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Psalm 119:97-104
ABC 8/12/18

Don Whitney, in his book *Spiritual Disciplines of the Christian Life* tells the story of a man in Kansas City who was severely injured in an explosion. The victim's face was badly disfigured & he lost his eyesight as well as both hands. He'd just become a Christian when the accident happened & one of his greatest disappointments was he could no longer read the Bible. Then he heard about a lady in England who read braille with her lips. Hoping to do the same, he sent for some books of the Bible in braille. But he discovered that the nerve endings in his lips had been too badly damaged to tell between the characters. One day, as he brought one of the braille pages to his lips, his tongue happened to touch a few of the raised characters & he could feel them. Like a flash he thought, *I can read the Bible using my tongue*. According to a 1988 article in *Our Daily Bread* the man had read the entire Bible 4x using his tongue!¹

I can't help but think he may have found special delight as his tongue felt Ps 119:103 as he read, **How sweet are your words to my taste! Yes, sweeter than honey to my mouth.** Do you love God's Word? If you lost your eyesight, would you be disappointed you could no longer read it? Let me be very blunt, do you read it? Do you long for it? Do you know we're commanded to? We're all to love & long more & more for God's Word. 1 Pt 2 begins with our need to put off & turn from our sins. Then it says, **like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation.** We're commanded to **long for** or **crave** it like a newborn baby craves life-nourishing milk. We're commanded to **desire** God's Word, not just fulfill our duty in God's Word. It's actually a sin to not desire it & love it. How do we know if we can truly say, **O how I love Your law** (97)? How can we increase our love for Scripture? Our passage this morning, Ps 119:97-104, answers these questions. **97-104 PRAY**

Let's look first at ...

1. The Heart – What to Dwell On 97

Love & hearts go together, don't they? The Bible has to say a lot about the heart. Love springs from our heart but in the Bible it's the seat not just of emotions but also of thinking as well. The 1st time **heart** is used in Scripture illustrates this. Gen 6:5 speaks of the sinful thoughts of the heart. The next vs says God was **grieved in His heart** (6:6). Both thoughts & feelings take place in the biblical concept of the **heart**. Vs 111 speaks of the **joy of my heart** which is emotion. Vs 11 talks of treasuring God's Word in our hearts which is thinking. The heart is the place where we are

¹ Donald Whitney, *Spiritual Disciplines for the Christian Life*, pp 30-31; citing Robert Sumner, Oct. 5, 1988 article on *Treasuring God's Word*, in *Our Daily Bread*.

to store up or treasure God's Word. It's difficult to meditate on God's Word, as vs 97 says, if we don't treasure & know God's Word, as vs 11 says. The book of Psalms begins with the connection between what we meditate on & what we love or delight in. Ps 1:2 says, **his delight is in the law of the LORD, & in His law he meditates day & night.** You can't help but meditate & mull over & repeat things you love. Songs you love you find yourself humming & thinking about during the day. In fact, this Hebrew word for **meditate** has a verbal emphasis because it means not just to ponder, consider, or go over in one's mind. It can be inward or outward, verbal. It can mean joyful praise (Judges 5:10) sometimes expressed through singing (1 Chron 16:9), & also lamentation on account of the conditions of life (Job 7:11). It can also be used of derisive talk about someone else. The psalmist complained that the leaders who sat at the city gate **talk** or **gossip** against him (69:12). Meditating isn't just about reading the Bible (but it has to start there). It's talking about repeating it, reflecting on it, reciting it, & rehearsing it thoughtfully & constantly, whether under your breath, out loud, or internally. This isn't telling it to others necessarily but telling it to yourself because you need to be reminded all the time, saying & savoring God's truths to your soul. This is mulling it over quietly, thinking hard about it, pondering the truths on your lips & heart, & dwelling on them. Paul said, **Let the Word of Christ dwell in you richly** (Col 3:16). In Ps 119:97, God's **law** is like a lollipop spiritually speaking. We're to savor it, keep coming back to it, & let it flavor our affections & thoughts. Biblical meditation has been compared to a cow chewing its cud, taking it in, but not too quickly; munching slowly over & over & over again, swallowing, ingesting, digesting, letting it impress itself within us & work its way through us only to bring it all back up again just to start over! Meditation by regurgitation, recitation, & reiteration. It's not just consuming it like a quick meal, but letting it consume more of us beyond the time that we feed on it. Meditation isn't spending a few minutes in the Word at some set time of the day. That's not wrong, but this vs is talking about what you do the rest of the hours you're awake each day. What our heart thinks of & meditates on when it's in neutral, where our thoughts tend to go, this reveals who we are & where we are spiritually

