission. I deserve it occasionally.

(b) Filial confidence. "Not utterly."

3. The connection between the two. Obedience without prayer and prayer without obedience are equally in vain. To make headway both oars must be applied. God cannot abide lazy beggars, who while they can get anything by asking will not work. G.R.

Verse 8. O forsake me not utterly. Divine desertion deprecated.

1. The anguished prayer.

(a) Sovereign forsaking. Sovereignty is not arbitrariness or capriciousness: perhaps its right definition is mysterious kingly love; unknown now, but justified when revealed.

(b) Vicarious forsaking.

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

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

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

Outlines Upon Keywords of The Psalm, by Pastor C. A. Davis

Verses 9-16. Sanctification by the word, declared generally (Ps 119:9); sought personally (Ps 119:10-12); published to others (Ps 119:13); personally rejoiced in (Ps 119:14-16).

Verse 9.

1. The young man's question.

2. The wise man's reply.

Verse 9. In the word of God, when applied to the heart by the Spirit of God, there is,

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

2. Sufficiency of energy for the cleansing their way.

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

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

Verse 9. The word of God provides for the cleansing of the way.

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

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

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

Verse 9. The Psalmist's rules for the attainment of holiness deduced from his own experience.

1. Seek God with thy "whole heart" (Ps 119:2). Be truly sensible of your wants.

2. Keep and remember what God says (Ps 119:11): "Thy word have I hidden," etc.

3. Reduce all this to practice (Ps 119:11): "That I might not sin against thee."

4. Bless God for what he has given (vet. 12): "Blessed art thou," etc.

5. Ask more (Ps 119:12): Teach me thy statute.

6. Be ready to communicate his knowledge to others (Ps 119:13): "With my lips have I declared."

7. Let it have a due effect on thy own heart (Ps 119:14): "I have rejoiced," etc.

8. Meditate frequently upon them (Ps 119:15): "I will meditate," etc.

9. Deeply reflect on them (Ps 119:16): "I will have respect," etc. As food undigested will not nourish the body, so the word of God not considered with deep meditation and reflection will not feed the soul.

10. Having pursued the above course he should continue in it, and then his happiness would be secured (Ps 119:16): "I will not forget thy word: I will (in consequence) delight myself in thy statutes." Adam Clarke.

Verse 9. A question and answer for the young. The Bible is a book for young people. Here it intimates,

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

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

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

Verse 9. A word to the young.

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

(a) His strong passions.

(b) His immature judgment.

(c) His inexperience.

(d) His rash self sufficiency.

(e) His light companions, and,

(f) His general heedlessness.

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

(a) Of his evil propensities.

(b) Of his companions.

(c) Of his pursuits.

(d) Of the tendencies of all he does.

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

(a) Its precepts.

(b) Its examples.

(c) Its motives.

(d) Its warnings.

(e) Its allurements. C.A.D.

Verse 10.

1. A grateful review.

2. An anxious forecast.

3. A commendable prayer.

Verse 10. The believer's two great solicitudes.

1. What he is anxious to find: "I have sought thee."

2. What he is afraid of losing: "Thy commandments." W. D.

Verse 10. Sincerity not self sufficiency.

1. The believer must be conscious of wholeheartedness in seeking God.

2. But consciousness of sincerity does not warrant self sufficiency.

3. The most wholehearted seeker must still look to divine grace to keep him from wandering. C.A.D.

Verse 11. The best thing, in the best place, for the best of purposes.

Verse 12. The blessedness of God, and the mode of entering into it.

Verse 12.

1. David gives glory to God: "Blessed art thou, 0 LORD."

2. He asks grace from God. Matthew Henry.

Verse 12.

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

(a) God doth teach us outwardly; by his ordinances, by the ministry of men.

(b) Inwardly; by the inspiration and work of the Holy Ghost.

2. The necessity of his teaching.

3. The benefit and utility of it. T. Manton.

Verse 12. Desire for Divine Teaching excited by the Recognition of Divine Blessedness.

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

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

3. Utter the prayer of the text. C.A.D.

Verse 13. Speech fitly employed. It is occupied with a choice subject, a full subject, a subject profitable to men, and glorifying to God.

Verse 14. Practical religion, the source of a comfort surpassing riches. It gives a man ease of mind, independence of carriage, weight of influence, and other matters supposed to arise out of wealth.

Verse 14.

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

2.. The rejoicing in that subject.

(a) In its inward peace.

(b) In its external consequences.

3. The degree of the rejoicing: "as much as," etc. G.R.

Verse 14. The two scales of the balance. Whatever riches are good for, God's testimonies are good for.

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

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

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

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

Verse 15. The contemplative and active life; their common food, object, and reward.

Verse 16.

1. What there is to be delighted in.

2. What comes of such delight: "I will never forget."

3. What comes of such memory-- more delight.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Verses 17-24. Divine bounties desired. Life, for godly service (Ps 119:17). Illumination (Ps 119:18). Guidance homeward for the stranger ("thy commandments") (Ps 119:19-20), and, glancing at the proud who err from this guidance (Ps 119:21), the Psalmist prays for removal of the "reproach" entailed by fidelity to God (Ps 119:22-24).

Verse 17.

1. A bountiful master.

2. A needy servant-- begging for very life.

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

Verse 17. We are here taught,

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

2. That therefore we ought to spend our lives in God's service. -- Matthew Henry.

Verse 18.

1. The precious casket: "thy law."

2. The invisible treasure: "wondrous things."

3. The miraculous eyesight: "that I may behold."

4. The divine oculist: "Open thou mine eyes."

Verse 18. The hidden wonders of the gospel. There are many hidden things in nature; many in our fellow men; so there are many in the Bible. The things of the Bible are hidden because of the blindness of Man.

1. The blind man's sorrow:"Open mine eyes." I cannot see. I have eyes and see not. The pain of this conscious blindness when a man really feels it.

2. The blind man's conviction:"That I may behold wondrous, "etc. There are wondrous things there to be seen. I am sure of it. There is a wonderful view,

(a) of sin;

(b) of hell, as its desert;

(c) of One ready to save;

(d) of perfect pardon;

(e) of God's love:

(f) of all sufficient grace;

(g) of heaven.

3. The blind man's wisdom. The fault is in my eyes, not in thy word. "Open my eyes, "and all will be well. The reason for not seeing is because the eyes are blinded by sin. There is nothing wanting in the Bible.

4. The blind man's prayer:"Open thou mine eyes."

(a) I cannot open them.

(b) My dearest friends cannot.

(c) Only thou canst. "Lord, I pray thee, now open them."

Many seek to stop such praying. Be like Bartimaeus who "cried so much the more."

5. The blind man's anticipation: "That I may behold."

(a) The joy of a cured blind man when he is about to behold, for the first time, the beauties of nature.

(b) The joy of the spiritually healed when they begin "looking unto Jesus."

(c) The personal character of the joy: "Open thou mine eyes, that I may behold." I have hitherto had to see through the eyes of others. I would depend on other eyes no longer. The glad anticipation of Job: "Whom I shall see for myself, and mine eyes shall behold, and not another." Frederick G. Marchant, 1882.

Verse 18. God's word suited to man's sense of wonder.

1. We shall make some remarks on the sense of wonder in man, and what generally excites it. One of the first causes of wonder is the new or unexpected. The second source is to be found in things beautiful and grand. A third source is the mysterious which surrounds man-- there are things unknowable.

2. God has made provision for this sense of wonder in his revealed word. The Bible addresses our sense of wonder by constantly presenting the new and unexpected to us; it sets before us things beautiful and grand. If we come to the third source of wonder, that which raises it to awe, it is the peculiar province of the Bible to deal with this.

3. The means we are to use in order to have God's word thus unfolded the prayer of the Psalmist may be our guide-- "Open thou mine eyes, that I may behold wondrous things out of thy law." John Ker, of Glasgow, 1877.

Verse 18. Wondrous sights for opened eyes.

1. The wondrous things in God's law. A wondrous rule of life. A wondrous curse against transgression. A wondrous redemption from the curse shadowed forth in the ceremonial law.

2. Special eyesight needed to behold them. They are spiritual things. Men are spiritually blind. 1Co 2:14.

3. Personal prayer to the Great Opener of eyes. C.A.D.

Verse 20. --

1. The word sought, and sought at all times.

2. The word sought, and sought with intense desire.

3. The word sought, and sought the more intensely the more it is found. It was because he had found so much in the word of the Lord already, that the soul of the Psalmist was breaking to find more. Those who have been once admitted to "the secret of the Lord" find their highest joy in knowing that secret still more fully. It is to those who know that secret that the promise is given: "He will show them his covenant:" Ps 25:14. F.G.M.

Verse 20. One of the best tests of character and prophecies of what a man will be, are his longings.

1. The saint's absorbing object:"Thy judgments." The word here is synonymous with the "word" of God.

(a) The Psalmist greatly reverenced the word.

(b) He intensely desired to know its contents.

(c) He wishes to feed upon God's word.

(d) He longed to obey it.

(e) He longed to feel the power of God's judgments in his own heart.

2. The saint's ardent longings.

(a) They constitute a living experience.

(b) The expression used in the text represents a humble sense of imperfection.

(c) It indicates an advanced experience.

(d) It is an experience which we may term a bitter sweet.

(e) These longings may become very wearying to a man's soul.

3. Cheering reflections.

(a) God is at work in your soul.

(b) The result of God's work is very precious.

(c) It is leading on to something more precious.

(d) The desire itself is doing you good.

(e) It makes Christ precious. See "Spurgeon's Sermons," No. 1586: "Holy Longings."

Verse 21.

1. The character of the proud.

2. God's dealings with them.

3. Our own relation to them.

Verse 21.

1. The sin; "Err from the commandments."

(a) By neglect; or,

(b) By abuse of them.

2. Its origin pride: pride of reason, of heart, of life.

3. Its punishment.

(a) Rebuke.

(b) Condemnation. G.R.

Verse 23. Meditation.

1. Our best employment while others slander.

2. Our best comfort under their falsehood.

3. Our best preservative from a spirit of revenge.

4. Our best mode of showing our superiority to their attacks.

Verse 24.

1. He reverenced them as God's testimonies.

2. He revelled in them as his delight.

3. He referred to them as his counsellors.

Verse 26. Confession. Absolution. Instruction.

Verse 26.

1. The duty: "I have declared my ways" made known my experience of thy word to others.

2. Its notice by God: "Thou heardest me."

3. Its reward. More knowledge will be given: "Teach me, "etc. G.R.

Verse 27.

1. A student's prayer.

(a) It deals with the main subject of the conversation which is to be that student's occupation-- "the way of God's precepts."

(b) A confession is implied: "Make me, "etc.

(c) A great boon is asked-- to understand, to know, thy statutes.

(d) The Fountain of all wisdom is applied to.

2. The occupation of the instructed man.

(a) He testifies of God's works-- his wondrous works-- Christ's work for us; the Holy Spirit's work in us. The wonderful character of these works of God, a wide field for devout study.

(b) He speaks very plainly: "I will talk," etc.

(c) He will speak very frequently: "I will talk."

(d) He will speak to the point: "So" i.e., according to understanding.

3. The intimate relation between the prayer of the student and the pursuit that he subsequently followed. See "Spurgeon's Sermons," No. 1344: "The Student's Prayer."

Verse 27. Education for the ministry.

1. The student at college: "Make me to understand." His lesson. His instructor. His application.

2. The preacher at his work: "So shall I talk," etc. His qualification. His theme. His manner. C.A.D.

Verse 28. Heaviness, its cause, curse, and cure.

Verse 29. The way of lying.

1. Describe the way of lying. Various paths, e.g., erroneous views of doctrine: false grounds of faith: looseness of practice: shrinking from the daily cross.

2. Show why it is thus named. It does not furnish its promised pleasures. It does not lead to its professed goal. It lies through the territory of the father of lies.

3. Notice the peculiarity in the prayer against it. Not remove me from, but remove from me: for the way of lying is within us.

4. Our deliverance from the way of lying lies with God. -- C.A.D.

Verses 29-30.

1. The way of lying, our wish to have it removed, and the method of answer.

2. The way of truth, our choice, and the method of carrying it out.

Verse 31. Reasons for sticking to the Divine testimonies.

Verse 31. A wholesome mixture.

1. Sturdy fidelity.

2. Self distrust,

3. Importunate prayer. C.A.D.

Verse 32. The Fettered Racer set free.

1. The course that invited him.

2. The shackles that bound him.

3. The impatience that prompted him.

4. The Lord that freed him.

5. Now let him go. C.A.D.

Verse 32.

1. Liberty desired.

2. Liberty rightly used. Or, the effect of the heart upon the feet.

Verse 32. The text will give us occasion to speak,

1. Of the benefit of an enlarged heart. The necessary precedence of this work on God's part, before there can be any serious bent or motion of heart towards God on our part.

2. The subsequent resolution of the saints to engage their hearts to live to God.

3. With what earnestness, alacrity and rigour of spirit this work is to be carried on: "I will run." T. Manton.

Verse 32.

1. The way of obedience: "Thy commandments."

2. The duty of obedience: "I will run" not stand still-- not loiter-- not creep-- not walk, but run.

3. The life of obedience.

(a) Where it lies-- in the heart.

(b) Whence it comes: "When thou shalt," etc.

(c) What it does-- enlarges the heart. G.R.

Verse 33. In this prayer for grace observe,

1. The person to whom he prays: "O Lord."

2. The person for whom: "teach me."

3. The grace for which he prayeth: to be taught.

4. The object of this teaching: "The way of thy statutes." The teaching which he begs, is not speculative, but practical, to learn how to walk in the way of God. T. Manton.

Verse 33. The superior efficacy of divine teaching: it secures holy practice and insures its perpetuity.

Verses 33-34. Light from above.

1. The blinding power of sin. "Teach me", i.e., "point out to me." "Give me understanding." Whatever may have been the original amount of light which came item eating from the tree of knowledge of good and evil, that light has long been insufficient.

(a) Men need light to discern the right way from the wrong.

(b) Men need light to understand the beauties of the right way. Such beauties line the way of truth on either hand, but only the God taught mind appreciates them. Even Jesus, who is the way, the truth, and the life, is as a root out of a dry ground, till the mind is taught of the Lord. Sin is the cause of this blindness. The farther any man walks in the way of sin, the less can he see of the beauties of holiness.

2. The enlightening grace of the Lord. "Teach me." "Give me understanding." This grace,

(a) May be boldly asked: "If any man lack wisdom let him ask of God."

(b) Will be freely given. "Who giveth to all men liberally." "Ask, and it shall be given."

(c) Will be amply sufficient. "I shall keep it unto the end." "I shall keep Thy law." To see is to follow.

3. The stimulating power of clearly revealed truth. "I shall observe it with my whole heart." To see is not only to follow, but to follow with love and gladness. It is written of the light which will come before the throne, "We shall be like him, for we shall see him as he is." "O thou, that dwellest between the Cherubim, shine forth," even here, on the way that leads to thy presence. F.G.M.

