

## Psalm 119 (verses 153-176)

RESH

“Great are thy tender mercies”

Verses 153-160:

The closer we cleave to the word of God, both as our rule and as our stay, the more assurance we have of deliverance.

Christ is the Advocate of his people, their Redeemer.

Those who were quickened by his Spirit and grace, when they were dead in trespasses and sins, often need to have the work of grace revived in them, according to the word of promise.

The wicked not only do not keep God's statutes, but they do not even seek them.

They flatter themselves that they are going to heaven; but the longer they persist in sin, the further it is from them.

God's mercies are tender; they are a fountain that can never be exhausted.

The psalmist begs for God's reviving, quickening grace.

A man, steady in the way of his duty, though he may have many enemies, needs to fear none.

Those that hate sin truly, and hate it as sin, as a transgression of the law of God, and a breaking of his word.

Our obedience is only pleasing to God, and pleasant to ourselves, when it comes from a principle of love.

All, in every age, who receive God's word in faith and love, find every saying in it faithful.

The verb “quicken”, frequently used in this psalm, does not refer to spiritual quickening but to the removal of the many burdensome things that weigh people down.

In this segment, that burden is the psalmist’s “persecutors and ... enemies”.

**Psalm 119:153 "Consider mine affliction, and deliver me: for I do not forget thy law."**

RESH: The Twentieth Part.

Or, "look upon mine affliction" (as in Psalm 25:18).

The Lord seems as if he did not, when he does not grant his gracious presence to his people.

Or does not arise to the help and deliverance of them so soon as they desire and expect.

But he always sees and beholds their afflictions.

He cannot do otherwise, since he is the omniscient God.

And not only so, but he is the author, appointer, and organizer of them.

Yea, he looks upon them with an eye of pity and compassion, which is what is here prayed for.

He sympathizes with his people in all their afflictions, supports them under them, pays kind visits to them, sanctifies his hand, and in his own time delivers them out of all.

Which none else can do but himself.

And he has power to do it.

And has promised it, and does perform (see Psalm 50:15).

"For I do not forget thy law":

The precepts of it.

To observe it as a rule of walk and conversation, as a lamp to the feet, and a light to the path, as a directory of the good and perfect will of God.

Or, "thy doctrine".

The doctrine of the word, and the precious truths of it, which were his support under afflictions.

And when either of them have a place in the heart, and have been written there, they cannot easily be forgotten.

This the psalmist mentions, not as if his not forgetting the law or doctrine of God was meritorious of deliverance from affliction, but as a descriptive character of such that the Lord does deliver.

"Consider":

In the verse above, is from a prime root word that means to see.

Look upon my afflictions, and understand my plight, and deliver me from all my afflictions.

This again is an urgent prayer of David.

He reminds God that he has never forgotten His law.

**Psalm 119:154 "Plead my cause, and deliver me: quicken me according to thy word."**

This shows that his affliction was chiefly from men, wicked, ungodly, and unreasonable men.

Such as were Saul and his courtiers, and a whole ungodly nation.

His cause was a good one, and therefore he puts it into the hand of the Lord.

And who otherwise would not have undertaken it.

And this he did also because he could not plead it himself, nor any other for him but the Lord.

His enemies that strove with him being so many, mighty, and crafty (see Psalm 35:1).

Christ is the advocate of his people, their Redeemer.

Who is mighty, and thoroughly pleads their cause against the accusations of Satan.

The charges of law and justice, and the condemnation of their own hearts.

As well as defends their innocence from the calumnies of wicked men, and rights their wrongs, and redresses their grievances.

“Quicken me according to thy word”:

See the notes on Psalm 119:25.

The Christians have been promised that we have an advocate with the Father, who is Jesus Christ the Righteous.

This verse above is as if God will plead on the side of David.

David knows that he is helpless unless God takes his side.

This is like an attorney who pleads your case for you.

He works on your behalf.

The second Adam, is the quickening Spirit.

He has nothing to do with our body.

He quickens our spirit.

**Psalm 119:155 "Salvation [is] far from the wicked: for they seek not thy statutes."**

"Salvation ... far":

Salvation is clearly revealed in the Scripture and nowhere else with such perspicuity.

Salvation is offered to everyone.

The secret is that we must avail ourselves of it.

It is a free gift, but to receive a gift, you must open your hand and receive it.

1 Timothy 4:10 "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe."

The wicked do not receive the salvation that is offered them.

How can they receive something that they do not believe exists?

They do not seek the law of God, because they do not believe in God.

