

## Psalm 119 (verses 17-40)

GIMEL

“Thy testimonies ... are my delight”

Verses 17-24: If God deals in strict justice with us, we all perish. We ought to spend our lives in his service; we shall find true life in keeping his word. Those that would see the wondrous things of God's law and gospel, must beg him to give them understanding, by the light of his Spirit. Believers feel themselves strangers on earth; they fear missing their way, and losing comfort by erring from God's commandments. Every sanctified (set apart), soul hungers after the word of God, as food which there is no living without. There is something of pride at the bottom of every willful sin. God can silence lying lips; reproach and contempt may humble and do us good, and then they shall be removed. Do we find the weight of the cross is above that we are able to bear? He that bore it for us will enable us to bear it; upheld by him we cannot sink. It is sad when those who should protect the innocent, are their betrayers. The psalmist went on in duty, and he found comfort in the word of God. The comforts of the word of God are most pleasant to a gracious soul, when other comforts are made bitter; and those that would have God's testimonies to be their delight, must be advised by them. May the Lord direct us in exercising repentance of sin, and faith in Christ.

**Psalm 119:17 "Deal bountifully with thy servant, [that] I may live, and keep thy word."**

GIMEL, The Third Part.

"Deal bountifully with thy servant": Which character is mentioned, not by way of plea or argument for favor, but as expressive of modesty, sense of duty, and obligation to it. He pleads not his services by way of merit; but prays that God would deal bountifully with him, in a way of grace and mercy. Or "render good" unto him, as the Targum. Bestow it on him as a free gift. The Lord deals bountifully with men, when he gives himself unto them as their portion and inheritance. His Son, and all things along with him; his Spirit, and the graces of it; and every daily needful supply of grace.

"That I may live, and keep thy word": Life natural is the bounty of God. He grants life and favor, he grants life as a favor, and all the mercies and blessings of it. And through the gracious dealings of God with his people, they live spiritually and live comfortably. In his favor is life; the life of faith is encouraged and invigorated in them by it. And eternal life is the free gift and bounty of God through Christ, by whom they have both a right unto it and meekness for it. And the desire of good men to live in this world is not to indulge themselves in carnal lusts and pleasures. Not to live to themselves, nor to the lusts of the flesh, nor to the will of men. But to live soberly, righteously, and godly. To live by faith in Christ, and in hope of eternal life through him. And while they live to keep the word of God, and not forget it, as Aben Ezra interprets it, to lay it up for their own use, and preserve it for others, and observe its instructions, cautions, and directions.

This dealing bountifully with thy servant shows us that the psalmist here has already made a decision to serve the Lord. We also know that this is not speaking of material blessings, because it says so that I might keep thy Word. This is speaking of an empowering from the Lord to better live and keep the word of God. It is as if he is asking to be baptized with the Holy Ghost, so that his life of serving would be more effective. His concern is living the right life, keeping the Word of God.

**Psalm 119:18 "Open thou mine eyes, that I may behold wondrous things out of thy law."**

“Open thou mine eyes”: Perhaps this is the supreme prayer that a student of Scripture could speak since it confesses the student’s inadequacy and the Divine Author’s sufficiency (compare 98, 99, 105, 130).

Illumination is the ministry of the Holy Spirit by which He causes Christians to understand the truths of God revealed in Scripture. The word *conviction*, meaning “cause to see”, is primarily used of the Spirit’s work in revealing sin in the unsaved (John 16:8). The word “understanding” is used of the Spirit’s work in revealing other truth in Scripture.

The psalmist recognized the need for supernatural aid in understanding the Scriptures and prayed that his eyes would be opened (verse 18). This would also be a good prayer for Christians today as they approach the Scriptures. Since the Bible was written by holy men of God, inspired by the Holy Spirit, it should also be read by holy men and women of God illumined by the Holy Spirit (Psalm 119:18, Deut. 29:29).