Verses 33-35. Alpha and Omega.

1. God, the giver of spiritual instruction: Ps 119:33.

2. Of spiritual understanding, without which this instruction is in vain: Ps 119:34.

3. Of grace for practical obedience when thus instructed: Ps 119:35.

4. For wholehearted obedience: Ps 119:84.

5. For final perseverance: Ps 119:33. C.A.D.

Verses 33-36. Human Dependence on Divine help.

1. There can be no steady keeping in the way of the Lord without the Lord's guidance: Ps 119:83.

2. There can be no observing of the way with the heart without Divine light for the mind: Ps 119:34.

3. There can be no diligent pursuit of the way till divine energy be given to the will: Ps 119:35.

4. There can be no true love of the way unless the heart be constrained by the love of God: Ps 119:36. He who said, "Without me ye can do nothing, "is necessary for us to see the way, to understand the way, to walk in the way, and to love the way. F. G. M.

Verse 34. The influence of the understanding upon the heart, and the united power of understanding and heart over the life.

Verse 34. Seeing and loving.

1. When men see they love (the whole verse).

2. When men love they see. Only the loving heart would have seen enough to write such a verse. F. G. M.

Verse 35. The prayer of a child, and the delight of a child. Or, Our pleasure in holiness a plea for grace.

Verse 35.

1. Delight avowed.

2. Disinclination implied.

3. Constraint implored. W. W.

Verse 36. Holiness a cure for covetousness.

Verses 36, 112. The Cooperation of the Divine and the Human in Salvation.

1. It is God that worketh in you: Ps 119:36.

2. Therefore work out your own salvation with fear and trembling: Ps 119:112. C.A.D.

Verse 37. Quicken thou me in thy way. This brief prayer--

1. Deals with the believer's frequent need.

2. It directs us to the sole worker of quickening: "Thou."

3. It describes the sphere of renewed rigour: "in thy way."

4. It denotes that there may be special reasons and special seasons for this prayer-- times of temptation: Ps 119:37; seasons of affliction: Ps 119:107; when called to some extraordinary service. See "Spurgeon's Sermons, "No. 1073: "A Honeycomb."

Verse 37. Here is,

1. Conversion from "vanity."

2. Conversion to-- "thy way."

3. Conversion by-- "Quicken thou me." G. R.

Verse 37. David prays,

1. For restraining grace that he might be prevented and kept back from that which would hinder him in the way of his duty: "Turn away mine eyes from beholding vanity."

2. For constraining grace, that he might not only be kept from everything that would obstruct his progress heavenward, but that he might have that grace which was necessary to forward him in that progress: "Quicken thou me in thy way." M. Henry.

Verse 38. Confirmation. What? "Thy word established." To whom? "Unto thy servant." Why? "Who is devoted," etc.

Verse 38. Fear of God evidences itself,

1. By a dread of his displeasure.

2. Desire of his favour.

3. Regard for his excellencies.

4. Submission to his will.

5. Gratitude for his benefits.

6. Conscientious obedience to his commands. Charles Buck.

Verse 38. The four kinds of fear.

1. The fear of man, by which we are led rather to do wrong than to suffer evil.

2. Servile fear, through which we are induced to avoid sin only from the dread of hell.

3. Initial fear, in which we avoid sin partly from the fear of hell, but partly also from the love of God, which is the fear of ordinary Christians.

4. Filial fear, when we are afraid to disobey God only and altogether from the love we bear him. Jer 32:40. Ayguan, in J. Edward Vaux's "Preacher's Storehouse," 1878.

Verse 39.

1. Man's judgment dreaded.

2. God's judgment approved.

Verse 39. The reproach of inconsistency.

1. The dishonour caused by it (2Sa 12:14).

2. The danger of incurring it.

3. The prayer against it. C.A.D.

Verse 41. See "Spurgeon's Sermons," No. 1524: "Your Personal Salvation."

Verse 41.

1. God's mercies come to us unsought continually. His sparing mercies, temporal mercies, etc.

2. The chief outcome of God's mercies is his salvation. It is our greatest need; it is his greatest gift.

3. We should have a personal interest in this salvation: "Let thy mercies come also unto me."

4. When we seek God's salvation, we may plead his promise: "according to thy word." Horatio Wilkins, of Cheltenham, 1882.

Verse 41. Even me.

1. In me there is need of mercy.

2. To me mercy can come.

3. Thy salvation suits me.

4. Special difficulties would daunt me.

5. Thy word encourages me.

Verse 41.

1. Salvation is all of mercy.

2. All mercies are in salvation.

3. All men should be anxious for salvation to come to them.

4. It can only come according to God's word. -- W.W.

Verses 41-43. A Comprehensive Prayer.

1. The possession of salvation, Ps 119:41.

2. Is the power for defence: Ps 119:42.

3. And the qualification for usefulness: Ps 119:43. C.A.D.

Verse 42. Faith's answer to reproach found in the fact that she trusts God's word.

Verses 42-43, 47. Faith, hope, and love. "I trust." "I have hoped." "I have loved." Faith warring, hope testifying, love obeying.

Verse 43. How the true preacher could be silenced, and his plea that he may not be so.

Verse 44. The perpetuity of gracious living. On what it is conditioned: "So." How entirely it is consistent with free agency: "I keep." How continuous it is, and how eternal.

Verse 44. Heaven begun below.

1. The present life of the believer-- keeping God's law.

2. The continual care of the believer-- to keep God's law.

3. The eternal prospect of the believer-- keeping God's law for ever and ever. C.A.D.

Verses 45-47. Liberty of walk. Liberty of speech. Liberty of heart.

Verses 45-48. The true freeman enjoys

1. Free walk with God.

2. Free talk about God.

3. Free love unto God.

4. Free exercise, of soul, (a) in holy practice; (b) in heavenly meditation. W. Durban.

Verses 45-48. Five things the Psalmist promises himself here in the strength of God's grace.

1. That he should be free and easy in his duty: "I will walk at liberty."

2. That he should be bold and courageous in his duty: "I will speak of thy testimonies also before kings."

3. That he should be cheerful and pleasant in his duty: "I will delight myself in thy commandments."

4. That he should be diligent and vigorous in his duty: "I will delight myself in thy commandments."

5. That he should be thoughtful and considerate in his duty: "I will meditate in thy statutes." M. Henry.

Verses 46-48. Lips, heart, and hands.

1. Public profession of God's word ("I will speak," Ps 119:46) must be warranted by--

2. Private delight in God's word ("I will delight myself," Ps 119:47), which must result in--

3. Practical obedience to God's word ("I will lift up my hands," Ps 119:48).

Verse 46.

1. The truly earnest must speak.

2. They are at no loss for good subjects: "Thy testimonies." The range is boundless-- the variety endless.

3. They never fear any audience: "before kings." W.W.

Verse 48.

1. Love renewing its activity.

2. Love refreshing itself with spiritual food.

Verse 48.

1. Scripture in the hand for reading. Often in the hand.

2. In the mind for meditation: "I will meditate," etc.

3. In the heart for love: "Which I have loved." G.R.

Verse 48. Religion engaged the whole manhood of David: hands, heart, head.

1. The uplifted hands.

(a) Taking an oath of allegiance to God's word. Ge 14:22 Eze 20:28. To receive its doctrines, obey its precepts, regard its warnings, uphold its honour.

(b) Imploring a blessing upon God's word. Ge 48:14; Le 9:22 Lu 24:50. That its light might spread: "Fly abroad, thou mighty gospel; "that its influence may become universal.

2. The loyal heart.

(a) This accounts for uplifted hands. He had loved the word himself. Religion is inward first, then outward. We must love it before we are anxious to spread it.

(b) But what accounts for the loyal heart? The word had brought him salvation, yielded him sustenance, afforded him guidance. We love the world for its joyous effects upon ourselves.

3. The studious mind.

(a) Devout meditation the best employment.

(b) The Word of God affords a grand field for it.

(c) To meditate in it learn to love it: "have loved," "will meditate." H.W.

Verse 48.

1. God's commandments loved. We love the law when we love the Lawgiver. We love his will only when our hearts are reconciled and renewed. Hence the need of spiritual renewal.

2. God's commandments the subject of prayer:"My hands also will I lift up." Perowne says, "The expression denotes the act of prayer." We may pray for a fuller knowledge, a deeper experience, a readier and more perfect obedience.

3. A theme for meditation. Amidst the hurry of outward activities we must not forget the need of quiet meditation. H.W.

Verse 50. Each man has his own affliction and his own consolation. Quickened piety the best comfort. The word the means of it.

Verse 50.

1. The need of consolation.

2. The consolation needed. G.R.

Verse 51. The proud man's contumely, and the gracious man's constancy.

Verse 51. Fidelity in the face of contempt.

1. The proud deride the believer's subjection to God's law.

2. They ridicule the believer's delight, in God's service.

3. They are met by the believer's resolution to cleave to God. 2Sa 6:20,22. C.A.D.

Verse 52. Comfort derived from a review of the ancient doings of the Lord towards the wicked and his people.

Verse 52.

1. The dead speaking to the living.

2. The living listening to the dead. G.R.

Verse 52. Sweet water from a dark well.

1. God's judgments are calculated to inspire terror.

2. But they prove God's superintending care over the world.

3. They are ever against sin, and for holiness.

4. In all times of judgment God delivers his people. Noah, Lot, etc.

5. Therefore God's judgments are a source of comfort to the believer. G.A.D.

Verse 53. The sensations of godly men at the sight of sinners: horror at their crime, their perseverance in it, their rejection of grace, and their end.

Verse 53. Horror stricken.

1. The guilt and danger of impenitent sinners.

2. The horror and concern of godly spectators.

3. The prayer and labour which such concern should dictate, G.A.D.

Verse 54. Here is--

1. Light in darkness.

2. Companionship in solitude.

3. Activity in rest: "house of pilgrimage." G.R.

Verse 54. The cheerful pilgrim.

1. A good man views his residence in this world as only the house of his pilgrimage.

2. The situation, however disadvantageous, admits of cheerfulness.

3. The sources of his joy are derived from the Scriptures. W. Jay.

Verse 54. See "Spurgeon's Sermons," No. 1652: "The Singing Pilgrim."

Verses 55, 49. "Remember." "I have remembered."

Verse 55. Night memories. Day duties. How they act and react upon each other.

Verse 55. Dark nights. Bright memories. Right results. C.A.D.

Verse 55.

1. Happy though restless night.

2. Happy though busy day. W.D.

Verse 56. The gains of godliness; or, what a man gets through holy living.

Verse 56.

1. The duty: "I kept thy precepts."

2. Its reward: "This I had," etc. Protection: "this I had." Guidance: "this I had." Prosperity: "this I had." Consolation: "this I had." G.R.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Verses 57-64. The believer's portion. The Lord is the believer's portion (Ps 119:57); heartily sought (Ps 119:58-60); remaining though all else be taken away (Ps 119:61); causing joy even at midnight (Ps 119:62), and the selection of congenial company (Ps 119:63-64).

Verse 57.

1. The infinite possession: "Thou art my portion, O LORD." Notice--

(a) A clear distinction made by the Psalmist between his portion and that of the ungodly here and hereafter: See Ps 48:2.

(b) positive claim: "Thou art my portion, O LORD." This "portion" is boundless, abiding, appropriate, satisfying, elevating, all of grace.

2. The appropriate resolution: "I have said that I would keep thy words."

(a) Notice the preface: "I have said."

(b) The link between the portion possessed and the resolution made.

(c) The work of keeping God's words. Keep him who is the Word-- Christ Jesus. Keep the word of the gospel--doctrines, precepts, promises (kept in the heart to comfort the believer). This blessed subject suggests a solemn contrast. See the portion of that servant who did not keep his Lord's word: Mt 24:48-51 See "Spurgeon's Sermons," No. 1372: "God our Portion, and his Word our Treasure."

Verse 57 (first clause). The believer's portion.

1. Show the validity of his claim: "my."

(a) A gift by covenant: Heb 8:10-13.

(b) Involved in joint heirship with Christ: Ro 8:17.

(c) Confirmed by the experience of faith.

2. Survey the superlative value of his possession: "The Lord."

(a) Absolutely good.

(b) Infinitely precious.

(c) Inexhaustibly full.

(d) Everlastingly sure.

3. Suggest a method of deriving the greatest present advantage from it.

(a) Meditate much upon God, under the conviction that he is your portion.

(b) Carry all cares to him, and cast every burden on him.

(c) Refer every temptation to the word of his law, and every doubt to the word of his promise.

(d) Draw largely upon his riches to meet every need as it arises. John Field, of Sevenoaks, 1882.

Verses 57-58. The believer's estate, profession, and petition.

Verse 58. The soul's sunshine.

1. God's favour the one thing needful.

2. Wholeheartedness the one mode of entreating it.

3. Covenant mercy the one plea for obtaining it. C.A.D.

Verse 58. We may learn how a seeker may come to enjoy saving favour, by a careful study of--

1. The Profession: "I intreated thy favour with my whole heart."

(a) What he did: "I intreated." Heb. "I painfully sought thy face." Earnest desire. Importunate supplication. Painful sorrow for sin.

(b) How he did it: "With my whole heart." The intellect, affections, will, all engaged and concentrating effort. Otherwise, seeking is solemn trifling. This only worthy of our purpose, pleasing to God, and successful.

(c) The evidence that we are doing it. Frequent prayer, searching the word, often enquiring. The first and main business-- Giving up for Christ.

2. The Petition: "Be merciful unto me."

(a) God's favour to be expected on the terms of mercy only.

(b) Happily, this is a prayer every sinner can and should use.

(c) Blessedly true it is, that it never fails.

3. The Plea: "According to thy word."

(a) A plea that cannot be gainsaid is a great thing in an entreaty.

(b) The promise of God is just such a plea.

(c) Seek it out, lay hold of it, and urge it. J.F.

Verse 59.

1. Self examination: "I thought on" my private "ways" my social ways-- my sacred ways-- my public ways.

2. Its advantages: "And turned my feet," etc. G.R.

Verse 59.

1. Unthinking and straying.

2. Thinking and turning. C.A.D.

Verse 59.

1. Conviction.

2. Conversion. W. D.

Verse 59. Thinking on our own ways. Enquire,

1. Why so generally neglected?

(a) Want of courage.

(b) Occupied too much.

(c) Unpleasant, and therefore the chief care of many is to banish it.

2. When is it wisely conducted?

(a) When honestly engaged in.

(b) When thoroughly carried out.

(c) When Scripture is made the referee and standard.

4. When Divine help is sought.

3. What end will it serve?

(a) Turn us from our own ways with shame and penitence.

(b) Turn us to God's testimonies with earnestness, reverence, and hopefulness. J.F.

Verse 59.

1. Right thinking: "I thought on my ways."

(a) That this thought upon his ways caused the Psalmist dissatisfaction is evident.

(b) Right thinking upon our ways will suggest a practical change.

(c) The retrospect we take of our life should suggest that any turn we make should be towards God: "Unto thy testimonies."