**Psalm 119:156 "Great [are] thy tender mercies, O LORD: quicken me according to thy judgments."**

Not his providential mercies only, which are many and undeserved, and constantly repeated.

But his special mercies in Christ, which flow from the tenderness of his heart; and his merciful lovingkindness to his people, and which are great or many, as to quantity.

There being a multitude of them, not to be reckoned up.

And for quality they are wonderful beyond expression and conception.

Proceed from unmerited love, rich, free, sovereign grace, and last forever.

"Quicken me according to thy judgments (see notes on Psalm 119:149).

More than anywhere else in the Bible I guess, is the mercy God showed these adulterous people, when they made the golden calf and worshipped it.

I just knew that He would utterly destroy them for this.

Moses plead their case, and God did not utterly destroy them.

It is amazing to me also, how He forgave them over and over.

His patience and mercy is far above what we can imagine.

God is slow to wrath and is easily found when a person desires to repent and come to him.

**Psalm 119:157 "Many [are] my persecutors and mine enemies; [yet] do I not decline from thy testimonies."**

Because they were his enemies, therefore they were his persecutors.

And they became enemies to him, or hated him, because of his religion, and on that account persecuted him.

And this has always been the lot and case of God's people in all ages.

And whose persecutors are many, even the whole world, as well as fierce and furious.

"Yet do I not decline from thy testimonies":

From reading and hearing the word of God; and from embracing and professing the doctrines contained in it.

And from the worship of God according to it, for which he was hated and persecuted.

Yet none of these things moved him from them, which showed that his heart was principled with the grace of God.

For otherwise, when persecution arises because of the word, carnal professors are offended, and apostatize from it (see Matt. 13:22).

In the greatest persecutions, David still reaches out for and depends on all of the testimonies of the LORD.

David has faced many an enemy with very little except his faith to protect him.

**Psalm 119:158 "I beheld the transgressors, and was grieved; because they kept not thy word."**

Those who wronged me.

Those who violated the law of God.

"And was grieved":

Or, "sickened."

The word used here means commonly to loathe, to nauseate, or to sicken (see Ezekiel 16:47; Psalm 95:10).

I was made sad, sorry, and sick at heart.

I did not look on them with anger.

I did not desire to take revenge upon them.

I did not return evil for evil.

My heart was sad that people would do wrong; that they would expose themselves to such danger (see notes at Psalm 119:136).

"Because they kept not thy word":

Because they violated thy law; because they were sinners.

In another verse similar to this, we found that David had cried seemingly rivers of tears over this very same thing.

These law breakers (transgressors), were living very close to David, and because he had seen them himself.

As we said before, part of David's grief was for the transgressors themselves being lost, and the other thing he was grieved for was God's law being broken.

**Psalm 119:159 "Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness."**

How ardently and affectionately, how cordially and sincerely (Psalm 119:127).

And that was the reason why he was so grieved and distressed when wicked men transgressed and despised them.

"Quicken me, O LORD, according to thy loving kindness":

See notes on Psalm 119:88.

He is saying here, take into consideration how I love your teachings.

Make me alive, O LORD, with thy Spirit.

He is saying again, that he does not deserve this favor from God, but is depending on the lovingkindness of the LORD.

**Psalm 119:160 "Thy word [is] true [from] the beginning: and every one of thy righteous judgments [endureth] for ever."**

"Thy word ... righteous judgments":

There is not a speck of untruth in Scripture.

For further reading (see 118:89; Isa. 40:8; Matt. 24:35).

God does not make fleeting judgements.

His judgements are from everlasting to everlasting.

Once God has said it, there is no turning back.

His judgements are absolute.

They are unshakeable.

John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God."

Notice, that the Word was in the beginning.

The Word was God.

God is Truth.

SCHIN

"Great peace have they which love thy law"

**Psalm 119:161 "Princes have persecuted me without a cause: but my heart standeth in awe of thy word."**

SCHIN: The Twenty-first Part.

These could be the princes of the Philistines at the court of Achish.

Or the princes of Israel, who joined in the conspiracy with Absalom.

Or the princes in Saul's court, as Kimchi observes; who insinuated that David had evil designs against the king, drove him from abiding in the Lord's inheritance, and pursued him from place to place, as a partridge on the mountains (1 Sam. 29:4).

And all which was without any cause or reason on his part.

And which, as it was an aggravation of the sin of his persecutors, so it was also an alleviation of his affliction.

In this he was, a type of Christ, against whom the kings of the earth set themselves.