(Prov 23:7). It shows what we love (Mt 6:21). Your heart cannot help but dwell on what it treasures. This is true of all of us, & vs 97 is written by a man who treasures Scripture. 97

It isn't, *I used to love Your law or Some day I'll love Your law*. He describes how he feels about the Word of God right now. The word **how** describes a comparison; the psalmist loves the word of God more than other things. It's a word of admiration & comparison. The psalmist loves God's law. **Law** is *Torah*, which speaks of God's instruction or teaching. It's not just the **thou shall & thou shall not**s of the 1st 5 books of the OT, but the revelation of God Himself who calls us to love Him with all our heart, soul, mind, & strength. The writer loved God's revelation of Himself because it allowed him to love God Himself. Gen 27 uses this same word for **love** to speak of a savory meal that Isaac loved (3). The poet loves & savors Scripture in his thoughts & meditations. In chpt 3 of Solomon's Song he uses this same word for **love** several times (1-4) & connects it with seeking the object of her love, pursuing it actively, seeking help in searching, & when she finds her beloved, she won't let go. That's the way we should treat the Scriptures. We should seek & savor, actively pursue with all available helps, & when we have hold of the truths we love, we must never let them go. Gen 29:18-20 says, **Now Jacob loved Rachel, so he said, "I will serve you 7 years for your younger daughter Rachel..." So Jacob served 7 years for Rachel & they seemed to him but a few days because of his love for her.** The years seemed like days because of his love! She was on his mind as he worked. This is a great illustration of loving meditation because it's not driven by duty but by delight. This is the opposite of a vicious cycle; this is a victorious cycle! Do we love God's Word? If not, we're not meditating on it as we should. If one wants to, they can increase their love for God's Word. You can't make yourself love something or someone; but you can cultivate love towards someone or something. How?

- Give it your time; set it before you constantly.
- Give it your attention & thoughts.
- Give it a truly listening ear.
- Give it your honor & your obedience.
- Give it your appreciation & value it.
- Give it your dependence & trust; let it care for you.
- Give it your praise; speak highly of it before others.

As Spurgeon says, *I beseech you to let your Bibles be everything to you. Carry this matchless treasure with you continually. & read it, & read it, & read it again & again! Turn to its pages by day & by night. Let its narratives mingle with your dreams! Let its precepts color your lives! Let its promises cheer your darkness; let its divine illumination make glad your life! As you love God, love this Book which is the Book of God & the God of Books, as it has rightly been called.*²

2. The Mind – Whose Wisdom to Follow Will our mind rely on wisdom from the world or from the Word? **98-100**

There are 3 different words for God's Word in these vss: **commandments** (98), **testimonies** (99), & **precepts** (100). There are also 3 ways the poet displays their superiority over worldly wisdom: **they are ever with me** (98), **are my meditation** (99), & **I observed** them (100). Then there's a contrast with 3 different groups: **enemies** (98), **teachers** (99), & **aged** (100). This knowledge is also described with 3 different words: **wiser** (98), **insight** (99), & **understand** (100). He has more wisdom, more insight, & understands more than his enemies, teachers, & the elderly. The 3 vss have their different nuances but together the picture is a comprehensive expression of the multi-faceted, all-sufficient superiority of Scripture's wisdom. This isn't a prideful boast on the author's part but a form of exultation in the Lord Himself, whose wisdom is more direct & superior (102; Jer 9:23-24). The author would never have been so arrogant to ignore godly instruction from biblical teachers & elders. Therefore, vss 98-100 probably refer to ungodly & aged teachers. Matthew Henry notes: *By meditation we preach to ourselves, & so we come to understand more than our teachers, for we come to understand our hearts, which they cannot.*³ No slight is intended to teachers or older people. Godly teachers & elderly are honored in Scripture as sources of wisdom. But in these vss & in this context the writer seems to be comparing spiritual learning with worldly wisdom & experience. He's saying the wisdom of God is far better, far beyond anything he can learn from human instruction. This vs teaches us that our understanding of God's Word & ways isn't limited to what we receive from our teachers. That is, it teaches us that we can learn from our own study & meditation; that teachers are beneficial but not absolutely necessary. Understanding is necessary; teachers may or may not be. It's appropriate to honor the aged, but those who haven't lived their life applying God's Word don't have