(d) Right thinking also suggests that such a turning is possible.

2. Right turning. The turn was--

(a) Complete.

(b) Practical.

(c) Spiritual.

(d) Immediate.

(e) It must be a divine work. See "Spurgeon's Sermons," No. 1181: "Thinking and Turning."

Verse 60. The dangers of delay. The reasons for prompt action.

Verse 60. A sermon to loiterers.

1. Reflection. Keeping God's commandments is my duty; is my welfare. Commandments delayed may be never kept. Delay is in itself disobedience. Alacrity is the soul of obedience.

2. Resolve. I will make haste and delay not. C.A.D.

Verse 60.

1. Quick.

2. Sure. W.D.

Verse 60. Procrastination considered in its most important application; that is, to religion.

1. This procrastination is irrational.

2. It is unpleasant, disagreeable, painful.

3. It is disgraceful.

4. It is sinful, and that is the highest degree.

5. It is dangerous. John Angell James.

Verse 61.

1. Spiritual highway robbery.

2. The traveller keeping his road. Or, what enemies can do, and what they cannot do.

Verse 62.

1. The duty of gratitude: "give thanks."

2. The subject for gratitude: "thy righteous judgments."

3. The season for gratitude: at night as well as in the day. G.R.

Verse 62. Up in the night. Singing in the night. Reasons for such singular conduct.

Verse 62. The nightingale.

1. A natural association of thought: "midnight" and "judgments." Exodus 7, etc.

2. An incongruous association of feeling: "thanks" and "judgments."

3. A full justification of this apparent incongruity: "thanks because of thy righteous judgments."

4. A vigorous performance of an incumbent duty: "at midnight I will rise to give thanks." C.A.D.

Verse 63.

1. True religion is friendly.

2. Our friendliness should be catholic.

3. Our friendliness should be discriminating.

4. Such friendliness is most useful.

Verse 63. Of good and bad company. How to avoid the one, and improve the other. See W. Bridge's Sermon, in his works, vol. v. p. 90. Tegg's edition, 1845.

Verse 63. The believer's choice of companions.

1. Ought to be decided by their piety: "Them that fear thee."

2. Is directed by their conduct: "Them that keep thy precepts."

3. Should be extended as far as: possible: "All."

4. Involves reciprocal obligation: "I am a companion." J.F.

Verse 64. The sum and substance of this verse will be comprised in these five propositions: --

1. That saving knowledge is a benefit that must be asked of God.

2. That this benefit cannot be too often or sufficiently enough asked: it is his continual request.

3. In asking, we are encouraged by the bounty or mercy of God.

4. That God is merciful all his creatures declare.

5. That his goodness to all his creatures should confirm us in: hoping for saving grace or spiritual good things. T. Manton

Verse 64.

1. Observations in the school of nature.

2. Supplications enter the school of grace.

Verse 64. The mercy of God in nature and his mercy as revealed in word.

1. The one excellent; the other super excellent.

2. The one easily given; the other coming through a great sacrifice.

3. The one may enjoyed, and even increase condemnation; the other, if enjoyed, is salvation.

4. The one should lead to repentance; the other is s adapted for the penitent's restoration to holiness. J.F.

Verse 66.

1. Singular faith: "I have believed thy commandments."

2. Special petition based upon it: "Teach me."

Verse 66. The value of a good judgment to sound knowledge.

1. It carefully discriminates between truth and error.

2. It puts each truth in its proper relation to other truths.

3. It holds every truth firmly, but has the greater care for the more important.

4. It rather avoids the curious and the speculative, but really loves the plain and useful.

5. Knowing that truths are rightly held only, when applied, it turns all to practical account.

6. Knowing also, that good food may, under some circumstances, become poisonous, it is careful in its selection and use of truths. J.F.

Verse 67.

1. The dangers of prosperity.

2. The benefits of adversity. G.R.

Verse 67. The restraining power of affliction

Verses 67, 71, 75. Affliction thrice viewed and thrice blessed. I

1. Before affliction: straying.

2. In affliction: learning.

3. After affliction: knowing. C.A.D.

Verse 68. The double plea for a choice blessing. The goodness of God the hope of our ignorance.

Verse 68. Thou art good and doest good. The nature and work of God are manifest in nature, providence, grace, and glory. They are morally good; beneficially good; perfectly good; immeasurably good; immutably good; experimentally good; satisfactorily good. W.J.

Verse 68 (first clause). A sermon on God's goodness.

1. The perfectness of it.

2. The proofs of it.

3. The power it should have over us. J.F.

Verse 69. Wholehearted obedience the best solace under slander; the best answer to it; and the best way of converting the slanderers.

Verse 70.

1. Fatty degeneration of the heart.

2. Thorough regeneration of the heart.

Verse 70. A fatty heart.

1. The diagnosis of the disease.

2. Its symptoms. Pride; no delight in God, nor in his law; dislike to his people; readiness to lie: Ps 119:69.

3. Its fatal character.

4. Its only cure. Ps 101:10 Eze 36:26. C.A.D.

Verse 71.

1. David knew what was good for him.

2. David learned what is good essentially. Active obedience is learned by passive obedience.

Verse 71. Affliction an instructor.

1. Never welcomed: "Have been."

2. Often impatiently endured.

3. Always gratefully remembered: "It is good, "etc.

4. Efficient for a perverse scholar: "That I might learn."

5. Indispensable in the education of all. J.F.

Verse 71. The school of affliction.

1. The reluctant scholar sent to school.

2. The scholar's hard lesson.

3. The scholar's blessed learning.

4. The scholar's sweet reflection. C.A.D.

Verse 72. The advantages of riches far excelled by the blessings of the word.

Verse 72. A valuation.

1. The saints' high estimate of God's law.

2. Show when it was formed: in affliction: Ps 119:71.

3. Vindicate its truth--by illustrating the hollowness of riches, and the satisfaction found in godliness. C.A.D.

Verse 72. The word, better than gold and silver.

1. It gives what gold and silver cannot purchase.

2. Without what it gives, gold and silver may be a curse.

3. Without gold and silver, it may yield its treasure more freely and fully than with them.

4. The word and what it gives shall rejoice the heart when gold and silver shall be useless to their disappointed worshippers. J.F.

Verse 72. The law of thy mouth is better, etc.

1. It is more refining, and makes me a better man.

2. It is more enriching, and makes me a wealthier man.

3. It is more distinguishing, and makes me a greater man.

4. It is more sustaining, and makes me a stronger man.

5. It is more preserving, and makes me a safer man.

6. It is more satisfying, and makes me a happier man.

7. It is more lasting, and better suited to me as an immortal man. W.J.

Verse 74.

1. The encouraging influence of good men upon others.

2. The instructive influence of others upon them: G.R.

Verse 74. Converse with a tried but steadfast believer is a source of gladness to the children of God.

1. He has a thrilling talc of experience to tell.

2. He has valuable counsels and cautions to give.

3. He is a monument of God's faithfulness, confirming the hope of others.

4. He is an epistle of Christ, written expressly to illustrate the preciousness and the power of the gospel. J.F.

Verse 75. Experimental knowledge: positive, personal, glorifying to God, consoling to the saints.

Verse 76. Comfort.

1. May be a matter of prayer.

2. Is provided for in the Lord.

3. Is promised in the word.

4. Is of great value to the believer.

Verse 76.

1. The need of comfort.

2. The source of comfort: "Thy merciful kindness."

3. The rule of comfort: "According to thy word." G.R.

Verse 77.

1. Visitors invited.

2. Boon expected.

3. Welcome guaranteed: "for thy law," etc.

Verse 77. Divine life it is born, sustained, increased, by God's tender mercies. W.W

Verse 78.

1. A hard thing--to make the proud ashamed.

2. A cruel thing--"they dealt perversely with me," etc.

3. A wise thing--"but I will meditate," etc.

Verse 79. Restoration to church fellowship.

1. Good men may be in such a case as to need to be restored.

2. They should not be ashamed to seek it.

3. They should pray about it.

Verse 79. Select society.

1. Sociableness is an instinct of human nature.

2. Sociableness is helpful to a wholesome Christian life.

3. The choice of society should be a subject of prayer. C.A.D.

Verse 80.

1. David's prayer for sincerity--that his heart might be brought to God's statutes, and that it might be sound in them, not rotten or deceitful.

2. His dread of the consequences of hypocrisy: "that I be not ashamed." Shame is the portion of hypocrites, here or hereafter. M. Henry.

Verse 80.

1. The heart in religion.

2. The necessity of its being sound in it.

3. The result of such sound heartedness.

Verse 81. Text suitable for a missionary sermon.

1. The condition of the heathen world, enough to make the Christian faint for the salvation of God to visit it.

(a) The grossness of its darkness.

(b) Its wide area.

(c) Its long continuance.

(d) The limited character and effect of mission labour.

(e) The opposing influences.

2. This condition, though exceedingly sad, is not hopeless. Because--

(a) Of the intention, adaptation, and universal call of the gospel.

(b) Of Christ's commission to his church.

(c) Of the compassionate character of the spiritually enlightened, produced by their faith in the word.

(d) Of the prophecies and promises. Thus, there is hope in the word.

3. If Christians are fainting for the salvation, but hoping in the word, their interest in mission work will be intense, and will show itself,

(a) In earnest prayer for more labourers, and greater results.

(b) In devoting themselves, if possible, to the work.

(c) In free and generous giving, to help on the work. J.F.

Verse 81. My soul fainteth, etc. Men faint for health, provision, rest, promotion, success, and in some instances for salvation. David fainted.

1. For his own salvation.

(a) From guilt: "Deliver me from all my transgressions;" "from blood guiltiness."

(b) From defilement: "Create in me a clean heart." "Wash me."

(c) From formality: "Let the words of my mouth," etc.

(d) From darkness: "Why hidest thou thyself?" "Lift up," etc. "Say unto my soul," etc.

5. From unhappiness: "Out of the depths," etc.

2. For the salvation of others.

(a) He talked about it: "Time for thee to work, Lord."

(b) He prayed for it: "Oh that the salvation," etc. "Let thy work," etc. "God be merciful unto us:" "Save now, I beseech thee."

(c) He laboured for it: "I will make mention of thy righteousness:" "I will teach transgressors thy ways." W.J.

Verse 81.

1. Eagerness of expectation.

2. Energy of hope.

3. Establishment of promise: "In thy word."

Verse 81. Salvation, in Scripture, hath divers acceptations: it is put--

1. For that temporal deliverance which God giveth, or hath promised to give to his people: so it is taken. Ex 14:13.

2. For the exhibition of Christ in the flesh. Ps 98:2-3 Lu 2:29-30.

3. For the benefits which we have by Christ on this side of heaven; as the pardon of sin, and the renovation of our natures. Mt 1:21; Tit 3:5 Ps 51:12.

4. For everlasting life: "Receiving the end of your faith, even the salvation of your souls" (1Pe 1:9); meaning thereby our final reward. T. Manton.

Verse 81.

1. Faint.

2. Pursuing. W.D.

Verse 82. Answer to the enquiry-- When wilt thou comfort me?

1. When your grief has answered its purpose.

2. When you believe.

3. When you leave sin.

4. When you obey.

5. When you submit to my will.

6. When you seek my glory.

Verse 82.

1. How longingly the believer turns to God for comfort in his affliction: "When wilt thou comfort me?"

2. How intently he gazes upon the Divine promises: "My eyes fail for thy word."

3. How the weariness of waiting cannot wear out his patience, while hope increases his importunity: "When wilt thou?" J.F.

Verse 82. The pleading of the eyes.

1. How the eyes speak. By "expression" of the moods of the soul, as-- longing, Isa 8:17; faith, Isa 45:22 Heb 12:2; expectation, Ps 5:3 Php 3:20 Tit 2:13; love, 2Co 3:18 Joh 1:14.

2. What the eyes say. "When wilt thou comfort me? Brushing aside all other comforters, thou art my sun: my life: my love: my all."

3. How the pleading eyes shall meet the responsive Eye of the Lord: Heb 9:18. In the look of the recognition of grief, Ex 2:25; in the look of pardon, Lu 22:61; of strength giving, Jud 6:14; of complacent love, Isa 66:2. C.A.D.

Verse 83.

1. The outward man in ill case.

2. Character blackened.

3. Constantly exposed to discomfort.

4. Contents maturing.

Verse 83. A bottle in the smoke.

1. God's people have their trials.

(a) From the poverty of their condition.

(b) Our trials frequently result from our comforts.

(c) The ministry hath much smoke with it.

(d) The poor bottle in the smoke keeps there for a long time, until it gets black.

2. Christian men feel their troubles; they are like "bottles" in the smoke.

(a) The trial that we do not feel is no trial at all.

(b) Trials which are not felt are unprofitable trials. A bottle in the smoke gets very black, becomes very useless, in an empty bottle.

3. Christians do not, in their troubles, forget God's statutes-- the statutes of command, the statutes of promise. Why was it that David still held fast by God's statutes?

(a) He was not a bottle in the fire, or he would have forgotten them.

(b) Jesus Christ was in the smoke with him, and the statutes were in the smoke with him, too.

(c) The statutes were in the soul, where the smoke does not enter. From "Spurgeon's Sermons." No. 71.

Verse 84. A solemn question pointing to the shortness of life, the severity of sorrow, the necessity of industry, the nearness of the reward.

Verse 85. Pits; or, the secret schemes of wicked men against the godly.

Verse 86 (last clause). A prayer for all occasions. See the many cases in which it is used in Scripture.

Verse 87.

1. What the good man loses by gaining.

2. What he gains by losing. G.R.

Verse 87.

1. "Almost," but not altogether.

2. The saving clause: "I forsook not thy precepts."

Verse 87. Passing through fires, and the asbestos covering.

Verse 88.

1. New life is the cause of new obedience.

2. New obedience is the effect of new life. G.R.

Verse 88. Quickening.

1. Our greatest need.

2. God's most gracious boon.

3. The guarantee of our steadfastness; and so,

4. The promoter of God's glory.

Verse 88.

1. He closes with a frequent petition: "Quicken thou me-- make me alive." All true religion consists in the LIFE of God in the SOUL of man.

2. The manner in which he wishes to be quickened: "After thy lovingkindness." He wishes not to be raised from the death of sin by God's thunder, but by the loving voice of a tender Father.

3. The effect it should have upon him: "So shall I keep the testimony of thy mouth." Whatever thou speakest I will hear, receive, love, and obey. Adam Clarke.

Verses 89-92. The Psalmist here tells us the prescription which soothed his pains and sustained his spirits. Here we have strong consolation.

1. In certain facts which he remembered.

(a) The eternal existence of God.

(b) The immutability of his word.

(c) The faithfulness of the fulfilment of that word.

(d) The perpetuity of the word in nature.

(e) The perpetuity of the word in experience.

2. The delights which tie experienced in the time of his trouble. In bereavements; when everything seemed shifting and inconstant; when his own faith failed him; when all helpers failed him; he fell back upon the eternal settlements: "O Lord, thy word is settled, "etc. See "Spurgeon's Sermons, "No. 1656: "My Solace in my Affliction."