And the rulers took counsel together; Herod, Pontius Pilate, and others.

The princes of this world, who crucified the Lord of glory, and hated him without a cause.

Who was holy and harmless, and never did any injury to any man's person or property (read Psalm 2:2).

"But my heart standeth in awe of thy word":

Not in awe of the princes, but of the word of God.

He had a greater regard to that than to them.

When they in effect said, "go, serve other gods" (1 Sam. 26:19)

He remembered what the word of God says, "thou shall have no other gods before me" (see Exodus 20:3).

And this was a means of preserving him from sinning.

Kimchi thinks some respect is had to the word of God by Nathan the prophet, "I will raise up evil against thee out of thine house", etc. (2 Sam. 12:11).

And he was afraid, on account of this word, lest he should fall into the hands of the princes.

But it seems not to be an excruciating tormenting fear that is here meant; but a high regard for, and a holy reverence of the word of God.

Or to have a reverential affection for it; such as is consistent with the highest joy on account of it, as it follows.

We have discussed in a previous lesson, that these princes could be David's sons.

David was the King and his sons would have been princes.

Even though David's own sons have persecuted David and even tried to kill him, David still knows that God's Word is true.

He will not abandon the Word of God, even though his sons have turned away from God.

Sometimes, belief in God's Word separates families.



**Psalm 119:162 "I rejoice at thy word, as one that findeth great spoil."**

At having it, which is a distinguishing blessing.

All are not favored with it; and is an inestimable treasure, a field in which a treasure lies.

Which those that find rejoice at, and especially at the understanding of it, as Kimchi notes: for such only delight in it who spiritually understand it, or have an application of it to them.

Find it, and eat it, and then it is the joy and rejoicing of their hearts.

The doctrines of it are matter of great joy, particularly which concern the grace of God, the person of Christ, and peace, pardon, righteousness, and salvation by him.

And each of its promises, which are exceeding great and precious.

And, when opened and applied in a time of need, occasion great joy; such as is expressed at finding a great spoil, when much substance comes into the hands of the conqueror, and as well as the victory.

The word is a part of the believer's spiritual armor, by which he overcomes his enemies.

As well as it acquaints him with the conquest Christ has obtained over them, and made him a sharer in.

And directs him to unsearchable riches.

To things more valuable than thousands of gold and silver; so that he has great reason to rejoice at it in such a manner indeed! (see Isa. 9:2).

Spoil is free for the taking, and so is the Word of God.

He rejoices that something as valuable as the Word can be had for the taking.

**Psalm 119:163 "I hate and abhor lying: [but] thy law do I love."**

The mention of lying here particularly seems to have been suggested by the necessity, from the structure of the psalm, of finding some word at the beginning of the verse which commenced with the letter Shin.

At the same time, it is an illustration of the nature of piety, and doubtless there had been numerous occasions in the life of the psalmist when he had seen and had experienced the effects of falsehood.

This sin, therefore, might occur to him as readily as any other.

It is unnecessary to say that religion "forbids" this sin in all its forms.

But thy law do I love":

Particularly here the law which forbids lying.

The psalmist was conscious, as every good man must be, that he truly loved that pure law which forbids falsehood in all its forms.

Lying is one of the sins that will keep you out of heaven.

The Bible says that those who love and make lies are of their father the devil.

The devil is the father of lies.

The law is the opposite of lying which David hates.

The law is unshakeable Truth.

**Psalm 119:164 "Seven times a day do I praise thee because of thy righteous judgments."**

"Seven times":

Seven is perhaps used in the sense of perfection/completion meaning here that a continual attitude of praise characterizes the psalmist's life.

Seven is symbolic of spiritual completeness.

This just shows the extreme importance of praising God.

The righteous judgements are truly something to be praising God for.

**Psalm 119:165 "Great peace have they which love thy law: and nothing shall offend them."**

See the notes at (Isa. 26:3); compare the notes at (Phil. 4:6-7).

They have great calmness of mind.

They are not troubled and anxious.

They believe and feel that all things are well-ordered by thee, and will be conducted to having the best result.

They, therefore, calmly leave all with thee.

As a matter of fact, the friends of God have peace and calmness in their minds, even amidst the troubles, the disappointments, and the reverses of life.

The love of God is the best, and the only way to secure permanent peace in the soul.

"Which love thy law":

It is the love of law, and the belief that the law of God is in accordance with justice, that gives peace to their minds.

God's government is a government of law, and therefore it is loved.

"And nothing shall offend them":

Margin, "They shall have no stumbling-block."