² *Loving the Law of the Lord, 5/10/1874*

³ Quoted by Spurgeon in *The Treasury of David*, www.biblestudytools.com/commentaries/treasury-of-david/psalms-119-99.html

understanding or wisdom in the biblical sense. The old & the ancient should be honored, but more than all is the oldest of all, the ancient Sacred Scriptures written by the Ancient of Days, our Lord God Himself.

This also tells us that while we should in general respect the understanding & wisdom of the ancients (which the Psalmist surely did, in general), we aren't slaves to their wisdom & understanding. Our rule for faith & doctrine & living is the Bible itself, not the understanding or interpretation of it from even the great men of history.

James Montgomery Boice tells a story about the life of Harry Ironside, the pastor, author, & commentator. Ironside went to visit a man near death, suffering from tuberculosis. The man was almost dead & could barely speak. As they spoke the man asked, *Young man, are you trying to preach Christ?* Ironside said he was, & the man replied: *Well, sit down a little, & let us talk together about the Word of God.* Then the man opened his Bible & spoke with Ironside until his strength was gone; he shared insights from the Bible that Ironside hadn't appreciated or even seen before. Ironside was stunned, & he asked the man: *Where did you get these things? Can you tell me where I can find a book that will open them up to me? Did you get them in seminary or college?* The old man replied:

*My dear young man, I learned these things on my knees on the mud floor of a little sod cottage in the north of Ireland. There with my open Bible before me, I used to kneel for hours at a time & ask the Spirit of God to reveal Christ to my soul & to open the Word to my heart. He taught me more on my knees on that mud floor than I ever could have learned in all the seminaries or colleges in the world.*¹⁴

The heart, the mind, & now the 3rd evidence & effect of loving Scripture is ...

3. The Feet – How to Walk 101-102

Our passage moves from affections to attitudes to actions. The words for **feet** & **way** or **path** in vs 101 refers to what we do as our lifestyle direction. This is illustrated in **105**.

Vs 9 says, **How can a young man keep his way or path pure? By keeping it according to Your word.**

Vs 101 is saying essentially the same thing, but in reverse order: *I have kept my pathway pure so that I might keep Your Word.* The psalmist understood that keeping himself from evil would help him to understand God's Word better. He could better **keep** God's Word by keeping from **every evil way**. The book of Psalms starts with this kind of imagery. **Blessed is the man who does not walk in the counsel of the ungodly, nor stand in the path of sinners** (1:1). When he says he **restrained** his **feet** (101), he uses a strong verb that means he hindered & even shackled his feet,

¹⁴ James Montgomery Boice, *Psalms 107-150*, electronic edition

& it implies his acknowledgment of his inability to keep his feet from straying.⁵ In 1 Sam 25, David wants to take revenge on Nabal, but God through Abigail **restrained** his path from bloodshed by interceding with him & David says in vs 33, **blessed be you, who have kept me** (same Hebrew word) **this day from bloodshed**. This word includes the holding back of strong intentions, drives, & passions. It's to restrict the natural movement of something. Vs 101 says as we keep our feet from sin with all our might, we will keep God's Word. & it's by keeping God's Word that we can keep our feet from evil drives & desires. Vs 102 continues the idea, but makes it clear that it's not by our own resources. **102**

It wasn't human teachers, as vs 99 says, but God Himself who taught Him. God can teach through human teachers who know His Word if they're faithful to teach what God Himself taught. God's effectual & sufficient Word, when taught right, equips us & enables us to not turn aside with our feet or life. This is why the poet loved God's Word so much. He loved the Person who took care to not only write down what is good but who personally teaches us individually through His Word by His Spirit. **You Yourself have taught me**. The Bible isn't a do-it-yourself manual which God has given us to use as best we can. No, it is God's Words given to us & taught to us by God Himself. This doesn't mean everything one comes to through self-study is correct or from God, & it doesn't eliminate the need for Bible teachers. Yet it fulfills what Jesus later said in Jn 16:13, **When He, the Spirit of truth, comes, He will guide you into all the truth.**

The 4th Evidence & Effect of Loving Scripture is ...