Verse 89. Eternal settlements, or, heavenly certainties.

Verse 89. God's eternal calm (in contrast with earth's mutations) imaged in the starry heavens. William Bickle Haynes, of Stafford, 1882.

Verse 89. Consider,

1. The term, "thy word."

(a) A word is a revealed thought. The Scriptures are just this: the thoughts and purposes of God made intelligible to man.

(b) But a "word" also marks specially unity (it is one word) and wholeness or completeness, a word, not a syllable. The Scriptures are one and complete.

2. The statement, "for ever settled in heaven."

(a) "Settled in heaven" before it came to earth; therefore it could come as a continuous unfolding, through various dispensations, without the shadow of hesitation or contradiction manifest in it.

(b) Abides "settled in heaven, "for its central revelation; the atonement is a completed fact, and Christ is now in heaven a perfected Saviour; thus the word is unalterable.

(c) "For ever settled in heaven." Not only because God in heaven is of one mind and cannot be turned; but because righteousness itself, the righteousness of heaven, demands that an atonement by suffering shall be fully and everlastingly answered by its due reward.

3. The lessons.

(a) If settled in heaven, men on earth can never unsettle it.

(b) The wicked may not indulge a future hope arising from any new dispensation beyond the grave; God's present word to us cannot then be unsettled.

(c) The godly may rely on a settled word amidst the unsettled experiences and feelings incident to earth. J.F.

Verse 90. The stability of the earth a present picture of everlasting faithfulness.

Verses 90-91. Consider,

1. The steadfastness of nature as dependent upon the divine decree: "according to thy ordinances."

2. The subserviency of nature to the divine will: "for all are thy servants."

3. The fixedness of nature's laws, together with their subserviency to God's purposes, as a confirmation of the Christian's faith in the written word, in the care of a divine providence, and in the sureness of spiritual and heavenly things. "Thy faithfulness is," etc. J.F.

Verse 91. Our starry monitors. They teach us,

1. To serve: though we cannot shine with their brightness.

2. To do all with strict regard to God's will.

3. To "continue" "according to thine ordinances." W.B.H.

Verse 91. The service of nature.

1. Universal: "all are thy servants."

2. Obedient: "according to thy ordinances."

3. Perpetual: "they continue."

4. Derived: "thou hast established the earth."

Verse 92. The sustaining power of joy in God.

Verse 92. The word of God as a sustaining power amid the greater sorrows of life.

1. Its necessity.

(a) For want of it, men have become drunkards to drown their sorrows, have become suicides because life was unbearable, have become broken and hopeless because they had no strength to struggle against misfortune, have become atheists in creed as, alas, they were before in practice; all, in fact, become subject to sorrow's worst bitterness and calamity's worst effects.

(b) Nothing can supply the place of God's word. Nature throws no light on the mystery of suffering. Human philosophy is at best cold comfort, and when most needed most fails.

2. Its efficiency. Proved--

(a) In the experience of those who have tried it.

(b) By the character of its promises.

(c) By the discovery it makes of a beneficent providence working through calamity and sorrow.

(d) By the revelation it gives of the pity of God and the sympathy of Christ.

(e) By its record of the "Man of sorrows," who through suffering wrought out man's salvation, and entered into glory.

(f) By its teaching concerning the Incarnate Word; thus showing a suffering God, which may well be a solace to suffering men.

(g) By displaying the glory of heaven and the eternal felicity awaiting those who overcome through the blood of the Lamb. J.F.

Verse 92. The Godly Man's Ark; or, City of Refuge in the day of his Distress. Discovered in divers (five) Sermons...By Edmund Calamy, B.D...Eighteenth edition. 1709. 12mo.

Verse 92. We have here set before us by the Psalmist,

1. The case which he had been in, and which he now refers to-- one sad and sinking. He was under such affliction that he was ready to perish; which seems to include inward and outward trouble at once; trials without and pressure within.

2. What it was that gave him relief, and this when nothing else could, etc., the law of God.

3. How he looked back upon this relief received, namely, with thankfulness to God, to whom he speaks, and records it for the encouragement and direction of others: "Unless thy law had been my delights, I should then have perished in mine affliction." Daniel Wilcox, 1676-1733.

Verse 92. The life buoy. Under the form of the narrative of a shipwrecked mariner, describe the experience of the soul struggling in the sea of affliction; almost overwhelmed: yet buoyed up over each successive billow: and finally saved by clinging to the Word of God. C.A.D.

Verse 92. The Psalmist's shudder at recollected danger.

1. Sore peril: affliction tending to despair and ruin.

2. Fearful crisis: "then."

3. Many handed help: "thy law my delights." W.B.H.

Verse 93. Experience fixes the word upon the memory.

Verse 93.

1. A good resolve: "I will never forget thy precepts."

(a) The precepts are worth remembering.

(b) Safety lies in remembering them.

(c) Fidelity to God cannot be without remembering them.

(d) Not to remember them is shameful ingratitude.

2. An excellent reason for making it: "For with them thou hast quickened me."

(a) A reason founded upon personal experience: "me."

(b) A reason appreciative of the benefit received: "quickened."

(c) A reason indicative of gratitude to God: "thou." J.F.

Verse 93. Never forget; an often uttered phrase. Here golden.

1. Something that could not be forgotten: life and pardon received. How could it?

2. Something that should not be forgotten: the precious instrumentality. W.B.H.

Verse 93.

1. The instrumental power of truth.

(a) Used by God in our regeneration: Jas 1:18 Ps 19:7.

(b) Used in our liberation: Joh 8:32.

(c) Used in our sanctification: Joh 17:7.

2. Our consequent affection for it. We cannot forget.

(a) Our past obligations to it.

(b) Our present dependence upon it.

(c) Our future needs of it. W.W.

Verse 95. Wicked men patient in carrying out their evil designs. Good men patient in considering the ways of the Lord.

Verse 95. The hatred of the wicked towards the righteous.

1. Show that it ever has been, and still is.

(a) Select Scriptural instances, beginning with Abel.

(b) Notice the persecutions of the church.

(c) Treatment in the workshop.

(d) Often in the home.

(e) The contemptuous manner the "saints" are spoken of, etc.

2. Enquire as to why it is so.

(a) The enmity of the carnal heart to God.

(b) The jealousy excited by the Christian's assurance of eternal blessedness.

(c) The consciousness of being rebuked by a holy life.

(d) Excited to it by Satan.

(e) The restless mischievousness of sin which, if it cannot hinder holiness, will maliciously hurt its advocates.

3. Direct how to act when exposed to it: "I will consider thy testimonies." That means--

(a) Be the more obedient to God.

(b) Have the more watchful control over words and feelings.

(c) Love your enemies.

(d) Pray for those who hate you.

(e) Do good to them on every opportunity.

(f) Be thankful that you are among the hated and not the haters.

(g) Especially consider the holy testimony of Christ's forbearing patience. J.F.

Verse 95. Waiting counter wrought by waiting.

1. Temptations in ambush.

2. The saint with his Lord.

-- W.B.H.

Verse 95. Immunity.

1. I am in danger.

2. I will attend to my duty.

3. I will trust thee to deliver me. C.A.D.

Verse 96.

1. An end: "seen"; seen by one man; seen where it should not have been; seen where there was no end of boasting; seen in all perfection.

2. No end: to the extent, spirituality, perpetuity, and perfectness of the law.

Verse 96.

1. The Finite explored.

2. The Infinite unexplored. W.D.

Verse 96. Perfectionism disproved by experience and inspiration. W.B.H.

Verse 96. Perfection perfect and imperfect.

1. Loud professions of perfection arise from ignorance (of self, or of God's requirements).

2. Are peculiarly liable to collapse: "I have seen an end."

3. Are best corrected by a survey of the breadth of the divine law. C.A.D.

Verse 97.

1. Unusual Exclamation.

2. Unusual Application. W.D.

Verse 97. Indescribable love and insatiable thought. The action and reaction of affection and meditation.

Verse 97.

1. The object of love: "thy law."

2. The degree of that love: "oh, how love I," etc.

3. The evidence of that love: "it is my meditation," etc. G.R.

Verse 97. Love to the law.

1. An ardent confession of love.

2. An unanswerable evidence of love. C.A.D.

Verse 97 (first clause). Vehemency of love for God's word.

1. Its recognisable marks.

(a) Profound reverence for the authority of the word.

(b) Admiration for its holiness.

(c) Jealousy. For its honour; God's servant feels acute pain when men show it any slight.

(d) Respect for its wholeness; he would not divorce precepts from promises, nor ignore a single statement in it.

(e) Indefatigability in its study.

(f) Eager desire to obey it.

(g) Forwardness in praising it.

(h) Activity in spreading it abroad.

2. Its reasonableness.

(a) The word well deserves it.

(b) It is a proof of true intelligence.

(c) It is not less than a regard for our own interest demands.

3. Its requisiteness to the true worship of God. Men sneeringly call such an affection bibliolatry, as though it were the worship of a book. In truth, it is an essential element in the due worship of God. For--

(a) Without it there cannot be the faith which honours God.

(b) It is involved in that love to God which constitutes the very essence of worship.

(c) It is itself an act of homage, that a worshipper dare not withhold. J.F.

Verses 97-100. Spiritual wisdom.

1. God's word the source of surpassing wisdom-- excelling that of "mine enemies," "my teachers," "the ancients."

2. The three methods of acquiring this wisdom-- love, meditation, practice.

3. The one Giver of this wisdom: "Thou:" Ps 119:98. C.A.D.

Verse 98. Constant communion with truth the student's road to proficiency.

Verses 98-100. The truly wise man.

1. The source of his wisdom. The word of "the only wise God," here described as

(a) Thy commandments.

(b) Thy testimonies.

(c) Thy precepts.

2. The increase of his wisdom. It arises from

(a) The abiding indwelling of the word: "ever with me," Ps 119:98.

(b) Meditation upon the word, Ps 119:99.

(c) Obedience to the word, Ps 119:100.

3. The measure of his wisdom.

(a) Wiser than his enemies, whose wisdom was "not from above, but earthly, sensual, devilish."

(b) Wiser than his teachers, whose wisdom was "of this world."

(c) Wiser than the ancients, whose wisdom was that of unsanctified age and experience. W.H.J. Page, of Chelsea, 1882.

Verse 99. The surest way to excellence.

1. A good subject: "thy testimonies."

2. A good method: "are my meditations."

Verse 100. Antiquity no security for truth as contrasted with revelation: old age no proof of wisdom as contrasted with holy living: open confession no evidence of boasting as contrasted with sullen pride.

Verse 100. Obedience the high road to understanding. W.B.H.

Verse 100. Obedience the key of knowledge. Joh 7:17.

Verse 101. Self restraint needful to piety.

Verse 102. Divine teaching necessary to secure perseverance, and effectual to that end.

Verse 102. Consider,

1. The path appointed for men to walk in: "Thy judgments."

(a) Right path.

(b) Clean path.

(c) Pleasant path.

(d) Safe path.

(e) The end-- eternal glory.

2. The persistent pursuit of it: "I have not departed."

(a) Persecution would drive from it.

(b) Pleasures would allure from it.

(c) The flesh would weary in it.

(d) But the true believer determines to hold on his way to the end.

(e) And carefully watches his steps lest they depart.

3. The preserving power that holds the traveller to it: "For thou hast taught me."

(a) The traveller walks with God, and receives instruction by the special illumination of the Holy Spirit.

(b) The choice property of this teaching is, not only that it makes wise, but that it captivates the soul, strengthens it, and holds it to a holy obedience. J.F.

Verse 103. Experience in religion the source of enjoyment in it; or,

1. Tasting the word: its sweetness.

2. Declaring the word with the mouth: its greater sweetness.

Verse 103.

1. The word is positively sweet:" sweet to my taste."

2. Comparatively sweet: "sweeter the honey."

3. Superlatively sweet: "how sweet," etc. G.R.

Verse 103. The comparison, setting forth the precious property of sweetness in the word: "Sweeter than honey." "Better than honey, " would not do as well. It is--

1. The purest sweetness; even precepts and rebukes.

2. Uncloying sweetness.

3. Always a beneficial sweetness.

4. A specially grateful sweetness--in affliction, in the hour of death. J.F.

Verse 103. Spiritual delicacy.

1. The taste needed to relish it.

2. The life that alone is nourished by it.

3. The rare enjoyment derived from it. G.A.D.

Verse 103.

1. It is sweet.

2. Let us enjoy it.

3. The best effects will follow. George Herbert says:

"O Book! infinite sweetness! let my heart

Suck every letter, and a honey gain,

Precious for any grief in any part;

To clear the breast, to mollify all pain."

Verse 103. If we would taste the honey of God, we must have the palate of faith. A.R. Fausset.

Verse 104. The influence of the precepts.

1. Upon the understanding.

2. Upon the affections.

3. Upon the life.

Verse 104.

1. The intellectual effect of the Scriptures: "I get understanding."

2. Their moral effect: "I hate," etc. G.R.

Verse 104. The understanding derived from God's precepts begets holy hatred.

1. To the false ways of conventional morality.

2. To the false ways of a formal religiousness.

3. To the false ways of an erring theology.

4. To the false ways of hypocritical practice.

5. To the false ways of sinful suggestions.

6. To the false ways of one's own deceitful heart. J.F.

Verses 105-108.

1. Illumination (Ps 119:105).

2. Decision (Ps 119:106).

3. Testing: "I am afflicted" (Ps 119:107).

4. Consecration (Ps 119:108).

5. Education: "teach me," etc. (Ps 119:108).

Verse 105. The practical, personal, everyday use of the word of God.

Verse 105. Lamp light.

1. The believer's dangerous night journey through the world.

2. The lamp that illumines his path.

3. The eternal day towards which he travels (when the lamp will be laid aside: Re 22:5). C.A.D.

Verse 106. Decision for God, and fit modes of expressing it.

Verse 106.

1. Veneration for the word.

2. Consecration to the word.

3. Fidelity to the word. G.R.

Verse 106. Swearing and performing.

1. The usefulness of religious vows. To quicken perception; to rouse conscience; (seen in Jewish nation: Ex 24:37 2Ch 15:12-15 Ne 5:28,29; in Scottish nation-- Solemn League and Covenant).

2. The danger of religious vows. A vow unfulfilled, or receded from, is a moral injury: Ec 5:4-7.

3. The safeguard of religious vows: dependence on the Spirit of God: Eze 11:19-20 2Co 4:5. C.A.D.

Verse 107.

1. A good man greatly afflicted.

2. A sure cute for the ills of affliction: "Quicken me."

3. A safe rule to pray by when afflicted: "according unto thy word."

Verse 107.

1. The "very much" afflicted.

(a) The world has such-- widows, orphans, etc.

(b) Most take their turn.

2. But there is "very much" grace.

(a) God's word promises the needed quickening.

(b) Himself very much greater than all our needs.

(c) Christ died "in all points" has all help.