Hebrew, "And to them no stumbling," or stumbling-block (see notes at Matthew 5:29-30; 18:6; 16:23; 1 Peter 2:8; James 2:10).

The meaning here is, that they would not fall into sin; they would be kept safe.

They would be preserved from the power of temptation.

The meaning is not, as it would seem to be in our version, that nothing would pain, grieve, or irritate them.

But, as above, that as long as they were obedient to the law, and disposed to obey it, they would be safe from the power of temptation.

This peace is that peace that passes all understanding.

This is the peace that comes from the King of Peace (the Lord Jesus).

Philippians 4:7 "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

These who have this special peace that cannot be understood are peace makers.

They are dead in Christ.

Dead people are not easily offended.

**Psalm 119:166 "LORD, I have hoped for thy salvation, and done thy commandments."**

Either the temporal salvation and deliverance from enemies, and from afflictions, for which God had promised.

And therefore, he had reason to hope for; or spiritual and eternal salvation, resolved on in the mind of God.

Provided for in covenant, and then promised to be wrought out by Christ, and which since has been accomplished.

And therefore, there is a sufficient foundation to hope for it.

"And done thy commandments":

This was not the cause, ground, and foundation of his hope.

For then it would not have been like an anchor, sure and steadfast.

But as the hope of the hypocrite, which is as the spider's web.

But this was the effect of his hope; because he had a good hope of salvation, therefore he was studiously concerned to do the commandments of God.

His hope prompted him to it, and encouraged him in it (see 1 John 3:2).

Kimchi's note here is a good one; "and done thy commandments".

Not for hope of reward; but I have done them as thy commandments are with me and I know that I shall have salvation, and I have hoped for it.

When the rich young ruler came before Jesus, he said, what must I do to be saved?

Jesus told him to keep the commandments.

He said he had kept them from his youth.

Jesus told him he lacked one more thing, if he were to be perfect.

He loved his money so much that he refused the last condition.

You see, just doing the commandments are not enough.

He must have no other gods before Him.

This young ruler's god was his money.

**Psalms 119:167 "My soul hath kept thy testimonies; and I love them exceedingly."**

The word of God, which he kept cordially and heartily.

And in his heart, laid it up there; and with his whole soul observed the doctrines and kept the precepts of it.

"And I love them exceedingly":

And kept them from a principle of love, and not with mercenary and selfish views.

And this love was exceeding great, not cold nor lukewarm, but ardent and fervent, love in the superlative degree.

We discussed how the soul of man has to do with his will.

David is saying in this, that his will has followed the teachings of God and his spirit has overruled his flesh.

He is saying, the battle within him was won by the spirit.

His love for God's Word is what caused his will to line up with his spirit.

**Psalm 119:168 "I have kept thy precepts and thy testimonies: for all my ways [are] before thee."**

This is an appeal which is several times made in the psalm.

Not with boasting, but as indicating the tenor and purpose of his life.

Every man ought to be able to make such an appeal.

"For all my ways are before thee":

Thou hast seen what is my manner of life, and I may appeal to thee in proof that I have thus kept thy law faithfully.

No one can lay claim to entire perfection, but there is many a man who, while conscious of much imperfection, and many shortcomings, can appeal to God for the truth of the statement that his great aim of life has been to keep his commandments.

David is aware here, that God knows more about him than he knows about himself.

He says, I am an open book to you.

He knows that God has looked upon his heart and found it pure.

TAU

“I have longed for thy salvation”

Verses 169-176:

The psalmist desired grace and strength to lift up his prayers, and that the LORD would receive and notice them.

He desired to know more of God in Christ; to know more of the doctrines of the word, and the duties of religion.

He had a deep sense of unworthiness, and holy fear that his prayer should not come before God.

LORD, what I pray for is, what thou hast promised.

We have learned nothing to purpose, if we have not learned to praise God.

We should always make the word of God the rule of our discourse, so as never to transgress it by sinful speaking, or sinful silence.

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

He had made religion his deliberate choice.

There is an eternal salvation all the saints long for, and therefore they pray that God would help their way to it.

Let thy judgments help me; let all ordinances and all providences, (both are God's judgments), further me in glorifying God.

Let them help me for that work.

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

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

Seek me, that is, find me; for God never seeks in vain.

Turn me, and I shall be turned.

Let this psalm be a touchstone by which to try our hearts, and our lives.

Do our hearts, that are cleansed in Christ's blood, make these prayers, resolutions and confessions our own?

Is God's word the standard of our faith, and the law of our practice?

