**“GOD’S WONDERFUL, PURE, AND PERMANENT WORD”**

**PSALM 119:129-152**

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1. GOD’S WONDROUS WORD GIVES LIGHT TO THE BELIEVER (vv. 129-136).
2. Wonder from His Word (129)
3. The usual word for “wonders, miracles, mighty works of God.
4. Here the psalmist refers to the amazing and miraculous nature of Yahweh’s testimonies and their benefits to his people. Indeed, they are “wonderful and strange (paradoxical) things, exalted above every-day life and the common understanding” (Del. p. 240). God’s testimonies are “far beyond merely human in their origin and excellence” (*ESV St. Bib.*, 1100).
5. Light from His Word (130-131)
6. “Entrance” is actually “unfolding, opening” and refers to the illuminating work of the H.S. through the study of the Word of God. This psalmist seems to focus primarily upon the divine illumination through his own direct study of the words. His teachers had not been too helpful in the past (v. 99). Jesus on the road to Emmaus “opening” the Scriptures to His disciples is an example of this practice (Lk. 24:32), and insofar as the teachers accurately “unfold” the words true enlightenment does occur. Paul also illustrates the work of a true teacher in Acts 17:3 when he was “opening” and “placing before” the Thessalonians the truth of Christ.
7. “Simple” speaks of those whose minds are “open,” and responsive to the word so as to gain “understanding” through it.
8. “Opened wide” is a different verb, showing eagerness to receive something (131).
9. “Panting” is quite vivid and is used for women in labor or a wild animal for water; the idea is having a strong desire.
10. “Longing” helps explain the two figurative terms before.

**Do these expressions describe your attitude toward God’s Word?**

1. Grace from His Word (132)
2. The need for God to “turn toward us” so as to be “gracious.”
3. Such is His “customary way” (the idea of “judgment” here) with those who “love His name”—all that He is as He has manifested Himself.
4. Security in His Word (133)
5. God through His word will make our feet “secure, steady” in the way or path obedient to “Your word.”
6. God will also keep “iniquity” from having dominion over us.
* This term can speak of our personal sinning that displeases God. See the parallel in v. 11 where Yahweh’s “word” treasured in his heart helps to keep him from sinning against Yahweh.
* It may also refer to the iniquity and oppressive behavior of the wicked toward the writer as seen in vv. 134 and 136.
1. Deliverance from His Word (134)
2. “Redemption” speaks of “buying back,” and is often a synonym for “deliver, save.”
3. The goal of such is not merely to avoid the “oppression of man,” but to “keep” God’s precepts.
4. Favor from His Word (135)
5. Again the “light” shining upon the believer from Yahweh’s face—evidencing His favor and blessing.
6. Part of such favor and blessing involves His “teaching” us His “statutes.”
7. Compassion from His Word (136)
8. Last study we saw how true godliness involves “hating” ungodliness and the ungodly (v. 113).
9. Now we see the balance in the writer’s expression of grief and compassion over the breaking of God’s law—weeping for the violation of God’s holy name and also for the horrific consequences upon those who violate Yahweh’s law.
10. The Hebrew literally has, “My eyes run down (with) channels/streams/canals of water”; see Lam. 3:48 (“for the destruction of my people”).
11. GOD’S PURE WORD IS RIGHTEOUSNESS AND TRUTH FOREVER (137-144).
12. God’s Word is refined so as to be very pure (140).

Here the psalmist speaks of the fact that Yahweh’s word has been thoroughly “refined” so as to be totally free from all impurities; see Pr. 30:5—“every word of God is tested”; and 12:6—“the words of Yahweh are pure (different adjective) words; as silver **tried** (this verb) in a furnace on earth, refined seven times.” Such is the teaching here, for God’s “word” is refined/tested exceedingly thoroughly—“very much.” It does not have even a trace of impurity, weakness, or error; it has “nothing worthless or useless” (*NASB St. Bib*, p. 870), and it can be relied upon with utmost confidence. His words then are true and accurate, and they accomplish just what he states that they will.