3. Therefore bring "very much" faith, as the Psalmist here.

(a) Keen eyed for promises.

(b) Fervent in pleading them.

(c) Strong in expectation. W.B.H.

Verse 108. Consider,

1. The instructive title given to prayer and praise: "The free will offerings of my mouth."

(a) It shows the believer to be a priest: "offerings."

(b) It shows the peculiarity of his service: "free will."

(c) It implies wholehearted consecration.

2. The humility portrayed in the prayer: "Accept, I beseech thee."

(a) Here is no pharisaic boasting.

(b) Even the free will offering is felt to need an "I beseech thee."

3. The longing desire for further instruction in order to a more perfect obedience: "Teach me thy judgments." J.P.

Verse 108. Free will seeking free grace. W.D.

Verse 108. Work for "Free willers."

1. Offerings of Prayer-- for each of the blessings of salvation.

2. Offerings of Repudiation-- of all claim to unassisted good.

3. Offerings of Praise-- for sovereign grace. W.B.H.

Verse 109. The soul's life in jeopardy. The life of the soul secured.

Verses 109-110. Here is,

1. David in danger of losing his life. There is but a step between him and death; for "the wicked have laid a snare" for him. Wherever he was he found some design or other laid against him; which made him say, "My soul is continually in my hand." It was not so only as a man--it is true of us all that we are exposed to the strokes of death--but as a man of war, and especially as "a man after God's own heart."

2. David in no danger of losing his religion through this peril; for,

(a) He "doth not forget the law, "and therefore is likely to persevere.

(b) He hath not yet erred from God's precepts, and therefore it is to be hoped he will not. M. Henry.

Verse 110. Various kinds of snares, and the one way of escaping them.

Verse 110. Consider,

1. Some of the snares set for saints by sinners.

(a) Doctrinal snares, by intellectual sinners.

(b) False accusations, by malignant sinners.

(c) False flatteries, by deceitful sinners.

(d) False charity, by a large number of sinners nowadays.

2. The secure safeguard for a saint's safety: "I erred not from thy precepts." Obedience to God gives security, because--

(a) The snares are then suspected and watched against.

(b) The feet cannot become entangled by them.

(c) God keeps him who keeps his word. J.F.

Verse 111.

1. Estate.

2. Entering upon it.

3. Entail upon it.

4. Enjoyment of it.

Verse 111. Notice,

1. How rich the Psalmist was determined to be: "Thy testimonies have I taken as a heritage." Rich, --

(a) In knowledge.

(b) In holiness.

(c) In comfort.

(d) In companionship, for God's company goes with his word.

(e) In hope.

2. How he clung to his wealth: "For ever."

(a) He hurt none by so doing; he could give generously his portion, and yet not waste.

(b) He was right; for he had the only wealth of which an everlasting possession is possible.

(c) He was wise.

3. How he rejoiced in his wealth: "They are the rejoicing of my heart."

(a) Here is internal and deep joy; not always possible to the possession of wealth.

(b) Pure, unalloyed joy; it is never so with other wealth.

(c) Safe joy; other joy is dangerous.

(d) Unloseable joy. J.F.

Verse 112. Heart leanings. Personality, pressure, inclination, performance, constancy, perpetuity.

Verse 112. The godly man's obedience.

1. Its reality

(a) "To perform"; not words or feelings merely; but deeds.

(b) "Thy statutes"; not human inventions, nor self conceits, nor conventional maxims.

2. Its cordiality: "inclined my heart."

(a) Heart inclination is requisite for pleasing a heart searching God.

(b) And to make obedience easy and even delightful.

(c) "I have," he says; was it therefore his doing? Yes. Was it his work alone No. See Ps 119:36.

(d) The proofs. (1) Universality: "statutes," the whole of them. (2) Uniformity: "alway."

3. Its constancy: "even unto the end."

(a) Though a man should be cautious when planning for the future, yet this life long purpose is right, wise, and safe.

(b) Nor can he purpose less, if holy fervency fill the heart.

(c) It is no more than what God and consistency demand. J.F.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Verses 113-120. Vain thoughts contrasted with God's law. The believer takes sides (Ps 119:113-115); prays for upholding in the law (Ps 119:116-117); contemplates the fate of the followers of vain thoughts (Ps 119:118-119); and expresses the godly fear thereby inspired (Ps 119:120).

Verse 113. The thought of the age, and the truth of all ages.

Verse 113.

1. The object of hatred.

2. The object of love.

OR

1. Love the cause of hatred.

2. Hatred the effect of love. G.R.

Verse 113. Vain thoughts. What they are. Whence they arise. The mischief they cause. How they should be treated. W.H.J.P.

Verse 113. How the believer--

1. Is troubled by vain thoughts. A frequent and painful experience:

2. Does not tolerate vain, thoughts. Some, suffer them to lodge within; he is anxious to expel them.

3. Triumphs over vain thoughts. By his love to the law of God. His prayer is--

"With thoughts of Christ and things divine,

Fill up this foolish heart of mine." W.H.J.P.

Verse 114. Our protection from danger-- "hiding-place"; in danger "shield"; before danger-- "I hope."

Verse 114. Hiding place. Secrecy to conceal us. Capacity to hold us. Safety. Comfort. T. Manton.

Verse 114. Hiding and hoping.

1. A hiding place needed.

2. A hiding place provided (Isa 25:14 32:2).

3. A hiding place used. C.A.D.

Verse 114.

1. The refuge provided: "Thou art," etc.

2. The refuge revealed: "In thy word."

3. The refuge found: "I hope," etc. G.R.

Verse 114. Thou art my hiding place.

1. In thy grace, from condemnation.

2. In thy compassion, from sorrow.

3. In thy succour, from temptation.

4. In thy power, from opposition.

5. In thy fulness, from want. W.J.

Verse 115.

1. Ill company hinders piety.

2. Piety quits ill company.

3. Piety, in compelling this departure, acts as God will do at the last.

Verse 115. Evil companionship incompatible with genuine righteousness.

1. They necessitate concealment and compromise.

2. They destroy the capability of communion with God, and the relish for spiritual things.

3. They blunt the sensitiveness of conscience.

4. They involve deliberate disobedience to God. J.F.

Verse 116.

1. Upholding promised.

2. Needful for holy living.

3. The preventive of shameful acts.

Verse 116. Uphold me according unto thy word, etc.

1. The Psalmist pleads the promise of God, his dependence upon the promise, and his expectation from it: "Uphold me according unto thy word," which word I hope in and if it be not performed I shall be "ashamed of my hope."

2. He pleads the great need he had of God's grace, and the great advantage it would be to him: "Uphold me, that I may live"; intimating that he could not live without the grace of God. M. Henry.

Verse 117.

1. Upholding-- God's holding us up. It implies a danger, and that danger takes many forms. The believer's life may be described as walking in uprightness; he is a pilgrim. He needs upholding, for--

(a) The way is slippery.

(b) Our feet make the danger as well as the way.

(c) Cunning foes seek to trip us up.

(d) Sometimes the difficulty is not caused by the way, but by the height to which God may elevate us.

(e) The prayer is all the more needful because the most of people do not keep upright.

2. Two blessed things that come out of this holding up.

(a) We shall be safe for ourselves, as examples, and as pillars of the church.

(b) We shall be watchful and sensitive: "I will have respect unto thy statutes continually." Without this no man is safe. See "Spurgeon's Sermons," No. 1657: "My Hourly Prayer."

Verse 117. Hold thou me up, etc.

1. The good man is up.

2. The good man wishes to keep up.

3. The good man prays to be held up.

4. The good man knows that divine support is abundantly sufficient. W.J.

Verse 117.

1. Dependence for the future: "Hold," etc.

2. Resolution for the future: "I will have," etc. G.R.

Verse 118. Sin and falsehood: their connection, punishment, and cure.

Verse 118.

1. Hearken to the tramp of God's armies. In nature; providence; angelic hosts of last day.

2. The mangled victims. Cunning deceivers specially obnoxious to God. Examples: Balaam, Pharaoh, Rome, the deceiver of the nations.

3. The warnings to us of this Aceldama. Repent. Avoid deceit. Mind God's landmarks. Hide in Christ. W.B.H.

Verse 118. God's punishment of the wicked though awfully severe is just and necessary.

1. It is due as the merited wages of iniquity.

2. It is demanded by the position of God as moral governor, and by his character as righteous.

3. It is necessary to mark the real worth of righteousness and its reward. If the wicked are not punished, the full worth of righteousness cannot appear.

4. In the nature of the case, it is absolutely unavoidable, except upon one condition, namely, the gift of genuine repentance and holiness after death; that no man has any right to expect, nor has God given the slightest intimation that he will bestow if.

5. Hell lies in the bosom of sin; and if the wicked were taken to heaven, they would carry hell thither. Heaven supplies not the things in which the wicked delight, while it abounds in those they can neither understand nor sympathise with. J.F.

Verse 118 (second clause). The deceits of the wicked are all falsehoods.

1. The world they embrace is a false Delilah.

2. The pleasure they enjoy is a Satanic snare.

3. Their formal religiousness is a vain delusion.

4. Their conceits of God are self invented lies. J.F.

Verses 118-120. Saved by fear.

1. The wrath of God revealed against sin.

2. The judgment of God executed upon sinners.

3. The fear of God created in the heart. G.A.D.

Verse 119. An insight into the divine will, the best assistance in our journey through the earth. Or, what I am; where I am; where I am going; how am I to get there?

Verse 119 (first clause). The stranger in the earth.

1. A short exposition. The text means,

(a) That the saint is not born of the earth.

(b) That the saint is not known on earth.

(c) The saint's portion is not upon the earth.

(d) The saint is compassed with sorrows and trials upon earth.

(e) The saint is soon to leave the earth.

2. A short application.

(a) Do not be like the world.

(b) Be prepared to be a sufferer on the earth.

(c) Sit loose to the world.

(d) Correspond with home.

(e) Cherish brotherly love for your fellow strangers on the earth.

(f) Hasten home.

(g) Press others to come with you.

-- Duncan Macgregor's Sermon in "The Shepherd in Israel," 1869.

Verse 119. The stranger's prayer.

1. How he came to be a stranger in the earth. He was born again. He learned the manners of his foreign home. He spoke the language of his Fatherland; and so was misunderstood and rejected on earth.

2. How he longed after everything homelike. Home rules: "thy commandments." Home teaching: "hide not." Specially his Father's voice.

3. How in his loneliness he solaced himself by communication with his Father.

4. Would you not like to be a stranger? C.A.D.

Verse 119. The saint's acquiescence in God's judgments. W.B.H.

Verse 119.

1. Comparison of the wicked to dross.

2. Comparison of their doom to the putting away of dross.

3. The saint's admiration of divine justice as seen in the rejection of the wicked.

Verse 119. God's putting away the wicked like dross.

1. God's judgments are a searching and separating fire.

2. The final judgment of the great day will complete the separating process.

3. The great result will be, the true metal and the dross, each gathered to its own place. J. F.

Verse 120. The judgments of God on the wicked cause in the righteous,

1. Love.

2. Awe.

3. Fear.

Verse 120.

1. Describe the true character of the fear.

(a) It is the fear of reverence for God's authority and power.

(b) It is the fear of horror against sin as meriting judgment.

2. Show its compatibility with filial love.

(a) The more we love God the more firmly we believe in the certainty and awfulness of his judgments.

(b) The more we love God the more will we fear to arouse his chastising rod against ourselves.

(a) In fact, if we love not God, we shall have no fear lest sin should involve us in judgment.

3. Commend it.

(a) As it proves a just sense of sin's desert.

(b) As it shows a true appreciation of God's righteousness.

(c) As it is not a fear that hath torment, but a fear which increases watchfulness, and walks hand in hand with perfect confidence in saying grace. J.F.

Verses 121-128. The just man's prayer against injustice. Out of the prison of oppression he appeals to God to be his surely (Ps 119:121-122); utters his weary longing for deliverance (Ps 119:123-125); points to the "time" (Ps 119:126); and professes his supreme love for God's law in contrast to the oppressors' contempt of it (Ps 119:127-128).

Outlines Upon Keywords of the Psalm, by Pastor C. A. Davis.

Verses 121-122. The double appeal.

1. Of conscious integrity: "I have done judgment," etc.

2. Of conscious deficiency: "Be surety for thy servant for good." C.A.D.

Verse 122.

1. Suretyship entreated.

2. Good expected.

3. Obligation acknowledged: "thy servant."

Verse 122 (first clause). After explaining the Psalmist's meaning as shown in the preceding verse, this sentence may be used for a sermon upon the Suretyship of Christ, by a reference to Heb 7:22.

1. A Surety for good wanted-- the deeply felt, though, perhaps, undefined want of a sin burdened soul.

(a) The mere statement of a gratuitous pardon on the part of God is not thoroughly believable to such a soul, nor, if it could be believed in, would it give peace to the conscience. For, on the one hand, the pardon could not be perceived as just, nor as consistent with God's necessary hatred of sin, yet the conscience demands this perception; on the other hand, mere pardon does not show how the obligation to a perfect fulfilment of God's law, as righteousness, can be met, yet the conscience demands to see this before it can be satisfied to realize peace Luther's experience.

(b) Now the Scriptures tell us that God "justifies the ungodly," and that his "righteousness" is declared in his justifying sinners: Ro 3:25. He can forgive sins with justice. He can treat sinners as righteous persons, and yet be righteous in doing so. How? By a Surety. Therefore, a Surety is the real want.

2. A Surety existent. Jesus is the Surety.

(a) He undertook to bear our obligation to the law's penalty, and fulfilled it in death. Thus pardon, though mercy to us, is an act of justice to Christ.

(b) He undertook our obligation to a perfect obedience, and satisfied for that in his fulfilment of the law; thus for God to treat us as righteous is only just to Christ.

(c) God has shown his satisfaction with the office of Christ, and with his work, by the resurrection and glorification of Christ. Hence a well accredited and efficient Surety exists.

3. A Surety nigh at hand.

(a) In the gospel, Christ as Surety comes to the sinner as truly as though he himself left his throne and came in his own person.

(b) Thus, he is so close that a sinner has but to receive the gospel into his heart and he receives Christ.

(c) Christ received as a Surety is the Surety for whosoever receives him. J.F.

Verse 123. Holy expectation-- long maintained, in danger of failing; this fact pleaded; reasons for never renouncing it.

Verses 124-125. The servant of God.

1. Making profession: "I am thy servant."

2. Making confession-- of guilt, dulness, ignorance.

3. Making petition-- for mercy, understanding, and teaching. C.A.D.

Verse 124. Heavenly instruction a great mercy.

Verse 124.

1. His confidence in divine mercy.

2. His submission to divine authority.

3. His prayer for divine teaching. G.R.

Verse 124. A Perfect Prayer.

1. As to the matter of it.

(a) Here is nothing superfluous; no petition for wealth, nor for honours, nor for anything the worldling covets.

(b) Here is nothing wanting; "Deal with thy servant according to thy mercy" comprehends everything the guilty soul needs; "Teach me thy statutes" comprehends all a saint needs to be anxious for.