Do we use it as pleas with Christ for what we need?

Happy are those who live in such delightful exercises.

**Psalm 119:169 "Let my cry come near before thee, O LORD: give me understanding according to thy word."**

TAU: The Twenty-second and last Part.

Not "my praise", as the Syriac version; but "my prayer".

Put up in great distress, and with great vehemence and importunity (see Psalm 119:145).

And when it is desired it might "come near before" the LORD, it does not so much suppose distance of place between the petitioner and the petitioned as earth is from heaven.

As Aben Ezra observes, as distance of state and condition.

The petitioner being a creature, and a sinful creature, and whose sins had separated between God and him.

And now the only way of access is by Christ.

Prayer can only pass to God through him, who is the only Mediator between God and man.

By whom persons and services are brought near unto, him with acceptance.

The sum of this request is, that his prayer might not be rejected and shut out.

But that it might be admitted, might come up before God, and into his ears, and be regarded by him, and accepted with him.

"Give me understanding according to thy word":

Meaning not natural, but spiritual understanding.

Not that he was without any, as natural men are, whose understandings are darkened.

For he had a large share of understanding of spiritual things.

But he wanted more, he desired to know more of himself, of his wants and weaknesses.

To know more of God in Christ, and of Christ, his person, offices, and grace.

To know more of the doctrines of the word, and of the duties of religion.

And particularly that he might have a better understanding of the business of prayer.

And might know both what to pray for, and how to pray as he ought.

All which is a gift from God.

And he desires in all to be directed "according to the word" of God.

The means of enlightening the understanding, and of increasing spiritual knowledge.

Or else he means the promise of God, so that he would give him more knowledge and much more understanding.

That he might be taught of God, and follow on to know him, and increase in every branch of spiritual knowledge.

This cry of David's is not just to come before Him, but to be near Him.

This understanding that David is crying out for here, is a gift of the Spirit of God.

**Psalm 119:170 "Let my supplication come before thee: deliver me according to thy word."**

The same with his "cry" in (Psalm 119:169).

Only expressed by another word, signifying a petition for grace and favor, in a humble and submissive manner.

Which it is entreated might be received and accepted, as before.

"Deliver me according to thy word":

Of promise, such as that in (Psalm 50:15).

Meaning from all troubles and afflictions.

Out of the hands of all his enemies, and from the power of sin, Satan, and the world.

And from all fears of wrath, ruin, and destruction. Kimchi observes, that this is not to be understood of a deliverance of the body from distress, but of the soul from the stumbling block of sin.

Supplication, in this particular verse, means, graciousness, or entreaty.

The Word of God promises deliverance for those who love and serve God.



David is bringing his petition before God, coupled with God's Word.

**Psalm 119:171 "My lips shall utter praise, when thou hast taught me thy statutes."**

Like water flowing from a fountain, as the word signifies.

The heart of a good man is like a fountain of water, abounding: with good things.

And his mouth is a well of life; out of the abundance of grace and good things in his heart his mouth speaks (John 4:14).

And particularly his heart is filled with praise and thankfulness for the many blessings of providence and grace enjoyed.

His lips show it forth; it comes flowing from him freely and readily, without force and compulsion, largely and plentifully.

Constantly and continually, and with great vehemence and strength, as streams from a fountain.

"When thou hast taught me thy statutes":

Which is what the psalmist often prays for in this psalm.

And signifies he should be very thankful to God for, and should sincerely praise him, could he obtain this favor (see Psalm 119:7).

Praise from lips that do not understand God's statutes are false praise.

The true praise is when your whole heart, full of understanding, praises God aloud.

How can I praise except I know?

**Psalm 119:172 "My tongue shall speak of thy word: for all thy commandments [are] righteousness."**

It shall speak of it in the language of praise; it shall speak of it in making it known to others.

"For all thy commandments are righteousness":

I see this; I feel it; and, therefore, I will speak of it.

My impression that thy commandments are all righteous is so deep, that I cannot but speak of them.

I must vindicate them; I must praise thee for them.

The tongue is the vilest part of the body.

When the vilest part of the body speaks words of praise, it means the person is totally consumed with praise.

When it is settled in his heart that the commands of God are righteous, there is nothing left to do but praise Him with everything within them.

**Psalm 119:173 "Let thine hand help me; for I have chosen thy precepts."**

Let thine hand of power help me against mine enemies, and deliver me from them.

And let thine hand of providence and grace communicate to me, and supply me with and help me to everything needful for me.