Jesus taught that many have eyes to see, and yet they do not see. The psalmist here, and Jesus in His statement, are not speaking of seeing with the physical eyes. They are speaking of their understanding being opened, that they might know better the will of God. The law is actually an outward expression of the will of God. The Holy Spirit will lead you into all truth. The Holy Spirit is the Teacher and Guide. The disciples did not understand the parables that Jesus taught, until He opened their eyes of understanding. This is what this Scripture is speaking of. We sing a little chorus from the Bible at our church that says, "Open my eyes Lord, I want to see Jesus".

**Psalm 119:19 "I [am] a stranger in the earth: hide not thy commandments from me."**

“A stranger”: As a citizen of God’s kingdom, the psalmist was a mere sojourner in the kingdom of men.

The psalmist here, and all true believers in the Lord Jesus Christ, are aware that they do not belong in this sinful world with this worldly people. We are in the world, but not of the world. We are strangers passing through enemy territory. We are headed for our Promised Land, (heaven). If we are to make the journey successfully, we must keep the commandments of God. We cannot keep the commandments unless we know what they are. The psalmist here is saying, along with us, make me understand your commandments that I might keep them.

**Psalm 119:20 "My soul breaketh for the longing [that it hath] unto thy judgments at all times."**

The word translated “breaketh” means “wears down”. The psalmist is being worn away little by little rather than crushed by a single blow. It expresses the psalmist’s deep passion for the Word (compare verses 40, 131).

In the flesh, we cannot keep the judgements of God. To know that it was impossible to keep the judgements would break your heart. Even Paul, said that he wanted to do the will of God, but many times his flesh protested. The spirit of man desires to please God. The flesh of man wants to please his own flesh. The soul of man is the battle ground. Man must make his flesh obey the spirit, for his soul to be at peace.

**Psalm 119:21 "Thou hast rebuked the proud [that are] cursed, which do err from thy commandments."**

“The proud that are cursed”: The psalmist identified with God’s rebuke of those who disobey His Word (compare verses 53, 104, 113, 115, 118, 126).

The proud do not want anyone or anything, telling them what to do. They want to do it their own way. The proud are cursed, because they do not humble themselves and seek the Savior. The proud are not interested in doing the commandments of God, because they would not be in total control. The proud will not submit to the authority of God.

**Psalm 119:22 "Remove from me reproach and contempt; for I have kept thy testimonies."**

Or, "roll it from me". It lay as a load, as a heavy burden upon him, which pressed him sore. And he therefore desired ease from it, being probably in a low frame of soul. Otherwise saints do and should rejoice when reproached for Christ's sake. And esteem it, with Moses, more than all the treasures in Egypt, being what is common to them with their Lord.

"For I have kept thy testimonies": Which was the reason why he was reproached and despised; for having a regard to the word of God, and embracing and professing the doctrines of it. Thus the word of the Lord was made a reproach to Jeremiah, or he was reproached for delivering it. As many good men have been vilified, and have suffered for the testimony of Jesus (Jer. 20:8). And for walking according to the directions, of it.

The psalmist just has to be David, because this sounds just like him. He has kept the testimonies of the Lord in his heart. It is bad enough to feel the reproach of earthly friends, but David is saying he could not bear the contempt of God. He is asking here, for all contempt and reproach to be removed.

**Psalm 119:23 "Princes also did sit [and] speak against me: [but] thy servant did meditate in thy statutes."**

The princes in the court of Saul, who suggested to him that David sought his hurt. The princes of his own court. Absalom, his own son, a prince of the blood, and Ahithophel, a counsellor of state. Or the princes of the Gentiles, as Jarchi. So the princes of the Philistines spoke against him in a very disdainful manner, "make this fellow return to his place again" (1 Sam. 29:4). Such as

these might speak against him, as they sat and rode in their chariots; when at their tables, conversing together; or at their council boards, forming schemes against him. The phrase denotes their constant practice, as Kimchi observes (see Psalm 50:20). Herein David was a type of Christ, whom the princes of this world conspired against, and whose life they took away (Psalm 2:2).