4. Mouth — Where Our Tastes are to Be 103-104

Our text began with love (**O how I love You law, 97**) & ends with hate (**I hate every false way, 104**). As Boice puts it: *The Christian life is not all sweetness ... It has its sweet moments, & there is incomparable beauty in God. But we still live in a sour, ugly world, & it is equally important to learn to hate evil as well as love the good.*⁶ If we truly love the truth, we will hate its opposite, the error of false ways. **128 163**

⁵ Hebert Lockyer, *Devotional Commentary on the Psalms*, p 579

⁶ *Psalms 107–150: An Expository Commentary*, electronic edition

This type of hate isn't opposing love, it's actually essential to love. Rom 12:9 tells us, **Let love be without hypocrisy. Abhor what is evil; cling to what is good.** If we truly love what is good, we cannot love its opposite. We'll hate whatever hurts the One we love & we love what He loves & hate what He hates, if our heart is in tune with His. Prov 8:13 tells us, **The fear of the LORD is to hate evil; Pride & arrogance & the evil way & the perverted mouth, I hate. The fear of the Lord is the beginning of wisdom** (Prov 1:7), & the more we fear God & grow, the more we should hate sin. A wise person, biblically speaking, doesn't want to see how close he can get to sin, he sees how far he can stay away from it. Even though we're not immune to sin, we hate it when we do sin. A Christian isn't sinless, but as life progresses he'll sin less. When he does sin, he'll hate it more than he did before. He hates what sin does to him & his relationship with God & he strives to kill his sin rather than get comfortable with it. The more we **taste & see that the Lord is good** (Ps 34:8), the more we see the emptiness & wretchedness of sin. To use the metaphor of vs 103, we're known by our tastes & by what we find distasteful (104). There's nothing wrong with having a spiritual sweet tooth as long as it loves the real thing, rather than the fast food pleasures of sin. Scripture is more satisfying, more palatable than honey (103), whereas sin leaves a bad taste that we hate. This moves from the truths the psalmist loves to the false ways he hates. Both are important. You need to avoid empty spiritual junk-food so you won't spoil your spiritual appetite for what you truly need. When our heavenly Father calls us to find satisfaction in Scripture, James Montgomery Boice says, it ...

*will soothe the bitter experiences of life with God's sweetness, the ugly things with God's beauty, & the sad times with a genuine joy ... But as we move into vs 104, we're reminded, we still live in a sour, ugly world, & it is equally important to learn to hate evil as well as love the good ... For us "attraction to the true & revulsion against the false are ... acquired tastes," ... hatred of evil is the only ultimate proof that we love God. Are you indifferent to the Bible? Do you find it boring, unattractive? If so, you will not be kept from sin or from what is ugly & offensive in this world.'*⁷

We've all heard, *You are what you eat.* & we've probably all read the book *Charlie & the Chocolate Factory*⁸ &/or seen a movie version of it. In it one spoiled girl who has to have everything immediately takes a piece of gum, which has the flavors of a full meal, & begins

⁷ *Psalms 107–150: An Expository Commentary*, electronic edition

⁸ By Roald Dahl

chewing. When it comes to the dessert flavor, blueberry cobbler, she begins to turn blue & rather plump like a blueberry. This illustrates how our appetites can get the best of us & what we hunger for will change us. What our spirit hungers for will change us. CS Lewis observed that the problem isn't that our cravings are too big but that our cravings are much too small & too easily satisfied with lesser things.⁹ We assume we must get a control of our cravings & subdue them, if not eradicate them completely. But the reality of satisfaction isn't found in the denial of our cravings, but in redirecting them from small things to the One Great Thing, God Himself through His Word. Our cravings tend to favor things like comfort, food, drink, & clothing (Mt 6:25–34). We crave power, pleasure, prestige, & possessions. Our cravings are far too small. The Lord teaches us that those who crave the righteousness of God & His kingdom are blessed. The satisfaction of our cravings is found only in the righteousness of Jesus Christ. Here is the promise, **Blessed are those who hunger & thirst for righteousness, for they shall be satisfied** (Mt 5:6). Jesus says in Jn 6:35, **he who comes to Me will not hunger, & he who believes in Me will never thirst**. Satisfaction is the desire of every human soul, but it isn't found in any human source. True satisfaction is found only in God. Ps 145:16 tells us, **You (God) open Your hand & satisfy the desire of every living thing**. Ps 107:9 says, **He has satisfied the thirsty soul, & the hungry soul He has filled with what is good**. When our passage speaks of honey, that's an image of satisfaction. In Ps 81:16 God says, **I would feed you with the finest of the wheat, & with honey from the rock I would satisfy you**. A heart hungry for the purity & sweetness of God's Word will be dissatisfied with anything less & will be disgusted by substitutes. Honey not only satisfies, it sustains (1 Sam 14). Prov 16:24 says, **Pleasant words are a honeycomb, Sweet to the soul & healing to the bones**. There's no more pleasant words than God's & this Book isn't only sweet to souls, but its truths can affect our whole lives. Even the physical taste & sweetness of honey was intended to communicate the superiority of Scripture for spiritual enjoyment. Prov 24:13-14 reads: **My son, eat honey, for it is good, Yes, the honey from the comb is sweet to your taste; Know that wisdom is thus for your soul; If you find it, then there will be a future, & your hope will not be cut off**.