For body and soul; for time and eternity, all grace here, and glory hereafter.

Let thy right hand help me on in my way, hold and uphold me, keep and preserve me safe to heaven and happiness.

"For I have chosen thy precepts":

Not only the good part, which shall not be taken away, and the way of truth (Psalm 119:30).

But even the commandments of God, which he preferred to the commandments of men, and choose rather to obey the one than the other.

Having a most ardent affection for them, a high esteem of them, and a strong attachment to them (see Psalm 119:127).

The Hand of God is speaking of the Lord Jesus.

A decision to follow God, always brings help from the Right Hand of God.

**Psalm 119:174 "I have longed for thy salvation, O LORD; and thy law [is] my delight."**

For temporal salvation and deliverance from enemies.

And for spiritual and eternal salvation by the Messiah.

And for the Messiah himself, the author of it.

Kimchi interprets it of the salvation of the soul in the world to come (see Psalm 119:81).

"And thy law is my delight":

Or "delights".

His exceeding great delight, as being pure and perfect, holy, just, and good.

A transcript of the divine nature, a revelation of the divine will.

As in the hands of Christ, his surety and Savior, who had engaged to fulfil it for him.

And as written in his heart; and as delivered from the curse and condemnation of it, through the suretyship engagements of Christ.

Every person who ever lived, has a longing in his heart to worship God.

All the material things they might accumulate, and all the fame they might get, will not fill this longing of their heart.

The Savior is the only One who can fill this longing.

Salvation is the gift we receive, when we find Him and accept Him.

He is the fulfillment of the law.

**Psalm 119:175 "Let my soul live, and it shall praise thee; and let thy judgments help me."**

The psalmist desires the continuance of his natural life, not for his own personal advantage, nor for the sake of his family.

Nor with any worldly, sinister, and selfish views; but for the glory of God.

And for the sake of praising him.

Or his desire is, that his soul might be lively and comfortable.

Or that he might be in a lively and cheerful frame of spirit, and so be in fit and proper circumstances to praise the LORD.

For it is the living man in both senses, natural and spiritual, that is capable of praising the LORD (Isa. 38:19).

"And let thy judgments help me":

That is, to praise him.

Meaning either judgments on his enemies, as Aben Ezra; which furnish out matter and occasion of praise and thanksgiving (see Rev. 15:3).

Or the word of God, the doctrines and precepts of it (see Psalm 119:164).

God breathed the breath of life in man, and he became a living soul.

It is God that gives life.

The breath of the Spirit of God can renew David's soul.

When this breath of the Spirit of God comes in, it brings eternal life.

David is speaking of his soul praising Him, when he says it shall praise thee.

Let everything that has breath, praise the LORD.

God's judgements have always been to benefit man.

**Psalm 119:176 "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments."**

“I have gone astray”:

In spite of all that he has affirmed regarding Scripture’s power in his life, the psalmist confesses that sin has not yet been eliminated from his life (compare Rom. 7:15-25).

Any decrease of sin in his life should be attributed to the suppression of unrighteousness by the working of God’s Word (compare verses 9-11).

The Great Shepherd will always go in search of the sheep that has strayed.

If you are His sheep, you belong to Him.

He will seek, until you are found.

This really is a cry of repentance from David.

David's heart has been always stayed on God.

He never stopped belonging to God, even though he strayed.

### **Psalm 119 (verses 153-176) Questions**

1. What does consider mean in verse 153?
2. Who is the advocate with the Father for the believer?

3. David realizes that he is helpless, unless what?
4. Who is the quickening Spirit?
5. Who is salvation offered to?
6. What do we have to do for it to be ours?
7. Why do the wicked not receive salvation?
8. Where is one prominent place in the Bible that we see the mercy of God?
9. In David's greatest persecutions, what does he do?
10. Why was David grieved over the transgressors?
11. David wants to be quickened according to what?
12. God does not make fleeting \_\_\_\_\_.
13. Who are the princes in verse 161?
14. What is spoil?
15. In verse 163, David abhors \_\_\_\_\_.
16. How many times a day did David praise God?
17. What is that number symbolic of?
18. What is the peace spoken of in verse 165?
19. Why did the rich young ruler go away from Jesus sorrowful?
20. The soul of man has to do with his \_\_\_\_\_.
21. What does supplication, in verse 170, mean?
22. What is important about the tongue speaking of God's Word?
23. What does every person have a longing for?
24. What can renew David's soul?
25. Who should praise the Lord?
26. In verse 176, David says he has gone astray as a \_\_\_\_\_.