"But thy servant did meditate in thy statutes": What the princes did or said against him did not divert his mind, or take off his thoughts from the word of God, and the ordinances of it. He thought of them, he spoke and discoursed of them. He declared them, as the word sometimes signifies and so the Targum takes it here. He was not afraid nor ashamed to profess his regard unto them. As Daniel, when he knew that the presidents and princes had obtained a royal decree, and the writing was signed. Yet went into his chamber, as at other times, and kneeled down and prayed to God (Dan. 6:10).

The princes mentioned here, are probably David's own sons. His sons did speak out against David, and worse than that, they tried to overthrow his rule. In all of David's troubles, he never stopped thinking on the things of God. He considered the law of God in all of His actions.

**Psalm 119:24 "Thy testimonies also [are] my delight [and] my counsellors."**

"My counsellors": The chief means of biblical counseling is the application of God's Word by God's Spirit to the heart of a believer (compare verses 98-100).

Worldly counsellors give bad advice. David is saying here, that his advice was found in the Lord's teachings. There are no problems that arise that the answer cannot be found in the Bible.

DALETH

Make me to understand thy way

Verses 25-32: While the souls of the children of this world cleave to the earth as their portion, the children of light are greatly burdened, because of the remains of carnal affections in their hearts. It is unspeakable comfort to a gracious soul, to think with what tenderness all its complaints are received by a gracious God. We can talk of the wonders of redeeming love, when we understand the way of God's precepts, and walk in that way. The penitent melts in sorrow for sin: even the patient spirit may melt in the sense of affliction, it is then its interest to pour out its soul before God. The way of lying means all false ways by which men deceive themselves and others, or are deceived by Satan and his instruments. Those who know and love the law of the Lord, desire to know it more, and love it better. The way of serious godliness is the way of truth; the only true way to happiness: we must always have actual regard to it. Those who stick to the word of God, may in faith expect and pray for acceptance with God. Lord, never leave me to do that by which I shall shame myself, and do not thou reject my services. Those that are going to heaven, should still press forward. God, by his Spirit, enlarges the hearts of his people when he gives them wisdom. The believer prays to be set free from sin.

**Psalm 119:25 "My soul cleaveth unto the dust: quicken thou me according to thy word."**

DALETH. The Fourth Part.

“Quicken thou me”: Revival is greatly desired by the psalmist, who realizes that God and God’s Word alone are sufficient (compare verses 37, 40, 50, 88, 93, 107, 149, 154, 156, 159).

Jesus Christ is the quickening Spirit.

1 Corinthians 15:45 "And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit."

Our body is but dust, and it shall surely return to dust. The psalmist here, is sorrowful at his earthly connection. He will put his trust and hope in the Word of God.

**Psalm 119:26 "I have declared my ways, and thou heardest me: teach me thy statutes."**

That is, to the Lord. Either the ways he had chosen and desired to walk in, and not wander from, and therefore entreated help and assistance, guidance and direction, in them. Or his sinful ways and actions, which he acknowledged and confessed, lamented and bewailed, and entreated the forgiveness of. Or all his counsels and cares, his affairs and business, in which he was concerned, and which he declared and committed to the Lord, to be directed and assisted in. Or all his wants and necessities, which he spread before him at the throne of grace. Which he did not as though the Lord was ignorant of these things, but partly as knowing it was the will of God that he should be inquired of by his people, to do the things for them they want. And partly to ease his own mind, and encourage his faith and hope in the Lord.

"And thou heardest me": And directed him in the way he should go, and what he should do. Forgave him his sins, and supplied his wants.

"Teach me thy statutes": Which he desired to learn and obey, in gratitude for being heard and answered by him (see Psalm 119:12).

This is possibly saying, I have repented and you heard me and forgave me. Teach me your ways so that I will not sin against God.