⁹ *The Weight of Glory, & Other Addresses*, p 26

I've read that centuries later in the history of Israel, this idea was still being communicated to Jewish boys in an interesting way. When a boy would 1st go to school, *he went down to the synagogue while it was still dark to listen to the story of how Moses received the law. Then he was taken to the teacher's house for breakfast, where he received cakes with letters of the law written on them. In school, the boy received a slate with passages from the Scriptures written on it. The slate was smeared with honey. He had to trace the letters through the honey with his pen, & it was natural to lick the nib of the pen as he proceeded. The idea was that he would realize that the purpose of his going to school was to absorb the Scriptures & learn they were like honey, but even better!*¹⁰

Both Ezekiel (Ezek 3) & John (Rev 10) are given God's Word to eat in a vision, & it tasted sweet like honey. Honey was the sweetener of that day, the sweetest thing people knew, but vs 103 says the Bible is even sweeter. As Ps 19:10 says, it's sweeter than the freshest, purest honey dripping from the honeycomb. God's Word is pure, fresh, sweet, & if we've tasted & seen how good the Lord is in His Word, we should desire not to keep that delicious & delightful dessert to ourselves, but we should seek to open the jar of honey to others so they too will agree with the psalmist. God's Word is perfect & satisfying & life-giving. Taste & see! This is the blessing experienced by those who are cultivating their spiritual taste-buds, savoring the satisfying Word of God often, meditating on & treasuring its sweet-tasting, sweet-sounding truths. John Newton was the slave-trader saved by God's amazing grace. Newton had this to say of what we love & treasure:

*All mankind have something near at heart, on which their dependence is placed, & wherein they find their chief pleasure. This (whatever it is) is their good; & according to the object in which they delight is their proper character ... For true believers God is their good in the highest sense, & everything else is good so far as it leads to Him, & assists them in maintaining communion with Him ... the means of enjoying & glorifying their God ... All the doctrines, precepts, & promises, contained in the Scripture, are a very precious treasure, in which they rejoice more than those who find great spoil. Each of them can say, in the language of the Psalmist, "The law of Thy mouth is dearer to me than thousands of gold & silver. How sweet are Thy words unto my taste, yea sweeter than honey to my mouth! O how I love thy law! It is my meditation all the day long" (Ps 119:72, 97, 108). By this word they are enlightened, quickened, warned, comforted, & supported: therefore it is the joy & rejoicing of their hearts, & more than their necessary food (Job 23:12).*¹¹

Ps 34:8 commands us to **taste & see that the Lord is good**. This isn't merely our duty but is for our delight. Our pleasure should be found in the sweet & enriching goodness found in the Word of

¹⁰ Ralph Gower, *New Manners & Customs of the Bible*,

¹¹ *The Works of John Newton*, vol 2

God. As we feed on it our spiritual taste-buds can develop more delight in it. In John Cotton's (1585-1652) declining years he was asked why he read late into the evening. His answer?