1. This psalmist loves it deeply.
2. He does not forget God’s precepts (141).
3. He delights in God’s commandments (143).
4. He seeks a deeper understanding of His word so that he may really “live/be revived” (v. 144).
5. God’s Word is righteous, since God is righteous (137, 138, 142, and 144).
6. God’s attribute is righteousness (137, 142).
7. Therefore, His judgments are righteous (137), and His testimonies are commanded in righteousness and in exceeding faithfulness/truth, and are righteous forever (138, 144).
8. His righteousness is an everlasting righteousness, and His law is truth/faithfulness (142).
9. Wicked adversaries have forgotten God’s words (139).
10. They “despise” this godly psalmist whom they consider “small/young, and insignificant (141).
11. They bring “trouble and anguish” upon this godly man (143); the verb is literally “found me.”
12. Such behavior stirs a righteous zeal that “consumes” the psalmist—brings him to an end (139).
* Here when the psalmist speaks of his zeal “consuming” him, he speaks of extreme agitation. The noun “zeal” can also mean “ardor” and “jealousy”; BDB comments that the meaning of the term arises from the colour in the face produced “by deep emotion” (p. 888). Quite often the noun speaks of God’s zealous jealously for His honor, name, and righteousness (e.g. Ezek. 5:13; 16:38, 42—compared to that of a husband against an unfaithful wife—so in 23:25; 36:6; 38:19—the last two on behalf of His violated people and land; and also against His unfaithful people (Ps. 79:5). But the term also depicts the zeal of men on behalf of God, His house, and his word as Num. 25:11; Ps. 69:9; and here. Psalm 69:9 is a close parallel to this verse: “**The zeal for Your house has consumed me**, and the reproaches of those who reproach You have fallen on me.”
* Comparable to this statement is the psalmist’s mention of his “burning indignation” in v. 53 and his “loathing” of these persons in v. 158—see Ps. 139:21, and even “hatred” in v. 113, cf. vv. 104, 128. Righteous anger for a godly person is not only right, it is expected, and such zealousness toward Yahweh is combined with the suffering and persecution he experiences—so that he is practically consumed—ended!
1. GOD’S ETERNAL WORDS BRING GOD NEAR AND MEET THE BELIEVER’S NEEDS (145-152).
2. The believer often cries out (145, 146, and 149).
3. He cries wholeheartedly and needs an answer (145).
4. He cries for God to save/deliver him (146).
5. He cries for help (147—different verb).
6. He needs God to hear his voice—according to His loyal-love (149).

That speaks of his adherence to His covenant relationship established with the psalmist by which he has guaranteed help and blessing through his love and His loyalty.

1. He needs God to revive him—according to His judgments (149).
2. The believer often and early comes before, meets Yahweh in prayer (147, 148)
3. He rises before the dawn (147).
4. He even anticipates, gets up to pray, before the night-watches begin (148).
5. Perowne suggests that we might render both verses: “I was beforehand with the dawn,” and “Mine eyes were before-hand with the night-watches” (p. 364).
6. His enemies come near to him unwanted (150-151)
7. They follow after wickedness (150).
8. Yet, they are far from God’s law (150 b). The strong contrast of these adversaries drawing **near** to the psalmist while they are so **far from** Yahweh’s law is like saying “the nearer they are to harming me, the further are thy from obeying thee” (A. p. 503).
9. They cannot harm him for Yahweh is near (151). The **YOU** is a separate pronoun and is very emphatic. Because **You** are near, O Yahweh—direct address for emphasis also, I also experience the reality that “all Your commandments are truth.”
10. All God’s commandments are truth—he will get the promised help (151).
11. He has long known from God’s word that God has **established them forever** (152).
12. No one or nothing can ever make them ineffective or untrue; God will consistently fulfill them.
13. He observes such statutes (145).
14. He keeps such testimonies (146).
15. He waits for God’s words—hoping expectantly (147).
16. He meditates on God’s word (148).