1 John 1:9 "If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness."

I believe the psalmist here, has sought and found forgiveness. Now he wants to be sure not to fall back into sin again. That is why he is asking to be taught God's statutes.

**Psalm 119:27 "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works."**

“Make me to understand”: Philip asked the Ethiopian eunuch who was reading (Isaiah chapter 53), “Do you understand what you are reading?” (Acts 8:30). The psalmist understood God to be the best source of instruction (compare 34, 73, 100, 125, 144, 169).

Precepts above, means mandate or the law collectively. When we truly understand the teachings of the Lord, then we can minister to others that they might know also, the teachings of the Lord. The psalmist here, is very well aware that the understanding of the ways of God are a gift from God. We can accumulate learning of the Word, but until the Lord opens our understanding of His Word, we cannot have the wisdom it takes to be able to apply it to our life. Wisdom is not accumulated learning; it is a gift from God.

**Psalm 119:28 "My soul melteth for heaviness: strengthen thou me according unto thy word."**

“My soul melteth for heaviness”: Refers to grief or sorrow over sin.

Strengthen my inner man is the request of the psalmist here. The sorrow in his heart is just about to melt him away. When we come to the end of ourselves, then God takes over and makes us into what He would have us to be

2 Corinthians 12:9 "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

When we get to the place where we are at the end of what we can do, then God takes over. Praise God! It is not in my power that I write these Bible studies. It is Christ in me.

Verses 29-30: The way of lying ... the way of truth”: The psalmist desired to emulate the true character of God in contrast to the lying ways of Satan (compare verse 163).

**Psalm 119:29 "Remove from me the way of lying: and grant me thy law graciously."**

Not the sin of lying to men, and a course of it, which David was not addicted to. But a "false way", or "way of falsehood"; as it may be rendered, and so the Targum. And is the same with what he expresses his abhorrence of (Psalm 119:128). And is opposed to the way of truth in (Psalm 119:30). And designs all false doctrine and false worship, all errors and heresies, and superstition and idolatry. Which he desired to be at the utmost distance from, and those from him, as having a dislike and abhorrence of them. And as knowing how prejudicial they would be to him, and how contrary to the glory of God.

"And grant me thy law graciously": Not the fiery law, which works wrath, curses and condemns. The voice of words, which they that heard entreated they might hear no more. And which to have is no act of grace and favor, unless as fulfilled in Christ. And as it is a rule of walk and conversation in his hands. But rather "doctrine", as the word signifies. The doctrine of the Gospel, the law or doctrine of faith; which to have and understand is a gift of grace. It is the Gospel of the grace of God, the grace of God itself; and instructs in it, and shows that salvation is purely by it.

The psalmist is saying, that not only does he want to not lie himself, but he does not want anyone else to lie to him either. Those who love to and make a lie are listed as those headed for destruction.

The grace of God takes the place of the law of God in our lives. Jesus fulfilled the law, that we might live under His grace.

**Psalm 119:30 "I have chosen the way of truth: thy judgments have I laid [before me]."**

Among all the paths of life I have selected this. I prefer this. I desire to walk in this. Religion is, wherever it exists, a matter of preference or choice. And the friend of God prefers his service to the service of the world.

"Thy judgments": Thy statutes; thy laws.

"Have I laid before me": I have set them before my mind as the guide of my conduct; I have made their observance the end and aim of my life.

Jesus is the Way and the Truth. There are only two ways to go in this life. One way is to follow after Truth. The other way is the way of Satan, who is the father of all lies. David has chosen the way of Truth. He has put the judgements of God before him and considered them, and has chosen to walk in Truth.

**Psalm 119:31 "I have stuck unto thy testimonies: O LORD, put me not to shame."**

The word of God, the Scriptures of truth, and the doctrines contained in them. These he closely adhered to, was glued unto them as it were; having firmly believed them, he steadfastly professed them. Nor could he be moved from them by any temptations whatever, notwithstanding the reproach cast upon them and him for their sake, or the opposition made unto them.