2. As to the manner of it.

(a) It is direct and definite.

(b) It is simple and fervent.

(c) It is reverent yet bold.

3. As to the spirit of it.

(a) "Deal with thy servant"; a sense of obligation; a feeling of devotedness; a spirit of consecration to holy work.

(b) "Deal...according to thy mercy"; a sense of unworthiness; becoming humility; submissiveness to the divine will as to what form the mercy shall take; great faith in the mercy, its freeness and sufficiency.

(c) "Teach me thy statutes." Longing for holiness, sense of ignorance, of weakness, of dependence upon special divine spiritual influence. J.F.

Verse 125.

1. An office accepted.

2. Fitness requested.

3. Discernment desired.

Verse 125.

1. A cheerful acknowledgment: "I am thy servant."

2. A desire implied-- to serve more perfectly.

3. A need recognized-- Divine instruction in holy service.

4. A plea urged: "I am thy servant," therefore "Teach me," etc. -- W.H.J.P.

Verses 126-128.

1. A terrible fact: "They have made void thy law": Ps 119:126.

2. Two blessed inferences: "Therefore," "Therefore," etc.: Ps 119:127-128.

Verse 126. They make void the law, by denying inspiration, by exalting tradition, by antinomianism, by scepticism, by indifference, etc.

Verse 126.

1. There are times when sin is specially active and dominant.

2. Such times reveal the dependence of the church upon God.

3. Such times awaken the desires of the church for the intervention of God.

4. Such times are the times when God does arise to plead his own cause. W.H.J.P.

Verse 126.

1. The work anticipated-- the vindication of the divine law.

2. The work delayed.

3. The work executed: "It is time," etc. G.R.

Verse 127. The world's assault upon the truth a reason for our loving it.

Verse 127.

1. The object of love: "Thy commandments."

2. The degree of love: "above gold," etc.

3. The reason of this love: "therefore," etc., because its object must ultimately prevail. G.R.

Verse 127. God's will versus the golden idol.

1. God's commandments are better than gold.

2. The love of them is proportionably nobler.

3. The unmeasurable superiority of character they produce. W.B.H.

Verse 128 (first clause). This view should be taken of all divine precepts in their bearing,

1. Toward Christ.

2. Toward Self.

3. Toward the World.

4. Toward the Church.

5. Toward Heaven. W.J.

Verse 128. The Bible right.

1. Its science is correct.

2. Its history is true.

3. Its promises are genuine.

4. Its morality is perfect.

5. Its doctrines are divine. W.J.

Verse 128. Learn four lessons,

1. It is a good thing when wicked men do not praise the truth they cannot love.

2. It is a suspicious circumstance when they are found speaking well of any part of it; it is a Judas' kiss in order to betray its interests.

3. It must be right to accept and love what the wicked oppose.

4. It is always safe to be on the opposite side to them. J.F.

Outlines Upon Keywords of the Psalm, by Pastor C. A. Davis.

Verses 129-136. The wonderfulness of God's testimonies. (Ps 119:129), instanced as light giving (Ps 119:130), pantingly longed (Ps 119:131). An appeal for divine ordering in the word (Ps 119:132-135) at its rejection by others (Ps 119:136).

Verses 129-136. In this division the Psalmist--

1. Praises God's word.

2. Shows his affection to it.

3. Prays for grace to keep it.

4. Mourns for those who do not. Adam Clarke.

Verse 129. The wonderful character of the word a reason for obedience. So wonderfully pure, just, balanced, elevating. So much for our own benefit, for the good of society, and for the divine glory.

Verse 129.

1. What is wonderful in God's word should be believed.

2. What is believed should be obeyed. G.R.

Verse 129. Thy testimonies are wonderful.

1. The facts which they record are wonderful--so wonderful, that, if the book recording them were now published for the first time, there would be no bounds to the avidity and curiosity with which it would be sought and perused.

2. The morality which they inculcate is wonderful.

3. If you turn from the morality to the doctrines of the Bible, your admiration will rather increase than diminish at the contents of the singular book.

4. These testimonies are wonderful for the style in which they are written.

5. They are wonderful for their preservation in the world.

6. They are wonderful for the effects which they have produced. -- Hugh Hughes, 1838.

Verse 129. Thy testimonies are wonderful.

1. The ceremonial law is wonderful, because the mystery of our redemption by the blood of Christ is pointed out in it.

2. The prophecies are wonderful, as predicting things, humanly speaking, so uncertain, and at such great distance of time, with so much accuracy.

3. The decalogue is wonderful, as containing in a very few words all the principles of justice and charity.

4. Were we to go to the New Testament, here wonders rise on wonders! All is astonishing; but the Psalmist could not have had this in view. Adam Clarke.

Verse 129 (first clause). --

1. Let us look at five of the wonders of the Bible.

(a) Its authority. It prefaces every statement with a "Thus saith the Lord."

(b) Its light.

(c) Its power-- it has a convincing, awakening, drawing, life giving power.

(d) Its depth.

(e) Its universal adaptation.

2. Indicate three practical uses.

(a) Study the Bible daily.

(b) Pray for the Spirit to grave it on your heart with a pen of iron.

(c) Practise it daily. D. Macgregor.

Verse 129. To whom and in what respects are God's testimonies wonderful?

1. To whom? To those, and those only, who through grace do know, believe, and experience the truth and power of them for themselves.

2. In what respects wonderful, i.e., astonishingly pleasing, delightful, and profitable (see Ps 119:174).

(a) In respect of the Author and origin of them, whose they are and from whence they come.

(b) In respect of the subject matter of them, which they contain and reveal.

(c) In respect of the manner of language in which they are revealed and declared.

(d) In respect of the multitude and variety of them suited to every case.

(e) In respect of the usefulness of them, and the great benefit and advantage he received from them.

(f) In the respect of the pleasure and delight he finds in them (see Ps 119:111).

(g) In respect of the final design, intent, and end of them: viz., eternal life, salvation, and glory. Samuel Medley, 1738-1799.

Verse 130.

1. The essential light of the word.

2. The dawn of it in the soul.

3. The great benefit of its advancing day.

Verse 130.

1. The source of divine light to man: "Thy words."

2. Its force. It forces an entrance into the heart.

3. Its direction: "unto the simple."

4. Its effect: "it giveth understanding." G.R.

Verse 130. A Bible Society Sermon.

1. Evidence from history and from personal experience that God's word has imparted the light of civilization, liberty, holiness.

2. Argument drawn from hence for the further spread of the word of God. G.A.D.

Verse 130. The Self evidencing Virtue of God's Word.

1. Prove it. "Entrance of thy word giveth light." If this be true, God's word is light for only light can give light. But light is self evidencing; it needs nothing to show its presence and its value but itself; so the word of God, show its own truth and divinity to the believer.

(a) His conscience it; in its convictions of sin; in its peace through the stoning blood.

(b) heart proves it; in its outgoings of love to the God, the Christ, and righteousness revealed.

(c) His experience in affliction and temptation it; in the solace and in the strength given by the word.

2. Answer an objection. "If God's word were self evidencing as light is, then everyone would acknowledge it to be truth." Answer, No; for the law holds good universal experience, that the "entrance" only of light gives light. Light cannot enter a blind man.

(a) The Scriptures teach that men by nature blind.

(b) If all men did perceive, by merely reading and hearing word, that it was light and truth, paradoxical as it may seem, the would not be truth.

(c) Hence the want of universal acknowledgment is an objection, but a confirmation.

3. Show its importance.

(a) It the believer independent of church authority for his faith.

(b) He need trouble to examine books of evidence; his faith is valid enough them.

(c) He who receives the word into his soul shall be satisfied of truth and value. J.F.

Verse 131. Panting for holiness. A rare hunger; the evidence of much grace, and the pledge of glory.

Verse 132.

1. Look.

2. Love.

3. Use and wont.

Verse 132. Fellowship with the righteous.

1. There are some who love God's name.

2. His mercy is the source of all the goodness they experience.

3. The Lord has been always accustomed to deal mercifully with them.

4. His mercy towards them should encourage us to implore mercy for ourselves.

5. We should be anxious to secure the mercy that is peculiar to them.

6. We should be content if God deals with us as he has always dealt with his people. W. Jay.

Verse 132. Divine use and wont.

1. God is accustomed to look upon and be merciful toward his people.

2. We are stirred up to specially desire such merciful dealings in time of affliction.

3. Love to God qualifies us for these loving looks and merciful dealings. C.A.D.

Verse 132. Notice,

1. The mark of true believers: "Those that love thy name."

2. God's custom of dealing with them: "Be merciful as thou usest to do."

3. Their individual and earnest solicitude: "Look thou upon me." J.F.

Verse 133.

1. A holy life is no work of chance, it is a masterpiece of order-- the order of conformity to the prescribed rule; there is arithmetical and geometrical order; the proportional order; the order of relation; an order of period: holiness, as to its order, is seasonable, suitable.

2. The rule of this order: "in thy word."

3. The director chosen. See "Spurgeon's Sermons, "No. 878: "A Well ordered Life."

Verse 133.

1. Order in outward life desired.

2. Order according to the divine idea.

3. Order in the government within.

Verse 133.

1. Help needed.

(a) To avoid sin.

(b) To be holy.

2. Help sought.

(a) From below: "thy word."

(b) From above: "order," etc., and "let not," etc. G.R.

Verse 133. Sin's sway in the soul.

1. Fervently deprecated.

(a) Realization of the horrors of its rule.

(b) Recognition of the better power.

(c) Thorough exclusion sought.

2. Wisely combated.

(a) Practicalness as well as prayerfulness.

(b) Regard had to little "steps."

3. Steps to be governed by divine rule.

4. System not trusted apart from God. W.B.H.

Verse 133. Notice,

1. The right path for human feet: "In thy word."

2. The needed help to control the steps: "Order my steps."

3. The perverting power of a dominant sin: "Let not any," etc. -- J.F.

Verse 134. What sins may be produced by oppression. What obedience ought to come from those who are set free.

Verse 134.

1. The course to he pursued: "thy precepts."

2. The opposition to that course: "the oppression of men."

(a) Human opinions.

(b) Human examples.

3. Human sympathies.

4. Interests.

5. Persecutions.

6. The resistance to that opposition: "Deliver me, so will I," etc. G.R.

Verse 134. Hindrances removed.

1. The impeding influence of persecution.

2. The prayer of the persecuted one.

3. The conduct of the delivered one (Lu 1:74,75). G.A.D.

Verse 134.

1. How some men oppress their fellows. By the laws they make-- as statesmen. By the books they write-- as authors. By the tyranny they exercise-- as masters. By the lives they live-- as professors. By the sermons they deliver-- as ministers!

2. How the prayer of the oppressed may be answered. By the gift of wise and good statesmen. By increase of sound literature. By the conversion or removal of hard masters. By a baptism of the Spirit on the church. W.W.

Verse 135.

1. A choice position: "thy servant."

2. A choice delight: "thy face to shine."

3. A choice privilege: "teach me thy statutes."

Verse 135.

1. God in the word: "Thy word."

2. God for the word: "Teach me," etc.

3. God with the word: "Make thy face, "etc. G.R.

Verse 135. Sunshine.

1. The light in which we can best learn our lessons-- God's favour shown in pardon, justification, adoption, assurance, etc.

2. The lessons we should learn in the light-- grace is productive of holiness. C.A.D.

Verse 135.

1. A rich historic promise (Nu 6:25). Its sublime origin and associations.

2. The new prayer born of it.

(a) Looks up for the face Divine; the same in its majestic sweetness that has watched generations decay since the word was first spoken.

(b) Asks to know its shining. Light of fatherhood, etc.

3. The old prayer repeated: "Teach me thy statutes." Last time in the psalm.

(a) Our need of teaching-- oft repeated prayer.

(b) The intimate connection between obedience and the shining of God's face. W.B.H.

Verse 136. Abundant sorrow for abounding sin. Other men's sins the saint's own sorrows. He thinks of the good God provoked, of the sinners themselves debased, of their death, and their perdition.

Verse 136.

1. Occasion of his grief: "they keep not thy law."

2. Extent of his grief: "rivers," etc. See examples in Jeremiah, Ezra, Paul, Christ himself.

3. Effect of his grief. To warn, teach, invite, and exhort them--as in his psalms. G.R.

Verse 136. Sacred tears.

1. The world sinning.

2. The church weeping.

3. It is time the world began to weep for itself. C.A.D.

Verse 136.

I weep, because,

1. Of the dishonour done to the Law giver.

2. Of the injury done to the law breaker.

3. Of the wrong done to the law abiding.

"That kingly prophet, that wept so plentifully for his own offences (Ps 6:6), had yet floods of tears left to bewail his people's" (Ps 119:136). Thomas Adams.

"Benedetti, a Franciscan monk, author of the Stabat Mater, one day was found weeping, and when asked the reason of his tears, he exclaimed, I weep because Love goes about unloved." W.H.J.P.

Verses 137-138. Solemn contemplation.

1. The contemplation of the deep and awful display of the divine character is good for the soul.

2. It will lead to a conviction of the righteousness of God's character and administration.

3. It will result in loyal submission. C.A.D.

Verse 137. A consideration of divine righteousness. Convinces us of sin, reconciles us to trying providence, excites a desire to imitate, arouses to reverent adoration.

Verse 137. God is righteous.

1. In his commands.

2. In his threatenings.

3. In his chastisement.

4. In his judgments.

5. In his promises. G.R.

Verse 138. Very faithful. Based on a faithful covenant; confirmed by faithful promises; carried out by a faithful Redeemer; enjoyed hitherto; relied on for the future. "Though we believe not, yet he abideth faithful."

Verse 139. Zeal.

1. Consuming self.

2. Inflamed by that which would naturally quench it.

3. Fed upon God's words.

Verse 139. Zeal.

1. Flourishing in an unpromising atmosphere.

2. Attaining an astonishing growth.

3. Accomplishing a blessed work--the consumption of self. C.A.D.

Verse 139.

1. The object of his zeal: "Thy words."

2. The occasion of his zeal: "Mine enemies," etc.

3. The fervour of his zeal: "My zeal hath consumed me." G.R.

Verse 140.

1. An awakened sinner adoring the holy law.

2. A saint loving it because the pure love the pure.

3. A saint among sinners loving the law all the more for its contrast.

Verse 140.

1. The crystal stream.

(a) Flows from under the throne.

(b) Mirrors heaven.

(c) Undefiled through the ages.

(d) Nourishes holiness as it flows.

2. The enraptured pilgrim.

(a) Keeping by its brink.

(b) Delighted with its lucid depths.

3. Pleased with its mirrored revelations-- self, heaven, God.

4. Cleansed and refreshed by its waters. W.B.H.

Verse 140.

1. The purity of God's Word.

(a) It proceeds from a perfectly pure source: "Thy word."

(b) It reveals a purity otherwise unknown.

(c) It treats impure subjects with absolute purity.

(d) It inculcates the most perfect purity.