Because I love to sweeten my mouth ... before I go to sleep ... We taste the sweetness of God as He meets us in His Word ... This is what we love to sweeten our mouths with before we go to sleep ... the aim of all life is to see & savor & show this perfection & this excellency in God & His Word.¹²

Is this your aim? Where are your spiritual tastes? What do you love & hunger & thirst for? If you've lost your 1st love, how can you get it back? I hope to help encourage you to re-cultivate love for Scripture & recommit & rekindle your spiritual taste-buds. But before I do, I need to recognize a very real possibility. It's one thing if you've lost your love for God's Word & want it back. It's another thing to have never truly loved God's Word. If you have zero desire or delight for the words of God & the revelation of His Son, it's possible you don't have the indwelling Holy Spirit within you. In other words, if you've never been able to identify with these Scriptures about loving & delighting in God's Word, don't assume you are saved. Where your treasure is reveals where your heart is. Loving God's truth isn't just optional for those who are saved. It's an evidence of what it means to be saved. 2 Thes 2:10-12 speaks of **those who perish, because they did not receive the love of the truth so as to be saved... They all may be judged who did not believe the truth, but took pleasure in wickedness.** Believing God's truth, in that passage, is paralleled with **love of the truth** instead of love of & pleasure in other things. We don't truly believe, by God's definition, if there isn't love along with it. When Scripture calls us to **believe** it's more than an intellectual agreement. There's affection & commitment involved as well. Jn 8:31 says, **Jesus was saying to those Jews who had believed Him, 'If you abide in my Word (remain or continue in it), then you are My true disciples.'** In Jn 14:23-24 23 Jesus says, **If anyone loves Me, he will keep My word; & My Father will love him, & We will come to him & make Our abode with him. He who does not love Me does not keep My words; & the word which you hear is not Mine, but the Father's who sent Me.** 1 Jn 2:5 puts it this way: **whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him.** How do we know if we're in Him?

¹² Quoted by John Piper, *Taste & See*, p 11

One way is by whether or not we love His Word. David Brainerd wrote these distinguishing marks of a true Christian:

1. He has a true knowledge of the glory & excellency of God, that He is most worthy to be loved & praised for His own divine perfections (Ps 145:3).
2. God is his portion (Ps 73:25) & God's glory his great concern (Mt 6:22).
3. Holiness is his delight; nothing he so much longs for, as to be holy as God is holy (Phil 3:9-12).
4. Sin is his greatest enemy. This he hates, for its own nature, for what it is in itself, being contrary to a holy God (Jer 2:1). & consequently he hates all sin (Rom 7:24; 1 Jn 3:9).
5. The laws of God also are his delight (Ps 119:97; Rom 7:22). These he observes, not out of constraint, from a servile fear of hell; but they are his choice (Ps 119:30). The strict observance of them is not his bondage, but his greatest liberty (Ps 119:45).¹³

If you aren't a true believer who loves the Lord & His Word, plead the prayer of vs 94, **I am Yours, save me**. That word for **save** speaks of the Lord's saving care over individuals, especially over those who in their helplessness & trouble need & claim His protection. But notice this isn't a passive prayer of an inactive spectator who's lazily waiting for God to do something with no desire or effort or willingness to obey on our part. Vs 94 continues, **for I have sought your precepts**, a word meaning to seek with care, to inquire of, to examine. Scripture calls on us to seek the Lord while He may be found (Is 55:6), & He is found in His Word. Seek Him like a man who seeks & finds treasure, & when he does he's willing to give up all he has to buy that field (Mt 13:44-45). Recognize you're a sinner with a heart that loves itself & so many other things rather than God. Then plead with Him to give you a new heart, to take over your life, & be your Lord & Master. Turn from your sins & trust in His satisfying saving grace.

If you've done this, if you're a Christian, resolve yourself to seek God's Word daily & to increase your hearing of God's Word weekly, whether by meditating more on it or in Sunday School or growth groups or online or reading solid, God-honoring books, etc. Have you set your heart to seek after God's Word? Do you seek His kingdom 1st & His righteousness? Do you seek & savor & make it a priority to hear the preaching & teaching of God's Word? Do you seek to satisfy your delight in the fountain of living waters or are you putting your focus & priorities in the

¹³ Jonathan Edwards, *Memoirs of the Rev. David Brainerd*, pp 47-48

unsatisfying broken cisterns of this world which can hold no real water or joy? May we all taste & see that the Lord is good in His sweet & satisfying Scriptures. & may God helps us to cultivate spiritual taste-buds that relish the right things & reject the wrong things so that we can say more truly, **O how I love thy law! It is my meditation all the day.** PRAY