"O Lord, put me not to shame": Or let me not be ashamed of the choice I have made, of the testimonies I adhere unto, of my hope and confidence in the Lord and his word. Or suffer me not to do anything, any sinful action, that may expose me to shame and contempt.

The psalmist is saying here, that he has based everything he believes upon the testimonies of the Lord. He has based his life on the Word of God. We should say with David, here, that we have based our life upon the Word of God. We trust in the Living Word. Then he adds, as if there was a possibility that God's covenant with man is questionable, whether it will be kept. I know that David had no such feelings. This little addition here is showing the folly of such thinking. He is saying, keep covenant with me O Lord.

**Psalm 119:32 "I will run the way of thy commandments, when thou shalt enlarge my heart."**

"Run the way": Reflects the energetic response of the psalmist to God's Word.

The “heart” is contracted or made narrow by selfishness, pride, vanity, ambition, and covetousness; it is enlarged (“made free, stimulated, animated”), by noble and holy purposes such as charity, love, hope, and benevolence. Sin narrows the heart; relationship with God enlarges it.

To run and not walk, shows an eagerness to do the commandments of God. The heart is what a man is. With a heart that is enlarged to the things of God, there would be wonderful activity in doing the commandments.

HE  
“Give me understanding”

Verses 33-40: Teach me thy statutes, not the mere words, but the way of applying them to myself. God, by his Spirit, gives a right understanding. But the Spirit of revelation in the word will not suffice, unless we have the Spirit of wisdom in our heart. God puts his Spirit within us, causing us to walk in his statutes. The sin here prayed against is covetousness. Those that would have the love of God rooted in them, must get the love of the world rooted out; for the friendship of the world is enmity with God. Quicken me in thy way; to redeem time, and to do every duty with liveliness of spirit. Beholding vanity deadens us, and slackens our pace; a traveler must not stand gazing upon every object that presents itself to his view. The promises of God's word greatly relate to the preservation of the true believer. When Satan has drawn a child of God into worldly compliances, he will reproach him with the falls into which he led him. Victory must come from the cross of Christ. When we enjoy the sweetness of God's precepts, it will make us long for more acquaintance with them. And where God has wrought to will, he will work to do.

**Psalm 119:33 "Teach me, O LORD, the way of thy statutes; and I shall keep it [unto] the end."**

HE. The Fifth Part.

This begins a new division of the psalm, indicated by the letter He (ה h, or "h"). The word rendered "teach" means properly to throw, to cast, to hurl. And then, to teach, as if truth were thrown and scattered abroad. The sentiment is the same as in (Psalm 119:12).

"And I shall keep it unto the end": Always. To the end of life. His keeping it depended on grace given to him continually to dispose and enable him to do it.

Man cannot teach you God's ways. Only God can truly teach you His ways. He is saying, open my understanding to your ways Lord, and I will stay in that way, until the day I leave this world. We can say from this, if we are truly seeking the ways of God, we will find them. When we truly find the understanding spoken of here, it will be with us all the days of our life. To know and love God is a growing experience. The more we study His Word, the more He reveals to us. The more He reveals to us, the more we want to know. Those who seek the Truth, find it.

**Psalm 119:34 "Give me understanding, and I shall keep thy law; yea, I shall observe it with [my] whole heart."**

Give me right views of it, of its nature and obligation. It is not a prayer that God would give him the faculty of understanding or intelligence; but that he would enable him to take just views of the law. The word is the same as in (Psalm 119:27). Rendered there, "Make me to understand."

"Yea, I shall observe it with my whole heart" (see Psalm 119:2). I will keep it with undivided affections; I will make it the sole guide of my life.

This understanding is not so much a learning on the part of the psalmist, but is a gift from God. Notice, the word (give). He also is saying, that he will not reserve a portion of his heart for worldly things, he will give all his heart to God. Let us look at just how important it is to give God all of our heart.