(e) It produces such purity in those who are subject to its power.

2. The love which its purity inspires in gracious souls.

(a) They love it because, while it reveals their natural impurity, it shows them how to escape from it.

(b) They love it because it conforms them to its own purity.

(c) They love it because to a pure heart the purity of the word is one of its chief commendations.

3. The evidences of this love to the pure word.

(a) Desire to possess it in its purity.

(b) Subjection to its spirit and teachings.

(c) Zeal for its honour and diffusion. W.H.J.P.

Verses 141-144. A mournful song arid a joyful refrain. Stanza 1: "I am small and despised." Refrain. The everlasting righteousness of God. Stanza 2: "Trouble and anguish have seized me." Refrain: The everlasting righteousness of God. C.A.D.

Verse 141. Here is

1. David pious, and yet poor. He was a man after God's own heart, and yet "small and despised" in his own account and in account of many others.

2. David poor and yet pious; "small and despised" for his strict and serious godliness; yet his conscience can witness for him, that he "did not forget God's precepts." M. Henry.

Verse 141.

1. The source of man's littleness is in himself.

2. The source of his greatness is in the Divine word. Hence the greatest philosopher is a small man compared with the most uneducated whose delight is in the law of God, and who meditates, etc. G.R.

Verse 141.

1. A little scholar.

2. A quick learner.

3. A firm reminder.

Verse 141. Unknown, yet well known.

1. The estimate formed of the believer by the world.

2. The estimate formed of the believer by himself.

3. The profession made by the believer to God.

4. On a review, a revised estimate of the believer: 1Co 1:27 Jas 4:5. C.A.D.

Verse 142. Righteousness, immutability, and truth combined in the revelation of God.

Verse 143. Mingled emotions.

Verse 143.

1. The dark cloud. Trouble, etc.

2. His silver lining. Yet, etc.

Verse 143.

1. The Saint cast into prison.

(a) The jailers: "Trouble and anguish."

(b) Their proceeding: "take hold" and make him fast.

2. Songs in the night.

(a) Blessed theme: "thy commandments."

(b) Ecstatic melodies: "delights."

3. Let the prisoners hear them.

(a) Pain held, sin held, despair held.

(b) It is matter and melody to open prisons. W.B.H.

Verse 143. Consider,

1. The excellency of the word, in that it gives delight when trouble and anguish oppress.

2. The great kindness of God in so framing his word that it can give delight at such a time, and under such circumstances.

3. The disposition of the believer to resort to the word for delight, when others give themselves over to vain grief and despondency.

4. The blessed position of the believer, in that he need never be without joy. J.F.

Verse 144. Everlasting righteousness revealed in the word, and producing everlasting life in believers.

Verse 144.

1. Eternal truths.

2. Eternal life dependent upon them.

3. A cry from amid these everlasting hills. W.B.H.

Verse 144 (last clause).

1. Consider the prayer in its simplicity.

(a) It is suitable for the awakened sinner.

(b) For the Christian struggling against temptation.

(c) For the suffering believer.

(d) For the worker

(e) For aspiring minds in the church of God.

(f) For expiring saints.

2. The prayer more fully opened up.

(a) Here is want confessed.

(b) The prayer is evidently put upon the footing of free grace: "Give."

3. Lay bare the argument in the prayer.

(a) The word of God, when practically and experimentally understood, is a pledge of life.

(b) The word of God is the incorruptible "seed" which liveth and abideth for ever.

(c) It is the food of life.

(d) It is the very flower and crown and glory of true life.

(e) It is righteous.

(f) It is everlasting. See "Spurgeon's Sermons, "No. 1572: "Alive."

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Verses 145-152. The believer's cry. The reiterated cry (Ps 119:145-148) An appeal for audience (Ps 119:149). The nearness of the enemy (Ps 119:150). But, in response to the cry, God is also near (Ps 119:151).

Verses 145-148. The cry.

1. Whence it came: from my heart.

2. Whither it went: to the Lord.

3. When it was heard: at dawn and dark.

4. What it sought: hearing, salvation.

5. What it promised: obedience.

6. How it was sustained: by hope in God's word. C.A.D.

Verses 145, 146. The souls cry.

1. The depth from which it rose.

2. The height it reached.

Verses 145, 146. Childlike prayer.

1. In its ring: "I cried."

2. In its directness: "to thee."

3. In its outburst: "whole heart."

4. In its outcries: "hear me"; "save me."

5. In its promise of better behaviour: "I will keep thy statutes." W.B.H.

Verse 145.

1. The model of player: "I cried with my whole heart."

2. The object of prayer: "Hear me, O Lord."

3. The accompaniment of prayer: "I will keep thy statutes."

Verse 146.

1. Prayer remembered.

2. Prayer continued: "Save me."

3. Prayer yielding fruit: "I shall keep," etc.

Verse 146. Salvation.

1. A likely path to it-- prayer: cry on.

2. The proper place for it: "unto thee"; not man, not the heart.

3. A sound view of it: "keep thy testimonies." Not to escape hell, or gain heaven, but to please and love God. W.B.H.

Verses 147, 148.

1. The heavenly Companions: prayer and meditation. Inseparable. Mutually helpful.

2. Their favourite seasons: times of stillness; night; the hour before day.

3. Their volume and night lamp: "Thy word;" "Hope." Or--

(a) A grand plea: "Thy lovingkindness." Who can match it? Who can measure it? Who can mar it?

(b) An insignificant pleader: "my voice." What can "my voice" ever say to keep step with "thy loving kindness"? Asking too much out of the question.

(c) A clever petition ("according to thy judgment"); requesting life; stolen from God's mouth. God's lovingkindness is matched by God's own promise. --W. B. H.

Verse 147. Observe in this David's diligence.

1. That it was a personal, closet, or secret prayer; "I cried"; I alone, with thee in secret.

2. That it was an early morning prayer: "I prevented the dawning of the morning."

3. That it was a vehement and earnest prayer; for it is expressed by crying. T. Manton

Verse 147. Early rising commended.

1. A fit time for prayer.

2. For reading the word.

3. For indulging the emotions excited by it: "I hoped in they word."

Verse 148. The Inexhaustibleness of the Bible. A sermon by Henry Melvill, at "The Golden Lecture." 1850.

Verse 148. Meditation. Appropriate time, and fruitful subject.

Verse 148. Meditation in the word well worth self denial and care on the part of the Christian.

1. Without meditation reading is a waste of time and an indignity offered to the word.

2. Meditation with prayer, but not prayer without meditation, will discover the sense of the word, when all other means fail; and it has this advantage, that the meaning sinks into the mind.

3. Meditation extracts sweetness from the promises, and nourishment from the whole truth.

4. Meditation makes a wise teacher and an efficient worker of one who has little natural skill or learning.

5. Meditation subjects the soul to the sanctifying power of the word.

6. Meditation is an invitation to the Holy Spirit to bless the soul, for he is closely associated with the truth, and delights to see the truth honoured. J.F.

Verse 149. Prayer--hearing the result of love; prayer--answering ruled by wisdom.

Verse 149. Quickening.

1. A prayer of unquestionable necessity: "quicken me."

2. Twin pleas of irresistible power: "thy lovingkindness:" "thy judgment." C.A.D.

Verse 149. The two accordings.

1. The "according, "to which a believer hopes to be heard by God: "Hear my voice according unto thy loving kindness."

(a) The believer is fully aware of his own unworthiness, and the imperfections of his prayers, therefore he would have God to accept him and interpret them after the rule of his own lovingkindness.

(b) Nor does he hope in vain; God's loving kindness overlooks the imperfections, and supplies the omissions.

(c) What a blessed thing it is, that while the Holy Spirit helps our infirmities, the groanings that cannot be uttered are read in their true meaning by divine lovingkindness!

2. The "according" to which he expects to be answered by God: "Quicken me according to thy judgment." "Judgment" here may mean the revealed word. Then--

(a) He expects to be answered certainly.

(b) He expects to be answered wisely.

(c) He expects to be answered fully, as all his needs require.

(d) He expects that every answer should quicken spiritual life, making him holy. -- J.F.

Verse 150-151. Against mischief makers.

1. They press as near as they can to, harm us.

2. They get far from right to get more liberty to injure us.

3. The Lord is nearer than they.

4. God's truth is our shield and sword.

Verse 150-151. Foes near: the Friend nearer.

1. The believer viewing with alarm the approach of his foes: "They draw near."

2. The believer recollecting with comfort the presence of his friend: "Thou art near:" Ge 15:1; 2Ki 6:14-17. C.A.D.

Verse 150-151. Two beleaguering hosts.

1. The host of evil: NEAR--

(a) Demons, godless men, spiritual foes of world and heart.

(b) Mischief in their van.

(c) Law and truth left far behind.

(d) Seeking to narrow their lines.

(e) Thus are all saints beset.

2. The host of God: NEARER-- Jehovah, his angels, and battalions of truths holy and immortal: "Thou and all thy commandments."

(a) Entrenched in the reason: "are truth."

(b) Camped in the heart's pavilion: "near."

(c) Forming impregnable lines within those of the foe. -- W.B.H.

Verse 150. Consider--

1. Whether the description here given does not apply, more or less, to all unbelievers in Christ: "They that follow after mischief."

(a) Some men undoubtedly and of set purpose do follow after mischief; they make themselves the tempters of others, and delight in it.

(b) Others, who do not delight in it, yet cannot help the mischievous effect of their example.

(c) The very morality of many unbelievers enables them to carry the pernicious influence of their unbelief Where the immorally wicked cannot come.

(d) Even regular attendants at public worship may by their indecision encourage others in delay.

2. The dangerous position of all to whom the description, in any measure, belongs: "They are far from thy law."

(a) They are so, in that they are unbelievers; for "this is his commandment, that we shall believe," etc.

(b) They are so, in that they are a cause of evil to others; for we are commanded to love and do good.

(c) To be far from God's law is to be nigh unto God's righteous wrath.

(d) For the sake of others, as well as their own, men should believe in Christ, and through faith become sanctified. -- J.F.

Verse 151. (last clause). The commandments of the Lord are true in principle; they lead to true living, if carried out; they truly reward the obedient; they never lead to falsehood, nor cause to be deluded.

Verse 152. Knowledge of the word.

1. It is well to know it as God's own word.

2. As founded in truth.

3. As founded forever.

4. The earlier we know this the better.

Verses 153-160. Divine consideration besought. "Consider my affliction" (Ps 119:153); my cause (Ps 119:154); "for thy mercies' sake" (Ps 119:156). Consider my persecutors (Ps 119:157-158), and my love to thy precepts (Ps 119:160) and act accordingly.

Verse 153-159. The two considers. The subjects, the prayers, the arguments.

Verse 153-154. Here--

1. David prays for succour in distress. "Is any afflicted? let him pray"; let him pray as David doth here.

(a) He hath an eye to God's pity, and prays, "Consider mine affliction"; take it unto thy thoughts, and all the circumstances, and sit not by as one unconcerned. God is never unmindful of his people's afflictions, but he will have us to "put him in remembrance" (Isa 43:26), to spread our case before him, and then leave it to his compassionate consideration to do in it as in his wisdom he shall think fit, in his own time and way.

(b) He has an eye to God's power, and prays, "Deliver me," and again, "Deliver me." Consider my troubles and bring me out of them. God has promised deliverance (Ps 1:15), and we may pray for it with submission to his will, and with regard to his glory, that we may serve him the better.

(c) He has an eye to God's righteousness, and prays, "Plead my cause": be thou my patron and advocate, and take me for thy client. David had a just cause, but his adversaries were many and mighty, and he was in danger of being run down by them: he therefore begs of God to clear his integrity, and silence their false accusations. If God do not plead his people's cause, who will? He is righteous, and they commit themselves to him, and therefore he will do it, and do it effectually: Isa 51:22; Jer 1:34.

(d) He has an eye to God's grace, and prays, "Quicken me." Lord, I am weak, and unable to bear my troubles; my spirit is apt to droop and sink: Oh, that thou wouldst revive and comfort me, till the deliverance is wrought!

2. He pleads his dependence upon the word of God, and his devotedness to his conduct. "Quicken" and "deliver me according to thy word" of promise; "for I do not forget thy precepts." The closer we cleave to the word of God, both as our rule and as our stay, the more assurance we may have of deliverance in due time. M. Henry.

Verse 153. The sick man's prayer.

1. The medicine remembered.

2. The physician sent for.

3. The physician considering the case.

4. The healing wrought. -- C.A.D.

Verse 153.

1. Lord, do not forget my sorrow.

2. I do not forget thy law.

Verse 155.

1. An awful distance.

2. A distance never decreased by seeking.

3. A distance increased by sinning.

Verse 155.

1. When salvation is far off.

2. When it is near.

OR

1. When the word is far off salvation is far off.

2. When the word is near salvation is near. -- G.R.

Verse 155. How to avoid salvation.

1. Salvation is inseparable from conformity to God's law: Le 18:5; Lu 5:25-28; Mt 19:17.

2. Salvation is brought to lawbreakers by the Law giver condescending to become the Law keeper and the Law victim. Salvation is avoided by those who refuse to be conformed to the eternal law or will of God. They perish themselves: their own sin punishes them: necessity punishes them. C.A.D.

Verse 155. A syllogism on salvation.

1. Salvation and obedience go together.

(a) Have a common centre-- God, his arm and his lips.

(b) A mutual relation: we are saved in order to obedience. In obeying we are being saved. Without obedience there is no salvation.

(c) An identical aim-- our good and God's glory.

(d) Obedience and salvation are inseparable for ever.

2. The godless are far from obedience.

(a) Commands avoided.

(b) Submission excluded.

3. Therefore they are far from salvation. They will not have the one; they cannot have the other. -- W.B.H.

Verse 156.

1. A great need.

2. Laid before a great Lord.

3. Great favours pleaded.

4. A great mercy sought: "quicken me."

Verse 156. Just, and the Quickener.

1. Spiritual life is the gift of God's mercy.

2. Its continuance depends on the exercise of God's power.

3. We may therefore plead for quickening on the ground of God's justice. C.A.D.

Verse 156. The saint,

1. Lost in admiration.

(a) Of God's tender mercies.

(b) He cries out at their greatness. They are numerous. Greatly tender. Great and tender; (exquisite combination!).

2. Filled with animation. The child of his admiration.

(a) The arrow like prayer: "Quicken me:" To be like, to be true to, such a God.

(b) The bow in the hand: "according to thy judgments." W.B.H.

Verse 156.

1. The tenderness of God's greatness.

2. The greatness of God's tenderness.

3. The stimulus to life found in his great and tender presence.

Verse 157.

1. A word of multitude: "many."

2. A tendency of dread, viz., a tendency to decline.

3. A note of consolation: "yet do I not decline, "

Verse 158. A grievous sight.

1. Transgressors beyond God's bounds.

2. Bounds so kindly set: "thy word."

3. Transgressions so wantonly ungrateful, so terribly dangerous, so fatal.

Verse 158. Sorrow over sinners.