Mark 12:33 "And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love [his] neighbor as himself, is more than all whole burnt offerings and sacrifices."

**Psalm 119:35 "Make me to go in the path of thy commandments; for therein do I delight."**

That is, incline me to it; so direct me that I shall thus walk. It is an acknowledgment of his dependence on God, that he might be able to carry out the cherished purposes of his soul.

"For therein do I delight (see Psalm 119:16). I am conscious of having pleasure in thy commandments; of having a strong desire to keep them, and I pray for grace that I may be able to do so. Real delight in the law of God is one of the best means of securing its observance; one of the best evidences that it will be kept.

When I see this it reminds me of (Lead me in the paths of righteousness for thy name's sake). Lead me, guide me, do not let me wander away. Keep your Light ever before me and draw me unto You. Lord the desire of my heart is to follow You.

1 John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

There is a path that we must walk that is straight and narrow, but it is well lighted by the Light of Jesus. Keep us in thy Light.

**Psalm 119:36 "Incline my heart unto thy testimonies, and not to covetousness."**

To read the word of God, to hear it opened and explained, to observe and keep the things contained in it. To which there is a disinclination in men naturally. But the Lord, who fashions the hearts of men, and has them in his hands, can bend and incline them by his efficacious grace to regard these his testimonies. Which, as Aben Ezra observes, are more precious than all substance, and so are opposed to what follows.

"And not to covetousness": Not to mammon or money, as the Targum. The love of it, which is the root of all evil, and very pernicious and harmful. In hearing the word, it chokes it, and makes

it unfruitful (1 Tim. 6:9). Not that God inclines the heart to evil, as he does to good; but he may suffer the heart to be inclined, and may leave a man to the natural inclinations of his heart. And to the temptations of Satan, and the snares of the world, which may have great influence upon him; and this is what is here deprecated (see Psalm 141:4).

One of the commandments of God is, thou shalt not covet. We must not claim, or desire things that belong to others. You may call it what you want to, but that is coveting. If we have the testimonies of the Lord ever before us, we will not covet. Anything displeasing to God is sin. The psalmist is saying here, cause my heart to be open to your teachings Lord.

**Psalm 119:37 "Turn away mine eyes from beholding vanity; [and] quicken thou me in thy way."**

“Beholding vanity”: The psalmist desires to examine the things of greatest value, i.e., God’s Word (compare verses 14, 72, 127).

The very things that got Eve in trouble in the garden of Eden included lusting with her eyes. She looked on the fruit with desire in her heart. Jesus told the disciples, that to look on a woman with lust in their heart caused them to be guilty of adultery. The psalmist knows the danger of looking with lustful eyes at things of the earth. He is saying, do not even let me turn my eyes in the direction of sin. Let me remember thy way and not be tempted by things of this world.

**Psalm 119:38 "Stablish thy word unto thy servant, who [is devoted] to thy fear."**

Either God's word of promise, which never fails, is firm and stable in Christ. And the sense is, that God would assure him of the fulfilment of it, and give him a strong faith and firm belief of it. For otherwise the word of the Lord cannot be surer or more stable than it is. Or else the word of his grace, and then the sense is, that he might be established in it, and the truths of it, and be established by it. For the word is a means of establishment, and a good thing it is to have the heart established with grace, with the doctrine of grace (Heb. 13:9).

"Who is devoted to thy fear": Who served the Lord with reverence and godly fear. Who feared the Lord and his goodness. That grace being a reigning one in his heart, and ever before his eyes. Or, "which is unto thy fear"; that is, which word is unto thy fear; which leads unto it, and has a tendency to promote and increase it. And so is a commendation of the word of God from this effect of it.

When something is stablished, it means it cannot be moved. He is saying, put your Word so steadfastly in my heart that nothing will be able to move it. Then he says, I greatly fear the Lord. Fear of the Lord is the beginning of wisdom. The fear here, is also a great reverence of the Lord. So much reverence and fear causes him to desire that the Word will not be shaken in his heart.

**Psalm 119:39 "Turn away my reproach which I fear: for thy judgments [are] good."**

“Good”: The very attributes of God (compare verse 68), become the characteristics of Scripture;

(1) Trustworthy (verse 42);

- (2) True (verses 43, 142, 151, 160);
- (3) Faithful (verse 86);
- (4) Unchangeable (verse 89);
- (5) Eternal (verses 90, 152);
- (6) Light (verse 105);
- (7) Pure (verse 140).

David is not alone in fearing the reproach of God. I believe about the worst thing that could happen to someone who loves the Lord, would be rejection by Him. We read in Matthew of those who believed they were saved, and when they stood before the Lord in judgement, He rejected them. They had not lived the salvation they had received. Here is the rejection in the words of Jesus.

Matthew 7:23 "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

We are not to second guess the judgement of God. His judgements are good. We look at the outward appearance of man, but God looks on the heart. He judged their hearts and found them guilty of sin.

**Psalm 119:40 "Behold, I have longed after thy precepts: quicken me in thy righteousness."**

After a greater degree of knowledge of them, and an opportunity of hearing them explained and enforced, and of yielding obedience to them (see Psalm 119:7).

"Quicken me in thy righteousness": In the way of righteousness, according to the word of righteousness, the Gospel. And with the righteousness of Christ revealed in it; and which is unto life, and quickens and comforts the heart, and from whence abundance of peace and joy flows.

The desire of all those who are wise, is to receive the righteousness of Christ. We should be aware that our own righteousness is but filthy rags. The only hope for us, is to believe on the Lord Jesus Christ and receive His righteousness. His righteousness buys our eternal life for us.

### **Psalm 119 (verses 17-40) Questions**

1. What shows us that the psalmist, in verse 17, has already made his decision to follow the Lord?
2. Why do we know the blessings that he is seeking are not material?
3. What is it as if the psalmist is asking for here?
4. What is the concern of the servant in verse 17?

5. How do you know the psalmist in verse 18, was not physically blind?
6. What is verse 18 speaking of, if not physical blindness?
7. The law is actually an outward expression of the \_\_\_\_\_.
8. What 2 things is the Holy Spirit?
9. What are the words of the chorus we sing here?
10. The psalmist said he was a \_\_\_\_\_ in the earth?
11. Who should be able to say that with the psalmist?
12. We are \_\_\_\_\_ the world, but we are not \_\_\_\_\_ the world.
13. We are we on a journey to?
14. If I am to be successful on my journey, I must keep the \_\_\_\_\_ of God.
15. The flesh of man wants to please \_\_\_\_\_.
16. How can the soul of man be at peace?
17. Why are the proud cursed?
18. In verse 22, he asks for two things to be removed from him, what are they?
19. Who are the princes in verse 23?
20. Worldly counselors give \_\_\_\_\_.
21. Who is the quickening Spirit?
22. What does precepts mean in verse 27?
23. Wisdom is not accumulated learning; it is a \_\_\_\_\_ from \_\_\_\_\_.
24. God's strength is made perfect in our \_\_\_\_\_.
25. In verse 29, he asks for the Lord to remove what?
26. Who is the Way and Truth?
27. Who is the father of all lies?
28. What does the word, run, show us in verse 32?
29. In verse 33, he promises to keep the statutes of God, how long?

30. The understanding in verse 34, comes from what?
31. Verse 35 reminds the author of what?
32. What is covertness?
33. What was one of the main things that got Eve in trouble in the garden of Eden?
34. Jesus said, to look on a woman to lust is committing what sin in your heart?
35. What does the word “stablished” mean?
36. Where do we read of Jesus rejecting someone, who thought he was saved?
37. What righteousness do we need?