1. A sight we cannot avoid seeing.

2. A sorrow we ought not to avoid feeling. (See Lot: 2Pe 2:7,8. Moses: De 9:18,19. Samuel: 1Sa 15:11 Jer 9:1. Paul: Phm 3:18. Christ: Lu 19:41).

3. A reason we will not avoid endorsing.

Verse 158. A righteous man cannot but be grieved at the sins of the wicked. He sees in them,

1. The violation of the divine law which he loves.

2. Ungrateful rebellion against the God he worships.

3. Contempt for the gospel of salvation and the blood of Christ.

4. The dominion of Satan, the enemy of his God.

5. The degradation of souls which might have been sacred temples.

6. Prophetic signs of an awful, everlasting retribution. -- J.F.

Verse 159.

1. His own love avowed.

2. God's love pleaded.

3. Renewed life implored.

Verse 159.

1. Attention invited: "Consider how."

2. Profession made: "I love thy precepts."

3. Petition offered: "quicken me," etc.

4. Plea suggested: "according to," etc. -- G.R.

Verse 159. My love and thy lovingkindness. The saint's love.

1. Avowed. "Thou knowest all things," etc.

2. Submitted. In humble insistence on its sincerity. In sense of its insufficiency. In prayer to God not to over look it.

3. Lost sight of in the sudden glory of God's lovingkindness. Where is my love now?

4. Recovered and humbly brought for quickening. Lord, I'll say no more about it: "Quicken me." W.B.H.

Verse 159. Quicken, me for love's sake.

1. A prayer for quickened life.

2. Awakened by love to the divine rule of life.

3. Enforced by the plea of that love.

4. Addressed to the God of love. -- C.A.D.

Verse 159. Consider,

1. The holy unsatisfaction of the believer: "Quicken me," etc.

(a) A prayer frequently occurring in the psalm, and always urged with great earnestness.

(b) Its importunity proves the possession of spiritual life; in fact, none but the living ones crave quickening.

(c) The most earnest feel the most acutely their indwelling sin, and appreciate most highly thorough sanctification.

(d) Thus, this is, perhaps, the only unsatisfaction perfectly pure in its character.

2. The assuring Divine attribute to which he can appeal: "According to thy lovingkindness."

(a) An attribute, not only made known in tile word, but made manifest to us in our experience of its gentle dealing.

(b) An attribute that covers sin, and is touched with a feeling of our infirmities.

(c) An attribute that must be affected with the cry for quickening grace.

3. The consideration he ought to be able to lay before God: "Consider how I love thy precepts."

(a) Because from the word he learnt of the lovingkindness, and through it received life.

(b) Without it the prayer cannot be genuine.

(c) It is a good reason for expecting more grace; for "whosoever hath, to him shall be given," etc. -- J.F.

Verse 160.

1. Early: "true from the beginning."

2. Late: "endureth for ever." Or, Truth and immutability the believer's Jachin and Boaz.

Verse 162.

1. The treasure hid: "great spoil" hidden in the divine word.

2. The treasure found: "as one that findeth," etc.

(a) By reading.

(b) By meditation.

(c) By prayer.

3. The treasure enjoyed: "I rejoice," etc. -- G.R.

Verse 162. David's joy over God's word he compares to the joy of the warrior when he finds great spoil.

1. This great joy is sometimes aroused by the fact that there is a word of God.

(a) The Scriptures are a revealing of God.

(b) The guide of our life.

(c) A sure pledge of mercy.

(d) The beginning of communion with God.

(e) The instrument of usefulness.

2. Frequently the joy of the believer in the word arises out of his having had to battle to obtain a grasp of it.

(a) We have had to fight over certain doctrines before we could really come at them.

(b) The same may be said of the promises.

(c) Of the precepts.

(d) Of the threatenings.

(e) Even about the word which reveals Christ.

3. At times the joy of the believer lies in enjoying God's word without any fighting at all: "One that findeth."

4. There is a joy arising out of the very fact that Holy Scripture may be considered to be a spoil.

(a) A spoil is the end of uncertainty.

(b) It is the weakening of the adversary for any future attacks.

(c) It gives a sense of victory.

(d) There is, in dividing the spoil, profit, pleasure, and honour.

(e) The spoiling of the enemy is a prophecy of rest. See "Spurgeon's Sermons," No. 1641: "Great Spoil."

Verse 163. Opposite poles of the Christian character.

1. Why I hate lying, because it comes from the devil (Pr 8:44, Ac 5:3): it leads to the devil (Re 11:8, 22:15): it is base, dangerous, degrading (Pr 19:5, 1Ti 4:2, 2Ti 3:13): it is hated by the Lord (Pr 6:16,17, 7:22).

2. Why I love the law. Because it emanates from God; is the reflection of his character; is the ideal of my character.

3. How I came thus to hate and love. By the grace of God: ver. 29. -- G.A.D.

Verse 163.

1. Opposite things.

2. Opposite feelings.

Verse 164. Praise rendered. Frequently, statedly, heartily, intelligently.

Verse 164. Perpetual praise.

1. True praise is ever warranted.

2. True praise is ever welcome.

3. True praise is never weary. C.A.D.

Verse 164.

1. Some never praise thee; but, "seven times a day," etc.; for I delight to do so. "Thy righteous judgments" are a terror to them, a joy to me.

2. Some feebly and coldly praise thee, while, "seven times," etc. My warm devotion must frequently express itself in praise.

3. Some are content with occasionally praising thee, but, "seven times," etc. They think it enough to begin and end the day with praise, while all the day long I am in the spirit of praise.

4. Some soon cease to praise thee, but, "seven times," etc. Not seven times only, but "unto seventy times seven." Even without ceasing, will I praise thee. -- W.H.J.P.

Verse 165.

1. Great love to a great law.

2. Great peace under great disquietude.

3. Great upholding from all stumblingblocks.

Verse 165. Perfect peace.

1. The law of God should be regarded with love.

2. Love to the law is productive of great peace. Peace with God through the blood of reconciliation: peace with self by good conscience and suppression of evil desires: peace with men by charity.

3. The peace which springs from love to the law is a security against stumbling: "nothing shall offend them"; neither the daily cross (Mr 5:21,22) nor the fiery trial (Mr 4:7); nor the humbling doctrine (Joh 6:60,66, etc.). C.A.D

Verse 165.

1. The characters described-- "they which love thy law."

2. The blessing they enjoy: "great peace."

3. The evils they escape: "nothing shall offend them." -- G.R.

Verse 165. The peace and security of the godly.

1. Their peace. It arises from--

(a) Freedom from an accusing conscience.

(b) Conformity to the requirements of the law.

(c) Enjoyment of the privileges revealed in the law.

(d) Assurance of divine approval and benediction.

2. Their security.

(a) They are prepared for every duty.

(b) They are proof against every temptation.

(c) They are pledged to final perseverance.

(d) They have the promise of divine protection. -- W.H.J.P.

Verse 165.

1. An honourable title: "They which love thy law."

2. A good possession: "Great peace have they."

3. A blessed immunity: "Nothing shall offend them." -- J.F.

Verse 166.

1. A hope which is not ashamed.

2. A life which is not ashamed.

3. A God of whom he is not ashamed.

Verse 166. A good hope through grace.

1. Salvation is God's gift: "thy salvation."

2. Is apprehended by hope: "I have hoped."

3. Is accompanied by obedience: "and done thy commandments." Heb 6:9. -- C.A.D.

Verse 167. Past and present.

Verse 167.

1. The more we keep God's testimonies the more we shall love them.

2. The more we love them the more we shall keep them. -- G.R.

Verse 167.

1. The jewels: "Thy testimonies."

(a) Rare; none like them.

(b) Rich; surpassing valuation.

(c) Beautifying those who wear them.

(d) Glittering with an internal and essential splendour, in the darkness of this world.

(e) Realising in truth the old superstitions regarding precious stones having medicinal and magic virtues.

2. The cabinet: "My soul."

(a) Exactly made to receive the jewels.

(b) A wonderful piece of divine workmanship; but all ruined and marred unless applied to the use designed.

(c) The only receptacle out of which the genuine beauty of God's testimonies can so shine as to excite the admiration of beholders.

3. The lock that keeps all safe: "I love them exceedingly."

(a) Love is the strongest hold fast in the universe.

(b) It is needed, for ten thousand thieves prowl around to steal from us the treasure.

(c) A love "exceedingly" is a heavenly patent; no ingenuity can pick it; it is fire proof and burglar proof against hell itself. -- J.F.

Verse 168.

1. The claim of God's word upon our utmost obedience." I have kept thy precepts and thy testimonies." He does not mean that he had kept them perfectly; for that were to contradict other expressions in the psalm. He means that he kept them sincerely and strove to keep them perfectly, as one who realized their claim upon him.

(a) The whole word is divine: an equal authority pervades every precept; no distinction should be made of more or less obligation.

(b) The whole word is pure and right; expediency, or making the measure and manner of obedience suitable to our own purpose, is a false principle; to be carefully distinguished from righteous expediency, which is the foregoing of a personal right in consideration of another's benefit.

(c) The moral code of the word is a unity; obedience is like a connected chain, a wilful flaw in one link renders all useless.

2. The consciousness which greatly helps obedience: "For all my ways are before thee."

(a) "Are before thee," as plainly seen by thee.

(b) "Are before thee," constantly observed.

(c) "Are before thee;" deliberately placed before thee by me, that they may be corrected and directed. -- J.F.

Verse 168. All my ways are before thee.

1. The saint's delight.

2. The sinner's distress. -- W.W.

Verse 168. (second clause).

1. Necessarily so: for thou art the omniscient God: Ps 134:3.

2. Voluntarily so: for I choose to walk in thy sight. See Ps 16:9

3. Consciously and blessedly so. For the light of thy countenance inspires and gladdens me. See Ps 89:15. -- W.H.J.P.

Verse 168. (second clause). Living in the sight of God Actually the case with all; designedly the case of the godly; happily the case of the favoured; preeminently the case of those who abide in fellowship.

Verse 168.

1. The practical and doctrinal teachings of God before us.

2. All our ways before him.

3. The sort of conduct which these two causes will produce.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

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

Verse 169-170.

1. The singular dignity of prayer. We are on earth, but our prayers pass the seraphim and "come near before God."

2. The powerful right of prayer-- to urge with God his own word: "according to thy word."

3. The triumphant possibilities of prayer. Blessing us in mind and estate. For time and eternity. "Give me understanding." "Deliver me."

4. The amazing license accorded to prayer. To double and reiterate its requests (as here). -- W.B.H.

Verse 169.

1. Admission to the royal court.

2. Instruction from the royal throne.

3. Reliance on the royal word.

Verses 170-174. The pleader: Ps 119:170. The singer: Ps 119:171. The preacher: Ps 119:172. The worker: Ps 119:173. The waiter: Ps 119:174.

Verse 170.

1. Access sought.

2. Answer entreated.

3. Argument employed.

Verse 171. Taught; taught to praise; praising; praising for being taught.

Verse 171. Learning to sing by learning to obey.

Verse 171. The Happy Scholar.

1. He rejoices in the lesson he has learnt.

2. In the Teacher who has taught him.

3. Looks forward to the end of his lesson as the time for the full singing of his song. C.A.D.

Verse 171. Lessons in Praise.

1. It is saints' work.

2. It is sacred work, not to be hurriedly rushed into.

3. It needs Spirit instructed singers. W.B.H.

Verse 172.

1. The orator: "My tongue shall speak."

2. His chosen theme: "of thy word."

3. His inward impulse: "for all thy commandments are righteousness."

Verse 172. Savoury Speech.

1. A resolution all believers should make.

2. The qualification all believers should seek (Ps 45:1; Mt 7:34,35)

3. The edification believers would thus secure.

-- C.A.D.

Verse 173.

1. "To will is present with me."

2. "How to perform that which I would, I find not."

3. "Help. Lord."

Verse 173.

1. Help needed to keep the divine precepts.

2. Help sought: "Let thy hand," etc. We should choose nothing and do nothing in which we cannot ask help from God. -- G.R.

Verse 173.

1. God's Hand.

(a) Its warm hold (Joh 5:29).

(b) Its wealth of contents (Ps 104:28).

(c) Its heavy blow (Ps 39:10).

(d) Its weight (1Sa 5:11).

(e) Its saving reach (Isa 54:1).

(f) Its sweet shadow (Isa 49:2), etc.

2. The saint plucks him by the sleeve: "Let thy hand help me."

(a) His humble representation.

(b) His down drawing of the hand of God. -- W.B.H.

Verse 173. Let Thy hand help me.

1. Thy reconciling hand: "stretched out."

2. Thy comforting hand; like that which touched Daniel and John.

3. Thy supplying hand. "Thou openest thy hand," etc.

4. Thy protecting hand: "all his saints are in thy hand": De 33:3. "Great Shepherd of the sheep."

5. Thy supporting hand: "I will uphold thee."

6. Thy governing hand: "all my times are in thy hand."

7. Thy chastening hand: "Thy hand was heavy upon me."

8. Thy prospering hand: "the hand of the Lord was with," etc. -- W.J.

Verse 174.

1. Jacob's longings.

2. Moses' choice.

Verse 174. God's servant drinking at salvation's well, but unsated.

1. Longing yielding to delight.

(a) At God's salvation.

(b) At the rich Scripture inventory.

2. Delight bringing forth further longing.

(a) For deeper discoveries in the word.

(b) Richer experiences in the life.

(c) Heaven's consummation. -- W.B.H.

Verse 174.

1. Sighings for heaven. Holiness, happiness, God.

2. Sips by the way. The word of God, the will of God, service of God, the God in all. -- W.B.H.

Verse 174. I have longed for thy salvation. Thy holy salvation. Thy full salvation. Thy free salvation. Thy present salvation. Thy permanent salvation. W.J.

Verse 174. I have longed, etc. This longing arises,

1. From a painful consciousness of the need of salvation.

2. From a perception of the glories of God's salvation.

3. From the promises which give assurance of the possibility of obtaining this salvation.

4. From the gracious promptings of the Holy Ghost. -- W.H.J.P.

Verse 175.

1. The highest life.

2. The highest occupation.

3. Both dependent on the highest aid.

Verse 175. Praise.

1. The noblest employment of life-- to praise God.

2. The noblest presentation of praise-- the holy life.

3. The noblest application of divine judgments-- to inspire praise.

Verse 176.

1. My confession: "I have gone astray."

2. My profession: "thy servant."

3. My petition: "seek thy servant."

4. My plea: "for I do not forget, "etc.

Verse 176.

1. The confession: "I have gone astray."

2. The petition: "Seek thy servant."

3. The plea: "For I do not," etc. -- G.R.

Verse 176. The last verse as such. The closing minor cadence.

1. The highest flights of human devotion must end in confession of sin: "I have gone astray."

2. The sincerest professions of human fidelity must give place to the acknowledgment of helplessness: "seek thy servant."

3. The loftiest human declarations of love to God's law must come down to The mournful acknowledgment that we have only not forgotten it. -- C.A.D.